

HAIRSPRAY DICTIONARY מילון של היירספריי

Good Morning Baltimore בוקר טוב בולטימור

Always תמיד
(he) Will wake up תתעורר
Rustle רשרוש

The Nicest Kids in Town החברה' הכי טובים

Sponsored by בְּחִסוּת
She hurries מְמַחֶרֶת
Sorry מְצִטְעָה(ת)
The show הַמוֹפֵעַ

Mama I'm a Big Girl Now אמא אני כבר גדולה

Enough מְסַפֵּיק
To treat (someone like...) לְהַתִּיחֵס
Please בְּבִקְשָׁה
Wedding חֲתוּנָה
Already כְּבָר

I Can Hear The Bells קול פעמונים

Okay בְּסֵדֶר
The perfect (one) הַמוֹשְׁלֵם
Explode הַתְּפוּצָה
Like me כְּמוֹנִי

It Takes 2 צריך שניים

Sweetheart מוֹתֵק
Front yard לְרַחְבָּה
Whisper לְחַשׁ

I know Where I've Been אני יודעת מאיין באתי

Tiny זָעִיר
Dream חֶלֶום
To lift לְהַתְרוֹמֵם

You Can't Stop The Beat את הקצב אין לעצור

Hill גִּבְעָה
Succeeds מְצַלֶּחֶה
To stop לְעֲצוֹר

Mama I'm a Big Girl Now ***A Hairspray B'nai Mitzvah Peulah***

Program Type: פעולת עדה
Duration of Program: 45 Minutes
Suggested Grade Range: 12-14
Group Size: Anywhere from a צרירף to an עדה
Ramah Camp: n/a
Year When the Program was First Run: n/a

One-Line Description: A Peulah that uses the themes of the song 'Mama I'm a Big Girl Now' from Hairspray as a jumping off point for a conversation about becoming an adult

Overall Goal/Themes: To allow the campers to express their feelings of independence and maturity as Jewish young adults.

Keywords: Coming of age, Bar/Bat Mitzvah, Jewish adults, Hairspray

Supplies/Resources Needed: CD player, CD with the song on it, paper, pens/pencils

Ideal Location and Room Setup: any room will do, could even be outside

Staff Preparation and Roles: Print out the charts for the campers to fill out, borrow a Hairspray CD from a Drama staff member or staff member of the עדה doing the show

Instructions for Running the Program:

- The first step in the session is to play the song – the version on the original Broadway cast cd is best. The campers should then be asked to list out loud the reasons given in the song to justify being treated as young adults rather than as children. The facilitator should encourage the campers to come up with examples in their own lives that, to them, justify them being treated as young adults rather than as children. Next, the campers should be asked to determine which of all of these justifications seem reasonable and which do not. They should be encouraged to explain their reasoning for their opinions.
- The next step in the session is to talk about the Bar/Bat Mitzvah experience. The facilitator should ask the campers to write down as a group a chart that on the left-hand side of a sheet of paper lists the privileges of becoming a Jewish adult and on the right-hand side of the piece of paper lists the responsibilities of becoming a Jewish adult. Are there things that make both lists?

- Next, the campers should make a similar sheet using the privileges and responsibilities of becoming an adult in the secular world. How do the two lists compare with each other? What are the differences? What are the similarities?
- The following questions can be asked as conversation starters:
 - At what age does one become an adult in the secular world?
 - Why does Judaism grant adulthood at such an early age?
 - When do you feel empowered as an adult in your own life?
 - When do you feel limited as a kid in your own life?
- Read the following texts aloud (see attached sheet) and open the floor for discussion after each one:

Mishnah: Pirkei Avot 5:23

While this timeline may have made sense when it was written, do you agree with this timeline now? Why or why not?

Avot de Rabbi Natan 16

Do you agree with Rabbi Natan when he says you do not know the impulse to do good until you are 13? Does the word 'know' make sense here as a translation or would 'realize' or 'awakened to the idea' or 'able to act on' make more sense?

Appendices/Additional Files: see appendices 1 & 2

Author: Jon Adam Ross

Mama I'm a Big Girl Now

A Hairspray B'nai Mitzvah Peulah

APPENDIX 1

הוא (יהודה בין תימא) היה אומר:

בן חמש שנים למקרא, בן עשר למשנה, בן שלש עשרה למצות, בן חמש עשרה לתלמוד, בן שמנה עשרה לחפה, בן עשרים לרדוף, בן שלשים לכח, בן ארבעים לבינה, בן חמישים לעצה, בן ששים לזקנה, בן שבעים לשיבה, בן שמונים לגבורה, בן תשעים לשוח, בן מאה כאלו מת ועבר ובטל מן העולם.

He used to say: At five years old one is fit for the Scripture, at ten years for the Mishnah, at thirteen for the fulfilling of the commandments, at fifteen for the Talmud, at eighteen for the marriage canopy, at twenty for pursuing [usually understood as pursuing a calling], at thirty for authority, at forty for discernment, at fifty for counsel, at sixty to be an elder, at seventy for grey hairs, at eighty for special strength, at ninety for bowed back and at a hundred a man is as one who has already died and has passed from the world.

Mishnah: Pirkei Avot 5:23

Do you agree with this timeline? Why or why not?

The impulse to evil is thirteen years older than the impulse to do good. It begins growing with a child in the mother's womb and comes out with him. If the child is about to profane the Shabbat, it does not deter him: if the child is about to commit an act of [immorality], it does not deter him.

Only at the age of thirteen is the impulse to good born in a child. If then he is about to profane the Shabbat, it warns him: "You fool! Scripture states, 'Everyone that profanes [the Shabbat] shall surely be put to death'". If he is about to take a life, it warns him: "You fool! Scripture states, 'Whoever sheds a man's blood, by man shall his blood be shed.'"...

Avot de Rabbi Natan 16

Do you agree with Rabbi Natan when he says you do not know the impulse to do good until you are 13?

Mama I'm a Big Girl Now
A Hairspray B'nai Mitzvah Peulah

APPENDIX 2
Becoming a Jewish Adult

Privileges

Responsibilities

Mama I'm a Big Girl Now
A Hairspray B'nai Mitzvah Peulah

APPENDIX 3
Becoming a Secular Adult

Privileges

Responsibilities

I Know Where I've Been

A *Hairspray* D'var Torah for Parshat Pinchas

Program Type: דבר תורה
Duration of Program: 10 minutes
Suggested Grade Range: 13 + up
Group Size: עדה
Ramah Camp: n/a
Year When the Program was First Run: n/a

One-Line Description: A D'var Torah for Parshat Pinchas to tie in with the themes of civil rights in the musical *Hairspray*

Overall Goal/Themes:

- Living in a racially diverse world
- Civil rights
- Justice in the Torah,

Keywords: D'var Torah, Hairspray, Pinchas

Ideal Location and Room Setup: During T'filot

Staff Preparation and Roles: The staff member who uses this D'var Torah does not need to necessarily memorize it or read it verbatim. Rather, one can use this as a template or suggestion in helping create their own version.

Instructions for Running the Program: Deliver the following D'var Torah and leave time for questions at the end.

Appendices/Additional Files: see: song lyrics in Hebrew and English for 'I Know Where I've Been' from *Hairspray*

Author: Jon Adam Ross

The namesake star of this week's parsha is a man named Pinchas. Pinchas was made famous in this chapter of our Torah because he committed murder. Pinchas was just hanging out in the desert and happened upon Zimri, one of his fellow Israelites, having romantic relations with a girl named Kozbee, who was not an Israelite, not a Jew. Pinchas' response was to drive a stake through both lovers, killing them instantly.

One of the main storylines in the musical *Hairspray* which you (say either: "will be seeing later this week, month, or summer" OR "have seen") concerns the integration of a tv dance show in 1960s Baltimore. Imagine if American Idol only allowed white performers and white audience members! Well in *Hairspray*, a character named Tracy invites an African-American to join her on the show as her dance partner. And thanks to the encouragement she receives from Motormouth Mabel, an African-American television personality played in the movie by Queen Latifah, Tracy and her friends successfully integrate the TV dance show for good.

At the National Conference of Religion and Race in Chicago in 1963, Rabbi Abraham Joshua Heschel said "One hundred years ago the emancipation was proclaimed. It is time for the white man to strive for self-emancipation, to set himself free of bigotry." Heschel, a father of Conservative Judaism, did not just talk the talk. He walked the walk, marching arm in arm with Martin Luther King during the Civil Rights Movement in America in the 1960s. It is of no small significance that one of the most popular songs of the Civil Rights Movement in America was not about the civil war, or slavery on the plantations of the south, or even the Underground Railroad. It was about the people of Israel, enslaved in Egypt; and their fearless leader Moses who told Pharaoh to 'Let my people go!'

Back to the parsha - God rewarded Pinchas for his dedication to preventing intermarriage between Jews and non-Jews. In fact, Pinchas was celebrated for the murders he committed, given the blessing of peace and priesthood for his descendants by God. *שְׁלוֹם לְכֶן, אָמַר: הִנְנִי נֹתֵן לּוֹ אֶת-בְּרִיתִי*. So we have a moral dilemma without a clear answer in our tradition. Since we are no longer Jews living in self-enclosed, all-Jewish ghettos and neighborhoods of our ancestors, our reaction to negative stories of intermarriage in the Torah might be different than that of our parents and grandparents. While we are a people who make up just a small part of a global civilization, we still have a religious understanding that continuity is essential and Jews marrying other Jews is important. How do we balance this with our responsibility to those who are suffering from prejudice in our world, Jew or non-Jew? How do we reconcile that responsibility with the fact that our Torah tells a tale of a man rewarded for murdering a Jew who loves a non-Jew? And in *Hairspray*, is inter-racial dating the same thing as inter-religion dating? Does it matter? These are questions that will not have quick answers, but hopefully will give you food for thought as we read Pinchas and as we watch *Hairspray*. A show about the Civil Rights Movement in the 1960s might be more relevant to our Torah and to our lives as young Jews today than we think.

I Know Where I've Been

A *Hairspray* D'var Torah for Parshat Pinchas

APPENDIX 1

I Know Where I've Been (English Song Lyrics)

MOTORMOUTH

There's a light
In the darkness
Though the night
Is black as my skin
There's a light
Burning bright
Showing me the way
But i know where i've been

There's a cry
In the distance
It's a voice
That comes from deep within
There's a cry
Asking why
I pray the answer's up ahead
'Cause i know where i've been

There's a road
We've been travelin'
Lost so many on the way
But the riches
Will be plenty
Worth the price we
Had to pay

There's a dream
In the future
There's a struggle
We have yet to win
And there's pride
In my heart
'Cause i know

Where i'm going
And i know where i've been

MOTORMOUTH & ENSEMBLE

There's a road
We must travel
There's a promise
We must make
'Cause the riches
Will be plenty
Worth the risk
And chances that we take
There's a dream
In the future
There's a struggle

We have yet to win
Use that pride
In our hearts
To lift us up
To tomorrow

'Cause just to sit still
Would be a sin

ENSEMBLE

I know it, i know it
I know where i'm going

MOTORMOUTH

And lord knows i know..
Where i've been

MOTORMOUTH & ENSEMBLE

Oh! When we win,
I'll give thanks to my god
'Cause i know where i've been

I Know Where I've Been

A *Hairspray* D'var Torah for Parshat Pinchas

APPENDIX 2

Let My People Go (English Song Lyrics)

When Israel was in Egypt's Land,
Let my people go.
Oppressed so hard they could not stand,
Let my people go.
No more shall they in bondage toil,
Let my people go.
Let them come out with Egypt's spoil,
Let my people go.
Go down, Moses,
Way down in Egypt's Land.
Tell o' Pharaoh,
Let my people go.



Abraham Joshua Heschel (2nd from the right) marches in Selma, Alabama with Martin Luther King, Jr.