

Yom Monopoly

9:15-9:50 Nikayon

10-10:50 Art project – Get Well Cards to hospital, learning about Bikur Cholim (Visiting the Sick) in Jewish Tradition (Whole edah together in Moadon, split into discussion groups)

11-11:50 Capture the Railroad (4 groups according to color)

12-12:50 You be the Judge – Jewish Business Ethics (same 4 groups)

1 – Aruchat Tzohoraim

2-2:45 Menucha

2:45-3:35 Learn Hebrew Song – ‘Ish HaCheshmal’ The electricity Man, who brought electricity to Israel.

3:45-4:35 – Boardwalk snack, Popcorn (all popped in Rabbi Gelb’s house), pretzels, Hawaiiin Punch... Boardwalk next to Agam. Plus Planting (Marvin) Solelim Gardens, planting plants in pots and watching them grow over the session.

4:45- 5:35 *Human Ramahmopoly!!!*

Break into 4 groups, based on the colors of the day.

Make each spot on board identical to real monopoly board, except Ramah style

Draw the board with sidewalk chalk on the tennis courts

Have money with Tova’s face on it

Use life-sized dice to roll

Collect properties by buying them and completing the challenge

Pay rent to team who already owns it and do the challenge if they land on it

Play game until the time runs out

Land on Rondeau’s spot on the board and get lollipops and money in the middle of the board (like ‘free parking’)

Rabbi Gelb’s house is the ‘jail’ spot and get out of there by rolling doubles on first try or skipping a turn and getting out no matter what you roll

Yom Ramapoly

9:15-9:50- Nikayon

10-10:50- Art Project – making cards for the sick people in the hospital and discussing bikur cholim

11-11:50- capture the railroad- each of the four teams is given a railroad, the field is split into four, they try to collect as many railroads as possible.

12-12:50- Jail peulah-

1-2- Lunch

2-2:35- Sha'at Menucha

2:45-3:35- Hebrew song and dance

3:35-4:45- Boardwalk/solelim garden- Get food first (popcorn pretzels and drinks..) plant seeds in pots and watch grow..

4:45-5:35- Human ramapoly- Move around as four groups, when they land on properties they have to complete challenge by their next turn and pay for it.

Yom Ramapoly
Soulja-Lim 2011

7:15- Wake up

745- Tiffilot. (Choices: Meditation, Learners/ New Tunes, and Regular)

830- Breakfast

915-950- Nikayon

10-10:50- Art Project- making get well cards for sick people in hospital

Puelet erev- Human Ramapoly

*note: if you get a “ramapoly” then the rent is doubled. YAY YOU!!

<i>Name</i>	<i>Price(Tova Bucks)</i>	<i>Rent</i>	<i>Challenge</i>
Hermit house Ave	40	20	Draw a picture of a ghost and name it. And make up your ghost theme song. Must be at least 4 lines long. Using Lavan, (White) Ruach (Spirit/Ghost), Rodef (Haunts)
Mosquito Lake Ave	40	20	Make a mosquito with your bodies, it has to move, and everyone must be involved in some way.
Agaam Ave	60	20	Water dance. A dance interpreting water's movement. Again everyone must be involved.
Swing Set Ave	60	20	Wheel barrel race
Marp Ave.	60	20	Make up a crazy illness but everyone has to have it. Make up symptoms, name of disease, and how to cure it.
Beit Am Alef	80	40	Put on a short play about Sol
Beit Am Bet	80	40	Make a short dance and sing/dance along with it. Everyone must be involved in some way.
Beit Am Gadol	80	40	If you were to design the Beit am Gadol what would it look like? And what would u call it?
Chadar Ohel place	100	40	Design Your perfect meal. Must include drink, main course, and desert. And

Bikur cholim, "visiting the sick," in Hebrew, is a term encompassing a wide range of activities performed by an individual or a group to provide comfort and support to people who are ill, homebound, isolated and/or otherwise in distress. Bikur cholim can include such activities as: visiting patients in a hospital, rehabilitation center or nursing home; visiting people who are restricted to their home because of physical or psychological impairment or social isolation; taking people who are ill or impaired on errands or field trips; providing telephone contact and reassurance to those who are ill or homebound.

The act of bikur cholim is a mitzvah, a moral and spiritual obligation incumbent upon all Jews to perform. The Bible tells us that human beings are created in the image of God and instructs us to aspire to be like God by emulating God's ways. God visits Abraham while he was recuperating after being circumcised (Genesis 17:26-18:1). The Talmud (Biblical Commentary) teaches us that "As He visited the sick, so shall you visit the sick..."

Bikur cholim is an essential quality of good interpersonal relationships. It reflects the primary Biblical value, "And you shall love your neighbor as yourself" (Leviticus 19:18). By fulfilling this role, we deeply enrich both our lives and the lives of those we visit. When we visit we attain a spiritual dimension that goes well beyond a simple personal expression of caring and links us with generations past, present and future. Indeed, we are linked not only to the entire Jewish people, but to all humanity, as well, emulating the G-dly attributes of compassion and lovingkindness.

The Talmud makes references to scholars and disciples making visits to the sick. The local Bikur Cholim Society was one of the principle institutions established by Jewish communities, the first one formed at the time of the Middle Ages. Bikur cholim groups continue to exist to this day, in all parts of the world, with people making the commitment to care for one another, and bring the strength of community and connection of Jewish heritage to the bedside.

Why is bikur cholim important?

- Because people need to feel connected to the community especially when they are ill or homebound.
- Because bringing the community to the bedside lifts the spirit of those who may feel forgotten.
- Because studies have shown that social contact and support positively influences those needing and receiving comfort.
- Because visiting and caring activities helps build community and character.
- Because we are acting in a G-dly way when we visit.

What kinds of things do bikur cholim visitors do? Bikur cholim visitors are involved in manifold ways of helping — either as an individual, in an "army of one," or as part of a coordinated team effort. There are so many ways one can help, caring gestures include:

- Visit a patient in the hospital/nursing home, or visit the homebound.
- Call a homebound senior before Shabbos.
- Bring food to a family with a new baby.
- Drive someone to a doctor's appointment.
- Help a child, whose parent is hospitalized, with homework.
- Say psalms together or on behalf of the ill.
- Take someone's car to be filled with gas.
- Bring gift certificates from places which deliver food, so a family can make its own food choices and not feel dependent on what others cook for them.
- Call when you are at the store, and say "I am here. What can I pick up for you?"

You Be The Judge · Tom
Monopoly

Jewish
Business
Ethics

You be the Businessman

Counselors should try to act out the following scenarios. At the end ask the kids what they think should happen (try and get 2 or 3 answers) and then tell them what the Rabbi's felt about that exact scenario.

1. A man walks into a card shop to buy a baseball card. The person selling cards is new to the business and sells him a Babe Ruth card for 10 dollars. Another customer sees what he has done and informs him what the card is worth. He confronts the man who bought it and demands to be paid in full for the card. What should they do?

A: In Jewish law there is something called a sale made in error. It is based off of a story when during a famine families needed to sell their houses to buy food. Then after the famine ended Rabbi Nachman declared they could buy their houses back because it returns to their original owners. The people sold their homes because they were desperate for money because food was very expensive due to the famine. However they did not know that a ship was in the harbor which was full of food. This would make food cheaper and they would not need to sell their houses. Because they sold their houses without all the information it was a sale made in error. The law states that a person whose sells something because they need money but after the sale learns the money is not needed can take the sale back (Ketuvot 97a)

2. A boy is walking in the street and finds 100 dollars. His mother tells him that she needs the money to pay the rent and that it's her because she pays the bills. The sister then says someone lost it. We should give it to charity because we cannot find the owner. Who gets the money?

A: The answer is in 3 parts. The first question is can anyone keep the money or should they try to return it? Maybe they should give it to charity? The Mishnah says that if one finds money in a purse you are obligated to find its owner but if you find money on the ground then you can keep it. There is something in Judaism called Hefker which means abandoned. When someone loses money without identification they give up and you do not need to find the owner. The 100\$ bill can be kept and you don't need to look for the owner or give it to charity. The second question is does he have to give his money to his mother? The Gemara explains that while one is obligated to give the money to one's parents if you are supported by them if the child is too young to understand the reasoning he does not have too. The reason for that is if he does not get why he has too then it will teach him a bigger person can steal. To conclude they can keep the 100 dollars, he should give the money to his mother and she should not force him to do it if he does not get why.

3. A girl goes to the grocery store to buy some groceries. She buys what she thinks is \$6.25 worth of groceries and pays with 10 dollars. She gets what she thinks is \$3.75 in change. Outside she realizes that the cashier accidentally gave her a 10 dollar bill two ones and a quarter. It was the cashier's mistake. Should she keep the money or is it stealing? What would you do

them back if the woman can identify something about the coins.

6. A boy steals a girl's videogame. Later she notices it in his desk. She tells her friend and her friend tells her she should steal it back. She says that she should just tell the teacher. Another friend standing nearby says that it is wrong to tell the teacher. They should just tell him they know and that he has to give it back. What do you think she should do?

A: In the torah it says you shall not steal in the 10 commandments. Then later it says the same thing in Leviticus. The rabbis explain that this is repeated because it is telling you not to steal from a thief even what they have stolen from you. It is meant to prevent society from becoming a mess with people stealing and stealing back. A little bit further on it says in Leviticus you must not hate your brother or sister in your heart. You must certainly rebuke your neighbor. This verse says that you must not hate your neighbor. You must go to him and gently rebuke him because of what he has done. If that does not work then you should go to the court or in this scenario the teacher.

7. A girl is working at a movie theater. She finds a gold purse with \$280 dollars in it. She takes it to the lost and found and leaves it there for a month. After a month she goes and asks if anyone has claimed it. The owner says no and that she is welcome to the purse but he is keeping the money because she found it while she was working for him. Who gets the purse and the \$280?

A: We learn that if one finds money then you can keep it. If you find a purse then you must try to return it. If you cannot find them you can keep it. You do not need to give it to charity. It says in regard to finding things if you find something in front of the counter you can keep it but if you find it behind the counter then the owner keeps it. The rabbis also say in Baba metzia that if someone finds something while working for another person then they can keep it unless finding things is part of their job. The bottom line is the girl can keep both the money and the purse.

8. At a garage sale a girl and her mother find a piece of porcelain by a famous artist worth \$100. They ask the person in charge how much they are charging for it. The person tells them 75 cents and they buy it for that price. After they buy it the mother says it is worth 100\$. The person in charge asks for the piece back but the mother says I paid what you asked for it. What is fair in this situation?

A: We learn three things from Maimonides the laws of Acquisition. Both a buyer and seller must be honest in transactions, neither may cheat the other. Making more than a 20 percent profit is considered dishonest and the laws of fraud say the deal should be cancelled or the difference of up to 20% should be repaid. The laws of unfair only apply to necessities like food and clothing. When it comes to a luxury like the porcelain the buyer and seller can buy and pay however much they want. The vase is a luxury so the deal is legal even if it is not fair.

9. A girl finds a cat while out walking. Her parents tell her that she

can keep it only until the original owner is found. A month passes and they cannot find the owner. Her parents then tell her they are going to give that cat away. She tells them they have to keep it until the owner is found. They respond we will never find the owner. The time is up. Who is right? And what's going to happen to the cat?

A: The Mishnah in baba metzia says that if you find an animal that cannot work to pay for its food then the animal should be sold and the money given to its owner at a later date. The idea is that one does not need to lose a significant amount of money in order to return something. The cat should be sold or given away.

10. A girl is walking to school one day. She stops to smell the flowers outside of a flower shop. The store owner informs her that she owes her money for enjoying the smell of her roses. The girl says she owes her nothing. Who is right?

A: The Gemara says that you should not walk into a store if you do not have the intention of buying something. That being said she did not go into the store. King Solomon says that in this case she should pay the store owner back by rattling her money around. That way she will pay for the smell of roses with the sound of coins.