



Interact  
with Judaism



**Lesson Plans for Judaism**

For PC, iPad, iPhone and Mac



'Interact with Judaism' is a collaboration between **Jewish Interactive** and **RE:ONLINE**, aimed at teachers and children in non-Jewish settings who want to find out more about Judaism. <http://jewishinteractive.org>

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# Contents

<b>INTRODUCTION TO JI STUDIO</b>	<b>1</b>
<b>Ji STUDIO - FEATURES</b>	<b>1</b>
COLLECTIONS	2
BACKGROUNDS	4
STICKERS	5
CHARACTERS	5
TEXT	6
TORAH TEXT	7
DRAWING TOOLS	8
SOUND	8
CAMERA	9
<b>NAMING, SAVING AND SHARING CREATIONS</b>	<b>10</b>
NAMING CREATIONS	10
RENAMING, DUPLICATING AND DELETING CREATIONS	10
SAVING, SHARING AND DOWNLOADING	11
<b>Ji STUDIO - LESSON IDEAS</b>	<b>12</b>
<b>ROSH HASHANAH</b>	<b>13</b>
<b>5 KEY FACTS ABOUT ROSH HASHANAH</b>	<b>13</b>
<b>5 GREAT IDEAS ON USING JI STUDIO TO TEACH ROSH HASHANAH</b>	<b>15</b>
1. ARRANGING THE SYMBOLIC FOODS	15
2. TASHUCH	16
3. TESHUVAH, TEFILLAH & TZEDAKAH	17
4. THE SOUNDS OF THE SHOFAR	18
5. ROSH HASHANAH CARDS	19
<b>YOM KIPPUR</b>	<b>21</b>
<b>5 KEY FACTS ABOUT YOM KIPPUR</b>	<b>21</b>
<b>5 GREAT IDEAS ON USING JI STUDIO TO TEACH YOM KIPPUR</b>	<b>23</b>
1. WEARING WHITE	23
2. RESTRICTIONS	24
3. PRAYING	25
4. KAPAROT	26
5. YONA	27
<b>SUKKOT</b>	<b>30</b>
<b>5 KEY FACTS ABOUT SUKKOT</b>	<b>30</b>
<b>5 GREAT IDEAS ON USING JI STUDIO TO TEACH SUKKOT</b>	<b>31</b>
1. INSTRUCTION GUIDE TO BUILD A SUKKAH	31
2. CREATE USHPIZIN POSTERS FOR YOUR SUKKAH	32
3. LABEL THE ARBA MINIM	33
4. CREATE A STORY ABOUT THE SUKKOT FROM THE TORAH	34
5. CREATE YOUR OWN 'JI SUKKOT SHOP'	35

<b>CHANUKAH</b>	<b>37</b>
<b>5 KEY FACTS ABOUT CHANUKAH</b>	<b>37</b>
<b>5 GREAT IDEAS ON USING JI STUDIO TO TEACH CHANUKAH</b>	<b>39</b>
1. PUT THE CANDLES IN THE CHANUKIAH	39
2. TELL THE CHANUKAH STORY	40
3. PLACE THE MENORAH BY THE WINDOW	41
4. THE LETTERS ON THE DREIDEL	42
5. THE CHANUKAH BLESSINGS	43
<b>TU B'SHVAT</b>	<b>44</b>
<b>5 KEY FACTS ABOUT TU B'SHVAT</b>	<b>44</b>
<b>5 GREAT IDEAS ON USING JI STUDIO TO TEACH TU B'SHVAT</b>	<b>46</b>
1. THE SEVEN SPECIES	46
2. TU B'SHVAT SEDER	47
3. TREE 'PLANTING'	48
4. BIRTHDAY INVITATION	49
5. RECYCLING CAMPAIGN	50
<b>PURIM</b>	<b>51</b>
<b>5 KEY FACTS ABOUT PURIM</b>	<b>51</b>
<b>5 GREAT IDEAS ON USING JI STUDIO TO TEACH PURIM</b>	<b>52</b>
1. MISHLOACH MANOT CARD	52
2. CREATE YOUR OWN MEGILLAT ESTHER	53
3. THE FOUR MITZVOT OF PURIM	54
4. THE BANQUET	55
5. DRESSING UP	57
<b>PESACH</b>	<b>59</b>
<b>5 KEY FACTS ABOUT PESACH</b>	<b>59</b>
<b>6 GREAT IDEAS ON USING JI STUDIO TO TEACH PESACH</b>	<b>60</b>
1. LAY SEDER PLATE	60
2. HIDE THE AFIKOMAN	61
3. THE SINGING HAGADDAH	62
4. THE EXODUS STORY	63
5. PESACH CHECKLIST	64
6. TEN PLAGUES	65
<b>YOM HA'ATZMAUT</b>	<b>67</b>
<b>5 KEY FACTS ABOUT YOM HA'ATZMAUT</b>	<b>67</b>
<b>4 GREAT IDEAS ON USING JI STUDIO TO TEACH YOM HA'ATZMAUT</b>	<b>68</b>
1. CREATE AN INVITATION TO A YOM HA'ATZMAUT PARTY	68
2. FIREWORKS!	69
3. HATIKVAH	70
4. FLAG OF ISRAEL	71

<b>LAG BA'OMER</b>	<b>74</b>
<b>5 KEY FACTS ABOUT LAG BA'OMER</b>	<b>74</b>
<b>5 GREAT IDEAS ON USING JI STUDIO TO TEACH LAG BA'OMER</b>	<b>75</b>
1. MAKE A CARTOON	75
2. CREATE A POSTER	76
3. MAKE AN INVITATION	77
4. DO SOME HEBREW WRITING	78
5. CREATE A SCENE FROM A STORY	79
<b>YOM YERUSHALAYIM</b>	<b>81</b>
<b>5 KEY FACTS ABOUT YOM YERUSHALAYIM</b>	<b>81</b>
<b>5 GREAT IDEAS ON USING JI STUDIO TO TEACH YOM YERUSHALAYIM</b>	<b>82</b>
1. SOLDIERS AT THE KOTEL	82
2. TAKE A 'SELFIE' AT THE KOTEL	83
3. A SYMBOL FOR JERUSALEM	84
4. THE HISTORY OF JERUSALEM	85
5. MAKE A YOM YERUSHALAYIM POSTER	86
<b>SHAVUOT</b>	<b>87</b>
<b>5 KEY FACTS ABOUT SHAVUOT</b>	<b>87</b>
<b>5 GREAT IDEAS ON USING JI STUDIO TO TEACH SHAVUOT</b>	<b>88</b>
1. RECREATE MATAN TORAH	88
2. THE NAMES OF SHAVUOT	89
3. TAKING BIKKURIM TO JERUSALEM	90
4. TIKKUN LEIL SHAVUOT	91
5. GLEANING THE FIELDS	92

# Introduction to Ji Studio

**Ji Studio** is a revolutionary Judaic digital content creation tool which has been developed by **Jewish Interactive**.

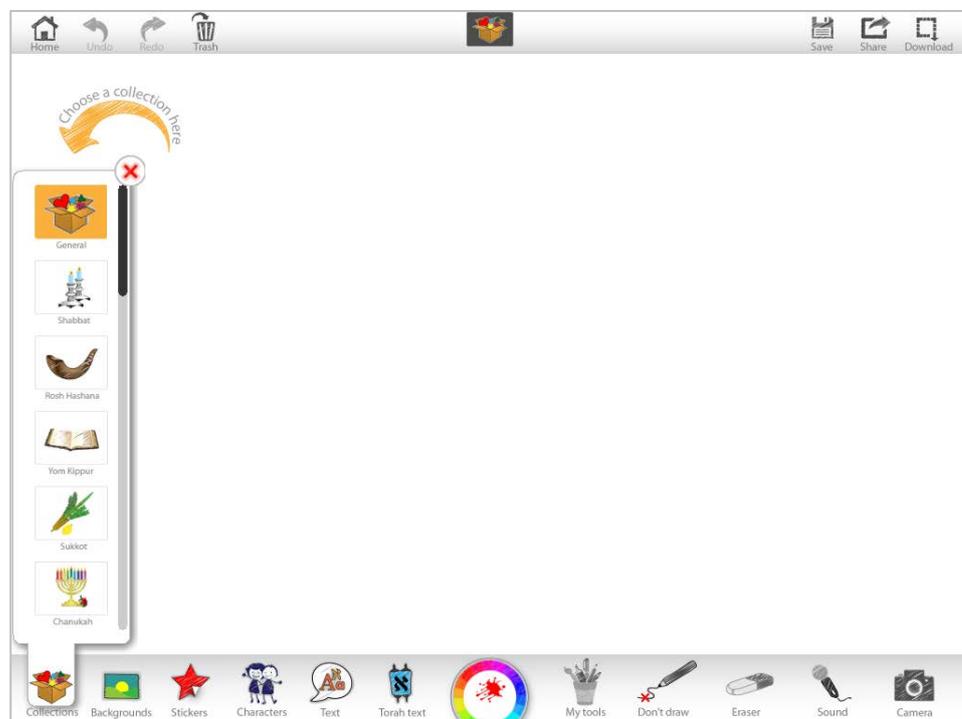
**Jewish Interactive** is driven to make Jewish learning more relevant, accessible and alive to Jewish educators, children and parents, and its latest product – **Ji Studio** provides a stimulating yet safe environment where children can let their imaginations run wild.

As a Judaic digital content creation tool, **Ji Studio** dazzles its users with rich collections of Jewish-themed stickers, story backgrounds, Hebrew letters, vowels and words, characters, dress-ups, photographs, colouring pages and songs relating to special themes. In addition to the images, stickers and words, **Ji Studio** also contained the full text of the Tanach in Hebrew and English, as well as excerpts of the Hagaddah and daily & festival prayers. Together, all these incredible elements enable users to create pictures, posters, cartoons, flashcards and worksheets in seconds.

In this short guide, we will:

- Explain the features of each element in **Ji Studio**
- Show examples of how to get the most out of **Ji Studio** as you begin preparations before each festival

## Ji Studio - Features



The **Ji Studio** homepage offers a range of Judaic collections and digital tools that can be used to engage learners in a vast number of ways.



# Collections

## General

The first choice to make in **Ji Studio** is the type of collection you wish you work with. If you are not planning to teach about a specific festival, then you would choose the **General Collection**, which provides access to:

- Generic Jewish-themed stickers
- Backgrounds
- Hebrew letters, vowels and words
- Characters & dress-ups
- Photographs
- Tanach texts in Hebrew and English
- Excerpts of daily prayers in Hebrew and English

All of this can be used to create pictures, posters, cartoons, flashcards and worksheets in seconds.

### Lesson idea: Bracha Poster



In the **General collection**, you will find stickers with pictures of different foods as well as the blessings for each of those foods in both Hebrew and English. This means that a 'Bracha poster' can be created by students in a matter of minutes.

Additionally, by using the **Ji Studio Sound** tool, children can record themselves recite each of the brachot for each of the different foods.

## Festival Collections



If you are planning to teach about a specific festival, **Ji Studio** offers **10 different collections**, each containing

- Festival-themed **Stickers**
- Festival-themed **Backgrounds**
- Hebrew letters, vowels and words relating to the Festival
- **Characters** & dress-ups relating to the festival
- Festival **Photographs**
- Excerpts of festival **Tefilot** (prayers) in Hebrew and English

Example: Rosh Hashana



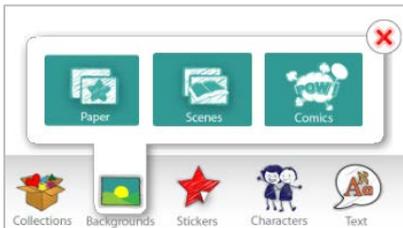
In the **Rosh Hashana Collection**, you will find **Stickers** for all the different *simanim* (special foods) that are eaten on the night of Rosh Hashana such as apple and honey as well as the particular prayer (Yehi Ratzon) in both Hebrew and English.





## Backgrounds

**Ji Studio** offers a range of generic backgrounds as well as specific backgrounds relating to each festival. There are three types of **Backgrounds**:



### Paper



**Backgrounds > Paper** offers a blank but colourful/textured surface to create posters, cards or place-settings.

**Idea:** In the **Purim Collection**, select stickers from **Stickers > Mishloach Manot** and then use the **Text** tool to create notes to accompany your Mishloach Manot.

### Scenes



**Backgrounds > Scenes** provides a backdrop for **Characters** to then be placed in order to depict a scene from a particular biblical story.

**Idea:** In the **Pesach Collection**, select the **Background** of the Egyptian pyramids and Biblical characters from **Stickers > Exodus** to depict images of the Israelite slavery.

## Comics



**Backgrounds > Comics** offers a number of different comic strip templates where characters, with speech bubbles, can be added.

**Idea:** In the **Yom Kippur Collection**, use the **Stickers > Yona** to create a comic strip of the story of Yona.



## Stickers

**Ji Studio** offers a range of generic stickers as well as specific stickers for each festival. Within each **Collection**, the **Stickers** are categorized to ensure that children find the stickers they want with the least amount of effort.

**For example**, within the **Purim Collection**, there are seven categories of stickers:

- Megillat Esther
- Tzedakah
- Mishloach Manot
- Seudah
- Costumes
- Photos
- Labels



## Characters

**Ji Studio** offers a range of **Characters** that can be used when creating posters, pictures and cartoons.



## Themed



**Characters > Themed** includes images of Egyptian taskmasters, Persian princesses, Maccabean fighters, Rabbinic scholars, etc.

## Family

**Characters > Family** includes images of children, parents and grandparents that can be used when creating pictures of a family Pesach seder, your Sukkah, and other such scenes.



## Dress-me-up

**Characters > Dress-me-up** includes characters that you can dress up, choosing different characters and then dressing them up! Choose a **Model**, then choose **Clothes**, **Hairstyles**, and other categories to suit the environment.



## Text

While the possibility to write text in *Ji Studio* is not newsworthy, the way in which text can be used in *Ji Studio* strikes the perfect balance between style and substance.



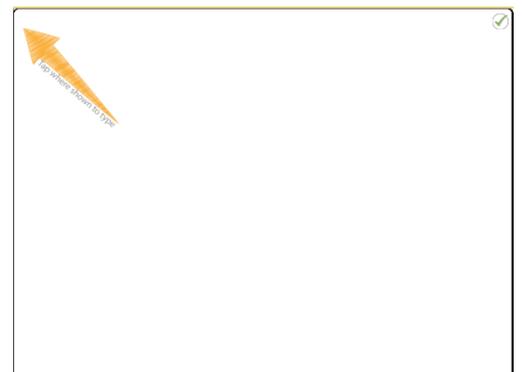
## Text and Bubbles

When you select **Text and Bubbles**, an empty text box in a default bubble appears:



Select **Type** in order to write your text, or to edit any text that is already there in the box. For example, when you bring in **Torah Text**, the text can be edited using this functionality. You can type in Both English and Hebrew, depending on whether you have a Hebrew keyboard on your device.

Note: When you select **Type**, an empty screen opens up, with a huge arrow telling you where to type. This is to take into account the various devices – iPad, phone or PC. To start typing, TAP or CLICK the area indicated – within the top line, above the arrow – and start typing your text.





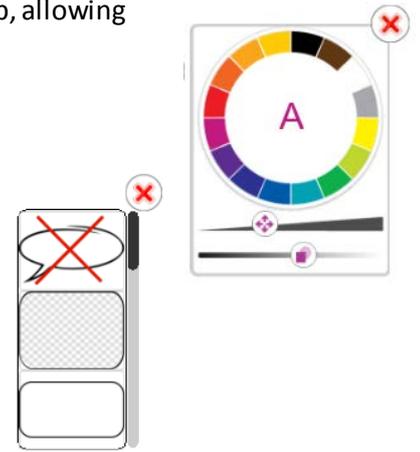
Select **Format** in order to change how the text looks. A tool wheel will open up, allowing you to change colour, size and the transparency of the text.



Select **Font** to change the font that you want for your text.



Select **Bubbles** to choose a background bubble for your text. You can choose the first option (with a red x) to have no bubble background at all, or you can choose rectangles and bubbles that are semi-transparent (with light grey and white squares) or solid white.



### Aleph Bet Stickers



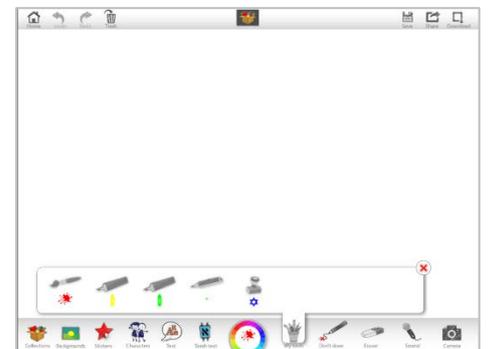
In addition to typing specific words, the **Aleph Bet Stickers** offer ready-made flashcards to

teach Hebrew letters in block and script, with the ability to add and remove vowels. This also allows children to learn how Hebrew words are built as well as learn how to spell their names in Hebrew. This is an invaluable and incredibly flexible resource that educators should find very useful.

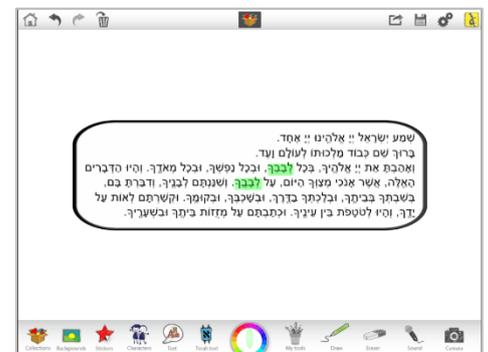


### Torah Text

Unlike any other content creation tool, **Ji Studio** contains the full text of the Tanach in Hebrew and English, as well as excerpts of the Hagaddah and daily/festival prayers. This enables educators to blend textual learning with creative expression. Additionally, by using the highlighter in **My tools** available in **Ji Studio**, students can examine Torah texts and highlight key words with ease.



**Idea:** When looking at the text of the Shema, students can identify the two places where the Hebrew word for heart is mentioned and therefore reflect on the role of the heart in Jewish prayer.



To highlight text, make sure to **Lock** it by tapping the  icon on the lower, left corner of the selected text. This will 'lock' the text onto the background. Then open **My tools**, select a highlighter, and highlight the words!

## Drawing Tools



**Ji Studio** offers an endless number of ways to draw using a range of pens, sprays and stamps with a variety of styles, thicknesses, and colours. Play with both sliders to create a

unique tool.



The upper slider changes the **Size** of the tool

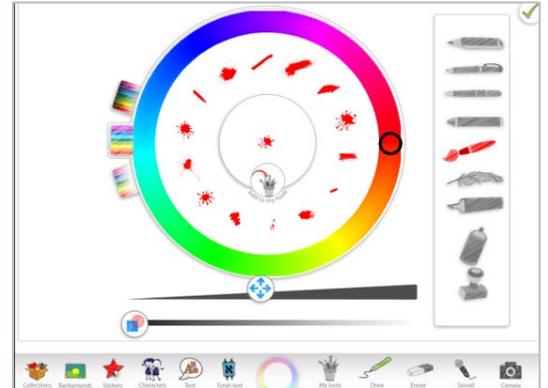


The lower slider changes the **Transparency** of the tool

When you have created your tool, use the **Add to my tools** icon to add it to **My tools**, found along the lower menu. In this way, you build up your own collection of tools, colours and unique style!

The tool that you are currently using is shown in the centre of the **Tool wheel** along the lower menu.

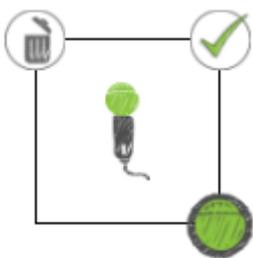
Using the **Tool wheel** to create your own tools means that texts can be highlighted and circled, photos can be labelled, and letters can be traced so that children can learn how to write their Hebrew letters in both block and script.



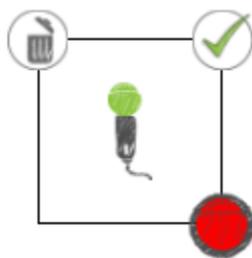
## Sound

An incredibly useful tool in **Ji Studio** is our **Sound**-recorder which allows users to record sounds (such as the blowing of the shofar), songs (which they may have learnt or composed in preparation for a forthcoming festival) or prayers. This transforms the **Ji Studio** experience to being not only visual but also an auditory experience. Moreover, to further stimulate auditory learners, festive music is played when you select any one of the 10 collections.

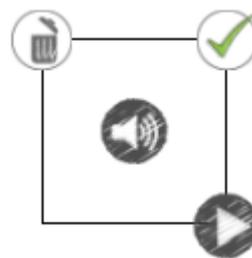
When you select **Sound**, a sound box will appear on the canvas. See the **Share** options (page 10) that will allow you to send your sound files with your artwork. Follow these steps to create a sound and place it within your creation.



Select the green circle on the lower, right corner to start recording.



The circle turns red while you are recording. When you are done, tap the green tick on the upper, right corner.



To play the sound, tap the **Play** button on the lower, right corner. If you are happy with the sound, tap the green tick. If you are not, then tap the trash icon to delete.

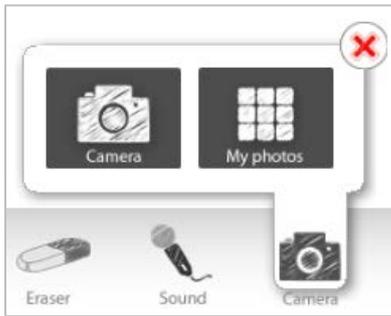


Once you have tapped the green tick, only the **Sound** sticker remains. You can move it to anywhere within your creation. You can place as many **Sound** stickers as you want. To hear the sound, simply tap the **Sound** sticker.



## Camera

There are two elements to the camera tool in *Ji Studio*.

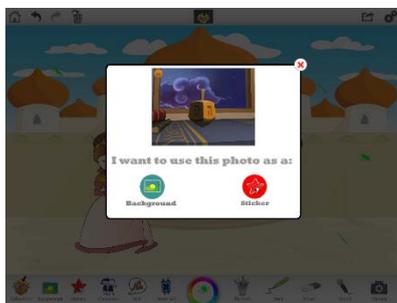


### Camera

**Camera > Camera** allows the user to take photos from the device's camera and use them in *Ji Studio*. This means that students can take a 'selfie' and place it on top of the background of the Kotel.

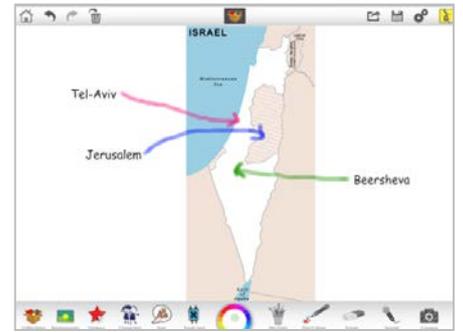
### My Photos

**Camera > My photos** gives you the option of inserting a photo from a file on your PC/Mac, or from your Photo Roll on your tablet.



Once you have chosen a photograph, you can decide to use the photograph as either a **Background** or **Sticker**.

**For example**, a teacher may wish to insert a map of Israel and label different cities.



## Naming, Saving and Sharing Creations

### Naming Creations

Each artwork can be named and renamed. This is useful in a classroom when students are sharing the same devices. When you make a new poster, you will be prompted to type in a name for the poster. This name that you type in will be displayed at the top of the editing page, and your poster will be saved and shared according to that name.

Type in a name for your artwork and tap the **Start** button.



### Renaming, Duplicating and Deleting Creations

From the **Home** page, you can select **My Creations** in order to view all the posters that have been created on the device.



When you are in **My Creations**, you will notice that on each poster thumbnail, there is a **Settings** icon . Tapping the Settings icon will open up the options for that artwork: **Rename**, **Duplicate**, **Delete**.

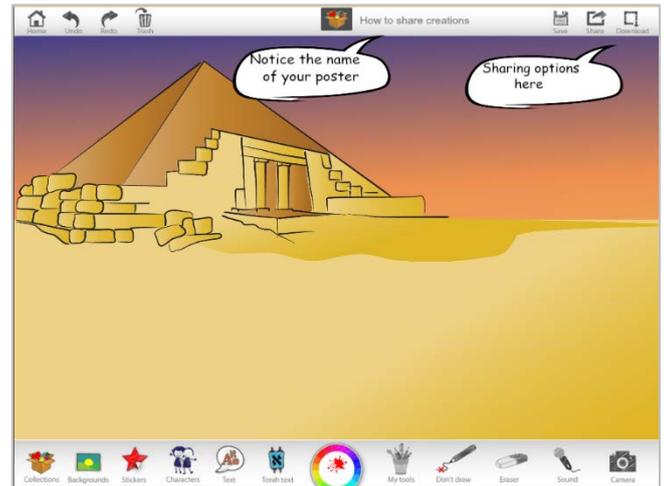


## Saving, Sharing and Downloading

A key element of a digital content creation tool is the ability to **Save** and **Share** your creations. In particular, by using **Ji Studio** in education settings, children will want to load and share their creations with their teachers and parents.

You can **Save** or **Share** from your editing page within **Ji Studio** on the top right corner.

There are three options to share creations: **Save**, **Share** or **Download**.



**Save** enables you to save your creation to the **My Creations** gallery of **Ji Studio**, where you can open it again at another session, and continue working on the elements. You will find all the creations that you have made in **My Creations**. (From the **Home** page, tap the **My creations** button):

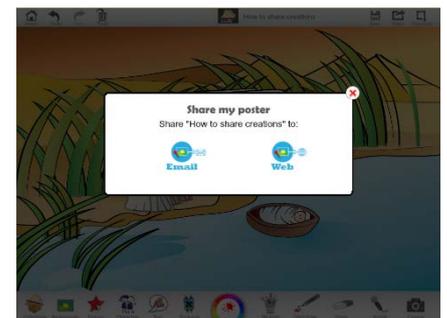


While making your poster, remember to **Save** periodically, although you will be prompted to **Save** when you tap the **Home** button to leave the editing page.



**Share** enables you to share your poster **together with sound files** in two ways: email or a link to a web page. When you tap **Share**, a dialog opens prompting you to decide how to share:

- **Email:** You will be prompted to type in an email address and a link to the image and sound will be sent to the email recipient.
- **Web:** A standalone web page is created to display the image together with any sound files. You can view this page from a browser or copy this link so that you can insert it into a blog or embed it into a presentation.



**Note:** You must have an active Internet connection in order to share your work as it creates a link to a web page that will contain the image and the sound files.

**Adult supervision:** We recommend that any artwork being shared be supervised by an adult to ensure the safety of the child. Jewish Interactive does not retain the email addresses entered in any form.



**Download** enables you to save an image of your creation on the device/computer. It will be saved as a graphic file on your computer, or as a photo in your device's Photo Roll. You can email using your regular email facilities.

**Note:** This option will not save any **Sound** files that you may have recorded and inserted into your artwork. It is simply a screen capture of your poster.

## Ji Studio - Lesson Ideas

While there are endless possibilities about how **Ji Studio** can be used by educators and parents to help teach about Jewish concepts and festivals, the **Jewish Interactive** team has developed **5 lesson ideas for each festival** to help you use **Ji Studio** when preparing your children for an upcoming Jewish festival. Each lesson idea comes with key facts about the coming festival as well as screenshots to help the educator get the most out of **Ji Studio**.

# Rosh Hashanah

## 5 KEY FACTS about Rosh Hashanah

1. Rosh Hashanah (ראש השנה) is celebrated on the 1<sup>st</sup>-2<sup>nd</sup> Tishrei both inside and outside the Land of Israel. While the Torah (Leviticus 23:24-25 & Numbers 29:1) says that Rosh Hashanah only lasts one day, the observance of Rosh Hashanah for two days both in Israel as well as the diaspora was an enactment of the early prophets and due to the fact that Rosh Hashanah falls at the start of the Hebrew month. Given that it took time to confirm and declare the new moon, the prophets ordained that Rosh Hashanah last two days to avoid communities accidentally observing the wrong day for Rosh Hashanah.
2. The term ראש השנה literally means ‘the head/start (Rosh) of the year (HaShanah)’ which reflects how this date is the beginning of the year as regards the calculation of the years, the shmitta<sup>1</sup> cycle, the yovel<sup>2</sup> cycle, for planting trees and for produce (see Rosh Hashanah<sup>3</sup> 1:1). In addition to Rosh Hashanah marking the start of these cycles, our Sages teach that Rosh Hashanah marks the day in which mankind was created (Talmud Bavli, Rosh Hashanah 11a).
3. Another name for Rosh Hashanah is יום הדין (Yom HaDin) which literally means ‘day of judgment’. This is because our Sages teach that on this day, all our actions from the previous year are judged, and all our sustenance for the coming year is decided (see Talmud Bavli, Rosh Hashanah 8a). Given this, a key focus of the prayers recited on Rosh Hashanah focus on repentance.
4. The Torah refers to Rosh Hashanah by two further names. One is יום תרועה (‘Yom Teruah’ see Numbers 29:1) which literally means ‘the day of blowing’, and the other is זכרון תרועה (‘Zichron Teruah’ see Leviticus 23:24) which literally means ‘a remembrance of blowing’. These names have been understood as referring to the duty to blow the Shofar on Rosh Hashanah. Given the difference between ‘the Day of Blowing’ and ‘a remembrance of blowing’ the Sages explained that when Rosh Hashanah falls on Shabbat, we do not blow the shofar but instead, ‘remember the blowing of the Shofar’ (see Talmud Bavli, Rosh Hashanah 29b). However, on days when the shofar is blown, the custom is to hear 100 sounds of the Shofar on Rosh Hashanah. While the Torah does not offer a reason why we should blow the Shofar on Rosh Hashanah, numerous thinkers such as Rambam<sup>4</sup> have suggested that the reason for this mitzvah (commandment) is as a way to inspire us to stir us to repent on Rosh Hashanah (Rambam Hilchot Teshuvah [Rules of Repentance] 3:4).

<sup>1</sup> ‘shmitta’ refers to a law that is only applied within the borders of Israel where the earth is given a rest for every seventh year. So, every seventh year the land is allowed to lie ‘fallow’. In the same way, the seventh day of the week is a rest day for Jews.

<sup>2</sup> ‘yovel’ refers to the Jubilee year where ancestral land in Israel is restored to its original owner, slaves set free and debts are forgiven.

<sup>3</sup> Rosh Hashanah here refers to the Mishnaic tractate of that name, the Mishnah is the earliest code of Jewish law. Some Mishnaic tractates have commentaries, these are called Gemara (from the Hebrew gamar: to complete) and when they are put together they are referred to as Talmud (literally ‘study’). There are two Talmuds: Bavli (Babylonian) and Yerushalmi (Jerusalem or Palestinian), the most commonly read and cited is the Bavli.

<sup>4</sup> Famous Jewish scholars are often known by their initials not their full names. Rambam is **Rabbi Moses ben Maimon**, also known as Maimonides. He is one of the most important of all medieval Jewish authorities.

5. Because Rosh Hashanah marks the beginning of the year as well as the day in which we are judged, there are numerous customs that reflect the positive hopes we have for the year and the desire to rid ourselves of our previous sins. Regarding the former, it is customary to eat sweet and symbolic foods on the night of Rosh Hashanah such as apple and honey, dates and pomegranates. Additionally, it is customary to wear white clothes on Rosh Hashanah to symbolize purity of sin. Finally, it is the custom on Rosh Hashanah to visit a river or spring and metaphorically throw away our sins.

# 5 GREAT IDEAS on using Ji Studio to teach Rosh Hashanah

## 1. Arranging the Symbolic Foods

### Preparation

- Review the symbolic foods eaten on the night of Rosh Hashanah.

### Ji Studio

- Select **Ji Studio Rosh Hashanah Collection**.
- Choose the Simanim **Background** which includes prayers for each of the symbolic foods and then go to the **Stickers** and add the correct image for each prayer  
**OR**  
 Choose the Rosh Hashanah plate from the **Backgrounds** and then go to the **Stickers** and add the correct image for each prayer.



## 2. Tashlich (the symbolic throwing away of sin)

### Preparation

- Review the *Tashlich* custom, emphasizing that *tashlich* is symbolic and that we need not throw anything into the water.

### Ji Studio

- Select Ji Studio **Rosh Hashanah Collection**.
- Choose one of the **Backgrounds** for Tashlich which will include a river or other pool of water.
- Place a **Character** by the water.
- Using the **Torah text** > **Nevi'im** > **Michah**, create a title with the words of Micah 7:19 of וַתְּשַׁלֵּךְ בְּמַצְלוֹת יָם כָּל־חַטָּאתָם, or in English, “and you will cast all their sins into the depths of the sea”.



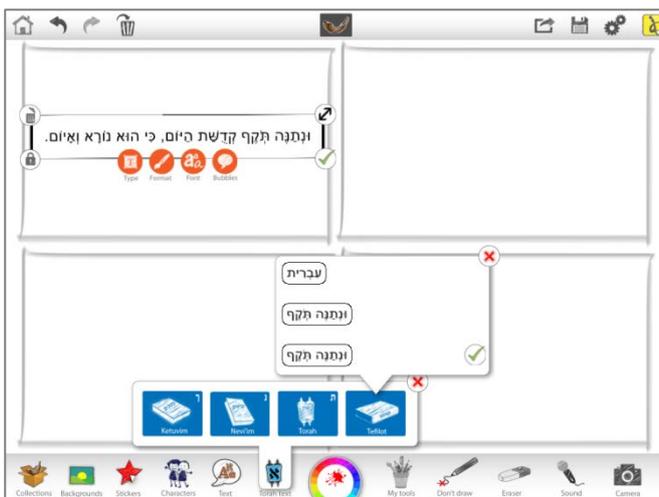
### 3. Teshuvah, Tefillah & Tzedakah

#### Preparation

- Tell the students that according to our Rabbis, the three things we can do to ensure we have good year ahead are *Teshuvah* (repenting and saying sorry for things we have done wrong), *Tefillah* (praying to God and asking for forgiveness) and *Tzedakah* (giving charity and helping those in need).

#### Ji Studio

- Choose a comicstrip **Background** with 4 frames.
- For the first frame, go to **Torah Text > Tefilot**, choose the '*Unetane Tokef*' prayer and select the phrase (But Repentance, Prayer, and Charity annul the severe Decree)  
 ותשובה ותפלה וצדקה מעבירין את רע הגזירה
- In the second frame, choose or create a picture depicting an act of *Teshuvah* תשובה.
- In the third frame, choose or create a picture depicting an act of *Tefillah* תפילה.
- Finally, in the fourth frame, choose or create a picture depicting an act of *Tzedakah* צדקה.



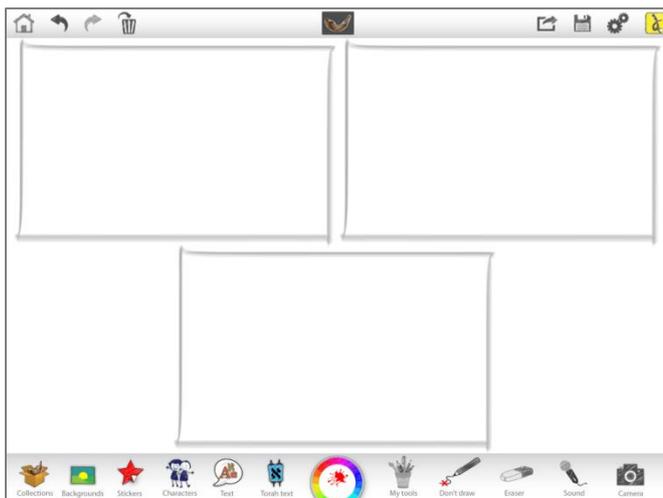
## 4. The Sounds of the Shofar

### Preparation

- Explain to the students that there are three sounds blown on a shofar: *Tekiah* (a long single note), *Shevarim* (a note broken into three parts) and *Teruah* (nine short shofar blasts).

### Ji Studio

- Choose a comicstrip **Background** with 3 frames.
- In the first frame, include **Stickers** of a boy or girl blowing the shofar, and add the **Sticker** with the **Label** תקיעה (Tekiah) as well as a **Sound** recording of this sound.
- In the second frame, include **Stickers** of a boy or girl blowing the shofar, and add the **Sticker** with the **Label** שברים (Shevarim) as well as a **Sound** recording of this sound.
- In the third frame, include **Stickers** of a boy or girl blowing the shofar, and add the **Sticker** with the **Label** תרועה (Teruah) as well as a **Sound** recording of this sound.



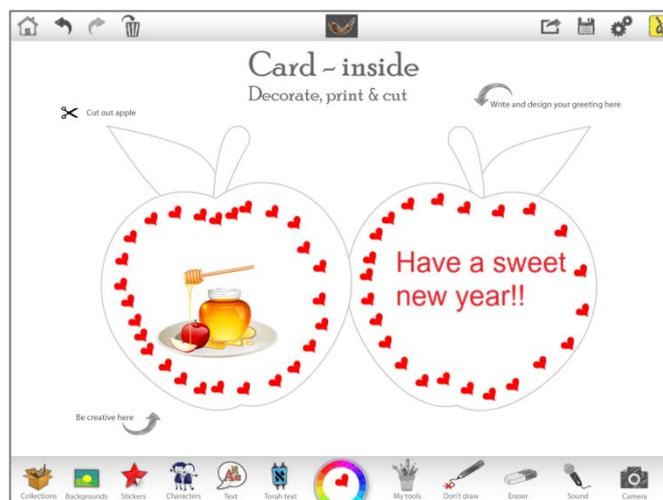
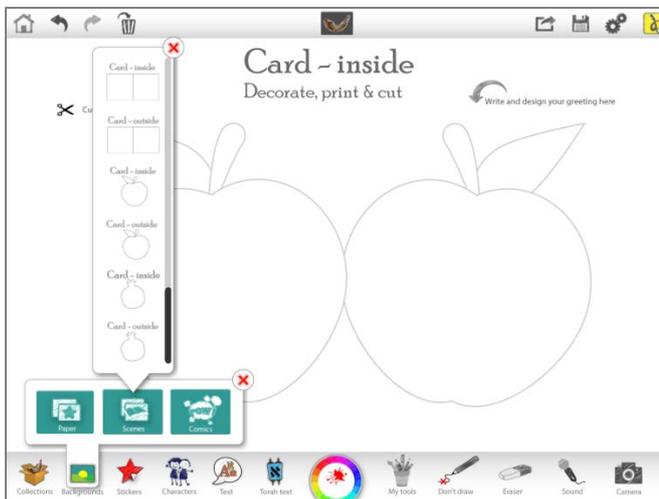
## 5. Rosh Hashanah Cards

### Preparation

- Think about the message you want to share to a friend or family member as part of a Rosh Hashanah greeting card.

### Ji Studio

- Select Ji Studio **Rosh Hashanah Collection**.
- Choose a **Background** for a Rosh Hashanah card.
- Design the front of the card, using Rosh Hashanah **Stickers**.
- Using the **Text** tool, type a Rosh Hashanah greeting.
- Print it out, cut along the edges, fold and send!





# Yom Kippur

## 5 KEY FACTS about Yom Kippur

1. Yom Kippur (יום כיפור) takes place on the 10th Tishrei. This day is referred to as the ‘Sabbath of Sabbaths’ (Leviticus 16:31), from which the Rabbis thought that the same rules apply on Yom Kippur as those of a regular Shabbat. However, given the demand that on this day we should ‘afflict yourselves’ (see Leviticus 16:31 & Numbers 29:7), the Rabbis explained that there additional restrictions on Yom Kippur including prohibitions of a) eating/drinking, b) wearing leather shoes, c) Bathing/washing & d) using creams, ointments or oils on your body. While we are commanded NOT to eat/drink throughout Yom Kippur, the Rabbis (Talmud Bavli, Yoma<sup>5</sup> 81b) also taught that we ARE commanded to eat and drink before Yom Kippur begins. The name of the meal prior to Yom Kippur is the ‘Seudah Hamafseket’ (literally, the ‘separating meal’).
2. The key theme of Yom Kippur is atonement.<sup>6</sup> This is because on Yom Kippur, God forgave Bnei Yisrael (Children of Israel<sup>7</sup> – another name for Jews). who built the Golden Calf and gave Moshe (Moses) a second set of tablets. This event transformed Yom Kippur to being the first national day of forgiveness for the Jewish People, and ever since, they are given a further opportunity on Yom Kippur for sins to be forgiven. It is because of this association between Yom Kippur and the sin of the Golden Calf that the Kohen Gadol (Literally: ‘Great Priest’ but usually translated ‘Chief Priest’) did not wear his golden clothes on Yom Kippur, so that he would not remind God of the sin of the Golden Calf, Instead, he wore white clothes to signify purity and absence of sin, inspired by the verse, “Even if your sins are like crimson, they can turn snow-white” (Isaiah 1:18).
3. There are numerous customs associated with Yom Kippur. One of most unusual of these is called ‘Kaparot’ and is performed on the morning of the 9th of Tishrei. This involves the waving of a chicken or money around the head of those seeking atonement, and then either donating the chicken or the money to charity, usually only strictly Orthodox Jews would perform this ritual. A more widely spread custom is to wear white on Yom Kippur just like the Kohen Gadol.
4. There are numerous additional prayers recited on Yom Kippur. These include the ‘Kol Nidrei’<sup>8</sup> prayer recited on the eve of Yom Kippur, as well as ‘Neilah’<sup>9</sup> (literally, ‘the sealing’) which is the prayer recited at the end of Yom Kippur signifying how our fate has been decided and sealed by God. As a further way to inspire atonement, we read the Book of Yona (Jonah) on Yom Kippur which stresses how everyone is worthy of forgiveness.
5. As part of the Yom Kippur prayers, we also read about the special sacrifices that were offered in the Temple on Yom Kippur. We are told that two identical goats were brought to the Temple, one of which was killed

<sup>5</sup> Yoma is the name of the Mishnaic and Talmudic tractate that deals with Yom Kippur.

<sup>6</sup> In the Machzor (the special prayer book for the High Holy Days) and in Leviticus 23:27 and 25:9, Yom Kippur is actually called Yom HaKippurim, the Day of Atonements (plural), because not only does the People of Israel atone for its sins but all Jews individually atone for their specific sins.

<sup>7</sup> Here *Israel* refers to the character Jacob from Genesis when he receives this name after wrestling with the mysterious figure in the Jabbok River, see Genesis 32.

<sup>8</sup> Literally, ‘All Vows’. Many Jews who don’t regularly attend synagogue make a special effort to attend the Kol Nidrei service, which is known for its beautiful music.

<sup>9</sup> As with the Kol Nidrei service many Jews make a special effort to go to the Neilah service to hear the final blowing of the Shofar, which signifies, as it says in the Artscroll Machzor, ‘the end of Yom Kippur and the beginning of a year of sin-free opportunity’.

through slaughter, and another, through wandering to die in the desert. This ritual is meant to express how two people with the same apparent lifestyle can experience different fates, and remind us of the important of atonement.

# 5 GREAT IDEAS on Using Ji Studio to Teach Yom Kippur

## 1. Wearing White

### Preparation

- Remind students about the custom to wear white on Yom Kippur, as well as why white is worn.

### Ji Studio

- Select Ji Studio **Yom Kippur Collection**.
- Choose the **Background** of the synagogue, and place characters wearing white from **Stickers > Services**.
- Within the picture, insert the biblical phrase from **Torah text > Nevi'im > Yeshayahu**: Isaiah 1:18 in either Hebrew (אִם-יְהִיוּ חַטָּאֵיכֶם כַּשָּׁלֶג יִלְבִּינוּ) or English ('Though your sins be as scarlet, they shall be as white as snow').



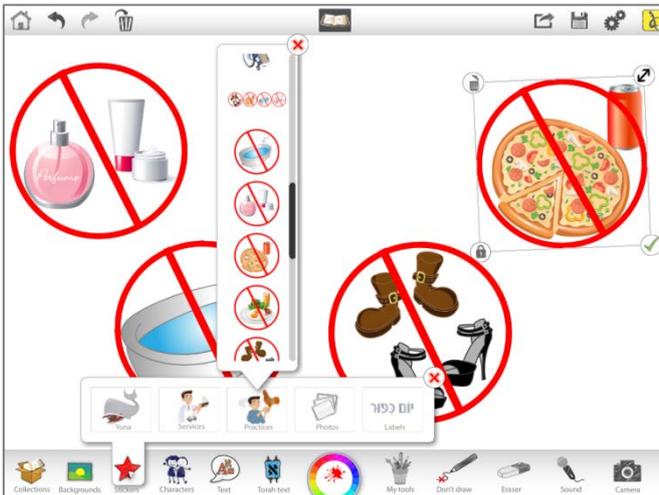
## 2. Restrictions

### Preparation

- Review the laws of Yom Kippur and especially the restrictions of a) eating/drinking, b) wearing leather shoes, c) Bathing/washing & d) using creams, ointments or oils on your body.

### Ji Studio

- Select Ji Studio **Yom Kippur Collection**.
- Create a poster with a title such as 'The Laws of Yom Kippur'.
- Select the stickers with rules relating to Yom Kippur from the **Stickers > Practices** collection.



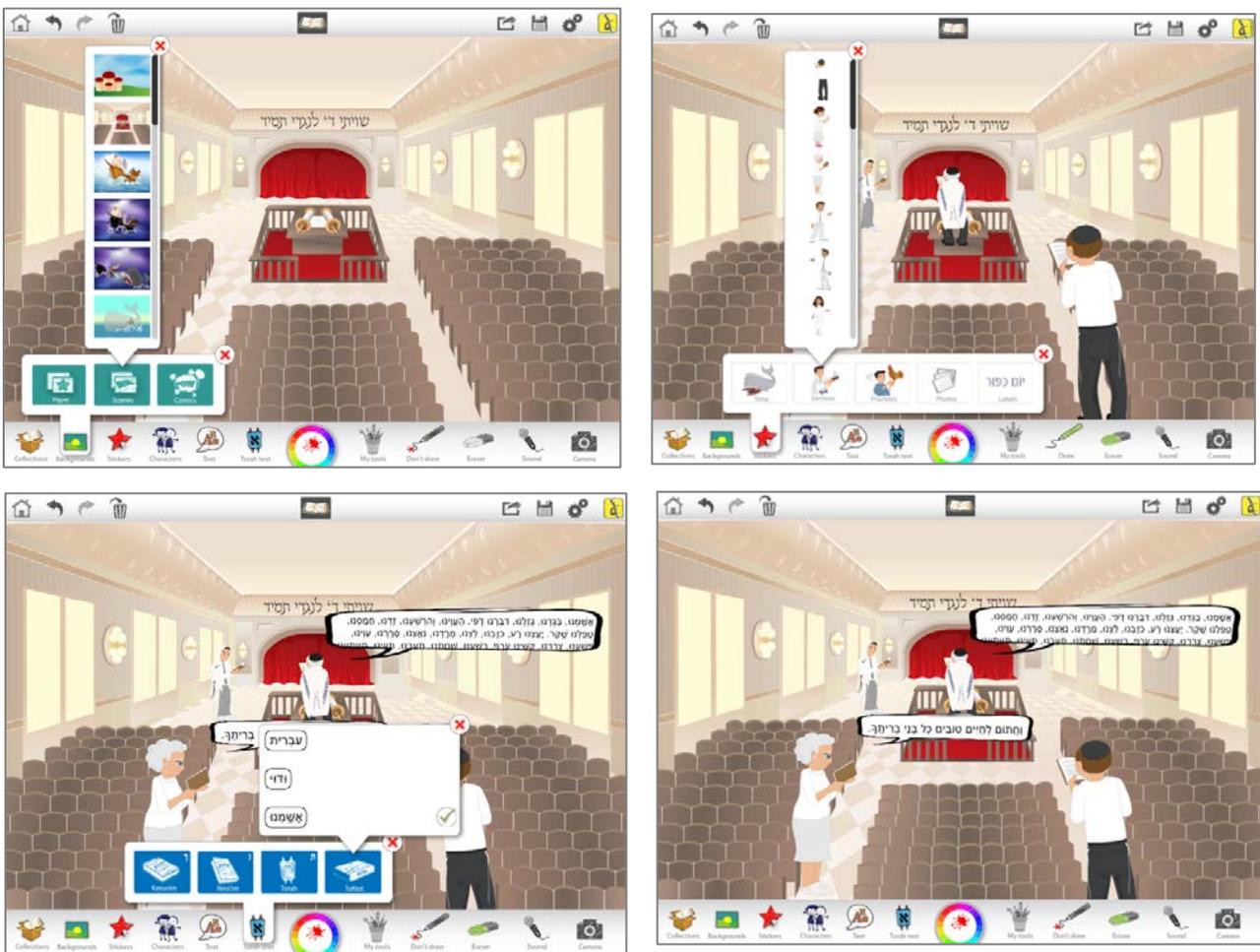
### 3. Praying

#### Preparation

- Review the different types of prayers recited on Yom Kippur.

#### Ji Studio

- Select Ji Studio **Yom Kippur Collection**.
- Choose the **Background** of the synagogue, and insert people praying from **Stickers > Services**.
- Then open **Torah text > Tefilot** and insert words from the prayers such as אָבִינוּ מַלְכֵנוּ; אֲשָׁמְנוּ, בְּגָדְנוּ; כָּל נִדְרֵי into speech bubbles above those praying: Our Father Our King<sup>10</sup>; We are responsible, we have betrayed<sup>11</sup>; All Vows<sup>12</sup>.



<sup>10</sup> The Avinu Malkenu is prayer recited on Rosh HaShanah, Yom Kippur and the days in between. Each sentence starts with the phrase: Our Father, Our King and asks G-d for a variety of things, such as compassion.

<sup>11</sup> The Ashamnu, Bagadnu is a confession of sins in the form of an acrostic poem. Many Psalms and Jewish prayers were written as acrostics.

<sup>12</sup> The Kol Nidrei (All Vows) prayer is very dramatic in many synagogues. G-d is the judge and three men in the congregation hold Torah scrolls and form a court of judgement (Bet Din). The Kol Nidrei was written in the Middle Ages at a time when Jews were persecuted and sometimes were forced to swear oaths on pain of death. The prayer releases Jews from such vows and restores the relationship between individuals, the community and G-d.

## 4. Kaparot (atonements)

### Preparation

- Review the custom of Kaparot.

### Ji Studio

- Select Ji Studio **Yom Kippur Collection**.
- Choose any **Background** you want from any collection.
- Using the images from **Stickers > Practices**, choose a picture of a boy or girl waving Kaparot with either a chicken or money.



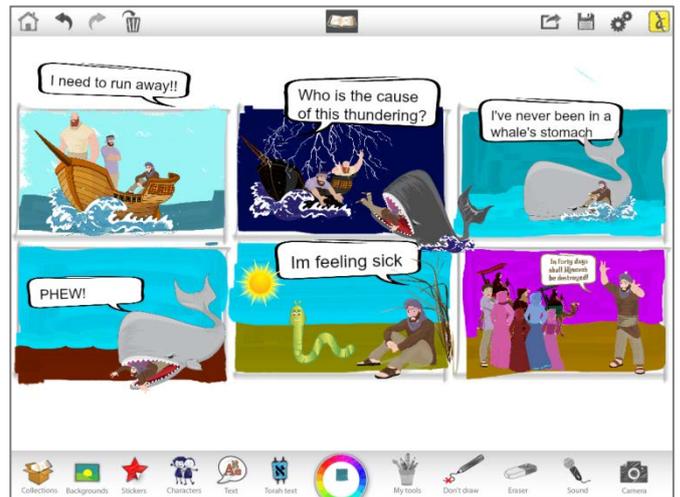
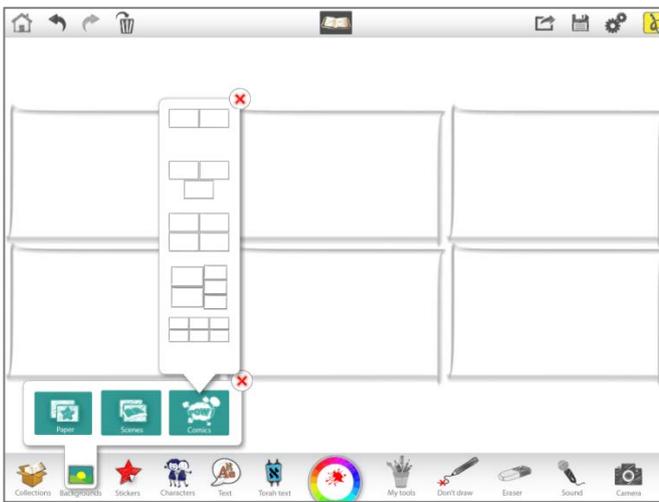
## 5. Yona (Jonah)

### Preparation

- Review the Yona story with students.

### Ji Studio

- Select Ji Studio **Yom Kippur Collection**.
- Choose a comicstrip **Background** with 6 frames.
- Using the **Stickers** available, depict the story of Yona.







# Sukkot

## 5 KEY FACTS about Sukkot

1. Leviticus 23:34 informs us that the festival of Sukkot (סֻכּוֹת) begins in the 15<sup>th</sup> of Tishrei and lasts for seven days, after which we celebrate Shimini Atzeret (שְׁמִינִי עֲצָרֶת), literally, 'the eighth day of the Festival'. While the first day/s of Sukkot and Shimini Atzeret holidays when work may not be performed, work can be done on the intermediate days which are called Chol HaMoed (חֹל הַמּוֹעֵד). In ancient Israel there was problem of when to keep the festivals because they were generally tied to the moon (lunar cycle) as it would be seen from Jerusalem. The Kohanim (priests) had the job of calculating when the various phases of the moon would fall at different times of the year. When Jews were exiled in Babylon they could only be accurate within a space of two days. As a result major festivals are celebrated over two days outside of Israel and one day in Israel (with the exception of Rosh Hashanah which is always two days and Yom Kippur which is only ever one day). This leads to an interesting feature of Shimini Atzeret. In Israel, Shimini Atzeret sees the conclusion and restarting of the annual cycle of Torah reading while outside of Israel this happens on the second day of the festival and the day has a special name: Simchat Torah – literally rejoicing in the Torah.
2. Sukkot is one of the Shalosh Regalim (שְׁלוֹשׁ רִגְלִים), literally, 'the three "foot" festivals' which are mentioned in Exodus 23:14, also known as pilgrim festivals. These are the festivals when the Jewish people would travel, by "foot", to the Temple in Jerusalem in order to partake in the festive sacrifices. While there is no longer a Temple, many Jews choose to take a vacation in Israel for the pilgrim festivals of Pesach, Shavuot and Sukkot.
3. Like the other pilgrim festivals, Sukkot is both a historical and agricultural festival. Historically, it commemorates the forty-year period when Children of Israel wandered in the Wilderness. Agriculturally, Sukkot is a harvest festival and is referred to as the Festival of Ingathering (Exodus 23:16).
4. In order to commemorate the way in which Children of Israel lived in huts in the Wilderness, it is the practice of many Jews to live in sukkot (temporary huts) during this festival, a single temporary hut is called a sukkah. While the walls of these sukkot can be made of any material, the roof – which is known as the s'chach (סִכּוּךְ) - must be made of natural items such as wood/leaves. Though some people do not sleep in their sukkot, especially if they live in colder climates, Jewish law dictates that one should eat one's meals in the sukkah. On each night of Sukkot, biblical personalities known as 'Ushpizin' (the Aramaic for 'guests') are invited into the sukkah.

In addition to dwelling in sukkot, the Torah (Leviticus 23:40) also commands that we bring together the arba'at haminim (commonly known as: arba minim) which are the: lulav (date palm branch), etrog (citrus fruit), hadassim (myrtle branches) and aravot (willow branches). The custom is to hold together one date palm branch with three sprigs of myrtle, two willow branches and one citrus, which represent all of the good things G-d has given from among the flora in creation. They also represent different types of people: those who have learning but do no good works (date palm which has fruit but no smell), those who do good works but have no learning (myrtle which has smell but not fruit), those who have neither learning nor good works (willow which has no fruit or smell) and those who have both learning and good works (citrus which tastes good and smells good). Many groups contain these four kinds of people and all together they make that people. So when the Lulav (including the hadassim and aravot) and etrog are held together they remind us that no one is left out of G-d's purpose or love.

# 5 GREAT IDEAS on using JI Studio to teach Sukkot

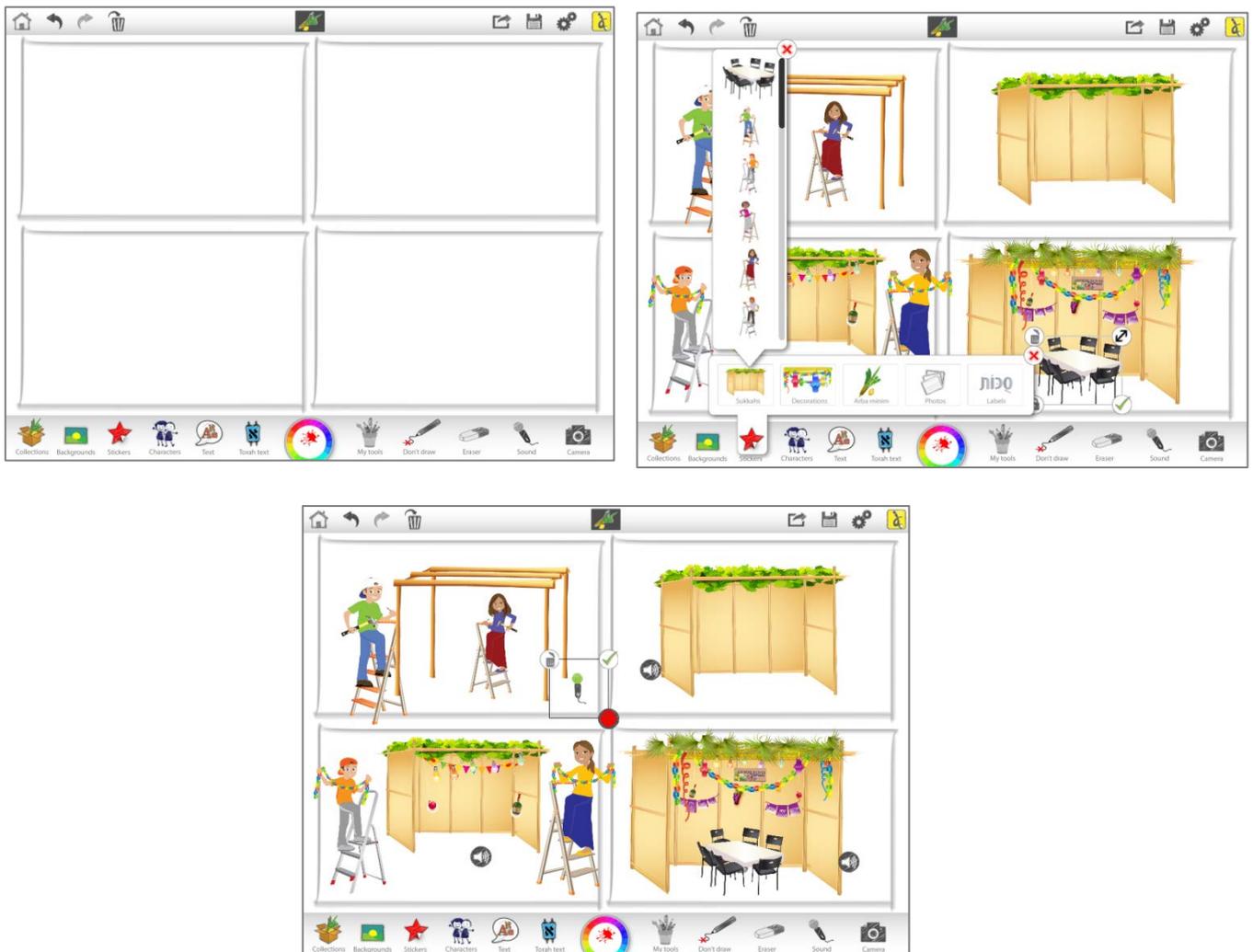
## 1. Instruction Guide to Build a Sukkah

### Preparation

- Review the laws of building a Sukkah (סוכה) with reference to Jewish Interactive's SUKKAH CHALLENGE.

### Jl Studio

- Select JI Studio **Sukkot Collection**.
- Choose a comicstrip **Background** with 3-4 frames.
- Select pictures from **Stickers > Sukkahs** collection of sukkah walls, schach (roof) and decorations.
- Use the **Sound** recorder to offer advice about how to build a sukkah and things to avoid (e.g. don't leave electrical wires in the open in case it rains!).



## 2. Create Ushpizin Posters for Your Sukkah

### Preparation

- Review the different Ushpizin (guests) who 'visit' the Sukkah.

It would be useful to have these in English and why certain guests are singled out on certain nights. Different communities and families have different customs and in some a chair is left with a 'holy' book on it for the 'guest'.

The common list of guests is Abraham, Isaac, Jacob, Joseph, Moses, Aaron, and David. It has become popular in some families to invite the famous Biblical women: Sarah, Rachel, Rebecca, Leah, Miriam, Abigail, and Esther, either on their own or as a pair.

In all cases they represent up-rootedness and uncertainty, with G-d as their only real shelter.

### Jl Studio

- Select Jl Studio **Sukkot Collection**.
- Choose to make a poster for ALL the Ushpizin OR just for one specific ushpiz.
- Using images from **Stickers > Decorations**, add the name of the ushpiz. You can also add the text recited when welcoming each of the Ushpizin from **Torah texts > Tefilot**.
- Add relevant pictures from **Stickers > Decorations**.



### 3. Label the Arba Minim

#### Preparation

- Review the names of the Arba Minim.

#### Jl Studio

- Select Jl Studio Yom **Sukkot Collection**.
- Add pictures of each of the Arba Minim from **Stickers > Arba minim**.
- Select the names of each of the Arba Minim from **Stickers > Labels**.



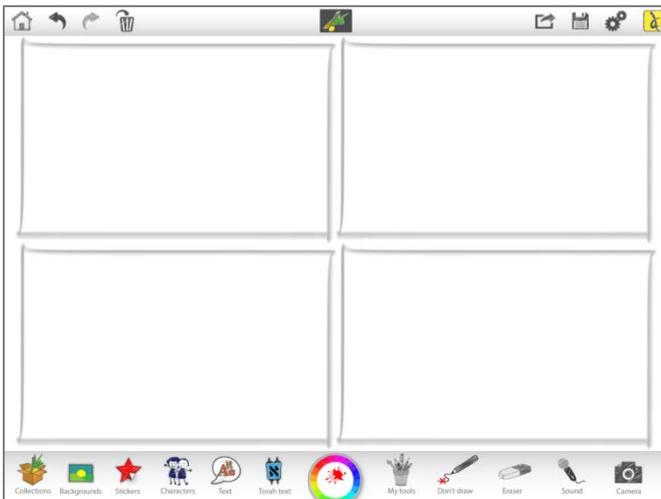
## 4. Create a Story about the Sukkot from the Torah

### Preparation

- Review the history of Sukkot and create a 'Sukkot story' of a family living in Sukkot in the Wilderness.

### Jl Studio

- Select Jl Studio **Sukkot Collection**.
- Choose a comicstrip **Background** with 4-5 frames.
- Using the **Characters** and **Text**, draw your own 'Sukkot story'.



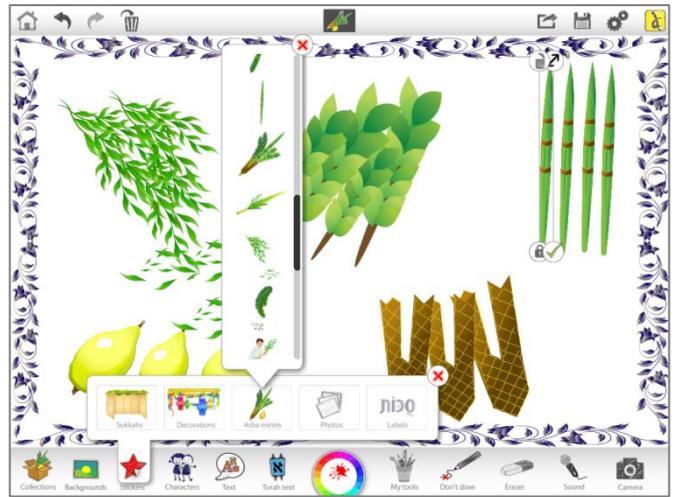
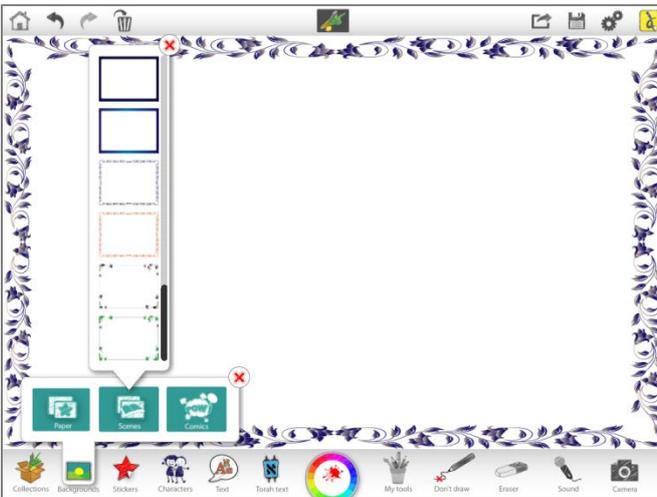
## 5. Create Your Own 'JI Sukkot Shop'

### Preparation

- Review all the items which a person may need to purchase ahead of Sukkot.

### JI Studio

- Select JI Studio **Sukkot Collection**.
- Imagine that you run a 'Sukkot shop' and you need to create posters to advertise what you have to sell. Using **Background** images from the Sukkot collection, add **Stickers**, **Text** and prices to create your own 'Sukkot shop'.





# Chanukah

## 5 KEY FACTS about Chanukah<sup>13</sup>

1. Around the year 167 BCE, the ruler of the Greek-Syrian kingdom Antiochus sought to pull Jews away from Judaism so that all his subjects in his vast empire - which included the Land of Israel - would share the same Greek Hellenist culture. He marched into Jerusalem, vandalized the Temple, erected an idol on the altar, and desecrated its holiness with the blood of pigs. Decreeing that studying Torah, observing the Sabbath, and circumcising Jewish boys were punishable by death, he sent Syrian overseers and soldiers to villages throughout Judea to enforce the edicts and force Jews to engage in idol worship, and during this period, many of the Jews began to assimilate, taking on Greek names and marrying non-Jews. When the Syrian soldiers reached Modi'in they demanded that the local leader and elder Matityahu the Kohen (Mattathias the Priest) be an example to his people by sacrificing a pig on a portable pagan altar. He refused and killed not only the Hellenized Jew who stepped forward to do the Syrian's bidding, but also the king's representative, Apelles, in order to enable him and his sons to escape. Matityahu and his five sons (Jonathan, Simon, Judah, Eleazar, and Yochanan) fled to the hills and caves of the wooded Judean wilderness. Within a few months of this incident, Matityahu died and he left instructions that this third son, Judah who was known as 'the Maccabee' (literally, 'the hammer' because he and his brothers were said to strike hammer blows against their enemies) lead the fight. Over a period of three years Judah, his brothers and his followers were able to overcome the military superiority of Antiochus' army and on the 25th Kislev 164 BCE the Maccabees regained control of the Temple.
2. On this day, the 25<sup>th</sup> Kislev, they held a 'Chanukah' (literally a dedication) of the Temple with proper sacrifices, rekindling of the golden menorah, and eight days of celebration and praise to God. When it came time to re-light the Menorah, they searched the entire Temple, but only one small jar of oil bearing the purity seal of the High Priest could be found. Miraculously, the small jar of oil burned for eight days, until a new supply of oil could be brought. From then on, Jews have observed a holiday for eight days in honour of this historic victory and the miracle of the oil.
3. On every night of Chanukah, Jews light their Chanukiah in prominent positions – ideally by a window or door and facing a public area – for Pirsumei Nisa (פרסומי ניסא) in order to 'publicise the miracle of Chanukah'. While it would suffice to light just one candle each night, the custom developed to add a further candle each night so that by the eighth night of Chanukah, all eight candles are lit. Prior to lighting the candles, two blessings are recited, one thanking G-d for the commandment to light the Chanukah light and the other for the miracles done for our ancestors, on the first night of Chanukah an additional blessing



<sup>13</sup> There are two main sources for the story of Chanukah: the Books of Maccabees (1 and 2 of the four) and the Talmud. These sources give different perspectives on the story and have different elements too. Interestingly the Talmud asks in the 5<sup>th</sup> century CE: What is this Chanukah? Giving the impression that it had not been celebrated for many years before that time. Whilst the Books of Maccabees are not part of the Jewish Bible they are still important to Jews, like the Book of Judith that is often read at this time.

is recited thanking G-d for 'bringing us to this season'. When the candles are lit, it is customary to sing the songs Hanerot HaLalu (we kindle these lights) and Maoz Tzur (mighty stronghold).

4. There are numerous Chanukah customs. One of them is to play with a 'dreidel', which was used as a ruse to teach Torah after it was banned by Antiochus. The dreidel is often labelled with the letters and there are two versions, one for the Land of Israel and one for outside the Land:

-inside the Land of Israel the dreidel has one letter on each of its four sides (reading right to left)

נ (נס) ג (גדול) ה (היה) פ (פה)

**N (nes) G (gadol) H (hayah) P (po) – A great miracle happened here**

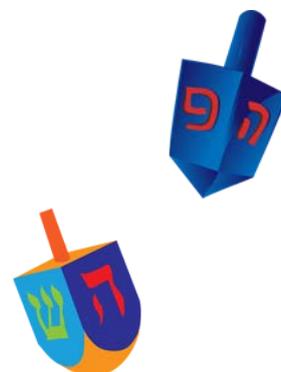
-outside the Land of Israel the dreidel has four letters (reading right to left)

נ (נס) ג (גדול) ה (היה) ש (שם)

**N (nes) G (gadol) H (hayah) Sh (sham) – A great miracle happened there**

Another custom is to eat foods made with oil, to recall the miracle of the oil, such as doughnuts and gulab jamun.

5. During the morning service (Shachrit) throughout Chanukah, we sing the Hallel (Psalms 113 – 118) every day and add the prayer Al Hanisim (For the miracles) to our daily Amidah (standing prayer) and Birkat Hamazon (grace after meals – when bread has been eaten).



# 5 GREAT IDEAS on using JI Studio to teach Chanukah

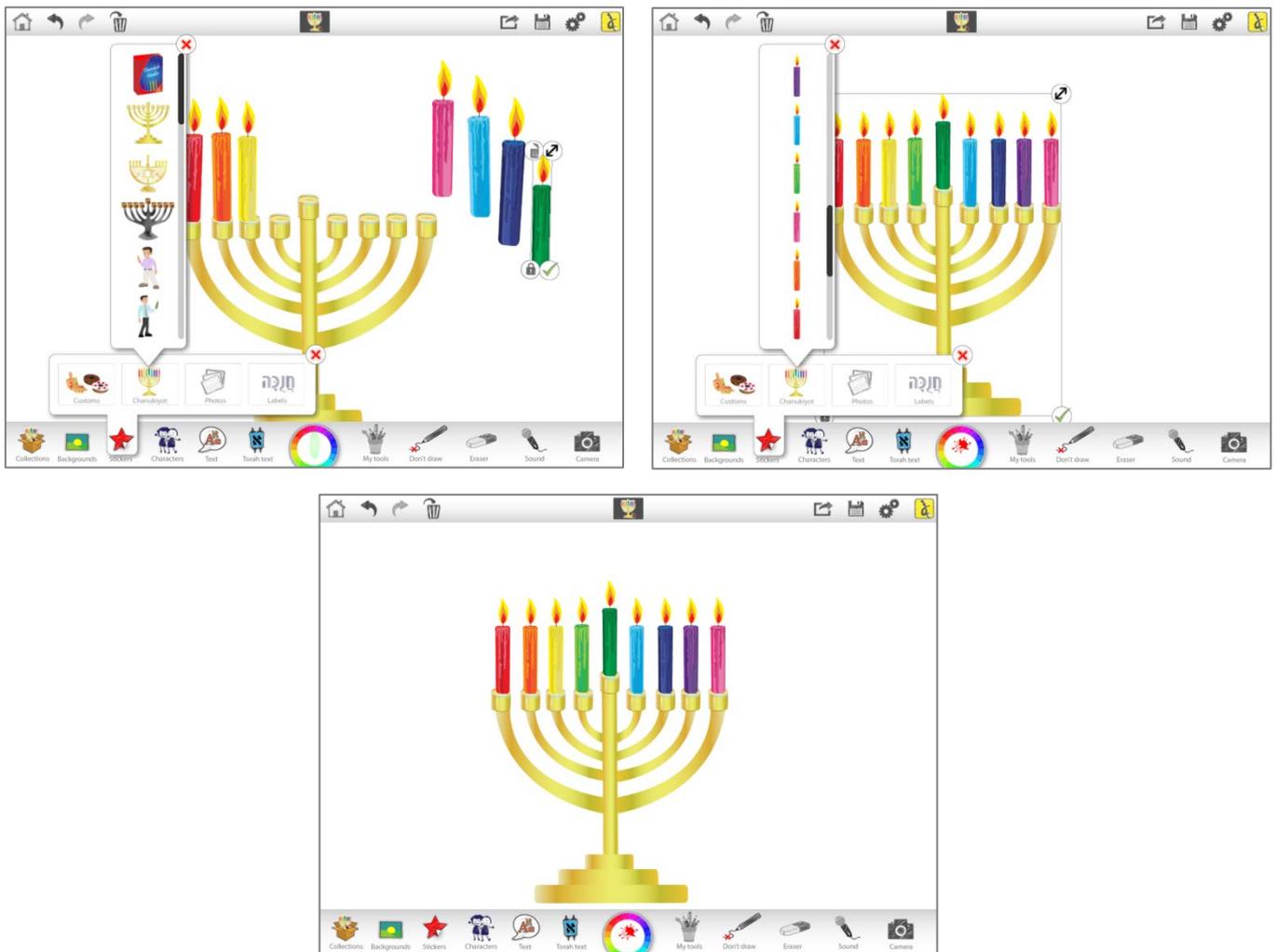
## 1. Put the Candles in the Chanukiah

### Preparation

- Review the custom of adding a candle each night of Chanukah

### Jl Studio

- Select JI Studio **Chanukah Collection**.
- From the **Background** or **Stickers**, choose a Chanukah.
- Then again from **Stickers > Chanukiyot**, place the candles on the Chanukah to reflect the correct day of Chanukah.



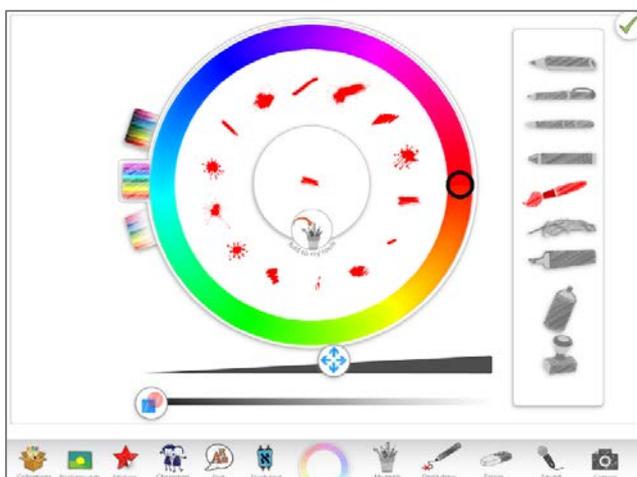
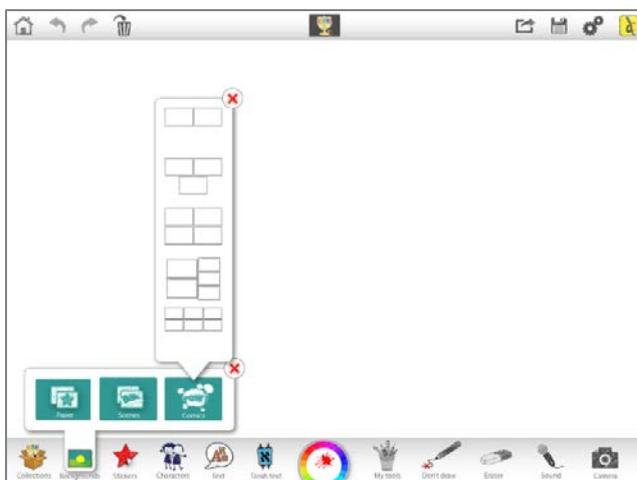
## 2. Tell the Chanukah Story

### Preparation

- Review the Chanukah story and break it down into four parts:
  - 1) The decree against Jewish practice.
  - 2) The fight of the Maccabees.
  - 3) The dedication of the Temple.
  - 4) The celebration of Chanukah today.

### Jl Studio

- Select Jl Studio **Chanukah Collection**.
- Select **Background** and choose the comicstrip with 4 frames.
- Using the images available in all the sticker collections to tell the Chanukah Story.
  - From **Characters > Themed**, insert a picture of a Rabbi studying Torah. Lock the picture so that you will be able to draw on top of the image.
  - Using the **Tool Wheel**, select any red tool and add it to **My tools**. Draw a red line through the comic frame with the rabbi, to show that Jews were not allowed to study Torah.
  - From **Stickers > Maccabees**, insert pictures of Maccabee soldiers.
  - Insert a picture of the Golden Menorah from the Temple. You can find this in **Stickers > Maccabees**.
  - Insert pictures of Chanukah customs today from **Stickers > Customs**.



### 3. Place the Menorah by the Window

#### Preparation

- Explain to students that it is customary to place the Chanukiah in prominent positions – ideally by a window or door and facing a public area – for Pirsumei Nisa (פרסומי ניסא) - in order to ‘publicize the miracle of Chanukah’.

#### Jl Studio

- Select Jl Studio **Chanukah Collection**.
- Select a **Background** including an open window.
- Add a heading by selecting a **Sticker > Labels** with the words Pirsumei Nisa (פרסומי ניסא)
- Place a Chanukiah by the window.



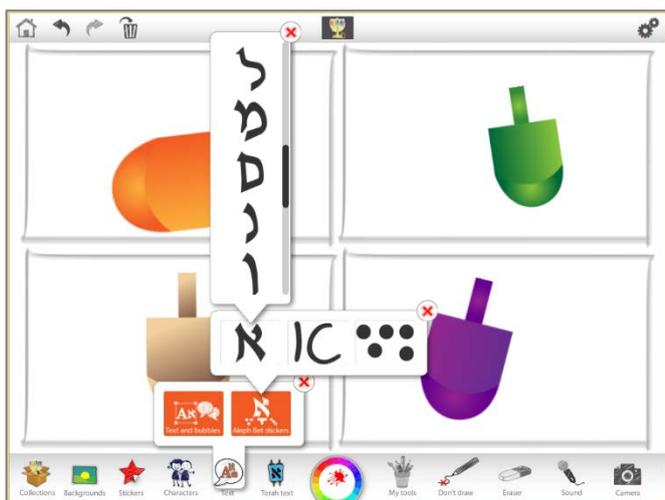
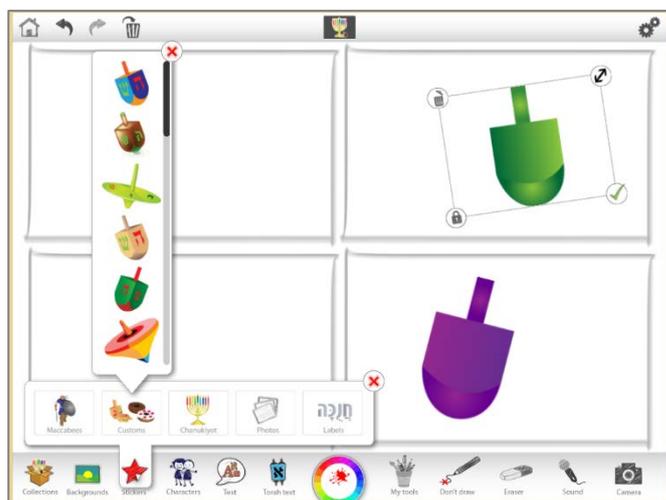
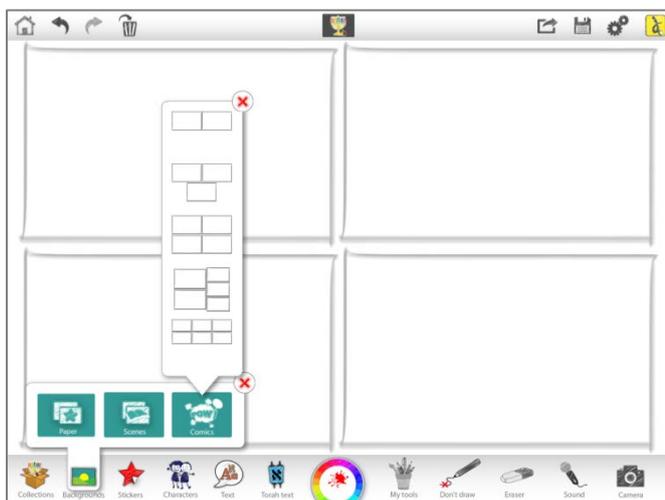
## 4. The Letters on the Dreidel

### Preparation

- Review the meaning of the letters on the dreidel.

### Jl Studio

- Select Jl Studio **Chanukah Collection**.
- Select **Background** and choose the comic strip with 4 frames.
- In each frame, place a picture of an empty dreidel from **Stickers > Customs**.
- Using **Text > Aleph Bet stickers**, choose the letters **נ-ג-ה-פ-ש** and place them on each dreidel, noting how this would change whether you were in the Land of Israel or outside the Land of Israel (the Diaspora).
- Above each picture, add a **Sticker > Label** with the meaning of each letter (e.g. **נס-גדול-היה-פה-שם**).



## 5. The Chanukah Blessings

### Preparation

- Review the blessings recited when lighting the Chanukah candles.

### Jl Studio

- Select Jl Studio **Chanukah Collection**.
- Choose a **Background** of a Chanukah.
- From **Torah texts > Tefilot**, select the Chanukah blessings.
- Then, using the **Sound** recorder, students should record themselves reciting each of the Chanukah blessings. Place the **Sound** sticker next to the relevant blessing.



# Tu B'Shvat

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## 5 KEY FACTS about Tu B'Shvat

6. Tu B'Shvat (ט"ו בשבט<sup>14</sup>) is the Hebrew term for the date 'the 15<sup>th</sup> of Shevat' which the Mishna (Rosh Hashanah 1:1) lists as being the New Year for trees. The reason why we need a new year for trees is because there are a number of laws such as those concerning the tithing of produce from trees (known as 'ma'aser'), or the prohibition of eating fruit from a tree less than three years of age (known as 'orlah'), which require a fixed date to determine the age of the tree. Consequently, Tu B'Shvat is the date is like the birthday for trees because, after that point, all trees are considered to be a year older.
7. It should be noted that Tu B'Shvat is not an arbitrary date in the Jewish calendar. Instead, Tu B'Shvat is the date when most of the annual rain in Israel has fallen and a time when leaf buds begin to develop on trees. This means that Tu B'Shvat not only provides a date to celebrate the birthday of trees, but it also offers a way of connecting Jews to the seasonal cycle in Israel.
8. Because Tu B'Shvat is a festival specifically relating to the land of Israel, it is customary on Tu B'Shvat to eat fruit which is strongly associated with the land of Israel such as the seven species (Wheat, Barley, Grapes, Figs, Pomegranates, Olive [oil] and [Date] Honey) mentioned in **Deuteronomy 8:8**. In addition to this, many people endeavour to eat special or unusual fruit that they may not have eaten that season and thereby recite the additional blessing of Shehecheyanu (thanking G-d for bringing us to this season). In all cases, care should be taken to ensure that there are no insects on/in the fruit.
9. In the 16th century, the holy Rabbis of the city of Tzfat compiled a seder (literally: an order for doing things) for Tu B'Shvat, which is somewhat similar to the Passover seder, and since then many families have the custom of holding a special meal made of fruit and wine on the night of Tu B'Shvat during which they talk about nature and sing songs which have nature themes such as the Israeli song 'Hashkediya Porachat' (The Almond Tree Is Blooming).
10. In addition to eating fruit, it has also become customary on Tu B'Shvat to invest time exploring issues relating to environmental ecology such as planting trees. By doing so, we don't just show our love of nature, but we also express our hopes for the future. Below are two lovely rabbinic teachings concerning care for the environment which can be shared on Tu B'Shvat:

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<sup>14</sup> Classical Hebrew does not have numbers in the written form, rather it uses letters like many ancient languages. All Hebrew letters have a numerical value; in turn the letters can be used to make names for numbers. Hence, Tu (ט"ו) is the Hebrew for 15.

- a. **GOD and ADAM:** When God created Adam, He led him around the Garden of Eden and said to him: “Behold my works! See how beautiful they are, how excellent! All that I have created, for your sake did I create it. See to it that you do not spoil and destroy my world; for if you do, there will be no one to repair it after you (Midrash<sup>15</sup> Kohelet Rabba 7:13).



- b. **HONI:** There once was a man named Honi. He was walking along one day and saw a man planting a carob tree. Honi asked the man, “How long will it take for that tree to grow?” The man replied, “Seventy years.” Honi looked shocked as he asked, “How do you know that you will live another seventy years?” “I don't, but just as my grandparents and parents planted for me, I am planting this tree for the generations to come,” replied the man. “Well fine,” said Honi, as he left. After walking for about an hour, Honi realized he was exhausted. He lay down on the dusty ground right next to a large rock. When he awoke, he was so shocked he had to pinch himself to make sure he was not dreaming. The dusty ground had become a large grassy field, and the rock was gone. In its place was a huge carob tree, towering over a glittering pool of blue water. Honi walked back the way he had come, but he did not realize this was the way he had come. All of a sudden, he recognized his surroundings as the very place he had come from seventy years before. In the place where he had watched a man planting a carob sapling stood a towering carob tree. Honi realized then that he had been asleep for seventy years. When Honi returned to town, nobody recognized him. He told everyone who he was and they didn't believe him, but they were kind to the wise, old stranger. Honi lived a full life, in which he choose to travel the Land of Israel planting carob trees for future generations (Babylonian Talmud, Ta’anit 23a).

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<sup>15</sup> ‘Midrash’ refers to a rabbinic commentary on Scripture, often using stories. Kohelet is the Biblical book of Ecclesiastes – Kohelet meaning: preacher. Interesting this Biblical book is read during Sukkot.

# 5 GREAT IDEAS on using JI Studio to teach Tu B'Shvat

## 1. The Seven Species

Complete the '7 species placemat' by matching the pictures of each species with its name.

### Preparation

- Review the 7 species mentioned in **Deuteronomy 8:8** with a particular emphasis on learning the Hebrew and English terms for each species.

### JI Studio

- Select the JI STUDIO Tu B'Shvat Collection.
- Select the 7 Species placement template as a **Background**.
- Using **Stickers > 7 Species**, match the pictures of the species with the words.



## 2. Tu B'Shvat Seder

Lay a table for a Tu B'Shvat Seder and record the correct blessing for each fruit on the table.

### Preparation

- Review the blessings for a range of fruit that will be laid out for the JI Studio Tu B'Shvat seder (e.g. wheat is used for making bread whose blessing is Hamotzie – literally: 'who has given' (המוציא); the blessing for wine/grape juice is HaGafen – 'the grape' (הגפן) the blessing for olives is HaEtz – literally 'the tree' (העץ).

### JI Studio

- Select the JI STUDIO Tu B'Shvat Collection.
- Select an empty table as a **Background**.
- Using **Stickers > 7 Species**, place stickers with each product on the table.
- Using the **Sound** tool, record the correct blessing for each item on the table.
- Alternatively, insert the text of the blessing in either English or Hebrew from **Torah Text > Tefilot**.



### 3. Tree 'Planting'

Plant trees on JI Studio background

#### Preparation

- Discuss the custom of planting trees on Tu B'Shvat.

#### JI Studio

- Select the **JI STUDIO Tu B'Shvat Collection**.
- Select the **Background** of a landscaped area.
- Go outside and using the **Camera tool** in your tablets, take photos of trees.
- Then 'plant' the trees that you have on your photo roll onto the JI Studio background.
- Alternatively, use stickers from **Stickers > Planting** and insert trees and plants.



## 4. Birthday Invitation

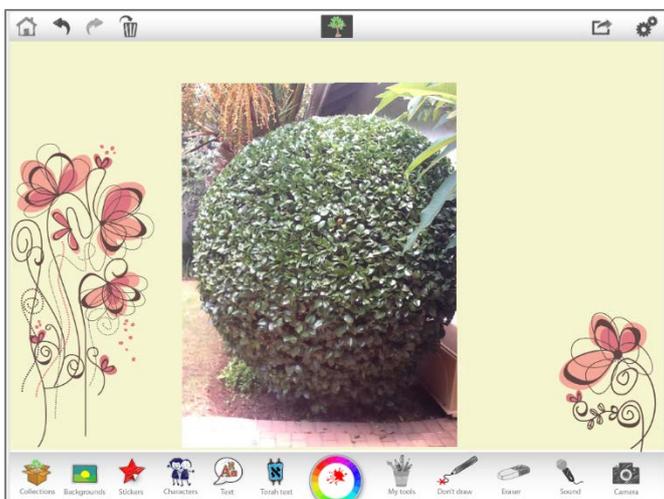
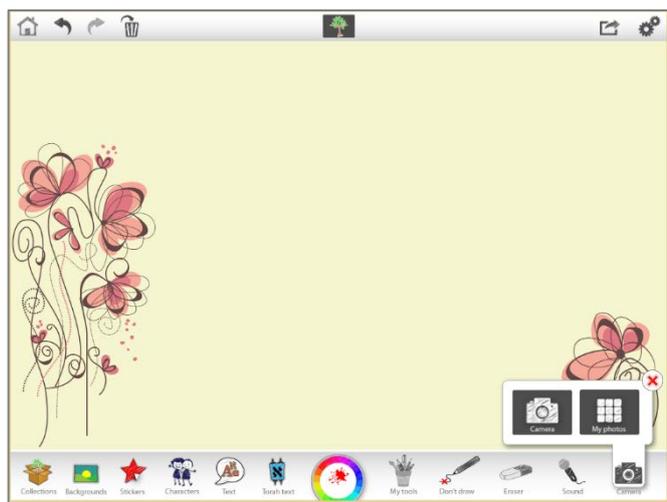
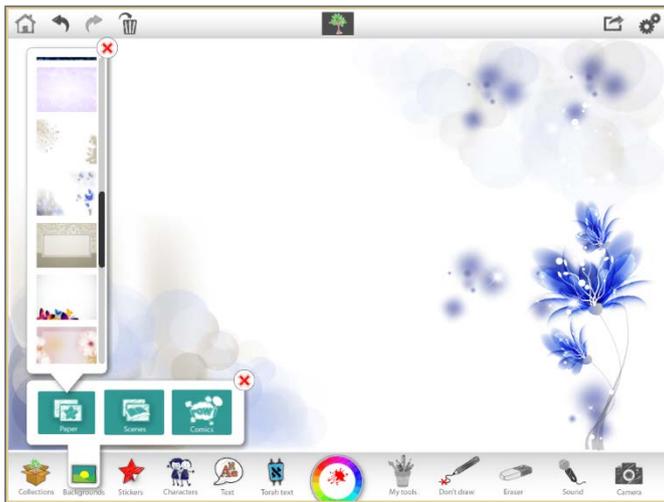
Create a Tu B'Shvat 'birthday' invitation for a tree of your choice

### Preparation

- Discuss the concept that Tu B'Shvat is the birthday for trees.
- Ask students to think about a tree either near their home, school, or another familiar area.
- Ask students to take a picture of their tree.

### Jl Studio

- Select the JI STUDIO **Tu B'Shvat Collection**.
- Using a plain background from **Backgrounds > Paper**, students should insert the picture of their tree.
- They should then use the **Text tools** and **Stickers > Labels** to include details of the birthday party for the tree, including the Hebrew phrase Tu B'Shevat: (**ט"ו בשבט**).
- Additional stickers and labels should be added from the Tu B'Shvat collection **Stickers**.



## 5. Recycling Campaign

Create posters to encourage fellow students to look after their environment

### Preparation

- Tell students the story about Adam in the Garden of Eden and the story of Honi.
- Then explain to the students that Jews believe that they are not fully keeping to the agreement that God wanted Adam to make, and that numerous ecological disasters have occurred because we don't look after the environment.
- Now ask them to think about creating a campaign, including posters, to encourage their fellow students and families to look after the environment by recycling.

### Jl Studio

- Select the JI STUDIO **Tu B'Shvat Collection**.
- Encourage students to use all the images available to them to create posters that promote recycling.
- Students can venture outside and use the **Camera tool** to take photos of items to be recycled, and place them in the scene.
- Use the **Text tool** to insert slogans to create awareness.

# Purim

## 5 KEY FACTS about Purim

11. Purim falls on the 14<sup>th</sup> of Adar and commemorates the salvation of the Jewish people from annihilation by the Persian kingdom. Because so many Jews were threatened during the Purim story and so many saved, the Purim festival was established by the Rabbis as a festival (see Esther 9:31) in order to celebrate their salvation. Given that Purim was celebrated on the 15<sup>th</sup> of Adar in the walled city of Shushan, nowadays Purim is celebrated on the 14<sup>th</sup> of Adar in most places but on the 15<sup>th</sup> of Adar in ancient walled cities like Jerusalem (see Esther 9:18).
12. Based on the interpretation of the verses at the end of the Book of Esther, the Rabbis established four mitzvot (commandments) for Purim: Mikrah Megillah (מִקְרָא מְגִלָּה) - the reading of the Megillah<sup>16</sup> on the night of the 14<sup>th</sup> of Adar and again in the morning); Mishloach Manot (מִשְׁלֹחַ מָנוֹת) - the distribution of at least one food parcel of two types of food to a friend; Matanot La'evyonim (מַתָּנוֹת לְאֶבְיוֹנִים) - the distribution of charity to at least two people; and Seudat Purim (סְעוּדַת פּוּרִים) - having a festive meal for Purim.
13. Megillat Esther is read from a scroll and special blessings are recited prior to the reading of the Megillah. It is opened and read like a letter that has newly arrived from the king so there is great excitement as the scroll is opened. During the Megillah it is customary for the congregation to read some verses out loud, and make noise each time the name of Haman is mentioned.
14. Unusually for a Biblical Book, Megillat Esther does not contain the name of G-d. The Rabbis explain that this is because the Purim story shows the 'hidden' hand of G-d in our daily lives. Given this, it is customary to dress up on Purim because dressing up 'hides' a person's identity.
15. On Purim, we add the prayer of Al HaNissim (for the miracles) to the Amidah (standing prayer) and Birkat Hamazon (grace after meals, when bread is eaten) – this is similar to the prayer at Chanukah but contains the names of the heroes in the Book of Esther, as opposed to those of the stories found in the Books of the Maccabees<sup>17</sup>. While we would expect to recite the Hallel (Psalms 113 – 118) on a day of salvation such as Purim, the Rabbis said that this is unnecessary as the reading of the Megillah is itself a type of Hallel (Praise) in itself.



<sup>16</sup> Megillah refers to a little scroll. There are five in all (Song of Songs, Ruth, Ecclesiastes, Lamentations and Esther) all associated with specific festivals and times. Esther, though, is the Megillah per excellence, when it is referred to as the 'scroll of Esther' it is called the Megillat Esther.

<sup>17</sup> Whilst the Books of the Maccabees are not part of the Jewish Bible they are still important in the Jewish tradition.

# 5 GREAT IDEAS on using JI Studio to teach Purim

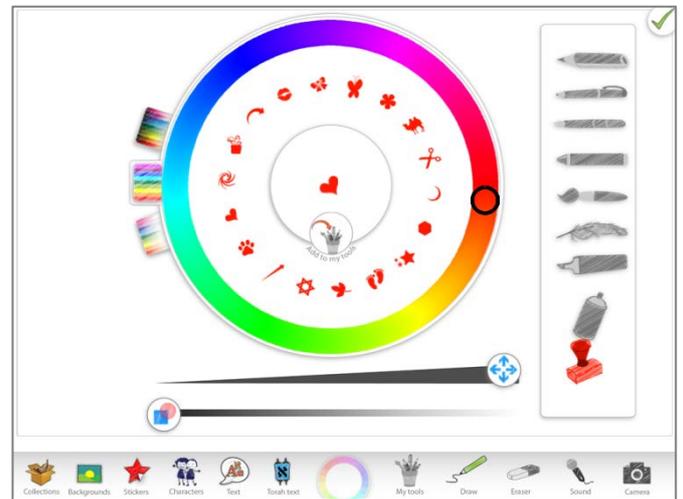
## 1. Mishloach Manot Card

### Preparation

- Review the custom of distributing Mishloach Manot to friends on Purim.

### Jl Studio

- Select JI Studio **Purim Collection**.
- Using the **Backgrounds** and **Stickers**, design cards that can be used to send with your Mishloach Manot.



Purim



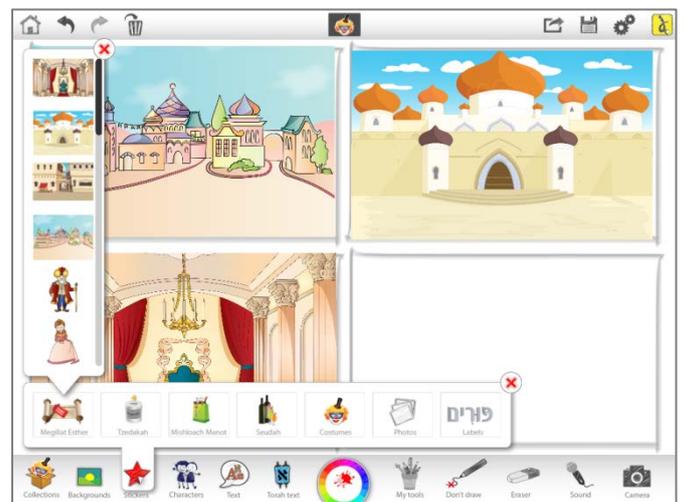
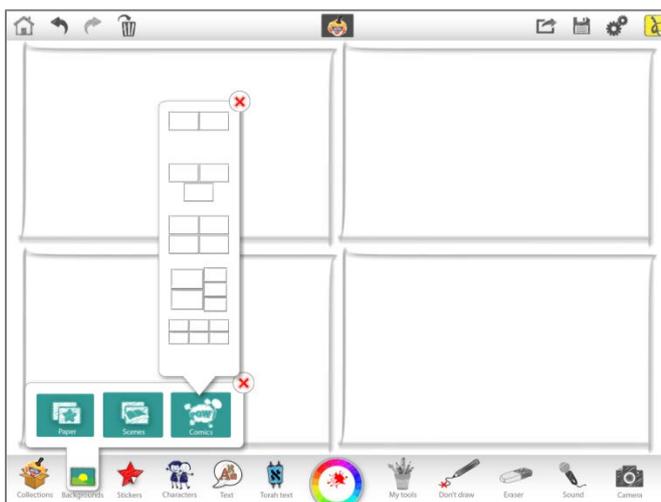
## 2. Create Your Own Megillat Esther

### Preparation

- Review the story of Esther and choose 4-5 scenes from the Purim story that you want to depict.

### Jl Studio

- Select Jl Studio **Purim Collection**.
- From the **Backgrounds**, choose the comic strip with 4 or 5 frames.
- From **Stickers > Megillat Esther**, add the characters to depict the scenes from the Purim story.
- If appropriate, choose the relevant verses from Megillat Esther either in Hebrew or English from **Torah texts > Ketuvim > Megillat Esther**.



### 3. The Four Mitzvot of Purim

#### Preparation

- Review the four mitzvot of Purim.

#### Jl Studio

- Select Jl Studio **Purim collection**.
- Draw a guide to Purim including **Stickers, Labels** and **Photos** labelling the four mitzvot of Purim.



Purim



## 4. The Banquet

### Preparation

- Review the Purim story and specifically the moment when Esther reveals that Haman has been plotting to kill the Jews.

### Jl Studio

- Select Jl Studio **Purim Collection**.
- Choose a **Background** of the inside of a palace.
- Using **Stickers > Megillat Esther** characters, depict the banquet scene when Esther informs Achashverosh that Haman is the man who seeks to kill the Jews.
- Using the **Sound** recorder, record what you think each of the characters said, with reference to Megillat Esther.



## 5. Dressing Up

### Preparation

- Review the custom of dressing up on Purim.

### Jl Studio

- Select Jl Studio **Purim Collection**.
- Using the characters from **Stickers > Costumes**, create different styles of dress-up.
- You could even take a 'selfie' of yourself using the **Camera**, and dress up your photo with the **Costumes**!



## 5. Dressing Up

### Preparation

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- You could even take a 'selfie' of yourself using the **Camera**, and dress up your photo with the **Costumes**!





# Pesach

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## 5 KEY FACTS about Pesach

16. Pesach (פסח) begins on the 15th of Nissan and lasts 7 days in Israel (8 days outside of Israel). Pesach commemorates the Exodus from Egypt, and it is the practice of many Jews to eat matzah (מצה) - unleavened bread<sup>18</sup> - on Pesach to recall the matzah was eaten by the Children of Israel as they left Egypt.
17. In addition to eating matzah on Pesach, the Torah (Exodus 12:15) demands that all Jews rid their homes of chametz (חמץ), which means any leavened food. Given this, many Jews expend great energy cleaning their homes of chametz prior to Pesach. On the night of the 14<sup>th</sup> of Nissan – the night before Pesach – it is customary to perform ‘bedikat chametz’ (בדיקת חמץ) - literally: ‘the search for Chametz’. The next morning, they destroy the Chametz, often by burning it.
18. The highlight of Pesach is Leil HaSeder (ליל הסדר) - Seder<sup>19</sup> night - which takes place on the night of the 15<sup>th</sup> of Nissan which is the anniversary of the Exodus from Egypt. On Seder night Jews tell the story of the Exodus while eating special symbolic foods recalling the slavery in Egypt. These include: Bitter Herbs (Maror - מרור), which is a bitter tasting vegetable such as horseradish or lettuce that symbolizes the bitterness of slavery and Charoset (חרוסת), which is a sweet paste of fruits and nuts that symbolizes the mortar used by the Israelite slaves in Egypt.
19. During the Seder, we follow the order of the Haggadah (הגדה) - literally: the telling - and tell the story of the Exodus. The Sages state that the story of the Exodus should be conveyed through questions and answers. They therefore included the Four Questions known as the Mah Nishtanah (מה נשתנה) in the Haggadah for this purpose. It is customary for the youngest member of the household to read/sing the Mah Nishtanah.
20. In addition to the reading and singing of the Haggadah and the eating of the symbolic foods, most notably the matzah, it is customary to drink four cups of wine during the Seder, which are said to represent the different stages of redemption experienced by Children of Israel in Egypt. When recounting the fact that the Egyptian warriors died in the Red Sea, it is customary to remove some wine from the cup in order to demonstrate that loss of life – even of our enemy – is not a source of joy.

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<sup>18</sup> Unleavened means: without yeast. This yeast doesn't need to be added, though. If flour is washed or mixed with water yeast will naturally form on it after about 18 minutes. So the process of making flour for matzah is very precise. The matzah for Pesach is called: shmurah (guarded) matzah.

<sup>19</sup> Seder literally means ‘order’. Most traditions have fourteen sections to the ‘order’ which are sung before the meal begins.

# 6 GREAT IDEAS on using JI Studio to teach Pesach

## 1. Lay Seder Plate

### Preparation

- Review the items that are found on the Seder Plate.

### Jl Studio

- Select JI Studio **Pesach Collection**.
- Choose a **Background** of a table, and then add the Seder plate and its contents from **Stickers > Seder**.
- Label all the contents of the Seder plate by using **Stickers > Labels**.



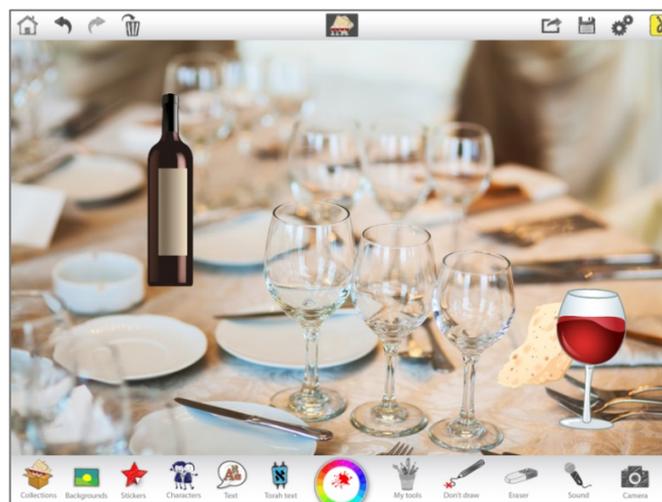
## 2. Hide the Afikoman

### Preparation

- Inform students that it is customary to hide the 'afikoman' which is the last piece of Matzah that is eaten on Seder night.

### Jl Studio

- Select Jl Studio **Pesach Collection**.
- Using the **Backgrounds** and other Pesach **Stickers**, hide the afikoman<sup>20</sup> within the picture.



<sup>20</sup> The afikoman is hidden and at the end of the meal the children are sent to find it. The one who finds it must demand a prize before giving it to the person leading the Seder. The afikoman is the last thing to be eaten at the Seder and everyone should have a piece.

### 3. The Singing Hagaddah

#### Preparation

- Review some of the classic Seder night songs such as ‘Mah Nishtanah’.

#### Jl Studio

- Select Jl Studio **Pesach Collection**.
- Go to **Torah text > Hagaddah** and select the text of the Hagaddah that you wish to sing. Insert onto the page.
- Use the **Sound** recorder to ‘sing’ this part of the Hagaddah.



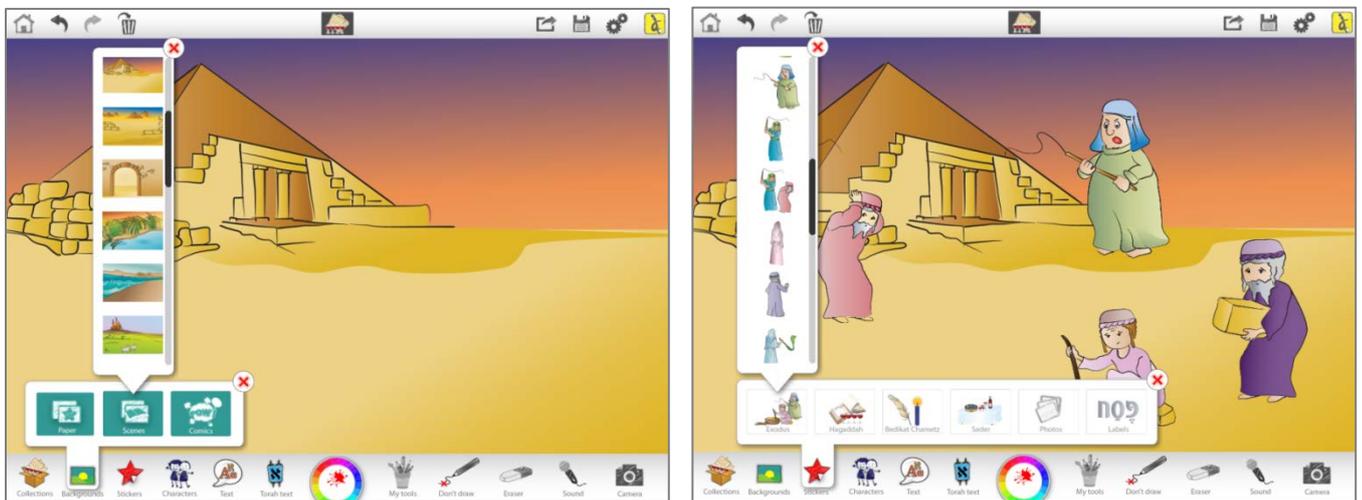
## 4. The Exodus Story

### Preparation

- Review the events of the Exodus from Egypt.

### Jl Studio

- Select Jl Studio **Pesach Collection**.
- Select the Egyptian pyramids from **Backgrounds>Scenes**.
- Using the **Stickers** and **Characters**, try and depict the story of the Exodus from Egypt. You may need to make a few pages to show the different stages, or else use the **Backgrounds>Comics** to make a comic strip.
- Insert verses from **Torah text>Torah>Shemot** or **Torah text>Hagaddah** to enrich your creation.



## 5. Pesach Checklist

### Preparation

- Review what needs to be done in the 24 hours prior to the start of Pesach (including searching for Chametz, Burning Chametz, laying the table etc.)

### Jl Studio

- Select Jl Studio **Pesach Collection**.
- By using the images in **Stickers > Bedikat Chametz**, create a visual checklist for what needs to be done prior to the start of Pesach.



## 6. Ten Plagues

### Preparation

- Review the Ten Plagues.

### Jl Studio

- Select Jl Studio **Pesach Collection**.
- From **Backgrounds**, select a scene from Egypt.
- Decide on one of the ten plagues that you would like to illustrate.
- From **Stickers** > **Hagaddah**, insert images of that plague.
- From **Stickers** > **Labels**, find the name of the plague in Hebrew and insert it into your creation.





# Yom Ha'atzmaut

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## 5 KEY FACTS about Yom Ha'atzmaut

21. Yom Ha'atzmaut literally means 'the Day of Independence', and it is the Hebrew anniversary of the day on which the Modern State of Israel was declared.
22. On the 14<sup>th</sup> May 1948 (corresponding to the 5<sup>th</sup> Iyar 5708), David Ben-Gurion, the Executive Head of the World Zionist Organization and the chairman of the Jewish Agency for Palestine, declared the establishment of a Jewish state in Eretz-Israel<sup>21</sup>, to be known as the State of Israel. This declaration was made in front of many political and religious leaders, and the main document from which he read is known as the 'Declaration of Independence', and in Hebrew, it is known as the 'Megillat Ha'atzmaut' or Scroll of the Independence.
23. Since 1948, Israel has had to protect itself from attacks from all its neighbours. Therefore, Yom Ha'atzmaut is a good day to have a look at a map of the State of Israel.
24. Yom Ha'atzmaut is a public holiday in Israel, which means that there is no school on this day and most adults do not go to work. Instead, while many people celebrate Yom Ha'atzmaut differently, many Israelis have a Yom Ha'atzmaut party with family and friends, they light fireworks, and a custom has developed in Israel to celebrate Yom Ha'atzmaut with a barbeque, or by eating Israeli food like falafel & salad.
25. The 'Hatikvah' (literally, 'The Hope'), is the name of the Israeli national Anthem, which is sung on special occasions in Israel, and especially on Yom Ha'atzmaut. The words of 'Hatikvah' are adapted from a poem written in 1877 by Naphtali Herz Imber, a Jewish poet from Ukraine. The main message of 'Hatikvah' is that the Jewish people have always hoped and prayed to return to the Land of Israel—their ancient homeland—and to restore it as a sovereign nation.



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<sup>21</sup> There are three related but different concepts: Am Israel – the people of Israel, which refers to all Jews wherever they are in the world; Eretz Israel – the land promised to Abraham in Genesis, an area much larger than the current State of Israel; and, Medinat Israel – the modern state of Israel.

# 4 GREAT IDEAS on using JI Studio to teach Yom Ha'atzmaut

## 1. Create an Invitation to a Yom Ha'atzmaut Party

### Preparation

- Describe how Yom Ha'atzmaut is celebrated in Israel.

### Jl Studio

- Select **Jl Studio Israel Days Collection**.
- Design an invitation to a Yom Ha'atzmaut party.
- Use **Stickers > Yom Ha'atzmaut** to include images of the Israeli flag, Israeli food, fireworks or a barbeque.



## 2. Fireworks!

### Preparation

- Review how old Israel is this year and note that Yom Ha'atzmaut is often celebrated by firework displays.

### Jl Studio

- Select JI Studio **Israel Days Collection**.
- Select a **Background** of fireworks, or else select fireworks photographs from **Stickers > Photos**.
- Using the drawing tools, try and draw the age of Israel (e.g. 66) as if it is being lit up by fireworks.



### 3. Hatikvah

#### Preparation

- Explain to students that the Israeli national anthem is 'Hatikvah'.

#### Jl Studio

- Select Jl Studio **Israel Days Collection**.
- Using photographs from **Stickers > Photos**, build a scene showing the Modern State of Israel.
- Using the **Sound** recorder feature, sing Hatikvah.

Hebrew	English translation	Transliteration
כל עוד בלבב פְּנִימָה	As long as in the heart, within,	<i>Kol 'od balevav penimah</i>
נֶפֶשׁ יְהוּדִי הוֹמִיָּה	A Jewish soul still yearns,	<i>Nefesh yehudi homiyah,</i>
וּלְפָאֵתֵי מִזְרַח, קְדִימָה,	And onward, towards the ends of the east,	<i>Ul(e)fa'atei mizrach kadimah,</i>
עַיִן לְצִיּוֹן צוֹפִיָּה,	An eye still gazes toward Zion;	<i>'Ayin letziyon tzofiyah;</i>
עוד לא אבדה תקותנו,	Our hope is not yet lost,	<i>'Od lo avdah tikvateinu,</i>
התקנה בת שנות אלפים	The hope of two thousand years,	<i>Hatikvah bat sh(e)not 'alpayim,</i>
להיות עם חפשי בארצנו,	To be a free people in our land,	<i>Lihyot 'am chofshi b(e)'artzeinu,</i>
ארץ ציון וירושלים.	The land of Zion and Jerusalem.	<i>'Eretz-Tziyon viy(e)rushalayim.</i>









# Lag Ba'Omer<sup>22</sup>

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## 5 KEY FACTS about Lag Ba'Omer

26. While the Torah describes the period of the Omer between Pesach and Shavuot as a happy time, a sad event transformed some of this period into one of sadness.
27. Rabbi Akiva, who was one of the greatest Rabbis and who lived during and after the destruction of the second Temple, had 24,000 students. Tragically, they 'all died in a short period of time because *they did not treat each other respectfully*'. In commemoration of this tragedy, it is customary to avoid public expressions of happiness during this period.
28. For example, it is customary not to marry during this period, or to cut one's hair, to dance or listen to music. However, many authorities explain that Rabbi Akiva's students ceased dying after thirty-three days. Therefore, these minor mourning customs are lifted on the 18th of Iyar (which is 'ל"ג בעומר'<sup>23</sup> – 'Lag Ba'Omer' which means 'the 33rd day of the Omer'); and on this day, it is customary to have a haircut, listen to music and dance. Many people also choose to get married on this day (NB. some Sefardim – Spanish-Portuguese and Oriental Jews - take a stricter position and wait until the 34<sup>th</sup> day to have haircuts).
29. A further reason for joy and happiness on Lag Ba'Omer is due to the fact that Rabbi Shimon Bar Yochai, who became a student of Rabbi Akiva after this tragic event, died on Lag Ba'Omer. While the date when someone dies is generally a sad day, this day is different because Rabbi Shimon Bar Yochai chose to teach many of the Torah's deepest secrets (which were subsequently recorded in the Zohar - זוהר) to his students just before he died. We therefore call a day when we remember a holy person a *hillulah* הילולא. Because the holy Torah that was taught by Rabbi Shimon Bar Yochai was likened to fire, it is customary to build bonfires on Lag Ba'Omer.
30. Additionally, our Sages teach that during the lifetime of Rabbi Shimon Bar Yochai, no rainbow was seen in the sky. This is because a rainbow reminds us that God will not bring more punishment to the world, and while he was alive, Rabbi Shimon Bar Yochai had sufficient merit that God did need to teach this message. In light of this, it is customary for children to play with a bow (qeshet - קֶשֶׁת) and arrow (chetz - חֵץ) on Lag Ba'Omer. Finally, many have the custom to visit Mount Meron on Lag Ba'Omer which is where Rabbi Shimon Bar Yochai and his son Elazar are buried.



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<sup>22</sup> The Omer is a sheaf of wheat. Between Pesach and Shavuot a sheaf of wheat was presented in the Temple in thanks for the harvest. The Torah commands Jews to count the days between Pesach and Shavuot (Shavuot being the only major Jewish festival which is not calculated on a phase of the moon) so the Omer now refers to the counting of the days between these two great festivals and is referred to as Sefirat HaOmer.

<sup>23</sup> Traditional Hebrew does not have written numbers so letters have numeric values; this was true for many ancient languages until it became common to use Arabic numbers, introduced into the West by Fibonacci.

# 5 GREAT IDEAS on using JI Studio to teach Lag Ba'Omer

## 1. Make a Cartoon

Create a short cartoon about people who do not show respect to each other.

### Preparation

- Think about a situation where people do not show respect to each other. For example, if someone refused to lend an item they did not need to a friend, or where someone referred to another with a derogatory nickname.
- Then think about how this situation could be depicted as a cartoon. How many characters are involved? What is being said?
- Consider how people who do not show respect to each other can change how they behave towards each other.

### Jl Studio

- From any collection, choose a **Background** comic with 3 frames.
- Select **Characters > Family** and insert the characters to create a cartoon.
- Use the **Text** tool to place 'speech bubbles' in each cartoon frame and type what each person is saying.
- Make sure that the last frame of the cartoon shows how the two people have found a way to get along.



## 2. Create a Poster

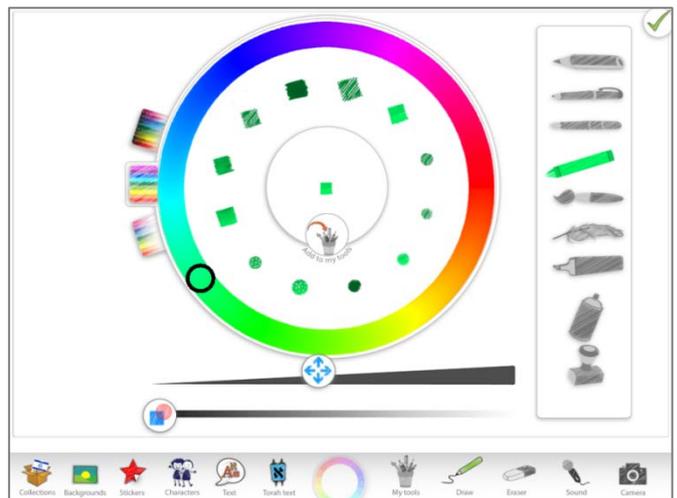
Create a poster that depicts the practices most associated with Lag Ba'Omer.

### Preparation

- Review the 5 KEY facts about Lag Ba'Omer (above).
- Note that the practices most associated with Lag Ba'Omer are haircuts, weddings and music.

### Jl Studio

- Select Jl Studio **Lag Ba'Omer Collection**.
- From **Stickers > Labels**, select the Hebrew title Lag Ba'Omer ל"ג בַּעֲמֹר.
- From **Stickers > Customs**, choose images that depict haircuts, weddings and music and place them in your creation.
- Using a tool you create from the **Tool** wheel, draw a tick next to each image to show that all of these are performed on Lag Ba'Omer.



### 3. Make an Invitation

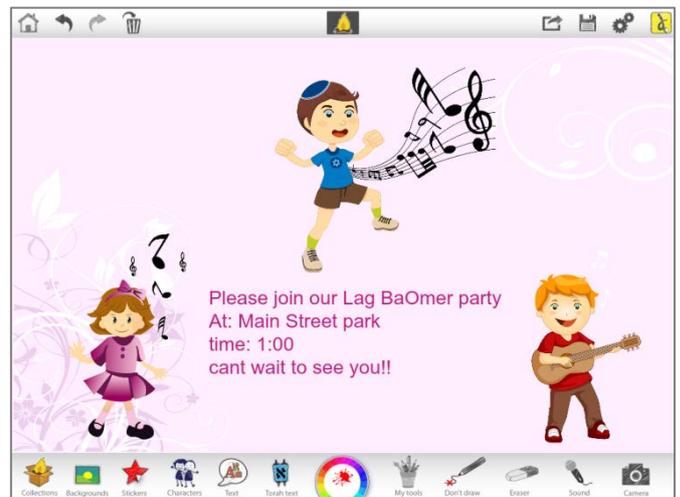
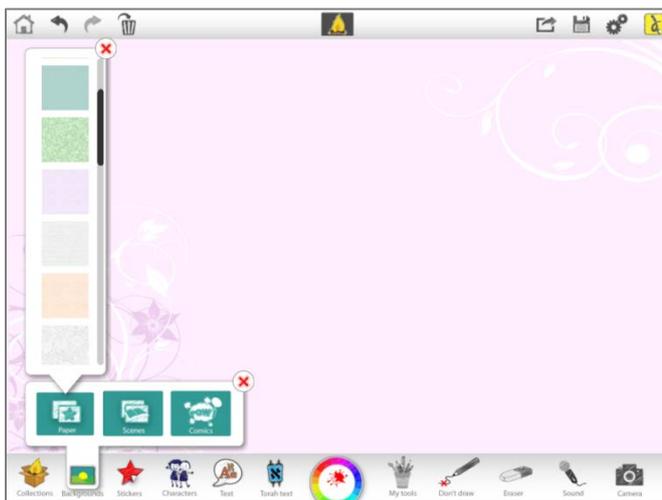
Create an invitation to send to your friends and family about your Lag Ba'Omer party.

#### Preparation

- Using a Jewish calendar, work out the day and date of when Lag Ba'Omer will be (NB: the Jewish date of Lag Ba'Omer is the 18<sup>th</sup> of Iyar).
- Think about where you will be having your Lag Ba'Omer party. For example, at school, at home or at a park?

#### Jl Studio

- Select Jl Studio **Lag Ba'Omer Collection**.
- Choose a **Background** for your invitation.
- Using the **Text** tool, type in all the details of your party.
- Choose **Stickers** to that show what you may be doing at your party (e.g. bow & arrows, bonfires, listening to music).



## 4. Do Some Hebrew Writing

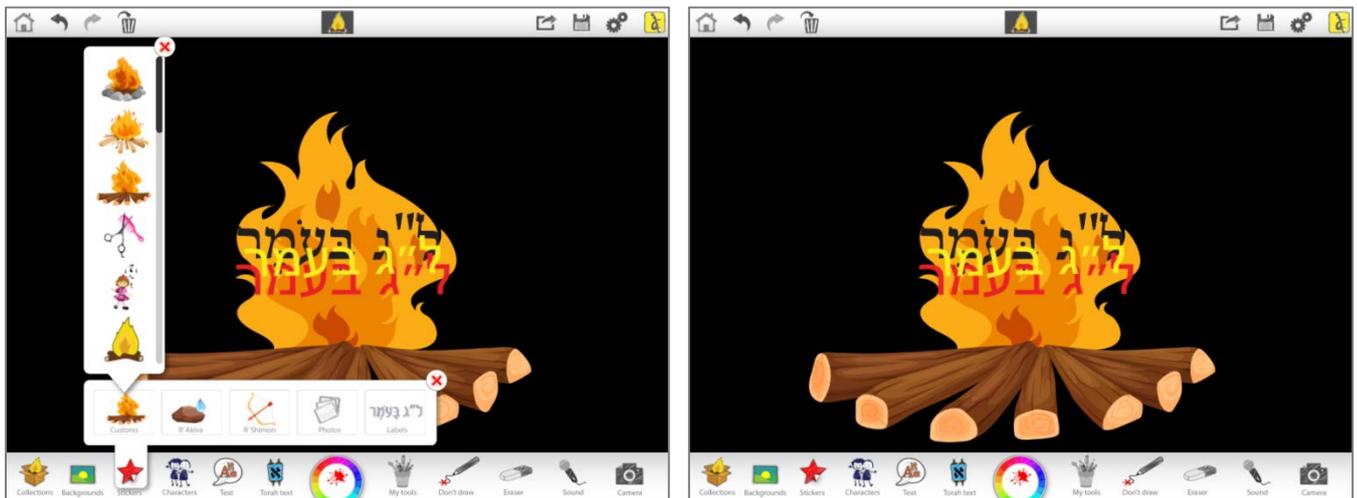
Write the Hebrew phrase ל"ג בַּעֲמֹר (Lag Ba'Omer) in fire.

### Preparation

- Review the story of Rabbi Shimon Bar Yochai.

### Jl Studio

- Select Jl Studio **Lag Ba'Omer Collection**.
- Choose a dark **Background** e.g. dark blue or black.
- Look at the Hebrew phrase ל"ג בַּעֲמֹר from **Stickers > Labels**.
- Then copy out the Hebrew phrase ל"ג בַּעֲמֹר in yellow, orange and red colours as if the word is itself reflects the fiery Torah of Rabbi Shimon Bar Yochai. You can use the **Tool Wheel** and draw, or else use the **Text** tool and type. Play with the transparency of the texts as you are typing.



## 5. Create a Scene from a Story

Create a scene from the story of Rabbi Akiva OR Rabbi Shimon Bar Yochai.

### Preparation

- Review the story of Rabbi Akiva OR Rabbi Shimon Bar Yochai.
- Then choose a scene from one of these stories that you would like to draw.
- Think about how you are going to draw the scene. How many characters are involved? What is being said?

### Jl Studio

- Select JI Studio **Lag Ba'Omer Collection**.
- Choose a **Background**.
- Insert the characters for your scene from **Stickers > R' Akiva** or **Stickers > R' Shimon**.
- Using the **Text** tool, make 'speech bubbles' or 'thought bubbles' and, using the keyboard, type what each person said to each other. Alternatively, use the **Sound** recorder and narrate the story.



RABBI AKIVA	RABBI SHIMON BAR YOCHAI
<ul style="list-style-type: none"> <li>○ Rabbi Akiva wasn't always religious. When he was young, 'Akiva' used to make fun of Rabbis.</li> <li>○ At age 40, he met a beautiful woman called Rachel with whom he fell in love.</li> <li>○ Rachel agreed to marry Akiva on condition that he agreed to study Torah.</li> <li>○ Rachel and Akiva married, despite Rachel's father disapproving of their marriage, and they had a son.</li> <li>○ Some time later, Akiva saw a well and asked 'who hollowed out this rock?' and was told 'it was the water that constantly fell upon it'. He then replied, 'is my heard harder than a rock? I will go and learn at least one section of the Torah'.</li> <li>○ Akiva then went to the schoolhouse where he and his son began learning together.</li> <li>○ Akiva continued to learn Torah and eventually he became the great Rabbi Akiva.</li> <li>○ Many students came to learn from Rabbi Akiva, and he soon became the teacher of 24,000 students.</li> <li>○ Sadly, the students of Rabbi Akiva did not show respect to each other, and they all died in a plague during the Omer period which begins on the second night of Pesach. Because of this, we perform some minor mourning customs during this period to express our sadness such as not have weddings, not cutting our hair and not dancing or listening to music.</li> <li>○ 10. On Lag Ba'Omer, the plague stopped and Rabbi Akiva began to find new students to teach Torah. On this day it is therefore customary to have weddings, to cut our hair and have parties where music is played and where dancing occurs.</li> </ul>	<ul style="list-style-type: none"> <li>○ Rabbi Shimon Bar Yochai became a student of Rabbi Akiva after a plague killed all of Rabbi Akiva's other students, and he learnt with Rabbi Akiva for 13 years.</li> <li>○ Although Rabbi Shimon's father who was called 'Yochai' helped the Roman government, Rabbi Shimon opposed the Romans. Because of his opposition, he was condemned to death by the Roman authorities.</li> <li>○ Rabbi Shimon Bar Yochai escaped with his son Elazar. They first hid in the Torah academy, but once they realized that they were still in danger, they went into hiding in a cave.</li> <li>○ While in the cave, they were miraculously fed. Carob trees grew in the cave where they were hiding, and a spring of water also appeared.</li> <li>○ In order to preserve their clothes, Rabbi Shimon Bar Yochai and his son Elazar dug a hole and buried themselves in sand, up to their neck, and they only put on their clothes when they needed to pray.</li> <li>○ During this time, Rabbi Shimon Bar Yochai learnt the mysteries of the Torah. Because he was a very holy man, we are told that no rainbow was seen in the sky because a rainbow reminds us that God will not bring more punishment to the world, and Rabbi Shimon Bar Yochai was so holy that God was not going to bring punishment to the world during his life.</li> <li>○ After 12 years of hiding, Eliyahu HaNavi appeared and informed Rabbi Shimon Bar Yochai that the emperor had died, which meant that he was no longer in danger.</li> <li>○ When Rabbi Shimon Bar Yochai first left the cave, he criticized all those people who were not studying Torah and wherever he looked, fires broke out. A heavenly voice called out, "Do you want to destroy My world? - Go back to your cave!" Rabbi Shimon Bar Yochai returned to his cave for another twelve months.</li> <li>○ When Rabbi Shimon Bar Yochai eventually left the cave, he returned to the Torah academy where he taught Torah.</li> <li>○ 10. Rabbi Shimon Bar Yochai died on Lag Ba'Omer, but just before he died, he revealed many of the mysteries of the Torah which he had learnt while in hiding. These are referred to as Kabbalah and are contained in the holy book called the 'Zohar'. Therefore, on Lag Ba'Omer, many people celebrate by making bonfires, by playing with a bow and arrow, and by visiting Mount Meron where Rabbi Shimon Bar Yochai and his son Elazar are buried.</li> </ul>

# Yom Yerushalayim

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## 5 KEY FACTS about Yom Yerushalayim

31. Jewish sources teach how the Land of Israel is the holiest land in the world, and that Jerusalem is the holiest city in Israel. It was in Jerusalem where Avraham (Abraham) bound his son Yitzchak (Isaac), and it was in Jerusalem where Yaakov dreamt of angels going up and down from heaven and it was in Jerusalem where the first and second Temples stood.
32. After the destruction of the second Temple in 70 CE<sup>24</sup>, the Jews were exiled to many different countries, and Jerusalem ceased to be the main centre of Jewish life - although a small Jewish population always remained in Jerusalem. While the majority of Jews did not live in Israel, Jerusalem was always part of the identity of the Jews. The daily prayers contain numerous references to Jerusalem, every synagogue in the world is built facing Jerusalem, and in every Jewish celebration, there is a remembrance for Jerusalem.
33. When the Modern State of Israel was declared in 1948 CE it was decided that Jerusalem would be divided so that the western part of the city was under Israeli rule and the eastern part, including the Old City, was under Jordanian control. However, during the 1967 CE (Six Day) War, Israel took control of all of Jerusalem including the Old City, which meant that from this point onwards, Jews have been able to visit and pray at the Kotel Ma'aravi (Western Wall).
34. Yom Yerushalayim, which falls on 28<sup>th</sup> Iyar, is the day that Jews celebrate the reunification of Jerusalem under Jewish rule and renewed access to the Old City of Jerusalem.
35. Although a third Temple has not yet been rebuilt in Jerusalem, Jewish Sages (Exodus Rabba 2:2, a famous midrash<sup>25</sup> on the Book of Exodus) teach that the Divine Presence never left the Kotel Ma'aravi (Western Wall). This is why many thousands of Jews flock to pray at the Kotel each day, and especially on holidays and festivals.



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<sup>24</sup> CE is used by many non-Christians instead of AD. CE stands for Common Era, whereas AD stands for Anno Domini (year of our Lord)

<sup>25</sup> 'Midrash' refers to a rabbinic commentary on Scripture, often using stories.

# 5 GREAT IDEAS on using JI Studio to teach Yom Yerushalayim

## 1. Soldiers at the Kotel

Create a picture depicting the soldiers who first arrived at the Kotel in 1967. What were they thinking, and what were they saying?

### Preparation

- Discuss how it must have felt for the soldiers who fought in the six-day war to first arrive at the Kotel and watch how this happened on <https://www.youtube.com/watch?v=15YesIVc5FM> (from 1.10-1.52).

### JI Studio

- Select JI Studio **Israel Days Collection**.
- Select a **Background** of the Kotel.
- Insert the silhouette of soldiers from **Stickers > Yom Hazikaron**.
- Using the **Text** tool, insert thought bubbles or speech bubbles above the soldiers and write what you think the soldiers must have been thinking or saying.



## 2. Take a 'Selfie' at the Kotel

Take a picture of you at the Kotel, and say or write a prayer

### Preparation

- Imagine you were at the Kotel. What you would pray for and why?

### Jl Studio

- Select **Jl Studio Israel Days Collection**.
- Select a **Background** of the Kotel. You can also insert a photograph from **Stickers > Photos**.
- Using your **Camera** in Jl Studio, take a 'selfie' and insert it as a sticker into the Kotel scene.
- EITHER write a short prayer on a note from **Stickers > Yom Yerushalayim**, OR record your own prayer using the **Sound** recorder and place it next to your selfie at the Kotel.



### 3. A Symbol for Jerusalem

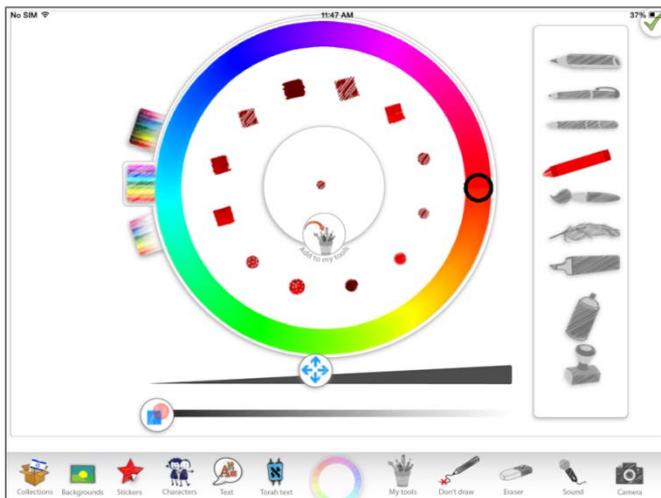
*Design a symbol for Jerusalem to reflect what Jerusalem means to you*

#### Preparation

- Show students the Jerusalem emblem which can be found JI Studio Israel Days collection.
- With reference to [http://www.jerusalem.muni.il/jer\\_sys/publish/HtmlFiles/1616/results\\_pub\\_id=8081.html#4](http://www.jerusalem.muni.il/jer_sys/publish/HtmlFiles/1616/results_pub_id=8081.html#4), explain the symbol of Jerusalem.
- Then explain that while this is a beautiful symbol, it was chosen in 1950 which was 17 years prior to the reunification of Jerusalem. Ask the students how they think Jerusalem has changed since Jews have been able to visit and pray at the Kotel Ma'aravi and other holy sites in the Old City of Jerusalem. Then ask them to design a new symbol for Jerusalem to reflect what Jerusalem means to them.

#### JI Studio

- Select JI Studio **Israel Days Collection**.
- Use the **Tool Wheel** tools, as well as any other **Stickers** to design a new symbol for Jerusalem.
- The using the **Sound** recording facility, explain the meaning of your symbol.
- Create a 'gallery of symbols' where students can look at each other's symbols and hear what they are supposed to express.



## 4. The History of Jerusalem

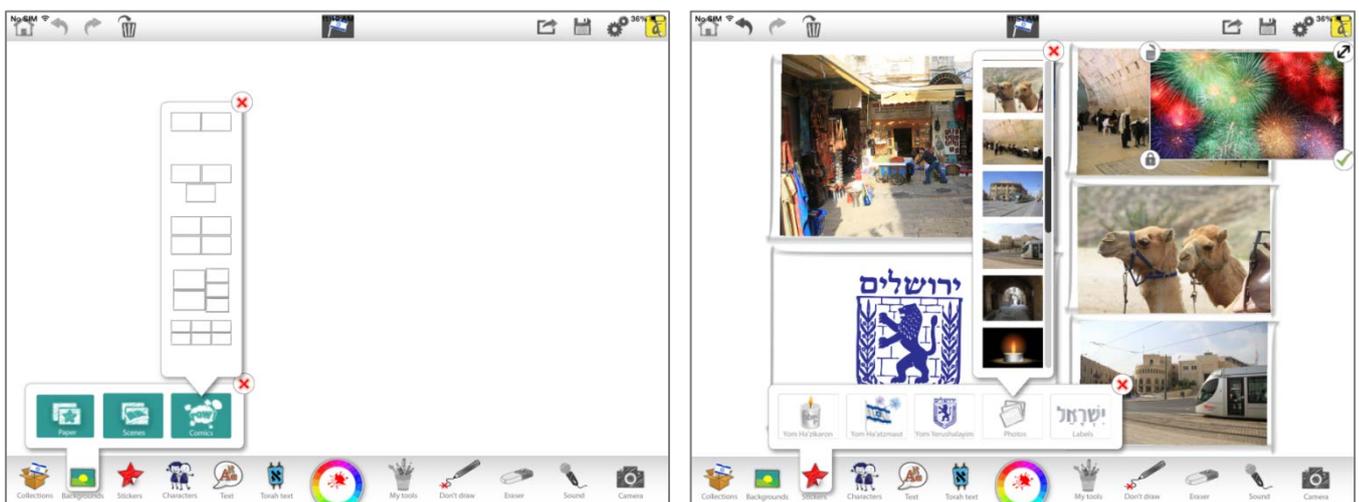
Create a storyboard telling the history of Jerusalem.

### Preparation

- Review the history of Jerusalem (see our '5 KEY FACTS about Yom Yerushalayim') and identify 4-5 moments in the history of Jerusalem (e.g. Jacob's dream, Temple, Destruction of Temple, Reunification of Jerusalem, Jerusalem today).

### Jl Studio

- Select JI Studio **Israel Days Collection**.
- Select the comic strip **Background** with 4-5 frames.
- Create a storyboard of Jerusalem depicting the 4-5 moments in the history of Jerusalem. You can use **Stickers > Photos**, or you can bring in your own photos using **Camera > My photos**.



## 5. Make a Yom Yerushalayim Poster

Create a Yom Yerushalayim poster for home or school.

### Preparation

- Review the 5 KEY facts about Yom Yerushalayim.
- Think about which images and words you want in your poster.

### Jl Studio

- Select Jl Studio **Israel Days Collection**.
- If you would like, select a **Background**.
- From **Stickers > Labels**, select the Hebrew phrase **יום ירושלים** (Yom Y'rushalayim). Place it in the scene.
- Select from the assortment of images in **Stickers > Yom Yerushalayim** or **Sticker > Photos** to create your Yom Yerushalayim poster



# Shavuot

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## 5 KEY FACTS about Shavuot

36. Shavuot (שבועות) falls on the 6th of Sivan (and outside of Israel, on the 6th-7th of Sivan) of Sivan, and it commemorates the giving of the Torah at Mount Sinai.
37. However, the Torah does not make explicit reference to this moment. Instead, the Torah gives three names for Shavuot, each of which highlighting a different facet of this festival: a) Chag HaShavuot (Deuteronomy 16: 9-10) which means 'the festival of weeks' - חג השבועות. It is given this name because the Torah does not provide us with the date for Shavuot, but instead, it tells us that Shavuot occurs immediately after counting seven weeks from the start of the Omer (which begins on the second night of Pesach). b) Chag HaQatzir חג הקציר (Exodus 23:16) which means 'the harvest festival' and reflects the time in the agricultural cycle when Shavuot takes place, and c) Yom HaBikkurim יום הביכורים (Numbers 28:26) which means 'the day of the Bikkurim (first fruits)' because it was at this time, offerings were brought to the temple to show appreciation for the new produce that had grown and had now been reaped. Given that the biblical names for Shavuot do not make reference to the giving of the Torah, the Sages often refer to Shavuot as Z'man Matan Torateinu זמן מתן תורתנו – the time of the giving of our Torah.
38. It is customary to read Megillat<sup>26</sup> Ruth on Shavuot. One reason given for this custom is because Megillat Ruth takes place around the harvest season, and Shavuot is the harvest festival.
39. There are numerous Shavuot customs that recall the Sinai experience. For example, it is customary to decorate synagogues with greenery and fragrant flowers as a reminder that the Torah was given on a mountain full of greenery, while others have the custom to eat dairy foods on Shavuot. One of the reasons given for this is that once the Torah was given at which time Children of Israel learnt which meats were and were not kosher, Children of Israel needed to cleanse their utensils in which non-kosher food had been cooked. In the interim they ate dairy foods.
40. Finally, it is customary in numerous synagogues to study Torah throughout the night of Shavuot to show their love and dedication to Torah study and observance. This night of study is referred to as the Tikkun<sup>27</sup> Leil Shavuot - תיקון ליל שבועות.



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<sup>26</sup> Megillat is from Megillah, meaning a small scroll. The Megillah par excellence is Esther but there are five Megillot, all associated with a major Jewish festival or commemoration.

<sup>27</sup> Tikkun means 'fixing' and for this night there are 'fixed' readings for the night. There is a reading from every portion of the Torah, readings from the Mishnah and Gemara and other sources. It is read until dawn when the Morning Prayer is said. In another important sense though, Tikkun refers to the performance of good deeds that 'fix' or 'repair' spiritual faults in the world.

# 5 GREAT IDEAS on using JI Studio to teach Shavuot

## 1. Recreate Matan Torah (The Giving of the Torah).

### Preparation

- Review the narrative of Matan Torah.

### Jl Studio

- Select JI Studio **Shavuot Collection**.
- Select a **Background** for Matan Torah.
- Recreate an image of Matan Torah with a cloud above the mountain ('anan uv'raqim - ענן וברקים), fire (Aish - אש), shofar (שופר) and the people (עם) below. You can use the images from **Stickers > 10 Commandments**.
- Once you add each item to the picture, label them from **Stickers > Labels**.



## 2. The Names of Shavuot

Create posters for each name of Shavuot

### Preparation

- Review the three names for used by the Torah for Shavuot Yom HaBikkurim (יום הביכורים), Chag HaShavuot (חג השבועות) and Chag HaQatzir (חג הקציר) and explain the meaning of each one.

### Jl Studio

- Select Jl Studio **Shavuot collection**.
- Choose the names of Shavuot from **Stickers > Labels**. (Alternatively, you can find the text in Jl Studio **Torah text**)
- Then add pictures relevant to the particular name for Shavuot from **Stickers**.



### 3. Taking Bikkurim to Jerusalem

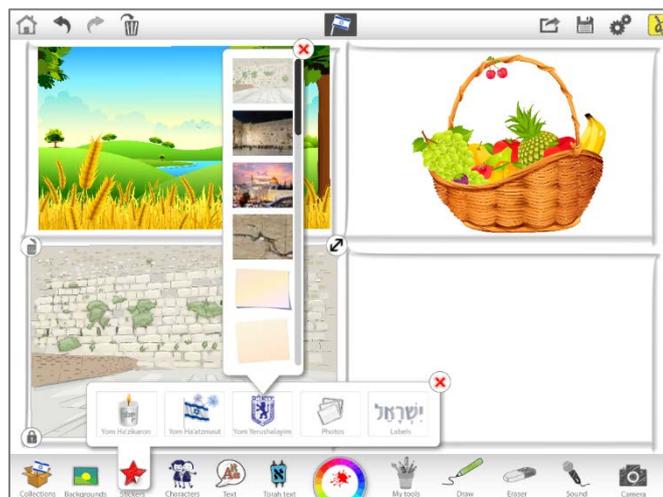
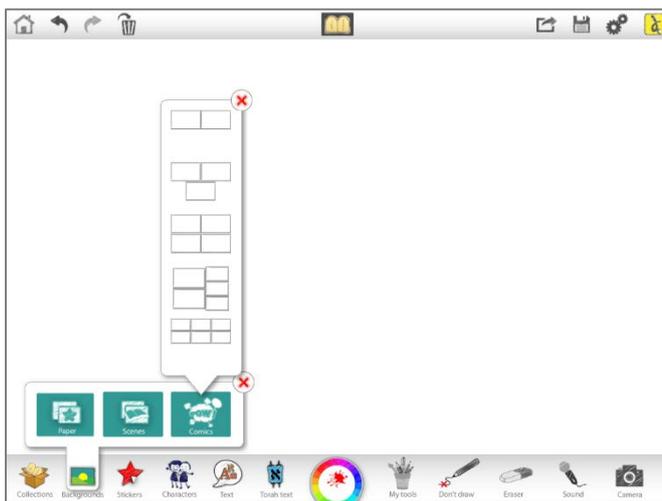
Create a cartoon that tells the story of bringing Bikkurim to the Temple

#### Preparation

- Review the rules relating to Bikkurim and how they contained the seven fruits associated with the land of Israel.

#### Jl Studio

- Select Jl Studio **Shavuot Collection**.
- Select the comic strip **Background** with 4 frames.
- Use **Stickers** to select pictures that illustrate the journey from
  - 1) Harvesting in the field (**Stickers > Bikkurim**).
  - 2) Placing produce in a basket (**Stickers > Bikkurim** and **Stickers > Customs**).
  - 3) Journeying to Jerusalem.
  - 4) Delivering the Bikkurim in the Temple.



## 4. Tikkun Leil Shavuot

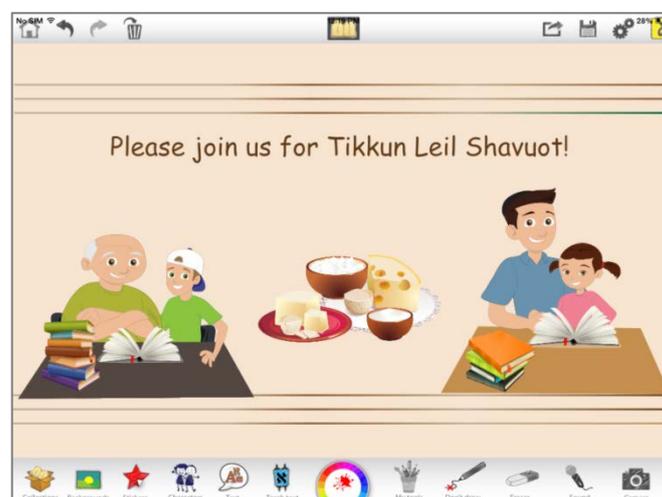
Create an invitation to your synagogue's Tikkun Leil Shavuot.

### Preparation

- Explain how it is customary in numerous synagogues to study Torah throughout the night of Shavuot to show their love and dedication to Torah study and observance, and that this night of study is referred to as the Tikkun Leil Shavuot - תיקון ליל שבועות.

### Jl Studio

- Select Jl Studio **Shavuot Collection**.
- Choose a background for your invitation from **Backgrounds > Paper**.
- Choose images of people studying Torah from **Stickers > Customs**.
- Using the **Text** tool, use your keyboard to type in all the details of your party.
- Look again at the **Stickers** and add images of refreshments that may be served at the Tikkun Leil Shavuot (e.g. cheesecake).
- **Save** your invitation and email it to your friends.



## 5. Gleaning the Fields

Depict an image from *Megillat Ruth*.

### Preparation

- Review the story of *Megillat Ruth* and specifically, how Ruth would glean in the fields of Boaz.

### Jl Studio

- Select Jl Studio **Shavuot Collection**.
- Choose a **Background** of a wheat field.
- From **Stickers** > **Megillat Ruth**, select a picture of a woman.
- From **Stickers** > **Bikkurim**, select a basket and place it in her hand.
- Fill the basket with wheat!



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