



OHR CHADASH

THE אוֹר חֲדָשׁ NEWSLETTER

Volume 1 Issue 3
October 11, 2019

“ב תשראי תש”פ פרשת האזינו

OCA Dates to Remember

October 11, Friday

Candle lighting

6:15 pm

October 13, Sunday

Erev Sukkot

Candle lighting

6:12 pm

**October 14 - 23 Sukkot
Break - No School**

October 24, Thursday

School Resumes

October 25, Friday

Candle Lighting

5:55 pm

October 28, Monday

Yachad Event

5:00 - 6:15 pm

October 29, Tuesday

3:30- All School Dismissal

No Stay and Play

Parent/Teacher Confer-
ences

October 30, Wednesday

Layer the Walls - 3rd grade
activity

From the Desk of Rabbi Weiner, Judaics Principal

John Dewey, a leading educational psychologist and thinker of the 20th century, once said, “there is an intimate and necessary relation between the processes of actual experience and education.” This concept is illustrated so beautifully with the upcoming chag of Sukkot. This next installment in the series exploring 21st century learning will look at the mitzvah of Sukkah as a model for how we can and do incorporate experiential learning into our classrooms.

Experiential learning refers to the process of learning through reflecting on an experience and planning how to act in the future. It is a valuable tool for teaching many skills, as well as developing feelings and attitudes. We see these two areas in our experience with building and dwelling in the sukkah.

If you’re like me, you’ve tried to show off your handyman skills by putting up your sukkah. Our very own OCA middle school students recently had an opportunity to engage in an experiential learning cycle when they built two sukkot at JCN’s Tikvah house near Johns Hopkins Hospital. At one point students put up the canvas walls, only to find that the walls were not fitting correctly. A reflective brainstorming session ensued to think through why things were not adding up. Theory in hand (or mind), the students got back to work designing and implementing a new plan for how to get the walls to fit more precisely. This same cycle (experience, reflection, planning, and action) occurs in countless OCA classrooms as students apply new math skills, reading comprehension strategies, guidelines for breaking down a Mishna, or breaking apart words in the Chumash to construct the meaning of a *pasuk* (verse).

Experiential learning is also effective in developing feelings and character traits. In Aramaic, the sukkah is called צלם דמהימנותא (shade of faith). The name comes from the notion that the mitzvah to dwell in the sukkah is an exercise in developing our faith in Hashem’s protection and care for us. It is not merely a commemoration of our ancestors surviving in the desert due solely to Hashem’s benevolence; rather, sitting in the sukkah is our annual booster shot of faith. We sit beneath the schach and recognize that just as our protection from the sun is from materials Hashem grew from the ground and which were not subjected to human mastery (i.e. they are not constructed to the degree that they are מקבל טומאה - able to become impure), so too our protection throughout the year is not due to humanity’s mastery over nature; it is due to Hashem’s kindness. This feeling comes from our sensing it with our own experience, not simply reading or hearing about it. Some of the highlights of the year for OCA students are the opportunities they have to experience what it means to brighten someone else’s day by visiting Tudor Heights or participating in an event with Yachad or at Jewels. These experiences allow students to learn first-hand the value of chesed.

The sukkah, with its proscribed building code requiring skill to construct its frame and the specifications for kosher schach, provides us with a wonderful example of how some current education methodologies are as ancient as they contemporary.

Shabbat Shalom and Chag Sameach,
Rabbi Evan Weiner

ECC Update With Leah Golfeyz

I love morning arrival, greeting the children outside one-by-one as they walk into school. On Thursday morning, I had the absolute pleasure of hearing the following anecdote that an ECC 2s child said several times to his mother on Yom Kippur:

ECC 2s child: *Do we have school on Friday?*

Parent: *Yes, but not on Monday.*

ECC 2s child: *I'm gonna be sad on Monday because I LOVE school!!!*

This is a success worth celebrating! Many parents shared with me after Rosh Hashanah and/or Yom Kippur that their child(ren) were looking forward to returning to school after the break. *Kol hakavod* to the ECC teachers for creating a loving environment to which the children look forward to coming so much!

It brings me lots of *nachat* when I see children running in happily, smiling and laughing. Besides enjoying seeing and

saying good morning to each child (and hearing wonderful stories like the one above), I also take note of how each child seems to be feeling when he or she walks in. Morning greetings and check-ins are helpful for identifying when a child may need extra comfort or support to transition to school in the morning. While most of our ECC students are ready to engage in

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play as soon as they arrive, rest assured it is still typical and natural for a child to feel sad when separating from a parent.

After Sukkot break, some of the children will run excitedly into

their classrooms. Others will benefit from the warmth and comfort of their teachers as they readjust to the morning routines. If, after about a week after Sukkot break, your child still seems to be having difficulty transitioning to school in the morning, be in touch! I would love to partner with you to discuss strategies that may be helpful (which to your surprise, may not be rewards-based - I will save that for a longer discussion).

May you have an enjoyable Sukkot break with your family!

Shabbat shalom and
Chag Sameach,

Mrs. Leah Golfeyz



From Your PTA Co-Presidents,
Lauren Schleifer and Michelle Rakovsky

We hope you all had a meaningful Yom Kippur and are getting ready for an amazing Sukkot!

Look out for emails over the Sukkot break with the next hot lunch menu and ordering time frame.

We are excited about coming back to school and getting ready for the cooler weather because that means Saturday Night Learning will be here before we know it!

If you would like to sponsor a Day of Learning, Rosh Chodesh treats, or a Saturday Night Learning please let us know. As always you can reach us at ocapta@ohrchadashbaltimore.org.

Have a great Shabbat and Sukkot,

Lauren and Michelle

Counselor Corner

With Ms. Jen

Dear Ohr Chadash Families,

Over the Yomim Tovim, and throughout our day-to-day lives, we put copious amounts of energy into showing kindness towards others. This kindness that we portray can be seen in a multitude of forms, such as cooking for Yom Tov, inviting guests, being a guest, providing for our families, giving emotional/physical support to our loved ones, and the "little things," like saying "Good Morning," to a colleague or tucking our children into sleep at night. The list of our daily kind gestures towards others goes on. These acts of kindness are beautiful, captivating, and truly an essential part of our lives as social beings. As we nourish others with kindness throughout our daily lives, there is something we must make sure not to forget; With all of the energy you use to be kind to others, make sure you reserve some of your battery charge to **be kind to yourself**.

It's likely that you have heard the saying "You cannot pour from an empty cup." There is a great deal of truth in that statement. We often forget to

take care of ourselves when we are so busy putting food on the table, wiping tears, helping a friend in need, running from activity to activity with our kids, making sure homework gets done, making sure errands are taken care of, maintaining shalom bayit even through extreme sleep deprivation, and the list goes on. Sometimes at the end of our busy days taking care of others, we feel depleted. We yearn to recharge our batteries with a relaxing movie, a hot bath, or just "me time," but by the time we realize the need to re-energize, it's one o'clock in the morning, the house is a mess, there are three loads of laundry to do, and

It is imperative that you care for yourself, treat yourself with kindness, and give yourself the compassion you deserve.

you find yourself choosing between sleeping and cleaning. "Self-care" isn't even something on the list of options. When you finally get to sleep, you wake up the next morning, and you do it all over again. You share your kind-

ness with others. You know very well, however, that you cannot do this forever without recharging your batteries.

Here are some ways to be kind to yourself:

- Forgive yourself
- Tell yourself "I am doing enough"
- Advocate for yourself against your inner critic

This Sukkot, I encourage you to continue sharing your kindness with others, while remembering that you are worthy of the same endearment, compassion, and generosity you bring to others.

Value yourself, appreciate yourself, love yourself.

Be kind to yourself.

Chag Sameach and Shabbat Shalom,
Ms. Jen



We are thrilled to introduce our new sub-column in *Counselor Corner*, known as *Kids' Corner*! Through *Kids' Corner* we hope to share our students' voices with the community.

What does it mean to be kind to yourself?

"To not forget about yourself" - Nava K. (4)

"To treat yourself" - Layla L. (4)

"To believe in yourself" - Yitzy L. (6)

"To treat others kindly because how you treat others affects how you treat yourself" - BZ (6)

"To take time for self-care" Talia D. (8)

The Tikvah House

On Thursday, approximately 20 of our middle school students went downtown to the JCN Tikvah House to build Sukkot for those staying there over Yom Tov. As we built the Sukkah, we discussed some of the Halachot of the requirements of a Kosher Sukkah. In particular we discussed why we tied three straps around the lower half of the Sukkah, each one approximately eight inches apart, in addition to the sheets of fabric which seemed to function as the walls of the Sukkah. We learned that according to some Halachik authorities, the fabric walls would be insufficient, as something can not be considered a wall if it flaps back and forth in the wind. The straps, then, are in fact the effective walls of the Sukkah.

But how can the straps constitute a wall if it is not solid? The answer is that there is a Halacha L'Moshe Mi'sinai that states that if there is less than three Tefachim (handbreadths) of space between two sections of a barrier, the wall is considered continuous and unbroken. The reason is that a space of less than three hands breadths (approximately 10 inches) is too small to enter and exit, and the barrier is effectively impenetrable. This Halachik construct is called "לבוד." Consequently, our "לבוד" straps, if placed within 10 inches of each other and the lower and middle poles of the Sukkah, create an inaccessible barrier up to 40 inches (the minimum required height for Sukkah walls), thus constituting an effective Sukkah wall. חג שמח!



Torah for the Shabbat Table and Sukkot

פרשת האזינו

הצור תמים פָּעֵלוּ כִּי כָל דְּרָכָיו מְשֻׁפָּט אֶל
אֲמוּנָה וְאֵין עָגַל צְדִיק וְיִשָּׁר הוּא (ל"ב, ד')

The deeds of [Hashem], the [Mighty] Rock, are perfect, for all God's ways are just; a faithful God, without injustice, God is righteous and upright. (32:4)

All of the praises of Hashem in this פסוק seem to center on a similar theme – that of justice. While justice is certainly an important aspect of our relationship with Hashem, why is there such a lengthy description of Hashem's justice?

The Chofetz Chaim asks this question in another way: *What is so great about the praise mentioned in this פסוק, that the Torah chose to single it out as Hashem's praise?*

The answer, the Chofetz Chaim says, is as follows. When a human being gives a punishment to someone, whether it's a judge and jury, or a teacher, or a parent, the punishment is never measured *exact-*

ly according to the thing they did wrong and *exactly* according to the person who did it.

If a person is given a ticket and fine for speeding down Park Heights Avenue, could we really possibly figure out exactly if the fine is proportionate to the severity of the speeding? If a person is put in prison for stealing, aren't that person's spouse and family also being punished?

Does the family really deserve that punishment?

What the Chofetz Chaim is teaching us is that this פסוק describes the Greatness of Hashem. And Hashem's greatness is so perfect and so exact that any punishment that Hashem gives is one hundred percent accurate. If Hashem punishes someone, their punishment is perfectly proportional to the deed they committed. When Hashem punishes someone, no one else will be affected in any way unless they deserve to be affected in that manner on their own accord.

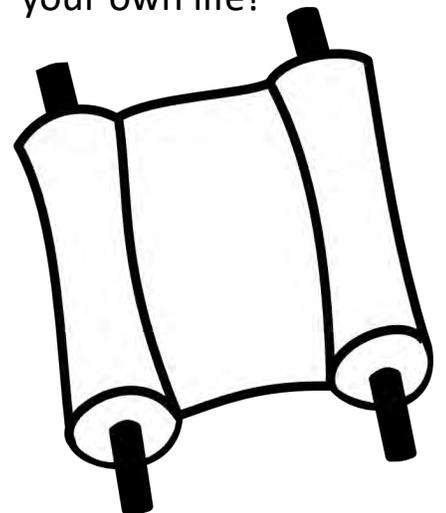
Questions for the שבת table:

Can you think of a time when you received a punishment that you didn't think was fair? How did that make you feel?

How could the Chofetz Chaim's understanding of Hashem's punishment affect how you talk with/pray to/ relate to Hashem?

מצות השבוע

The מצות השבוע this week is to be attentive to and try to recognize situations where Hashem's hand is active your own life!



1. Why did משה רבינו pick the שמים and the ארץ to be witnesses that he warned בני ישראל to keep the תורה?

[Because they are always there, and because they themselves always listen to 'ה']

2. How is the תורה like rain?

[We need it, in order to live.]

3. Who taught us to praise 'ה and say אמן when we hear a ברכה?

[משה רבינו]

4. When 'ה punishes us, what should we think?

[That 'ה is a perfect judge and is always fair.]

5. Why did משה רבינו go up on הר נבו?

[To see ארץ ישראל.]

פרשת וזאת הברכה

1. What did משה רבינו do that showed us what a special leader he was and how much he cared for the בני ישראל?

[He made sure to bless each שבט right before he died!]

2. What was special about the way משה רבינו died?

[שמים went up to and his נשמה "kissed" Himself ה' (מיתת נשיקה).]

3. Which three נסים (miracles) stopped when משה רבינו died?

[The מן, the באר (well) and the ענני כבוד (clouds which surrounded and protected the בני ישראל and showed them the way)]

4. Who was the greatest נביא (a person who talks to ה') that ever lived and ever will live?

[משה רבינו]

Sukkot Riddles

1. Three of us you take together with the לולב we shake...
2. I'm the one on top, when building the סכה with me you stop...
3. Be careful when holding that I don't break or you won't be יצא when the אתרע you shake ...
4. Seven come to the סכה as guests one leader, followed by the rest. Faithful shepherds, leaders so brave, so sit with זרק ארץ & remember to behave!
5. For seven days all of me is said in a voice raised, My words are so special for ה' is being praised.
6. My leaves represent the mouth, on my red branches they are set, They wither quickly so keep me wet
7. Water was drawn, but that wasn't the only thing, Sometimes רוח הקדש the קדש did bring .
8. Stop! don't go, ה' says "Stay just one more day," It's a new small יום טוב & שמיני we say.
9. Every year we start it again, to show that this really has no end.

ושמחת בחגך



OCA Special Announcements

Happy Birthday to...

Talya	Peretz	ECC-3	10/11
Eliana	Lawrence	2nd	10/16
Yair	Adler	4th	10/17
Alexander	Levi	4th	10/19
Simcha	Lopin	K	10/19
Asher Yaakov	Reidy	ECC-2	10/19
Rivka	Barmatz	1st	10/21
Sima	Franco	K	10/21
Maya	Milner	K	10/22
Layla	Lasson	4th	10/23
Zev	Shapiro	1st	10/23
Leah	Orshan	4th	10/26
Noam	Wiener	5th	10/27
BZ	Openden	6th	10/28
Akiva	Weinheber	2nd	10/28
Meira	Einbinder	5th	10/29
Daniel	Siegel	3rd	10/29
Natanya	Siegel	3rd	10/29
Amos Yeshayah	Bar-Zeev	5th	10/30



MAZEL JOY JO ...

Shalom Drebin on the Bat Mitzvah celebration of his sister!

Didi Sebbag on celebrating his Bar Mitzvah!

TALK TO YOUR KIDS

**OR SOMEONE
ELSE WILL**

SAVE THE DATE

Effective techniques to speak with your sons and daughters about drugs and alcohol.



Rabbi Yaakov Horowitz
December 18 | 8:00PM

THE TALK

*Lecture followed by an
open forum*

Benjamin Jessurun
410-443-0771







Your gift *matters*

Sponsorship Opportunities:

Scholarship Fund | Annual Campaign
 Endowment Fund | MS Building Campaign
 Day of Learning | Electives | PTA
 Saturday Night Learning



Be An OCA Builder!

Please Contact:

Rabbi Moshe Margolese
rabbimargolese@ohrchadashbaltimore.org
 410-999-2200

Offered by **SHEMESH** and **CHADD** of Greater Baltimore



SUPPORT GROUP

For Parents of Children with Attention and Executive Function Issues

First Wednesday of the Month

8:00 - 9:15 p.m.

Weinberg Park Heights JCC
Community Room
5700 Park Heights Avenue
Baltimore

*There is no fee for attendance.
Confidentiality assured.*

Questions? Contact Faye Friedman
for more information at
ffriedman@shemeshbaltimore.org
or 410-843-7589.

NOVEMBER 6

More Than Handwriting

Your child and Occupational Therapy.

Rivka Bogart, MS, OTR/L

DECEMBER 4

ADHD

What are the Options?

*Dr. Barbara Howard,
Developmental Pediatrician*

JANUARY 1

Taking Stock

Mid Year Check-In

Facilitated by SHEMESH staff

