



The Jewish Education Center Of Cleveland

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The Jewish Education Center Of Cleveland's Response Curriculum **THE STARR REPORT & THE PRESIDENCY**

Overview

With the release of the Starr Report, Jewish educators are searching for constructive approaches that help place in a Jewish context the increased public attention focused on the presidency. The Curriculum Resources Department of the Jewish Education Center of Cleveland has developed this curricular resource to assist educators in responding to these recent events.

Our goal is not to place blame or make judgments. With the *Yamim Noraim* (Days of Awe) upon us, we are reminded that judgment is an awesome responsibility, to be approached with humility and caution. Such a weighty task is beyond the scope of this curricular resource. Rather we seek to elevate the discussion by dealing with the following issues: **lies, leadership, authority, and relationships**. These themes were chosen following lengthy deliberations. Our choices reflect a conscious decision to leave discussions regarding adultery and sexual behaviors to our students' parents.

You will find that most of the "Extending The Text" suggestions found herein were designed for students in grade seven and up. Students in the elementary grades are certainly capable of intelligently dealing with the highlighted themes, but the heavy emphasis on text study (both Judaic and general) and the sensitive nature of the alleged events make these activities more suitable for higher grades. Teachers of elementary school students will find interesting and helpful grade appropriate sources listed in the Bibliography section to respond to spontaneous student questions. **We highly recommend that you consult your rabbi or educational director for guidance before discussing these matters with your students.**

This resource packet is divided into four thematic segments (Lies, Leadership, Accountability, and Relationships) and one Bibliography. The four thematic segments are organized as follows:

- contemporary framing of the issue - background information for the teacher
- thematic focus text(s) - core Judaic value(s) to be used as a trigger
- issues to consider - the number of these issues vary depending on the theme

We hope that you find these resources useful. If you have any comments or suggestions, please contact the Curriculum Resources staff [phone: (216) 371-0446 or e-mail: nmoskowitz@jecc.org]. This information will also be available on the JECC's web site. [www.jecc.org]

Shanah Tova (Happy New Year)

THEME - LIES

A Contemporary Framing of the Issue:

Source #1

Children younger than five aren't clear on the differences between truth and a lie. They often invent things, and lies aren't deliberate. At five or six years, however, a child should know that lying is bad and can hurt people, but may still fib now and then. At ten years and above, children should not be lying about basic things, but they do frequently see lying as a way out and that's why they often resort to it. For example, your child may lie occasionally about having brushed his teeth; he sees it as not serious and gets away with it. And it really isn't serious.

[Leon Rosenberg, PhD, director of the Johns Hopkins Children's Medical Center, quoted in "When Your Kids Lie," by Ilene Springer, in Beyond Scandal: The Parents' Guide to Sex, Lies and Leadership, edited by Yosef I. Abramowitz. (Newton, MA: JFL Books, Inc., 1998), page 21.]

Focus Text(s):

Source #2

Keep far from a lie.

[*Sh'mot* (Exodus) 23:7]

Extending The Text: Divide students into small groups and ask them to develop short plays that demonstrate how to resist the temptation to lie or how to keep your distance from a liar.

When Is Lying Permissible?:

Source #3

A lie may be forgiven in three cases only: in war as a stratagem; when you make peace between others; and if a husband appeases/is conciliatory toward his wife.

[Joseph Zabara, 13th century Hebrew poet, satirist, and physician as quoted in Words of the Wise, by Reuven Alcalay. (Israel: Massada Ltd, 1970), page 285.]

Extending The Text: Divide students into three groups and assign each group one of the cases where, according to the author, a lie is forgiven. Ask each group to brainstorm five to ten lies that fit their assigned category. Share responses, then discuss "when is lying permissible?" as a class.

Source #4

Our Rabbis taught: How does one dance before a bride? Bet Shammai say: (Praise of) the bride should be as she is, and Bet Hillel say: "Beautiful and graceful bride!" Bet Shammai said to Bet Hillel: If she were lame or blind, does one say of her: "Beautiful and graceful bride?" Whereas the Torah said: "Keep far from a lie." Said Bet Hillel to Bet Shammai: According to your words, if one has made a bad purchase in the market, should one praise it in his eyes or depreciate it? Surely, one should praise it in his eyes. Therefore, the Sages said: "Always be pleasant in your dealings with others."
[Babylonian *Talmud Kethuboth* 16b-17a]

Extending The Text: In modern parlance, we would call Hillel's ruling a "white lie." Divide students into small groups and ask them to list "white lies" they have heard (e.g. Telling your grandmother that the new fish recipe she prepared especially for you is good, even though you don't think so.) Pose the following questions to your students:

1. When are lies acceptable?
2. What kinds of lies are not acceptable?

Ask students to develop criteria that will help separate lies into these two categories; then ask them to brainstorm lists of acceptable and unacceptable lies. Perhaps create a bulletin board with "acceptable lies" on one side and "unacceptable lies" on the other, with a barrier listing the criteria between. What are the issues of lying surrounding the Clinton-Lewinsky investigation? Where would these issues and alleged lies be placed on the bulletin board?

What are the dangers of being labeled a "leader who lies?"Source #5

The punishment of a liar is that, even when he speaks the truth, none believe him.
[Babylonian *Talmud Sanhedrin* 89b]

Extending The Text: Discuss - Why is it especially important for a leader to be truthful? Asks students to imagine themselves 35 years from now. Have them write a letter (including Judaic textual references) to a former classmate, who is now an elected official, encouraging him/her to be truthful in government.

THEME - LEADERSHIP

A Contemporary Framing of the Issue:

Source #6

A **leader** is a person who can influence others to be more effective in working to achieve their mutual goals and maintain effective working relationships among members. Individuals may become leaders through a wide variety of activities, such as winning supporters, solving problems, negotiating deals, building coalitions, mending fences among members, uniting rivals, or stirring emotions. Whatever the actions taken, leadership involves social influence. **Leadership** is the process through which leaders exert such influence on other group members. By comparison, the root origin of **manage** is a Latin word meaning "hand" and managers are individuals who can "handle" the status quo. [Johnson, David W. and Roger T. Johnson, Learning to Lead Teams: Developing Leadership Skill. (Edina, MN: Interaction Book Company, 1997), page 1:8.]

Focus Text(s):

Source #7

One who is wise, humble, clear-headed, and fearful of sin...may be made a judge/leader in his/her city.

[*Tosafot Sanhedrin* 7:1]

Extending The Text: Ask students to brainstorm qualities of a good leader. Pose the question and discuss: Why is it so difficult to be a good leader?

Who leads and who follows?

Source #8

"This is the generation and those who seek its welfare" (Ps. 24:6) R. Judah II the Patriarch and the sages differed about this matter. According to one opinion, the character of a generation is determined by its leader. According to the other opinion, the character of its leader is determined by the generation.

[*Babylonian Talmud Arachin* 17a]

Source #9

The body follows the head.

[*Babylonian Talmud Eruvin* 41a]

Extending The Text: Draw a long line on the chalk board. Label one side "The character of a generation is determined by its leader" and label the other side "The character of the leader is determined by the generation." As a class, discuss the statements and their distinctions. Ask students to provide appropriate, carefully phrased examples, if possible. Ask students individually to consider which statement would be the best for society and then write their initials on the board on the continuum (along the line) indicating where their position relatively lies. (Note: No one may choose to be in the middle.) Discuss the class results.

Then distribute two sheets of construction paper to each student and provide art supplies. Ask students to create two different placards for use at a mythical political rally. What message would they design for the leader(s)? the generation? Place placards on a bulletin board entitled "The Society We Want."

How do we determine when a leader has lost the authority to lead?

Source #10

Such behavior is not just inappropriate. It is immoral. And it is harmful, for it sends a message of what is acceptable behavior to the larger American family, particularly to our children, which is as influential as the negative messages communicated by the entertainment culture.

...something very sad and sordid has happened in American life when I cannot watch the news on television with my ten-year-old daughter any more.

It has compromised his moral authority at a time when Americans of every political persuasion agree that the decline of the family is one of the most pressing problems we as a nation are facing.

[Excerpts from Senator Joseph Lieberman's speech to the United States Senate on Sept. 3, 1998 regarding President Clinton.]

Extending The Text: Discuss - Has the president's actions weakened his ability to lead?

THEME - ACCOUNTABILITY

Din U'Teshuvah (Judgment & Repentance)

A Contemporary Framing of the Issue:

Source #11

Ultimately, the measure of how well we relate to others comes not when things go well but when there are difficulties . . . Jewish tradition says, for example, that on the Day of Atonement, the holiest day of the year, people may expiate their sins by praying to G-d for forgiveness. However G-d has no power to forgive wrongs committed by one person against another. The guilty party must personally ask the other's forgiveness. People who have been injured, either by words or actions, have a right to their anger and hurt, and a right to expect an apology. On the other hand, an injured person who refuses to forgive when asked to do so and who continues to bear a grudge is said to be cruel. When conflicts arise, both the wounder and the wounded must put themselves in the other's place and extend themselves to each other.

[Voices of Wisdom, by Francine Klagsbrun. (NY: Pantheon Books, 1980), pages 36-7.]

Focus Text(s):

Source #12

Let us proclaim the power of this day's holiness, for it is awesome and frightening. On it Your Monarchy will be exalted; Your throne will be supported with kindness and You will sit on it in truth. It is true that You alone are the One who judges, proves, knows, and bears witness...and You shall apportion the fixed needs of all Your creatures and inscribe their verdict...but **repentance, prayer and charity** remove the evil of the decree.

[High Holiday *Mahzor, U'Netaneh Tokef*]

Source #13

For sins which are between people and G-d... *Yom Kippur* will effect *teshuvah* (repentance). But for sins which are between people and people...*Yom Kippur* will effect *teshuvah* (repentance) only if a person first makes peace with the other people involved.

[*Mishnah Yoma* 8:9]

Extending The Text: Divide students into small groups and ask each group to make two lists and examples of:

1. sins between people and G-d
2. sins between people and people

Discuss why Judaism holds us accountable for our dealings with G-d and people. Why must we ask for personal forgiveness from others as part of our *teshuvah* (repentance) process?

How do our private actions affect others?Source #14

A person is considered harmful/injurious whether s/he causes damage inadvertently or intentionally.

[*Mishnah Baba Kamma* 2:6]

Source #15

A man on a boat began to bore a hole under his own seat. His fellow passengers protested, "Unfortunately, when the water enters, the whole boat sinks."

[Simeon b. Yohai, *Vayikra* (Leviticus) *Rabbah* 4.6, quoted in The Word: Jewish Wisdom Through Time, A Spiritual Sourcebook, edited by Noah benShea. (NY: Villard, 1995), page 411.]

How should we relate to others who have sinned?Source #16

Rebuke (criticize in an appropriate manner) your fellow...

[*Vayikra* (Leviticus) 19:17]

Source #17

...with righteousness shall you judge your fellow.

[*Vayikra* (Leviticus) 19:15]

Source #18

Hillel said: ...and do not judge someone else until you have been put in their position.

[*Mishnah Pirke Avot* 2:4]

Extending The Text (sources #16-18): What are the rabbis trying to teach us about how we should treat someone who has sinned? These quotes also provide a good opportunity to discuss fact versus gossip and slander. From a purely legal perspective, list what we know for sure about this case.

Source #19

. . . we have the account of Rabbi Meir who, upset at some lawbreakers in his neighborhood, prayed that they should die. His wife, Beruria, challenged him: 'Does the Psalm read 'Let sinners cease out of the heart' (Psalms 104:35)? Rather the verse: 'Let sins cease . . .'" In other words, Rabbi Meir should not have prayed that the men would die, but rather that they should repent of their sins and live.

["Loving One's Neighbor," in Teaching Mitzvot, by Barbara Binder Kadden and Bruce Kadden. (Denver: ARE Publishing 1988), page 157.]

Extending The Text: After studying this text with your class, have them read the "Prayer for the Country" found in your school/congregation's *siddur*. In small groups or as a class, brainstorm a list of wishes for the President and the First Family. Ask each student to compose his/her own prayer for the country or the First Family. Duplicate and send home to share.

Source #20

[The prophet Natan offered this parable to King David]

"There were two men who lived in one city, the one rich, and the other poor. The rich man owned many, many flocks and herds. But the poor man had nothing but a single ewe and it grew up with him and the man's children. The ewe would eat from the man's plate and drink from his cup, and it lay on his chest, and it was like a daughter to him.

"Now a visitor came to see the rich man, but he refused to take a lamb from his own herds to make food for the visitor. Instead the rich man took the poor man's lamb and made a meal of it for the visitor."

[After hearing this story] David became outraged with anger and said to the Prophet Natan: "As the Lord lives, the man that does this should be put to death; he will be forced to replace the lamb times seven, because he did this, and because he showed not pity."

Now, the Prophet Natan cried out to David: "You are the man! And this is what the Lord G-d of Israel says to you: 'I anointed you king over Israel and I took you out of the hand of Saul . . . I also gave you the house of Israel and of Judah, and if this were not enough, I have added to you ever beyond this.

'Why then have you despised the Lord by doing this which is evil in my sight? You have slain Uriah the Hittite with the sword, and you have taken his wife [Batsheva] to be your wife.' "

[II Samuel 12:1-10, quoted in The Word: Jewish Wisdom Through Time, A Spiritual Sourcebook, edited by Noah benShea. (NY: Villard, 1995), page 168.]

Extending The Text: (Note: This text and activity will be most appropriate for students who are already familiar with the King David and Batsheva narrative). At great personal risk, the Prophet Natan stood before the King David to tell him he had acted improperly in his dealings with Batsheva's husband. Ask students to work individually or in pairs to develop a two minute speech that one of President Clinton's advisors might have said, in the spirit of Prophet Natan's words. Ask

them to incorporate as many Jewish texts as possible (including this narrative) into their work.

According to Jewish tradition, how do we repent?

Source #21

The Rambam outlines three stages of true *teshuvah* (repentance):

1. **Regret** (which includes confession of the sin)
2. **Rejection** (stop doing the sin)
3. **Resolution** (to never do the sin again)

Extending The Text: Examine and compare the attached two public statements (sources #22-23) made by President Clinton regarding his actions. How do the statements differ (content and tone)? Create a worksheet divided into three columns paralleling the Rambam's three stages of *teshuvah* (repentance). Would the Rambam say that the president has repented according to his criteria? Working in small groups, ask students to develop a three step *teshuvah* (repentance) Plan for President Clinton. Compare the plans.

Source #22

THE WHITE HOUSE	
Office of the Press Secretary	
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For Immediate Release	August 17, 1998
STATEMENT BY THE PRESIDENT The Map Room	

10:02 P.M. EDT

THE PRESIDENT: Good evening. This afternoon in this room, from this chair, I testified before the Office of Independent Counsel and the grand jury. I answered their questions truthfully, including questions about my private life -- questions no American citizen would ever want to answer.

Still I must take complete responsibility for all my actions, both public and private. And that is why I am speaking to you tonight.

As you know, in a deposition in January I was asked questions about my relationship with Monica Lewinsky. While my answers were legally accurate, I did not volunteer information. Indeed, I did have a relationship with Ms. Lewinsky that was not appropriate. In fact, it was wrong. It constituted a critical lapse in judgment and a personal failure on my part for which I am solely and completely responsible.

But I told the grand jury today, and I say to you now, that at no time did I ask anyone to lie, to hide or destroy evidence, or to take any other unlawful action.

I know that my public comments and my silence about this matter gave a false impression. I misled people, including even my wife. I deeply regret that. I can only tell you I was motivated by many factors: first, by a desire to protect myself from the embarrassment of my own conduct. I was also very concerned about protecting my family. The fact that these questions were being asked in a politically inspired lawsuit which has since been dismissed was a consideration, too.

In addition, I had real and serious concerns about an independent counsel investigation that began with private business dealings 20 years ago -- dealings, I might add, about which an independent federal agency found no evidence of any wrongdoing by me or my wife over two years ago.

The independent counsel investigation moved on to my staff and friends, then into my private life, and now the investigation itself is under investigation. This has gone on too long, costs too much, and hurt too many innocent people.

Now this matter is between me, the two people I love most -- my wife and our daughter -- and our G-d. I must put it right, and I am prepared to do whatever it takes to do so. Nothing is more important to me personally. But it is private. And I intend to reclaim my family life for my family. It's nobody's business but ours. Even Presidents have private lives.

It is time to stop the pursuit of personal destruction and the prying into private lives, and get on with our national life. Our country has been distracted by this matter for too long. And I take my responsibility for my part in all of this; that is all I can do. Now it is time -- in fact, it is past time -- to move on. We have important work to do -- real opportunities to seize, real problems to solve, real security matters to face.

And so, tonight, I ask you to turn away from the spectacle of the past seven months, to repair the fabric of our national discourse and to return our attention to all the challenges and all the promise of the next American century.

Thank you for watching, and good night.

Source #23

THE WHITE HOUSE Office of the Press Secretary	
For Immediate Release	September 11, 1998
REMARKS BY THE PRESIDENT AT RELIGIOUS LEADERS BREAKFAST	
The East Room	

9:40 A.M. EDT

THE PRESIDENT: Thank you very much, ladies and gentlemen. Welcome to the White House and to this day to which Hillary and the Vice President and I look forward so much every year.

This is always an important day for our country, for the reasons that the Vice President said. It is an unusual and, I think, unusually important day today. I may not be quite as easy with my words today as I have been in years past, and I was up rather late last night thinking about and praying about what I ought to say today. And rather unusual for me, I actually tried to write it down. So if you will forgive me, I will do my best to say what it is I want to say to you -- and I may have to take my glasses out to read my own writing.

First, I want to say to all of you that, as you might imagine, I have been on quite a journey these last few weeks to get to the end of this, to the rock bottom truth of where I am and where we all are. I agree with those who have said that in my first statement after I testified I was not contrite enough. I don't think there is a fancy way to say that I have sinned.

It is important to me that everybody who has been hurt know that the sorrow I feel is genuine: first and most important, my family; also my friends, my staff, my Cabinet, Monica Lewinsky and her family, and the American people. I have asked all for their forgiveness.

But I believe that to be forgiven, more than sorrow is required -- at least two more things. First, genuine repentance -- a determination to change and to repair breaches of my own making. I have repented.

Second, what my bible calls a "broken spirit"; an understanding that I must have G-d's help to be the person that I want to be; a willingness to give the very forgiveness I

seek; a renunciation of the pride and the anger which cloud judgment, lead people to excuse and compare and to blame and complain.

Now, what does all this mean for me and for us? First, I will instruct my lawyers to mount a vigorous defense, using all available appropriate arguments. But legal language must not obscure the fact that I have done wrong. Second, I will continue on the path of repentance, seeking pastoral support and that of other caring people so that they can hold me accountable for my own commitment.

Third, I will intensify my efforts to lead our country and the world toward peace and freedom, prosperity and harmony, in the hope that with a broken spirit and a still strong heart I can be used for greater good, for we have many blessings and many challenges and so much work to do.

In this, I ask for your prayers and for your help in healing our nation. And though I cannot move beyond or forget this -- indeed, I must always keep it as a caution light in my life -- it is very important that our nation move forward.

I am very grateful for the many, many people -- clergy and ordinary citizens alike -- who have written me with wise counsel. I am profoundly grateful for the support of so many Americans who somehow through it all seem to still know that I care about them a great deal, that I care about their problems and their dreams. I am grateful for those who have stood by me and who say that in this case and many others, the bounds of presidency have been excessively and unwisely invaded. That may be. Nevertheless, in this case, it may be a blessing, because I still sinned. And if my repentance is genuine and sustained, and if I can maintain both a broken spirit and a strong heart, then good can come of this for our country as well as for me and my family.

The children of this country can learn in a profound way that integrity is important and selfishness is wrong, but G-d can change us and make us strong at the broken places. I want to embody those lessons for the children of this country -- for that little boy in Florida who came up to me and said that he wanted to grow up and be President and to be just like me. I want the parents of all the children in America to be able to say that to their children.

A couple of days ago when I was in Florida a Jewish friend of mine gave me this liturgy book called, "Gates of Repentance." And there was this incredible passage from the *Yom Kippur* liturgy. I would like to read it to you:

Now is the time for turning. The leaves are beginning to turn from green to red to orange. The birds are beginning to turn and are heading once more toward the south. The animals are beginning to turn to storing their food for the winter. For leaves, birds and animals, turning comes instinctively. But for us, turning does not come so easily. It takes an act of will for us to make a turn. It means breaking old habits. It means admitting that we have been wrong, and this is never easy. It means losing face. It means starting all over again. And this is always painful. It means

saying I am sorry. It means recognizing that we have the ability to change. These things are terribly hard to do.

But unless we turn, we will be trapped forever in yesterday's ways. Lord help us to turn, from callousness to sensitivity, from hostility to love, from pettiness to purpose, from envy to contentment, from carelessness to discipline, from fear to faith. Turn us around, O Lord, and bring us back toward you. Revive our lives as at the beginning, and turn us toward each other, Lord, for in isolation there is no life.

I thank my friend for that. I thank you for being here. I ask you to share my prayer that G-d will search me and know my heart, try me and know my anxious thoughts, see if there is any hurtfulness in me, and lead me toward the life everlasting. I ask that G-d give me a clean heart, let me walk by faith and not sight.

I ask once again to be able to love my neighbor -- all my neighbors -- as my self, to be an instrument of G-d's peace; to let the words of my mouth and the meditations of my heart and, in the end, the work of my hands, be pleasing. This is what I wanted to say to you today.

Thank you. G-d bless you.

Does sinning make us weaker?

Source #24

A poor man in the community came to the Korbriner Rebbe complaining that the urge to do evil constantly threw him off course in his life. "What am I to do?" asked the poor soul.

"Excuse me," said the rebbe, "but do you know how to ride a horse?"

"Absolutely," said the man, not understanding the connection to his problem.

"And how do you respond when you happen to fall off your horse?" asked the rebbe.

"Well, I get back on. What else is a man to do?"

"So," said the Rebbe. "Think of the Evil Force as your horse. When you fall off, get back on. As you have said, 'What else is a man to do?' Soon you will be the horse's master."

[The Korbriner Rebbe, quoted in The Word: Jewish Wisdom Through Time, A Spiritual Sourcebook, edited by Noah benShea. (NY: Villard, 1995), page 297.]

Related Activity: Write a journal entry describing a sin you have committed over the last year and what you have learned from it that makes you stronger.

THEME - RELATIONSHIPS

A Contemporary Framing of the Issue:

Source #25

How we show our love and respect has everything to do with how deep and lasting a friendship will be. A good friendship, like a good marriage, requires trust and intimacy. A fine definition of how trust and intimacy grow, as well as how they are expressed, comes for the *Fathers According to Rabbi Natan*: "And get yourself a friend. How? This teaches that a person should have a friend to eat with him, drink with him, study with him . . . and reveal to him all his secrets, the secrets of the Torah and the secrets of worldly things."

["The Ethics of Friendship," by Francine Klagsbrun, in Jewish Ethics, A Study Guide, edited by Joseph Lowin. (NY: Hadassah, 1986), page 20.]

Focus Text(s):

Source #26

Love your neighbor as yourself: I am the Lord.
[*Vayikra* (Leviticus) 19:18]

Source #27

What is hateful to you, do not do to your neighbor. That is the entire *Torah*; all the rest is commentary. Go and learn it.
[Babylonian *Talmud Shabbat* 31a]

Extending the Text: Ask students to brainstorm a list of examples from the Clinton-Lewinsky situation that

a) show people and actions following the teachings of these two texts.

b) show people and actions NOT following the teachings of these two texts.

Have students think of times they have followed these texts and when they went against them. Discuss whether these are easy principles to follow or not.

What are the qualities of a true friend?

Source #28

Your true friend is the one who knows your faults and yet will love you.

[Wallach, quoted in Words of the Wise, by Reuven Alcalay. (Israel: Massada Ltd, 1970), page 175.]

Extending the Text: Before class, cut from magazines a variety of pictures of two or more people who could be friends; be sure to have many more pictures than students in the class. Ask each student to choose one picture to glue onto a sheet of construction paper. Have students cut caption bubbles from white paper and glue them on their sheets. Ask students to create conversations for their people that show they understand and apply the text.

Marriage as a metaphor. What keeps a married couple together?

Source #29

Chains do not hold a marriage together. It is threads, hundreds of tiny threads, which sew people together through the years.

[Simone Signoret, quoted in The Word: Jewish Wisdom Through Time, A Spiritual Sourcebook, edited by Noah benShea. (NY: Villard, 1995), page 159.]

Extending the Text: Before class, create a bulletin board with a large picture of a man on right side and a large picture of a woman on the left side. In class, read and discuss with students Signoret's quote, including specific examples of the "content" of these threads. Allow students a few minutes to record their ideas for the threads on a 1"x 3" slip of colored paper. Give each student a piece of yarn that is long enough to extend from the man to the woman on the bulletin board. Attach the slips to the yarn and post on the bulletin board. Include the Signoret quote as the title.

Bibliography

(All resources listed in this curricular resource packet are available in the Ratner Media & Technology Center)

Juvenile Literature and Background Sources

Abramowitz, Yosef, Beyond Scandal: The Parents' Guide To Sex, Lies & Leadership. (MA: JFL Books, 1998).

A comprehensive book that assists religious leaders, parents, and teachers place the Clinton-Lewinsky scandal in a values context. [Published in June, 1998.]

Bayar, R. Steven, Did Darth Vader Repent: A Science Fiction Instant Lesson. (LA: Torah Aura, 1993).

This instant lesson bring the laws of *teshuvah* (repentance) to life by applying them to a famous event from pop culture.

Blitz, Shmuel, Bedtime Stories of Jewish Values. (NY: Mesorah Publications, 1998).

This book has a number of short stories, each with a moral taken from Jewish virtues. There are several here that apply: honesty, loyalty, judging others, and forgiveness.

Forta, Aryeh, Moral Issues in Judaism. (England: United Synagogue Publications, 1993).

Aryeh Forta first defines Jewish morality, and then gives a Jewish perspective on a variety of issues. Some of these areas include: the family, marriage & divorce, sexual ethics and body matters. This book is appropriate for mature high school students.

Gittelsohn, Roland B., How Do I Decide? A Contemporary Jewish Approach to What's Right and What's Wrong. (NJ: Behrman House Inc., 1989)

This guide provides references to Jewish text on a variety of issues. There are chapters dealing with many different subjects, including men and women and family. It is appropriate for older students.

Glicksberg, Abraham A., Educational Values in the Shulchan Aruch. (NY: Shengold Publishers, 1984), pages 37-38.

Addresses leadership and responsibility to the community. High school age students can refer to this text to understand what the *Shulhan Aruh* (Code of Jewish Laws) has to say about these issues.

Golding, Goldie, Eli and His Little White Lie. (NY: Mesorah Publications Ltd., 1989).

Eli tells a white lie to his family, and gets away with it, but soon he starts to lie about everything. Eli finally realizes that lying makes him feel badly and vows to always tell the truth. This simple story is appropriate for young children.

Harber, Frances, The Brothers' Promise. (IL: Albert Whitman Company, 1998).

Elementary school age children will enjoy this retelling of the Talmudic story of two brothers who help each other by sharing their food. In helping each other the brothers show their loyalty and selflessness.

Jaffe, Nina and Steve Zeitlin, While Standing on One Foot: Puzzle Stories and Wisdom Tales from the Jewish Tradition. (NY: Henry Holt and Co., 1993).

Upper elementary and middle school age children will enjoy solving a "puzzle" at the end. Several of these stories relate to the issues at hand, including one entitled "The Most Precious Thing" which deals with the relationship between a husband and wife. "On the Streets of the Lower East Side" addresses the issue of lying.

Korinchak, Sandra Ed., The Eleventh Commandment: Wisdom from Our Children. (VT: Jewish Lights Publishing, 1996).

Children of all religions, from across the country, were asked, "What should the eleventh commandment be?" Their answers are found in this book that can be enjoyed by children of all ages and their parents.

MacGill-Callahan, Sheila, When Solomon was King. (NY: Dial Books, 1995).

Young Solomon saves the life of a wounded lioness, and his compassion is rewarded with an ability to communicate with the animals. After gaining power as king, Solomon forgets the lessons he learned as a youth until one day, he is charged by a ferocious lion. This is a story about the abuse of power.

Patterson, Jose, Angels, Prophets, Rabbis and Kings from the Stories of the Jewish People. (NY: Peter Bedrick Books, 1991).

This book has many different stories, but the one about Ruth focuses on the special relationship between family members and family loyalty. This children's version of the Book of Ruth retells the touching story of Ruth's devotion to her mother-in-law.

Payne, Lauren Murphy M.S.W., We Can Get Along: A Child's Book of Choices. (MN: Free Spirit Publishing Inc., 1997).

Focusing on how children have the power to make good choices, this book guides young people in their relationships with friends. It stresses kindness, respect, tolerance, and responsibility.

Rosenak, Michael and Shkedi, Asher, How Does a Person Change? Aspects of Teshuvah. (Israel: World Zionist Organization, 1985), pages 8-36.

This is a teacher's guide for a curriculum about *teshuvah*. In one section, the students are given a fictitious story about a public figure and a shady financial situation. In the end, the figure admits to stealing and lying. The teacher is given activities to help the class play out the scenario. The curriculum is geared toward older students.

Wise, Ira J., T'shuvah, She Wrote. (LA: Torah Aura, 1990).

This instant lesson will help students develop an understanding of the stages we go through in the *teshuvah* (repentance) process. It will also enable them to identify where in the *teshuvah* (repentance) process they might be in their own lives.

Videos

For Goodness Sake! Mentor Media. 24 minutes, color

The video, written by and featuring Dennis Prager, analyzes why people aren't always good and offers suggestions on how they can develop an awareness of their options between what is good what is not. Using humor and light-hearted drama in a series of vignettes, it explores the notion of goodness. Featuring Hollywood actors, the presentation lends itself to Jewish interpretations of such concepts as *mitzvah*, *yetzer hara* (evil inclination), *yetzer hatov* (good inclination), and *tikkun olam* (repairing the world). Teacher's guide available.

Lies, Cheat and Steal, CBS, 10 minutes, color

This segment from "CBS This Morning" explores the reason why people tell "white lies." They conclude that most people lie in an effort not to offend in today's society. This trigger film may lead to a discussion on the difference between "black lies" and "white lies" in the context of both one's personal life and the public life of our elected officials.

Teens on Faith: A Spiritual Journey, CBS, 30 minutes, color

Twelve diverse high schoolers speak in mature, candid and articulate ways about their search for meaning in a complex world and how their different faith-commitments enter into this search. Included are two Jewish teens. What the program does best is to allow the teens to talk freely yet focused on a variety of religious related issues: practice based strictly on parental pattern, religious stereotypes, being attacked for what you believe, marrying out of the faith, drugs and spirituality and the importance of role models. For the purpose of this curriculum the issues of role models and parental standards of behavior are of particular importance.

They Lied To Us, Gospel Films, 45 minutes, color

In our search for answers to questions about values, relationships and spirituality, are we listening more to what society says than what G-d says? We want to fit in; we want to be happy. Society tells us how we should look, what we should do, and where we should go to have it all. But does society really know? This emotional video explores the lives of several young people who bought the message purveyed by television, movies, music and in print and suffered the consequences. How much does one's self-esteem depend on what one perceives as acceptable and important in our lives. Much of this film has christological references, however the message of media impact on the lives of young people is quite good. **Caution: It is important to preview this film before showing, especially the ending in which specific Christian references are made.**

Touching, NYU, 1987, 15 minutes, color

A sensitive video examining the concept of '*negia*' (impermissible physical contact) with a member of the opposite sex. An observant girl attending a secular summer college chemistry class meets a non-observant boy whom she begins to like. As they move from just friendship into a boy-girl relationship, his comments and questions about her observance of *negia* (impermissible physical contact) cause her to re-examine her position. While the video ends with an embrace, the teacher may wish to stop before the end to have the class decide whether she should touch or not. Regardless, both "stances" are presented with an enormous degree of integrity and sensitivity.

Tuesday with Morrie, ABC, 10 minutes, color

A brief interview account of the mentoring relationship between Mitch Albam, student and sports writer, and Morrie Schwartz, a university professor suffering from ALS disease whose philosophy of life took on all the more poignancy in the throes of dying. Albam conveys some of this philosophy, akin to Jewish teachings, in his book and in short form through this interview. What are the responsibilities of one's teachers and others in a position of authority to mentor and provide leadership and guidance to those younger and in subordinate positions?

Web Sites

*Jewish Family & Life: Presidential Value Crisis - Talking To Your Children About Leadership

*Jewish Family & Life: Presidential Value Crisis - Talking to your kids about sin and repentance

[<http://www.jewishfamily.com>]

*Preparing For The High Holy Days

A Commentary on Psalm 27 Of David by R. Amy Scheinerman

[<http://ezra.mts.jhu.edu/~rabbiars/teshuvah/index.html>]

*Rabbi Ismar Schorsch's 5759 *Rosh Hashanah* message

[<http://www.jtsa.edu/pubs/parashah/5759/rh.html>]

*The Jewish Week, September 18, 1998, Editorial

[<http://www.thejewishweek.com/jwcurr.exe>]

*Yeshivat Har Etzion, Rosh Hashana Journal 5758

[<http://www.virtual.co.il/education/yhe/rosh.htm>]