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TOWARD A SURVEY OF THE UNION OF AMERICAN HEBREW CONGREGATIONS' CAMP  
EDUCATIONAL PROGRAMS

By  
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Thesis submitted in partial fulfillment of the requirements for  
Ordination.

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## DIGEST

The nine camps owned and operated by the Union of American Hebrew Congregations have achieved some measure of success in the area of creative Jewish educational programs. In general, these camp programs center on a daily Shiur (lesson)-Sicha (discussion) framework. This thesis presents fifteen examples of educational programs created by the Union of American Hebrew Congregations' camps.

The four major areas into which the programs in this thesis fall are:

- A. Jewish Communities Around The World.
- B. The Development Of The Synagogue.
- C. The Book Of Genesis.
- D. Great Jewish Personalities Throughout History.

These programs are geared for children in sixth, seventh and eighth grades and are presented as they might have been originally at camp. The material has been gathered from program books and notes kept in actual camp files. The author has taken the liberty of adding his own creative ideas where camp documentation was inadequate. In order to facilitate the use of this material by religious school educators and other programmers, a standard format was instituted. This format calls for an explanation of the objectives, a detailed account of the Shiur, a list of appropriate Sicha questions, an integration of the topic into other program areas, and possible suggestions to facilitate carrying out a successful program. In nearly every daily program, the Sicha questions, the thoughts on integrating the topic into other program areas, and the suggestions were the creative input of the author.

The programs in this thesis do not form a complete picture of the Union of American Hebrew Congregations' camp educational programming.

They are but fifteen of the hundreds of programs which have been presented in these camps. These fifteen programs come from Union Camp Institute in Zionsville, Indiana; Olin-Sang-Ruby Camp Institute, Oconomowoc, Wisconsin; and Swig Camp Institute, San Francisco, California. These three camps are well known for having strong educational programs.

It is the intention of the author that the materials in this thesis be of use to the synagogue religious school, as well as the camp. They should be viewed as a basis for further creative educational programming.



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## INTRODUCTION

The Union of American Hebrew Congregations owns and supervises nine camps across the country. The general profiles of these camps are similar; however, within the framework of the goals of the Union of American Hebrew Congregations and Reform Judaism, each camp has developed its own personality. Simply stated, the Union's camps are influenced by the national movement of Reform Judaism as well as by the Camp Directors and staffs who create and carry out their programs.

All the camps are committed to the survival of Judaism. Toward this end they endeavor to create an atmosphere in which campers and staff can learn, experience, grow, and find meaning and value as Jews. As a result of the Union of American Hebrew Congregations' camp programs young American Reform Jews have been able to affirm their personal Jewish identities.

One important ingredient that creates a strong Jewish feeling in campers and staff is Hebrew. Hebrew plays a central role in our camps' programs. Over and above teaching Hebrew in classes, the camps use Hebrew in a day-to-day fashion. This is not to say that all Union of American Hebrew Congregations' camps are Hebrew speaking. On the contrary, only a few Hebrew speaking programs exist, and they are relatively small segments within the larger camp framework. However, all the camps use Hebrew terminology for activities, names of places in camp, foods being served, etc. In this way, Hebrew becomes a natural part of camp life. Hebrew songs are taught and sung at meal-times, and of course Hebrew plays a primary role in worship services. The study and use of Hebrew provide participants with a tangible link

to each other and to Jews in other parts of the world. It is one of our common denominators and an integral part of the Jewish identification process that takes place at camp.

A second area of the Union of American Hebrew Congregations' camping which adds to its cohesive Judaic atmosphere is the arts. Each camp pays particular attention to hiring specialists in such areas as dramatics, film and photography, Israeli dance, arts and crafts, music, folksinging, and creative writing. The specific responsibilities of the staff members are to promote the expression of Judaism through the arts. Campers in Chugin (arts groups) learn the basic skills of an art form and so master the primary steps to additional means of Jewish self-expression. Since Chugin deal with Jewish themes, they promote the total Jewishness of the camp experience. When campers learn skills they feel a great sense of accomplishment and positiveness. The positive feelings engendered in campers through their own progress in the arts and in Hebrew are readily transferred to their personal perception and identification.

The third and most important aspect of the Union of American Hebrew Congregations' camp is the Judaic educational program. All the camps are basically educational institutions committed to motivating participants to study and discuss Judaism. The camp setting is a natural one for exploring our roots in history and wrestling with the burning Jewish issues of the day. The Union of American Hebrew Congregations' camp approach to Judaic education is unique, motivating, and creatively demanding. Creativity and imagination are the keys to its success.

During the months prior to the camp session, each camp unit is assigned

an educational theme. The decisions as to what themes are to be used are made by the Camp Directors, rabbinic advisors, and the educational staffs of each camp. These themes are then broken down into outlines of daily topics. The educational units range from two to eight weeks in length depending on the type of camp session. They usually begin with an introductory Shiur (lesson), and end with a special culminating activity designed to draw together the entire program.

Once daily topics have been determined, the creative work begins. The Union of American Hebrew Congregations' camp methodology has developed into a basic pattern of Shiur (lesson) and Sicha (discussion). In Shiur, the daily topic is presented to the campers. In Sicha, the campers and staff have the opportunity to react to the Shiur. The creative spark of the Union of American Hebrew Congregations' camp comes when a daily topic is transformed into a Shiur. Great efforts are made to offer Shiurim which will be captivating and motivating. The Shiur may take the form of a skit, game, convention, debate, socio-drama, or any other means of impressing upon the camper the topic of the day. Usually, the Shiur is followed immediately by Sicha. Many times the combination of a creative Shiur and Sicha result in an eye-opening experience for the camper. They come to realize that Judaism is relevant, dynamic, and that it can play an important part in their lives.

The most successful Shiur is one which involves the camper as a participant. It is often surprising to see how readily campers are willing to use their imaginations, and in doing so, to begin to experience Jewish history. In this way our Jewish past and present come alive. Campers must actively confront and deal with Jewish situations. In many cases,

the Shiur may just be a game or other experience in nonreality, but then the Sicha will bring home the point. The strength of the system lies in the complementary nature of the Sicha. Whereas the Shiur may be purely motivational and abstract, the Sicha draws the all important parallels between the Shiur's imaginative approach and the reality of the camper's life. Together they make a significant Jewish impression on campers.

However important the individual Shiur-Sicha program, the arts program, and the Hebrew program may be, it is the combination of the three that creates a sense of community in the Union of American Hebrew Congregations' camps. The total environment of twenty-four hour Jewish living makes the camp a very effective and influential instrument. In the final analysis, it is not the increase in the amount of factual information gained by campers, nor the progress toward a camper's command of the Hebrew language that is the ultimate goal of the Union of American Hebrew Congregations' camp. Rather, these camps strive to instill a spirit of Jewishness with enthusiasm, pride, positiveness, and a true sense of Jewish identification in campers and staff. That is the goal of the Union of American Hebrew Congregations' camp program.

Since the Shiur-Sicha program is really the central core about which the Union of American Hebrew Congregations' camp operates, it is this area to which this thesis is devoted. It concentrates upon presenting fifteen educational programs, each broken down into daily Shiurim and Sichot. The four major areas into which these programs fall are:

- A. Jewish Communities Around The World.
- B. The Development Of The Synagogue.
- C. The Book Of Genesis.
- D. Great Jewish Personalities Throughout History.

These programs are geared for children in sixth, seventh and eighth grades;



however, they can be adapted for other age groups easily.

For many years the need for such information has been evident. The author of this thesis feels that, in order to better motivate our children, the synagogue religious school and youth group must begin to utilize the successful creative educational techniques developed in our camping movement. A survey of the Union of American Hebrew Congregations' camp programs should, therefore, prove helpful in initiating this effort.

The programs in this thesis are presented as they might have been originally at camp. The material has been gathered from program books and notes kept in actual camp files. The author has taken the liberty to add his own creative ideas where camp documentation was inadequate. In order to facilitate a religious school educator or other programmers' use of this material, a standard format was instituted. It calls for an explanation of the objectives, a detailed account of the Shiur, a list of appropriate Sicha questions, an integration of the topic into other program areas, and possible suggestions to facilitate carrying out a successful program. In nearly every daily program, the Sicha questions, the thoughts on integrating the topic into other program areas, and the suggestions were the creative input of the author.

The programs presented in this thesis incorporate the language and thought processes of a camp Program Director. Because of this, they can easily be used in other camps. The religious school educator, however, will have to direct more of his attention to adapting the program ideas to his own situation. It may be advantageous for the educator to read an entire section of this thesis before planning his program. In many instances Shiurim from more than one program can be combined to produce a well rounded unit for a religious school class. Certainly,

the educator must always decide if an individual Shiur, which was planned for a camp setting, can be successful in the classroom.

It is the intention of this author to bring to the synagogue a new educational tool. Hopefully the creative programs in this thesis will serve as examples for more dynamic and motivating religious school programming.

## SECTION I: JEWS AROUND THE WORLD

The first section of this thesis, in which seven programs are presented, deals with Jewish communities around the world. These programs are important for U.A.H.C. camps because they help campers develop feelings for Klal Yisrael. The first step toward realizing that one belongs to a worldwide group of people is to learn about similar communities in other parts of the world. These programs are designed to teach campers about the unique aspects of different Jewish communities. However, it becomes evident to the camper that their differences are within the framework of a common set of beliefs and values. Campers come to realize that the Jew in Morocco, the Jew in Poland, the Jew in Israel, and the Jew in Cincinnati are all Jews, even though their customs, traditions, and personal histories may differ.

The first two programs in this section present different aspects of our own American Jewish development. The first of these, "The Lower East Side," is mainly concerned with how the Jews came to America, what they left behind, what problems the immigrants faced, and what life was like when they arrived in this country. It is a sociological study of Jewish life in New York City from 1880 to 1920. Rather than placing the focus on religious life, it zeros in on the working conditions, politics, family problems, and Yiddishkeit of that time and place.

The second program, "The American Jewish Experience," uses a different approach. It highlights the entire spectrum of American Jewish history from immigration to the present. It also places a great emphasis on the development of American Reform Judaism. The culmination deals with an examination of both the "Pittsburg Platform" and the "Columbus Platform" leading into a convention where the campers draft their own



platform of beliefs and values. This program gives the camper a look at the Jewish world from the historic as well as the ideological side.

The next three programs concentrate on the State of Israel. The first involves, "The History of Israel Through Archaeology." It covers the vast history of our people in Israel, Palestine, and Canaan. This program uses one of the most dynamic and motivating techniques ever developed at a Union camp. The campers actually become archaeologists, learn skills, and discover artifacts which lead to Shiurim and Sichot on different historical events. The level of camper participation in this program is perhaps the highest of any camp educational unit. A similar type of program is the "Tour of Jerusalem." It uses the setting of Jerusalem to lead the camper through history. Each day the campers visit a different place in Jerusalem and learn why it is important. For example, a visit to the Hebrew Union College in Jerusalem will prompt a discussion of the status of Reform in Israel. A visit to Herzl's tomb brings us to the development of the Zionist movement. Both the tour and the archaeology programs require great use of camper and staff imaginations. The effects of these programs are often phenomenal.

The third Israel program is, "Establishing The State of Israel." It deals mainly with the events leading up to, and the climate surrounding, Israel's declaring independence. Campers participating in this program learn about early Zionism, the problems Israel faced in preparing for the War of Independence, and political and legal issues of the era.

Finally, the last two programs are composites concerning many different Jewish communities and their reactions to adverse conditions, namely anti-Semitism. The initial one, "It's A Small Jewish World," takes the camper on a visit to Jewish communities in such places as

San Francisco, Holland, Mexico, Poland, Morocco, Egypt, and Israel.

The campers are exposed to the songs, dances, and artwork of each community as well as the religious Minhagim (customs). The final program in this section, "Jewish Resistance," looks at how several Jewish communities throughout the ages have reacted to persecution. It gives the campers insight into the inner workings of the Jewish community and leads them to discover what threatens Jews today. By learning how others of our faith have reacted to adversity, our own options become more clear.

SECTION I: JEWS AROUND THE WORLD.

Unit One: THE LOWER EAST SIDE

Unit Overview: Several millions of Jews came through the lower East side of New York City around the turn of the century. The culture and problems of that era have an effect on Jews today. We are the children, grandchildren and great-grandchildren of Jewish immigrants who have had a "Lower East Side" experience.

Objectives: 1) To teach the history and culture that existed on the lower East side of New York City at the turn of the century.

2) To understand what effects problems of the time had on family life, and on the Jewish community in general.

Suggested number of sessions: Ten

Principle Resource: Allen Schoener, Portal To America, The Lower East Side 1870-1925.

SECTION I: JEWS AROUND THE WORLD.

Unit One: THE LOWER EAST SIDE

Session One: We All Came to America

Objective: To understand one's own family's place of origin

Shiur: Each camper fills out a family tree to the best of his ability. He is asked when his family came to America? Where they first lived here? What was the native country of their grandparents and great-grandparents? Why did they leave? What were their occupations, etc.? A large poster with a map of the world is on one wall. Each camper places a pin in his/her grandparents' native countries.

Sicha: 1) When, from where, how, and why did the majority of Jews come to this country?

2) Explain Ellis Island experiences.

3) What was H.I.A.S. (Hebrew Immigrant Aid Society)?

4) What hardships did immigrants face?

5) Why did so many Jews leave Europe?

6) Explain and discuss the differences in culture and religious practice between German Jews and eastern European Jews.

Integration: For evening program, have a mock send-off party for an immigrant about to leave home for America. Speeches about the unknown future, pledges on the part of the immigrant to "bring his family over as soon as he has struck it rich", native songs and dances.

## SECTION I: JEWS AROUND THE WORLD.

Unit One: THE LOWER EAST SIDE

Session Two: After Kishinev, What Do We Do?

Objective: To understand one of the decision making processes which caused Jews to leave Russia.

Shiur: This is a town meeting following the Kishinev pogrom.

1) A report of the damage and loss of life caused by the pogrom is made to the town.

2) Bialik stands and reads his "City of Slaughter."

3) A report is made on 50,000 Jews demonstrating in New York City in protest of the pogrom.

4) The mayor stands and asks for ideas on what they should do. One says go to America, one says stay, one says go to Palestine. "We must break into sicha groups to discuss this matter," says the mayor.

Sicha: 1) Recap of points made in the town meeting.

2) Discussion of what steps must be taken by the group.

3) Come to a group decision.

Integration: Evening Program: The total group is together in the "Shtetle" singing. Slowly, ten or so leave. Then another group leaves, and so on. As each group leaves, they are told of the pogrom and that they must sneak to Vienna to buy steamship tickets to America and safety. The group sneaks across the Russian border to the other side of camp (past guards, etc.), buys ticket and arrives at Ellis Island. For the Ellis Island program, see Day One of "The American Jewish Experience" program. After Ellis Island, they are re-united with the entire family (the whole camp unit). One member of the camp then stands before a board of special inquiry and describes what it feels like to leave one's home for a strange land, the hardships of the voyage, and her expectations of America.

Suggestions: Show, "We All Came To America," narrated by Theodore Bikel and available through your Public Television Station. It is a one-hour documentary on Immigration, 1700-1925.

## SECTION I: JEWS AROUND THE WORLD.

Unit One: THE LOWER EAST SIDE

Session Three: A Day On Second Avenue

Objective: To re-create the atmosphere of the Lower East Side.

Shiur: Shiur and sicha time will be spent preparing for the evening program. Each sicha group is given a different assignment. Some are to be:

- 1) Pushcart salesmen
- 2) Tailors in their shops
- 3) Theatre performers
- 4) Newspaper editors and hawkers
- 5) "Shadchanim"
- 6) Yeshiva "Bochers"

Sicha: None

Integration: Decorate the program room to make it a street scene in 1900 on the lower East side. Use Yiddish signs and posters. Everyone has a chance to visit each booth and to be a seller or barker for his sicha group's assignment.

SECTION I: JEWS AROUND THE WORLD.

Unit One: THE LOWER EAST SIDE

Session Four: A Beit Din Concerning a Jew Who No Longer Observes the Shabbat.

Objective: To show the assimilating experience of life in America in connection with the idea of "The Melting Pot."

Shiur: Trial: The charge is gross violation of Jewish law.

Prosecution: He claims the defendant has not kept kosher and that he works on Shabbat. His witnesses are:

A) a well respected Rabbi who defends the value of these laws,

B) a wealthy businessman who does keep kosher and the Shabbat.

Defense:

A) calls the defendant's mother to question her about her son's Jewishness ("He's still a good Jewish boy"),

B) calls the defendant who speaks of the loss of meaning of some laws because of modern life in America.

Sicha: The campers are told to deliberate the verdict in their sicha groups.

1) Did this man violate Jewish law?

2) If he did, is it a good, bad, or necessary thing?

3) How would we react if we were on trial for this charge?

4) Why are we bothered or not bothered when we violate Jewish law?

5) What is the role of Jewish law in our lives?

Suggestions: Each lawyer cross-examines the other's witnesses.

## SECTION I: JEWS AROUND THE WORLD.

Unit One: THE LOWER EAST SIDE

Session Five: The Sweatshops/Triangle Fire

Objective: To understand some of the hardships faced by residents of this area.

Shiur: While the entire group is together, the leader describes the working conditions at the Triangle Shirtwaist Factory. Details are in Harry Golden's, Only in America.

The group then divides into three. Each group meets someone involved in the Triangle fire tragedy. Then the groups switch so all the campers meet each of the following personalities:

- 1) Husband of a girl who died in the fire.
- 2) A survivor of the fire.
- 3) Mr. Harris, the factory employer and supervisor.

Sicha:

- 1) What can we do to improve working conditions?
- 2) Discuss child labor. Make placards.
- 3) Draw up lists of demands.
- 4) Protest in front of Mr. Harris' office.

Integration: Evening program. A labor union meeting. Each group must sneak to the illegal gathering in order to hear speeches, sing labor songs, perform related skits, and make signs.

Suggestions: Show the film, "The Inheritance," available from the Anti-Defamation League.



## SECTION I: JEWS AROUND THE WORLD.

Unit One: THE LOWER EAST SIDE

Session Six: Two Newspapers: "The Forward" and "The Togebblatt"

Objective: To show the two major aspects of American Jewish life on the lower East side, that of the socialist labor movement, and that of the religious movement.

Shiur: A meeting of the Henry Street Benevolent Society to decide which newspaper to support, the "Forward" or the "Togebblatt".

"Forward" represents the Yiddish labor and socialist points of view, while the "Togebblatt" is religious. Copies of the "Forward" are passed around to the campers.

K. Sarasohn, A. Cohan and J. Gordin visit the meeting. For material, see the Encyclopedic Judaica.

Sicha: 1) Learn a Yiddish song and dance.

2) Discuss the origin of the language and its unifying role for Jews of the lower East side.

3) Prepare for a Yiddish Coffee House for that day's evening program.

Intregation: Yiddish cafe -- readings from the Bintel Brief out loud. A labor speech. Yiddish singing. Talent from the campers. Each sicha group sings a Yiddish song and reads its translation.

Suggestions: Make sure that the cafe is a mixture of Yiddish and American culture throughout the evening.

SECTION I: JEWS AROUND THE WORLD.

Unit One: THE LOWER EAST SIDE

Session Seven: A Hike Through History

Objective: To review and put into perspective some of the events already dealt with in this unit.

Shiur: The entire unit takes a walk around camp stopping several times to see skits and visual aids (pictures, records, newspapers, magazines, etc.) of events on the lower East side.

- 1) Ellis Island scene
- 2) Triangle Fire scene/Labor organizing
- 3) The grand opening of the first Yiddish theatre
- 4) Establishment of the "Daily Forward", Yiddish newspaper
- 5) Lillian Wald's, Henry Street Settlement House
- 6) Immigrant teenagers coming home from school

Sicha: None

Suggestions: Skits are performed by staff members. A short sicha may be conducted with the entire group after seeing each skit.

## SECTION I: JEWS AROUND THE WORLD.

### Unit One: THE LOWER EAST SIDE

#### Session Eight: Becoming a Citizen

Objective: To understand that becoming an American citizen is not an easy thing, and that it was the dream of millions of "greenhorns."

Shiur: Treasure hunt: Each sicha group receives a list of things needed for citizenship, as well as a list of questions to be answered (personal and concerning government). When each group completes the hunt and the questions, the members are sworn in as citizens.

Sicha: 1) Why was becoming a citizen so important to these immigrants?

2) What dreams did they have for their children?

3) Point out the "Fiddler on the Roof" position of instability held by Jews in Europe, and compare it to the feeling of permanence and security embodied in the naturalization process as felt by immigrants on the lower East side.

Integration: For evening program, hold a political rally. Each cabin represents a state and must come to the rally with an original song about America.

## SECTION I: JEWS AROUND THE WORLD.

Unit One: THE LOWER EAST SIDE

Session Nine: Family Problems and Decisions

Objective: To understand the concerns and problems faced by the Jewish family on the lower East side.

Shiur: Divide the camp up into family units. Campers are assigned to be grandparents, fathers, mothers, traditional children, assimilated children, bundist children. Each group meets separately to discuss their role in the family and the background of their character. Then one or two from each group are placed together as a family. Each family must decide the following issues:

1) What good (of what value) is the language and lifestyle of the past?

2) Should children work to help the family's economic situation or continue with school?

3) How can we move out of the squalor of the lower East side, find adequate housing, and provide for our children's education?

Sicha: None

Integration: Make dinner an immigrant neighborhood get-together. Have the "families" sit together. An M.C. should make introductions and give some family histories. Introduce a newly arrived immigrant family and tell of their daring escape from Russia.

Suggestions: Each group (grandparents, parents, etc.) may feel more comfortable role-playing if costumes are worn. Therefore, a period for making costumes may be included at the outset of the shiur. Have pictures available for the campers.

## SECTION I: JEWS AROUND THE WORLD.

Unit One: THE LOWER EAST SIDE

Session Ten: Culmination: "This Is Your Life, Mr. Goldberg."

Objective: To review the entire session.

Shiur: Each sicha group is assigned one of the previous shiur topics. They write and choose a representative to be the long-lost friend or relative of Mr. Goldberg to remind him of an aspect of his past. The final program is the television show, "This Is Your Life." Under this format, Mr. Goldberg is confronted by his past. The show's guests include:

- 1) "The friend who came with you on the boat after the Kishinev pogrom."
- 2) "The not-so-friendly guard who greeted you at Ellis Island."
- 3) "Your partner from the little fruit stand you owned on Second Avenue. (We started with a pushcart)."
- 4) "The Judge who made you an American citizen."
- 5) "Your little brother who worked in a sweatshop and your sister who was a labor organizer."
- 6) "Your best friend who for years used to meet you in the Coffeehouses to discuss issues and read the "Forward." "Yes, Mr. Goldberg, This Is Your Life."

Sicha: Preparation for the T.V. show on the final night of camp.

Integration: On the final day of the program, introduce the Goldberg family to the camp. They should be visible visitors throughout the day. The final program, in the evening, is the television show described above.

Suggestions: At least one or two days will be needed to prepare in sicha groups. The second day of planning should be the afternoon of the actual program (the final day of camp).

## SECTION I: JEWS AROUND THE WORLD

### Unit Two: THE AMERICAN JEWISH EXPERIENCE.

Unit Overview: This program shows us the life of the Jewish immigrant as he entered the United States. We, then, see Reform Judaism resulting from European Reform, and the immigration experience.

Objectives: 1) To provide factual information concerning the development of Reform Judaism in America.

2) To provide an overview of the present American Jewish experience.

3) To begin to understand the freedom we enjoy to choose our Jewish lifestyles.

4) To convey a feeling to the campers that each will have an opportunity to contribute to the American Jewish future.

Suggested number of sessions: Eleven

## SECTION I: JEWS AROUND THE WORLD.

Unit Two: THE AMERICAN JEWISH EXPERIENCE

Session One: Arrival Day: Immigration From Europe

Objectives: 1) To understand how immigrants felt arriving in a new land.

2) To realize the problems which arise out of coming to a land with a different language and strange customs.

Shiur: A mock Ellis Island. Campers must file past long tables where they are interviewed, must fill out various forms concerning occupation, family history, and health histories. Each camper has a health checkup, each is searched for lice, etc. Finally, upon receipt of the entrance visa, many find that their European sounding names have been shortened. At the end of the shiur, the entire group hears a welcome speech from the Hebrew Immigrant Aid Society (H.I.A.S.).

Sicha: 1) What are the most frightening things faced by new immigrants?

2) In what ways does or did the American Jewish community help poor Jews coming to this country? (Sponsorship/H.I.A.S., etc.).

3) How did you feel at various points during today's program?

4) When did most Jews come to this country?

5) Why do people leave their native countries?

Integration: A lower East side block party. Each cabin or group is assigned to be immigrants from a different country. All come in costume with a native song to present. Yiddish posters and newspapers decorate the program room.

Suggestions: In one or two instances, during the Ellis Island program, instructions should be unclear to cause some confusion. The staff, who act as guards, should be instructed to be impersonal and unsympathetic.

## SECTION I: JEWS AROUND THE WORLD.

Unit Two: THE AMERICAN JEWISH EXPERIENCE

Session Two: History Survey

Objective: To impart many important historical points over a wide time span to the campers.

Shiur: Shiur follows sicha today. It is a college-bowl with each sicha group competing against the others. There should be an announced prize for the winning team.

Sicha: The rules for college-bowl are announced to the entire group. We, then, break into sicha groups for forty-five minutes. Each sicha group has a booklet of material to study either individually or out loud as a group. The material should include information about:

1) The Inquisition and expulsion of Jews from various European countries

2) The story of the first Jews to come to America (New Amsterdam) from Brazil in 1654

3) The number and location of Jews at various times in our early history, e.g., 1776, 1864, 1900

4) George Washington's letter to the Jews of Newport, R.I. condemning anti-Semitism as un-American

5) Development of Reform Judaism in the United States

6) Differences between Ashkenazic and Sephardic Jews

Questions in the college-bowl should be taken from the same material with some comic questions added.

Suggestions: Keep the college-bowl moving quickly. Questions which cannot be answered by competing teams can be tossed out to the audience.



## SECTION I: JEWS AROUND THE WORLD.

Unit Two: THE AMERICAN JEWISH EXPERIENCE

Session Three: The Sweatshop

Objective: To give campers an idea of the harsh life of the new immigrant.

Shiur: Use a quote from Deuteronomy, Chapter fifteen (the release of Hebrew slaves each seven years). Campers are seated at long tables. Each camper is given one word of the quote. A piece of paper is started at the head of the table and each camper, in turn, adds his word to the page as it is passed down. The last camper adds the final word and completes the quote on the page. Campers are told that they will be paid more if more pages are completed (piece work). They are constantly rushed and criticized for sloppy work. Over and over again, each camper adds his one word.

Sicha: 1) Did you enjoy the work? Would you like to do this for the rest of your lives?

2) Did you realize you were writing part of a complete passage?

3) What impression of America did this type of work create?

4) How were the sweatshops eventually closed?

Integration: Evening program could be an illegal labor union meeting where special songs are learned, picket signs made and skits concerning the lifestyle of the times are depicted.

Suggestions: Staff must be well informed to carry out these sichot. They should be given a packet of materials with information on immigration from 1850-1920, sweatshop conditions and the beginning of the labor movement, fraternal and self-help groups, Yiddishkeit in America, and the rejection of recent European immigrants by older European immigrants.

SECTION I: JEWS AROUND THE WORLD.

Unit Two: THE AMERICAN JEWISH EXPERIENCE

Session Four: Reform Judaism In America

Objectives: 1) To show the beginnings of the organized Reform community in America.

2) To inform the campers what the U.A.H.C., the H.U.C.-J.I.R., and the C.C.A.R. stand for and mean.

Shiur: I. M. Wise addresses his congregation in Albany, New York. He is debated by the president of the synagogue on Rosh HaShonah concerning changes in the synagogue instituted by Wise (e.g., women in choir, sermons in English, changes in liturgy). I. M. Wise explains his personal philosophy of Judaism and his dream of creating an "American Judaism."

Sicha: 1) Why did I. M. Wise come to the United States?  
2) Why did he institute changes in his congregation in New York?  
3) How did you as a congregant react to each man's argument?  
4) How do most people react to change in an area as emotionally important as religion?  
5) Why is change sometimes necessary in religion?  
6) In what ways can change be harmful?

SECTION I: JEWS AROUND THE WORLD.

Unit Two: THE AMERICAN JEWISH EXPERIENCE

Session Five: Other Jewish Groups In America

Objective: To expose campers to the ideas of groups of American Jews other than Reform Jews.

Shiur: A panel discussion. Invite an Orthodox Jew, a Conservative Jew, a Zionist, and a secularist to camp to participate. Or, have staff members play these parts. Each expresses his own point of view and questions are called for from the campers.

Or

The campers are divided into four groups. Each group goes to a section of the camp to see a scene concerning the lifestyle of one of the four groups mentioned above. At a given signal, the groups switch location so that each group eventually sees each presentation. A short sicha is held in each location after each scene.

Sicha: No regular sicha

Suggestions: The scenes should depict some positive aspect concerning each of the four groups.

SECTION I: JEWS AROUND THE WORLD.

Unit Two: THE AMERICAN JEWISH EXPERIENCE

Session Six: American Jews On Trial

Objectives: 1) To explore the failures of American Jewry.  
2) To increase our awareness as to those areas of American Jewish life which need attention and revision.

Shiur: Present a mock trial of Mr. American Jew. The campers are the jury.

Accusations: 1) Jewish education in America is failing to produce committed Jews.

2) Over 50% of all American Jews are not affiliated with a congregation.

3) We are assimilating so fast that soon Judaism will no longer exist in this country.

Defense attorney presents his case. The jurors leave to caucus in sicha groups.

Sicha: It is the announced goal of each sicha group to:

1) Decide if each accusation is true,  
2) Decide what can be done to help correct the situation.

Each sicha group will make a report before the entire jury at the end of this session (pick one camper to be spokesman).

Suggestions: The prosecution and defense should each call two witnesses and ask questions about all three issues. Each should briefly cross-examine the other witnesses. One witness for each should be an older generation European Jew. The others can be Moses, I. M. Wise, one of the campers, etc.

## SECTION I: JEWS AROUND THE WORLD.

Unit Two: THE AMERICAN JEWISH EXPERIENCE

Session Seven: Three Essential Issues Facing American Reform Judaism

Objectives: 1) To acquaint and confront the campers with important issues facing their Jewish world.

2) To start campers thinking about their God concepts.

Shiur: Fantastic Voyage. We travel to the brain of Mr. Reform Jew. Here we observe three struggles facing Mr. Jew.

1) Israel vs. Diaspora. How far should Americans go in support of Israel. Must we make Aliyah? How can we support Israel while Reform Judaism is still rejected there?

2) Theology. Mr. Jew goes to a carnival where each barker is selling a different God concept including:

A) Ethical Culturists -- they reduce God to a vague formula of ethical concepts and social morality

B) Reconstructionists - saying God is the force motivating man to do good

C) Classical Reform -- emphasize the oneness of God and the centrality of God within Judaism as interpreted by the individual Jew

Sicha: Discuss scenes one and two.

1) What are the reactions of the campers to these two issues?

2) About two-thirds of this sicha time should be devoted to scene number two. Ask campers to complete this sentence: "God is....," and "When I hear the word God, I think of....."

3) What do we do when we pray?

4) Does God act in history?

Suggestions: Those presenting the shiur must make it amusing for the campers. The third aspect of the Fantastic Voyage should be presented tomorrow (at next education time spot).

SECTION I: JEWS AROUND THE WORLD.

Unit Two: THE AMERICAN JEWISH EXPERIENCE

Session Eight: Fantastic Voyage Shiur -- Day Two

Objectives: 1) To confront the issue of a Reform Halacha.

2) To present its pros and cons and start campers thinking about it.

Shiur: We find our Fantastic Voyage ship still anchored in the brain of Mr. Jew.

Halacha -- Mr. Reform Jew is on vacation in the Rocky Mountains. A man offers to sell him a guide book. He refuses it saying that he has taken many vacations without guides and all have been great. The salesman replies that Mr. Jew doesn't know what he's missing and that he can't know if the guide will help until he tries.

Sicha: Our Fantastic Voyage crew then reviews the conflict and we break into sichot.

1) What are the pros and cons of such a guide for Reform Jews?

2) Why is there resistance to the formulating of such a guide?

3) By definition, can Reform have guidelines and remain Reform?

Suggestions: In sicha, toward the end, introduce the idea of the Pittsburgh Platform and The Guiding Principles. Tomorrow, you will deal exclusively with them.

SECTION I: JEWS AROUND THE WORLD.

Unit Two: THE AMERICAN JEWISH EXPERIENCE

Session Nine: The Pittsburgh Platform

Objective: To learn about the historical context of the Pittsburgh Platform and to understand each point in it.

Shiur: None

Sicha: A short discussion of the historical background of the Pittsburgh Platform including:

- A) Reform on the defensive, year 1880
- B) Rejection of transplanting European Judaism onto American soil. Old-bad, new-good.
- C) 19th century rationalism -- everything had to make perfect sense and be logical.

Each sicha group should read the Pittsburgh Platform and discuss each point.

SECTION I: JEWS AROUND THE WORLD.

Unit Two: THE AMERICAN JEWISH EXPERIENCE

Session Ten: "The Guiding Principles of Reform Judaism"

Objective: To understand the "Guiding Principles of Reform Judaism" and the historic background surrounding their compilation.

Shiur: None

Sicha: Discuss the historic perspective of the "Guiding Principles of Reform Judaism" including:

- 1) Reform Judaism no longer on the defensive -- an established segment of American Judaism
- 2) Desire to update and "keep up with the times"
- 3) Reaction to World War I, the Depression, and the rise of Hitler
- 4) Changing Zionistic attitudes

Each group reads the "Guiding Principles" and discusses each point. Compare the "Pittsburg Platform" and the "Guiding Principles" from these points of view:

- 1) The nature of Judaism
- 2) The concept of God
- 3) Judaism's view of man
- 4) The nature of Torah
- 5) The Jewish People
- 6) Demands of Social Justice
- 7) Religious practice



SECTION I: JEWS AROUND THE WORLD.

Unit Two: THE AMERICAN JEWISH EXPERIENCE

Session Eleven: Culmination

Objective: To create a new Reform Platform which will represent the attitudes and values of our camp group.

Shiur: None

Sicha: Each sicha group is assigned the name of a great American Jewish leader. Each group is given an issue upon which it must decide on a stance. The group will present its stance at the convention for approval, however, each issue will be dealt with by two sicha groups, so some debate should result. Thus, changes will be made and the convention will ratify a platform. Issues should include:

- 1) Social Action
- 2) Ritual and Halacha
- 3) God
- 4) Synagogue and Prayer
- 5) Israel

Integration: An entire day can be spent preparing for the convention outside of the sichot; e.g., decorations, programs, posters, slogan writing, special music. etc.

Suggestions: Mail a copy of the final Platform to each camper on Rosh HaShonah.

SECTION I: JEWS AROUND THE WORLD.

Unit Three: THE HISTORY OF ISRAEL THROUGH ARCHAEOLOGY

Unit Overview: Several highlights of Jewish history are presented from biblical times to the present. Each historical era is introduced through archaeological finds which act as motivation for an appropriate shiur.

Objectives:

- 1) To teach an overview of Jewish history
- 2) To show the constant attachment Jews have had with the land of Israel
- 3) To add an element of excitement to the study of history

Suggested number of sessions: Twelve

## SECTION I: JEWS AROUND THE WORLD.

Unit Three: THE HISTORY OF ISRAEL THROUGH ARCHAEOLOGY

Session One: Introduction

Objectives: 1) To introduce the campers to archaeology as a means of discovering historical data.

2) To introduce the campers to our "tel" and our task.

Shiur: Campers are welcomed to the first annual meeting of the (camp name) archaeology society's summer dig. The Unit Head making the speech should be in costume. Explain that a new tel has been discovered on the camp ground and that the Director has asked this unit to conduct the dig. Explain some archaeological terminology. Each camper is to receive a kit of tools with which to explore the tel. The kit includes a shovel, toothbrush (for cleaning artifacts), a strainer and eye-dropper, and glue for re-constructing broken artifacts. The Unit Head describes how each tool is used. Next, we visit the tel. The tel is a 20 yard, roped map of Israel. Stakes are placed at different cities. The actual digging will take place at different spots within the State of Israel. Explain that each day, a cabin group will spend one hour on the dig and will report all findings to the rest of the camp. Several staff members will be on hand at the tel each day to interview the "archaeologists" on tape, and to take slides of them in action and of their findings. These tapes and slides will be used in the culmination of this program. Each day's findings will prompt that day's shiur.

Sicha: None

Integration: Your campers should make daily progress reports to the rest of the camp, and should begin constructing an archaeological museum with the first day's findings.

Suggestions: When making the rope map of Israel and burying the artifacts (before the session begins), make a map for yourself so you can remember the order and location of each item.

## SECTION I: JEWS AROUND THE WORLD.

Unit Three: THE HISTORY OF ISRAEL THROUGH ARCHAEOLOGY

Session Two: The Yom Kippur And Six Day War. Artifacts found:  
Mogen David with a bullet hole, six bullets, a letter from an Israeli soldier written during the war. Location: The Sinai Desert.

Objective: To understand Israel's imperiled situation.

Shiur: A modified game of Machanayim (dodge-ball). A small group is placed in the middle of the playing area, surrounded by the much larger group. The smaller group is given one advantage, its members may go to the outside when hit, while members of the larger group are eliminated from the game when hit. Nevertheless, the inner group is helped by outsiders (staff) and wins. After the game, the entire unit sees the artifacts found that day. They determine that these artifacts are from the Yom Kippur and Six Day Wars.

Sicha: Draw parallels between the Israeli political position and the position of the inner group in the dodge-ball game.

1) How does it feel to be surrounded by enemies?

2) How was Israel able to win those wars? Show the campers, on a map of Israel: the Golan, the Sinai, the West Bank, and Gaza. Also point out the locations of the hostile Arab countries.

3) What do the artifacts tell us about these wars?

4) What can we determine about the soldier who wrote the letter?

Suggestions: Write the letter (artifact) carefully so that it can be a good lead-in to sicha. It should raise all the sicha questions.

## SECTION I: JEWS AROUND THE WORLD.

### Unit Three: THE HISTORY OF ISRAEL THROUGH ARCHAEOLOGY

Session Three: The Yishuv. Artifacts found: pieces of rakes, the title page from Herzl's Altneuland, newspaper article by Ahad Ha'Am, a poster of A. D. Gordon. Location: Safad, in the Galilee.

Objective: To understand the ideals of Zionism, return to the land, the socialist society

Sicha: Shiur and sicha are reversed today. First in sicha, we see and examine the artifacts found in this morning's dig. Lead the campers to the understanding of the Zionist ideal. Discuss socialism and the structure of a Kibbutz.

1) Why was kibbutz life radically different from life in Europe?

2) Who are the Chalutzim?

3) How did they help settle Israel?

Shiur: Today's shiur is an exercise in communal life. Plan a work project and cook-out involving every member of the group. All are responsible for different aspects of the program. Some work on clearing the area, others on gathering wood, others prepare the worship service for that evening, some prepare songs and stories for the campfire.

Suggestions: The worship service for the evening should reflect on what we can give to each other and on our responsibilities to our fellow man.

## SECTION I: JEWS AROUND THE WORLD.

### Unit Three: THE HISTORY OF ISRAEL THROUGH ARCHAEOLOGY

Session Four: The Crusades. Artifacts founds: spearheads, coins with crosses, a signet ring with a cross on it, other articles with crosses, one crescent moon. The artifacts should be arranged to reflect a Crusader fortress (Belle Voir) with Moslem artifacts on the outside (showing the attacking force). Location: Banias in the far North.

Objective: To show the Jews as a tiny minority caught between two competing cultures.

Shiur: A modified game of "Capture The Flag." Here, a small group is placed between two teams. It must remain within very narrow boundaries. It may tag players passing through its territory and those players must then go to their respective jails. In turn, players may tag members of the middle group who must then work for the team by which they were tagged for two minutes. In effect, the group in the middle has a small but significant role to play in the game, but it cannot win the game.

Sicha: All campers should see the artifacts. Explain to them the significance of the Crusades to the Jews in Palestine.

- 1) Who were the Crusaders and when did the Crusades take place?
- 2) Who were the Infidels?
- 3) In what ways did the Crusades affect the Jews in Europe? Jews in Palestine?

## SECTION I: JEWS AROUND THE WORLD.

### Unit Three: THE HISTORY OF ISRAEL THROUGH ARCHAEOLOGY

Session Five: The Golden Age of Spain. Artifacts found: Scrolls of the Guide To The Perplexed and a poem by Judah Ha-Levi, a protractor compass. Location: Tiberias, burial place of Moses Maimonides.

Objectives:

- 1) To present a glance at this moment in history.
- 2) To understand one of the philosophic teachings which came out of this era, namely Moses Maimonides' concept of T'zedakah.

Shiur: The staff presents skits dramatizing each of the eight levels of charity. The campers, in groups, try to guess which level is being presented.

Sicha: Look at the artifacts and try to draw a picture of the sophistication of Jewish life in Spain during this period.

1) How does Maimonides' eight levels of charity reflect the concerns of the Jews of Spain?

2) In what ways was this time period good for Jewish life and culture?

3) What does Ha-Levi's poem tell us about Jewish life in Spain at that time?

4) How and when did the Golden Age of Spain come to an end?

Integration: For evening program, have a Jewish culture and talent night. Solicit talent from the campers, but insist that it be Jewish in nature (Hebrew songs, dances, etc.). Present poetry readings. Decorate the room with pictures of Jewish artists and scientists.

## SECTION I: JEWS AROUND THE WORLD.

### Unit Three: THE HISTORY OF ISRAEL THROUGH ARCHAEOLOGY

Session Six: The Talmudists. Artifacts found: A fragment of the Mishnah, a rabbinic diploma, a letter from the Jews of Spain asking a halachic questions, two receipts for contributions made to the Academy in Tiberias. Location: Tiberias.

Objective: To show the growth and development of Jewish law.

Shiur: The campers play "telephone" to illustrate the difficulty in transmitting the oral tradition. Then divide the campers into groups to interpret a law, namely, "Thou shalt not seethe a kid in its mother's milk." Each group's interpretation is read while the leader notes the differences in each. Show the entire group the artifacts.

- Sicha:
- 1) What was the oral law?
  - 2) Why was it ultimately written down? When?
  - 3) Show the campers the progression from Bible to Talmud. Draw parallels between the need for these great works (Mishnah) and Talmud) and the exercises performed in shiur.
  - 4) Where were the great academies?
  - 5) What effect did the academies have on Jewish life?
  - 6) Do these books affect our Jewish lives today?

Integration: Evening program can be the first Chanukah party. Divide the group into Beit Hillel and Beit Shammai. Each comes to the party with a different tradition of candle lighting. The rabbinic faculty must decide on the halacha.

Suggestions: Make sure each staff member has a translation and understands the arguments of Beit Hillel and Beit Shammai concerning the Chanukah lights. See: The Babylonian Talmud, Tractate Shabbat, 23.



## SECTION I: JEWS AROUND THE WORLD.

### Unit Three: THE HISTORY OF ISRAEL THROUGH ARCHAEOLOGY

Session Seven: Bar Kochba. Artifacts found: Letters from Bar Kochba to Akiba and vice-versa, spearheads, coins with Hebrew inscriptions.  
Location: Bethar (near Tel Aviv), Massada.

Objective: To explore Jewish attitudes toward political action.

Shiur: The group is divided in three. Each group sees a skit prepared by the staff and then decides how they will respond to the problem in the skit. The skits present:

- 1) Anti-Semitism
- 2) Intermarriage
- 3) Threats to the existence of the State of Israel

Each group's response is recorded. The groups switch so everyone sees and responds to all the problems. At the end, gather the group together and compare responses to the three problems.

Sicha: Show the artifacts and discuss the Bar Kochba rebellion as one type of response to Roman oppression. Discuss Roman policy in Palestine.

- 1) What other types of responses could there have been?
- 2) How did this war end?
- 3) In what way was Bar Kochba the victor?

Integration: At some point during the day, the campers should see slides of Massada. You may even want them to work on a model of the fortress. In that case, this would be a two or three day program.

SECTION I: JEWS AROUND THE WORLD.

Unit Three: THE HISTORY OF ISRAEL THROUGH ARCHAEOLOGY

Session Eight: Destruction of the Temple. Artifacts found: A Julius Caesar pendant, the shattered menorah from the Temple.  
Location: Jerusalem.

Objective: To emphasize the great adaptation necessitated by the loss of the Temple.

Shiur: A modified game of kickball. Runners are instructed not to touch the bases with their feet, and fielders cannot use their hands. The idea here is to force the campers to adopt new means for playing the game.

Sicha: Show the artifacts. Discuss the Roman destruction of the Temple.

- 1) How did it feel to play kickball with new rules?
- 2) How did you manage?
- 3) Do you think the destruction of the Temple in Jerusalem forced the Jews to "make up new rules"?
- 4) What did the destruction lead to?
- 5) How would the synagogue be different if the Temple still existed? How would Judaism be different?

Suggestions: The game only serves as a parallel. Don't allow it to go too long. Just play it until everyone gets the feel of the new situation.

SECTION I: JEWS AROUND THE WORLD.

Unit Three: THE HISTORY OF ISRAEL THROUGH ARCHAEOLOGY

Session Nine: The Maccabees. Artifacts found: Oil pitcher, Ner Tamid. Location: Modin, near Jerusalem, to the west.

Objective: To discuss a Jewish response to religious persecution.

Shiur: Stage a mock take-over of a camper activity by staff members. Perhaps the staff will force campers off of the ball field. Then, with the help of the Unit Head, the campers return, challenge the staff to a game, and win.

Sicha: Show the campers the artifacts and draw parallels between the political situation of the Maccabees and the development of today's game. Ask "How did you feel" type questions.

SECTION I: JEWS AROUND THE WORLD.

Unit Three: THE HISTORY OF ISRAEL THROUGH ARCHAEOLOGY

Session Ten: The Period of the Prophets. Artifacts found: None.

Objective: To stress the Prophetic demand for justice.

Shiur: The campers play "Star Power," a money simulation game. This game is hopelessly biased in favor of the wealthy players. They (the wealthy) are enabled to strip the poor of all their wealth. This happens without exception since the campers do not choose to exercise compassion.

Sicha: Ask for responses from the "wealthy" players and the "poor" ones. Get the children to describe what happened in the game and how they felt while it was happening. Ask for any knowledge of prophetic teachings.

1) What would the Prophets say about the "wealthy" in our game?

2) How would they rather see the game end?

Have a mimeographed list of prophetic sayings concerned with justice and one's actions toward his fellowman. Pass these out to the sicha group and discuss each quote.

Integration: For evening program, have a biblical olympic competition. Give each event a biblical name, and each team the name of a prophet.

SECTION I: JEWS AROUND THE WORLD.

Unit Three: THE HISTORY OF ISRAEL THROUGH ARCHAEOLOGY

Session Eleven: Moses And Joshua. Artifacts found: In Jericho, three of Joshua's horns, at Mt. Horeb, the first (broken) set of tablets and a golden cow (the mother of the golden calf). Location: Jericho; Mt. Sinai.

Objective: To show the importance of rules for unity in a group.

Shiur: The campers construct a puzzle. Each cabin group puts together a piece of the puzzle and then they each put those pieces together to discover the message. It says, "Am Yisroel Chai, Od Avinu Chai".

Sicha: See the artifacts. What do they tell us?

- 1) What rules did we abide by to create our puzzle?
- 2) What could have happened were there no rules?
- 3) What rules were written at the time our artifacts were new?
- 4) How do those rules help us?

SECTION I: JEWS AROUND THE WORLD.

Unit Three: THE HISTORY OF ISRAEL THROUGH ARCHAEOLOGY

Session Twelve: Culmination

Objective: To review the historical highlights uncovered in our dig.

Shiur: 1) We now see the slide show of each finding made at the dig site.

2) We hear an edited tape of interviews made at the dig site. Numbers one and two can be co-ordinated so as to be an audio-visual diary of the entire session.

3) The entire camp is invited to see the unit's archaeological museum. It is made up of all the artifacts found, plus a description of the artifact, where it came from and what it represents.

Sicha: Spend two days preparing the archaeological museum and writing the proper descriptions.

Suggestions: Assign each sicha group two or more artifacts to prepare for the museum. Each sicha group prepares those exhibits.

SECTION I: JEWS AROUND THE WORLD.

Unit Four: TOUR OF JERUSALEM

Unit Overview: Visiting different locations in the city of Jerusalem leads us to shiurim and sichot concerning several historic periods and events.

Objectives: 1) To experience and learn about several important historic events

2) To gain a feeling for the importance of Jerusalem and Israel to world Jewry

Suggested number of sessions: Eight

## SECTION I: JEWS AROUND THE WORLD.

Unit Four: TOUR OF JERUSALEM

Session One: Introduction

Objectives:

- 1) To set the scene of travel and touring
- 2) To mention some of the major spots we will be visiting

Shiur: A plane trip to Jerusalem. Each camper should be given an El Al ticket when he enters camp. At our first shiur time, usher the campers aboard the aircraft. The staff are the pilots and stewardesses of the flight. The movie shown on this flight is a slide show of Israel. It ends with several slides of Jerusalem. Serve felafel on board. The Unit Head (Tour Guide) should give an explanation of what is happening and what will take place over the course of the session. Land by the Western Wall.

Sicha:

- 1) What is the significance of the Western Wall?
- 2) What has it meant to Jews throughout history?
- 3) What does it mean to us today?
- 4) What do Jews do at the Wall?

Make sure the campers see several slides of the Wall.

Suggestions: The Western Wall can be an ongoing symbol. Reconstruct the wall somewhere in camp (in the chapel, perhaps) and use it as a meeting place and a place to conduct worship services.



SECTION I: JEWS AROUND THE WORLD.

Unit Four: TOUR OF JERUSALEM

Session Two: Mea Sharim

Objectives: 1) To give the campers some idea of the Orthodox Jewish community in Israel

2) To acquaint the campers with some ritual objects

Shiur: Visit to a small synagogue in Mea Sharim. Teach campers how to lay t'fillin. Also, teach them the blessings over tallit and kippa. Divide into three groups. All three groups rotate and learn three different things related to this culture. They are:

1) Songs

2) Dances

3) Making t'sitsit

Sicha: Point out the "separateness" of this Orthodox community in Israel.

1) How do they observe the Shabbat?

2) What conflicts arise because of this type of religious separation?

3) How do most Israelis react to the Mea Sharim Jews?

4) Where do these Chassidic Jews come from?

Integration: Have a Chassidic evening program of dance and song. Everyone should come in costume. Sing the songs and dance the dances learned in the afternoon.

Suggestions: The Mea Sharim community should be presented in a positive way, as just another aspect of Jewish life in Israel.

SECTION I: JEWS AROUND THE WORLD.

Unit Four: TOUR OF JERUSALEM

Session Three: Creation of the State of Israel: Visit Har Herzl.

Objectives:

- 1) To point out the Zionist struggle
- 2) To show that Israel was an idea long before it was a reality

Shiur: Visit a replica of Herzl's tomb and have someone give a short eulogy for him. Reconstruct the Zionist Congress of 1903 in which Uganda was proposed and passed as the alternative to Palestine. Have the Russian delegation walk out. Herzl urges them to return and Uganda is forgotten as a possible homeland for the Jews.

Sicha:

- 1) Why was it important to find a homeland for the Jews?
- 2) Why was Uganda unacceptable to the Russian Jews?
- 3) What part did Herzl play in starting Zionism?
- 4) What prompted Herzl to do this?

Suggestions: Have someone play Herzl and Landau in costume. Divide the campers into delegations of Jews from several European countries including Russia. Clue the Russian group in, so they will know what to do.

SECTION I: JEWS AROUND THE WORLD.

Unit Four: TOUR OF JERUSALEM

Session Four: The Holocaust. Visit To Yad V'Shem.

Objectives: 1) To relate in general, background material concerning the Holocaust

2) To instill respect in the campers for Jewish martyrs

Shiur: Recreate the sanctuary of Yad V'Shem by decorating a large room with candles and names of concentration camps. File through the room one at a time, quietly. Afterward, all say Kaddish for all Jewish martyrs.

Sicha: Tell campers the when, where, and how the Nazis attempted to carry out their "Final Solution." Describe:

- 1) Nazi ideology concerning race
- 2) Passing anti-Semitic laws
- 3) Gathering Jews into ghettos
- 4) Deportation to slave labor and concentration camps
- 5) Answer campers' questions

Suggestions: This sicha will be very heavy. The program should not continue past that point. Counselors may want to discuss the Holocaust with their cabins after lights out. That should be encouraged.

SECTION I: JEWS AROUND THE WORLD.

Unit Four: TOUR OF JERUSALEM

Session Five: British Mandate and War of Independence

Objective: To present this era of turmoil and hardship in  
Israeli history

Shiur: YOU ARE THERE -

1) Visit a British Police station. Interview three  
people there.

A) A British Mandate soldier

B) A Haganah soldier

C) An immigrant who ran the British blockade

2) Visit the "Burma Road". Interview two or three  
similar people here to learn why they are constructing this road.

Sicha: None. (the movie replaces the sicha.)

Integration: Show "Cast A Giant Shadow." Available through Universal  
Studios, Cincinnati, Ohio.

Suggestions: Once again, give campers a chance to react to the  
day's shiur after lights-out in the cabin.

SECTION I: JEWS AROUND THE WORLD.

Unit Four: TOUR OF JERUSALEM

Session Six: Reform Judaism In Israel. Visit Hebrew Union College.

Objectives: 1) To discuss the development of Reform Judaism in Israel

2) To inform the campers as to the development of the Reform Kibbutz

Shiur: As we visit H.U.C. in Jerusalem and hear its history and function (rabbinic and archaeological), we meet one of the members of Garin Arava. He shows us slides of the new Reform Kibbutz and tells us of its development.

Sicha: Each sicha group is asked ideological questions as if it was the decision making body of the Kibbutz. For example:

- 1) Should we have a Synagogue?
- 2) In what ways shall we observe the Shabbat, etc.?
- 3) Where shall the children live?

Suggestions: Point out the difficulties Reform Judaism faces in trying to establish itself in Israel.

SECTION I: JEWS AROUND THE WORLD.

Unit Four: TOUR OF JERUSALEM

Session Six and Seven: Christians and Moslems In Jerusalem. Visit the Via Dolorosa and the Dome of the Rock.

Objections: 1) To show that Jerusalem is of great importance to three major religious groups

2) To learn something about Christians and Moslems

Shiur: Recreate dramatically the condemnation, conviction and execution of Jesus. Impress upon the campers that Christians believe that all of this happened within the boundries of present day Jerusalem. Point out the significance of the twelve stages of the cross along the Via Dolorosa. Visit the Dome of the Rock. Have all campers wash their feet and spread their prayer mats for a Moslem service. Explain the significance of the Dome of the Rock to the Moslems and to the Jews.

Sicha: 1) Why is Jerusalem so important to the three major religions of the world?

2) Do the Israelis allow religious freedom to everyone in Jerusalem?

3) Did the Arabs?

4) What are the similarities between Judaism and Islam? Who founded each? Are there any shared basic beliefs? Point out that not all Arabs are Moslems.

Suggestions: This should be divided into a two-day program.

SECTION I: JEWS AROUND THE WORLD.

Unit Four: TOUR OF JERUSALEM

Session Eight: Culmination: We Create the Shuk (market).

Objective: To conclude the program and summarize the major points

Shiur: Divide the campers into groups. Each group must create a booth to either sell or offer a game which represents one aspect of this program. Booths:

- 1) Mea Sharim booth
- 2) Zionism booth
- 3) Israeli Independence booth
- 4) Reform Judaism in Israel booth
- 5) Christians and Moslems booth
- 6) Food booths
- 7) Kafia-making booth

Sicha: Spend one day thinking up an idea for your booth; then make the booth. Your sicha group members will take turns running the booth and visiting other booths.

Integration: Shiur and sicha time of the final day is spent in the "Shuk".

Suggestions: Invite others from around camp to visit the "Shuk". All should wear costumes.

SECTION I: JEWS AROUND THE WORLD.

Unit Five: ESTABLISHING THE STATE OF ISRAEL

Unit Overview: This program confronts the historic events as well as the philosophical debates surrounding the Israeli War of Independence.

Objectives:

- 1) To show the Israeli struggle for Independence
- 2) To explore the policy decisions of the early state (e.g., The Law Of Return)
- 3) To view some of the conflicts still facing the State of Israel

Suggested number of sessions: Eleven



SECTION I: JEWS AROUND THE WORLD.

Unit Five: ESTABLISHING THE STATE OF ISRAEL

Session One: Early Zionism

Objective: To show some highlights of the Zionist Movement

Shiur: The unit will see David Ben Gurion go to bed and dream four Zionist dreams:

1) Herzl sees the Alfred Dreyfuss trial and the anti-Semitism of the French people. He realizes the Jews need a homeland.

2) The Zionist Congress of 1903. Uganda proposed as an alternative to Palestine. The Russian delegation walks out. Herzl realizes that it can only be Palestine.

3) Reading of the Balfour Declaration.

4) German immigrants struggle to make their way to Palestine in the early 1940's.

Sicha: 1) What was the motivating force behind the Zionist Movement's development?

2) Why Palestine?

3) What effect did the modern history of Zionism have on David Ben Gurion?

4) Were there more than one philosophy of Zionism? Compare Herzl's view with that of A. D. Gordon.

Integration: For evening program, have a meeting of the "BILJUM". Learn Zionist songs and hear speeches.

SECTION I: JEWS AROUND THE WORLD.

Unit Five: ESTABLISHING THE STATE OF ISRAEL

Session Two: Declaring Independence

Objective: To show the debate between leaders in Israel as to the advisability of declaring Independence in 1947

Shiur: Divide the unit into three groups. Each will meet to learn about one leader and his opinion of declaring independence. Each group will pick a representative or group of representatives to debate the issue before the entire unit.

1) David Ben Gurion: He wants to declare independence immediately. Put the fate of the Jews in the hands of the Jews.

2) Moshe Shertok: We must wait. We are not strong enough to withhold an Arab attack now.

3) Nahum Goldman: We should accept the U. S. proposal to create a U.N. Trusteeship. We are not economically ready for independence. At the end of the debate, Chaim Weizmann addresses the group and relates what really happened; i.e., what course Ben Gurion chose to take.

Sicha: None

## SECTION I: JEWS AROUND THE WORLD.

Unit Five: ESTABLISHING THE STATE OF ISRAEL

Session Three: Smuggling Arms Into Israel

Objective: To show some of the problems faced by the Israelis in preparing themselves for the War of Independence

Shiur: The camp is divided into five groups. Each will be assigned to smuggle arms into Israel. Ben Gurion explains to each group that they have been chosen for a special mission. He gives them false passports, money to bribe border officials, and sends them to Paris to meet their contacts.

1) Paris: Here the group meets a secret contact. He tells them it is impossible to smuggle arms out of Paris. They must move on to Italy.

2) Italy: Here they exchange extra passports for secret microfilm. The microfilm directs them to New York City.

3) New York City: In a meeting with American Jewish sympathizers, the group learns arrangements have been made for them to purchase guns in Czechoslovakia. The group goes back to Europe.

4) Czechoslovakia: The group bribes an arms depot guard and returns to Israel.

5) The group must sneak by the British blockade in order to get their arms into Israel. Upon their return, they are greeted by Ben Gurion.

Sicha: 1) What obstacles did Israel face in preparing itself for the War of Independence?

2) What role did England play in this enterprise?

3) What countries were mobilized against Israel? Point out on a map the Arab countries who were about to attack Israel.

4) What do you think world opinion was concerning the Jewish Homeland at this point in history?

Suggestions: A good resource is, The Pledge by Leonard Slater. New York, Simon and Schuster, 1970.

SECTION I: JEWS AROUND THE WORLD.

Unit Five: ESTABLISHING THE STATE OF ISRAEL

Session Four: The Palmach

Objective: To understand the Palmach as a social as well as a military institution

Shiur: This shiur will actually take place during evening program. Assign to each sicha group (or cabin group) a Palmach story (preparing in secret on Kibbutzim, the story of the Lamed-Hey, actual battle accounts, etc.). They will each prepare a dramatic presentation or dramatic retelling of the story. In the evening, at a campfire, sing Palmach songs and have each group give their presentation. A staff member should set the mood by giving a general introduction to the Palmach, and introducing each group.

Sicha: Sicha time will be spent preparing for the campfire.

Suggestions: Include stories of Yad Mordechai, the Etzion Block, the Burma Road, the Negev campaign.

SECTION I: JEWS AROUND THE WORLD.

Unit Five: ESTABLISHING THE STATE OF ISRAEL

Session Five: The War of Independence

Objective: To show the great struggle faced by the young  
Israeli nation

Shiur: Show the movie, "Cast A Giant Shadow." Prior to the film, point out to the entire group the position of the Arab countries, the borders established by the United Nations, the major cities in Israel, the position and importance of the "Burma Road" in the seige of Jerusalem. Introduce the film by giving a short biography of Mickey Marcus.

Sicha: 1) How did the movie portray the Israeli people?

2) The movie shows several scenes of illegal immigration into Israel by European Jews. What role did these Jews play in the War of Independence?

3) Compare the personalities of immigrants and sabras. In what respect were these two types similar? What were their goals?

Suggestions: This film is available from Universal Motion Pictures, Cincinnati, Ohio.

SECTION I: JEWS AROUND THE WORLD.

Unit Five: ESTABLISHING THE STATE OF ISRAEL

Session Six: Dir Yassin

Objective: To confront the fact that Israel shares some of the guilt that comes from war

Shiur: The unit gathers in the shiur room to see an interview of an Arab family. The scene is set by the moderator who explains that, "we are in Israel, the war has just ended, and we are about to meet an Israeli Arab family". Normal interview questions are asked to determine the family's background. At the end, a question is asked concerning Dir Yassin. The father gets very angry. In telling the story of Dir Yassin, he accuses the audience, i.e., Israel of war atrocities. He compares them to Nazis. When he finishes, we break into sicha groups.

Sicha: Give the facts concerning the massacre at Dir Yassin. Draw as complete a picture as possible of the events leading up to the incident. Answer campers' questions.

- 1) How did you feel at the end of our shiur?
- 2) Is there an explanation for what happened at Dir Yassin?
- 3) Discuss the Israeli reaction to the news of the massacre.
- 4) How did the Arab countries use Dir Yassin for propaganda? How did Israel use it?

Suggestions: This shiur may be a very emotional one. Use the sicha as a debriefing session as well as an information session. Allow campers to express themselves. It may be advisable to re-open the discussion at night in the cabin.

SECTION I: JEWS AROUND THE WORLD.

Unit Five: ESTABLISHING THE STATE OF ISRAEL

Session Seven: The Law of Return

Objectives: To expose the campers to:

- 1) The problems of emigrating to Israel
- 2) Israel's Law of Return

Shiur: The "Knesset President" calls to order a session of parliament. The campers are the Knesset members. The President explains that "today, we must decide on immigration policies". Five representatives speak to the group concerning their own immigration and absorption into Israel. They are:

- 1) A Yemenite Jew
- 2) A Hassid
- 3) A Syrian Jew (or one from any Arab country)
- 4) A South American Jew
- 5) An Anglo-Saxon Jew

Each sicha group is instructed to write what it considers to be the most serious problems of immigration and how we should deal with them.

Sicha: Review the statements of the five representatives.

- List them.
- 1) What common problems do all new immigrants face?
  - 2) What can the Israeli government do to help the immigrant?
  - 3) What will the reactions be of those who are established citizens? Will they be jealous of the new immigrants?

Integration: For evening program, create the trial of the famous Brother Daniel case. Daniel, born a Jew but converted to Catholicism, demands Israeli citizenship under the Law of Return. Rabbi Baruch Silverstein of the National Religious Party demands preservation of "The Jewishness of the State" by denial of citizenship. The campers are the jury.

SECTION I: JEWS AROUND THE WORLD.

Unit Five: ESTABLISHING THE STATE OF ISRAEL

Session Eight: Visiting a Sidewalk Cafe

Objective: To experience some of the literature of Zionism

Shiur: The campers are the customers in an Israeli Coffee-house. Several literary figures read selections of their works. The Master of Ceremonies introduces each by giving some biographical information. The readers are:

- 1) A. D. Gordon
- 2) Natan Alterman
- 3) Rachel
- 4) David Ben Gurion

Sicha: None



SECTION I: JEWS AROUND THE WORLD.

Unit Five: ESTABLISHING THE STATE OF ISRAEL

Session Nine: What Kind of Settlement?

Objective: To teach the campers what different types of settlements exist in Israel

Shiur: The campers are told that they are new immigrants living in an absorption center. Today, several representatives of different Israeli communities will speak to them and try to convince them to join their respective settlements. In sicha, campers will decide which settlement they prefer:

- 1) Kibbutz
- 2) Religious Kibbutz
- 3) Moshav Ovdim
- 4) Moshav Shitufi
- 5) Moshava

Sicha: Review the characteristics of each type of settlement.

- 1) What are the advantages of each? The disadvantages?
- 2) In which do you feel you could most easily adjust?
- 3) Which are similar to our former lifestyle?
- 4) Which one most radically different?
- 5) In which do you think you would be the happiest? Why?

## SECTION I: JEWS AROUND THE WORLD.

Unit Five: ESTABLISHING THE STATE OF ISRAEL

Session Ten: Culmination

Objectives: 1) To develop simulated political parties  
2) To write political platforms and in doing so, confront the current issues facing Israel

Shiur: On the first day of this two-day culmination, play values clarification games based on the Fein games. Ask campers open ended questions about Israel and have campers go to signs around the room which best express their own personal answers to the question. Discussion may follow each. The final question should deal with the type of government (or government values) most desirable for Israel. In this manner, the campers will divide themselves into "political parties" by going to the signs which conform to their values.

Sicha: Each political party will caucus to determine its platform for the coming election. It will also decide on a "Rosh Memshalah" (head of state) candidate to represent them. Explain the concept of a coalition government. Explain that during the convention we may find it necessary to make alliances with other parties in order to gain support (either for our candidate or for a top-level government position in the coalition).

Suggestions: All platforms should be collected and duplicated so that each camper can have every party's platform before the convention the next day.

SECTION I: JEWS AROUND THE WORLD.

Unit Five: ESTABLISHING THE STATE OF ISRAEL

Session Eleven: Culmination (continuation)

Objective: To present the platform of each party

Shiur: The election is the closing program of the session.  
Each candidate presents his party's platform. The party is allowed a short demonstration including a cheer and a song. The campers vote after being told that they do not have to vote for their party's candidate, but should vote for the candidate who will best confront the issues, represent the people, and carry out the strong platform of his party. A run-off between the two top candidates follows.

Sicha: None

Suggestions: The run-off vote insures that campers will not merely vote for the candidate from their party. It may take two or three ballots to arrive at the run-off point. Parties are allowed to join forces and negotiate.

SECTION I: JEWS AROUND THE WORLD.

Unit Six: IT'S A SMALL JEWISH WORLD

Unit Overview: The students travel to several countries in order to view Jewish communities. In each country, they participate in or witness something unique about the Jews living there. This program ends with an international arts festival.

- Objectives:
- 1) To meet the Jewish communities of different countries
  - 2) To view their social, economic, political and religious lives
  - 3) To meet interesting Jewish personalities from these countries
  - 4) To discover what we share in common with the Jews of these countries
  - 5) To develop an understanding of our own family origins

Suggested number of sessions: Eleven

Principle Resource:

- 1) Around The Jewish World In Fourteen Days, by Florence Zeldin and Samuel Kaminker.
- 2) Jewish Tourist Guide To The U. S., by L. Koppman and B. Postal.

## SECTION I: JEWS AROUND THE WORLD.

Unit Six: IT'S A SMALL JEWISH WORLD

Session One: Introduction

Objective: 1) To set the mood for travel

Shiur: Campers are referred to as travelers. Counselors are the tour guides. Program staff can be travel agency directors and specialists are Tour Directors. Each cabin group selects the name of a synagogue and travels as a tourist party from that synagogue. Each cabin creates a banner, a cheer, and a song representing that synagogue.

Opening Program: When the campers enter the recreation hall, "Around the World in Eighty Days" is playing. The room is decorated with travel posters and maps. They are greeted by the Master Tour Guide who explains the nature of the coming study sessions. He points out the itinerary on the map. Then each camper receives a name tag, an inoculation, and a ticket from three separate tables. The head travel guide gives a mini lecture on where the group will be going.

Sicha: None

Integration: Each morning, campers are greeted in the language of the country for that day. Travel posters were hung in the cabin during the night. Songs from that country are taught during breakfast.

SECTION I: JEWS AROUND THE WORLD.

Unit Six: IT'S A SMALL JEWISH WORLD

Session Two: San Francisco/Los Angeles

Objective: To make campers aware of the history of their home-town Jewish community

Shiur: Recreate the founding of the first synagogue of the area. Look in on the lives of some of the founding members.

Sicha:

- 1) Where did these Jews come from? When?
- 2) What hardships did they face?
- 3) From what countries did the campers grandparents emigrate? Draw family trees or write family histories.
- 4) How did your family get to this place?

Suggestions: Use this format to show the development of any segment of the American Jewish community.

SECTION I: JEWS AROUND THE WORLD.

Unit Six: IT'S A SMALL JEWISH WORLD

Session Three: The Jews of Holland

Objective: To show the campers the role the Dutch played in helping Jews during World War Two

Shiur: Visit the home of Anne Frank. Read several selections from her diary. See the Union of American Hebrew Congregations' film strip catalogue and the B'nai B'rith Anti-Defamation League film catalogue for additional resources.

Sicha:

- 1) How did the Jews come to Holland?
- 2) Did Holland have a history of tolerance toward Jews?
- 3) How did the Dutch help the Jews in their flight from Hitler?
- 4) What is the composition of the Dutch Jewish community today?

Suggestions: See the Encyclopedia Judaica for additional information.

SECTION I: JEWS AROUND THE WORLD.

Unit Six: IT'S A SMALL JEWISH WORLD

Session Four: Mexico

Objective: To see some of the special traditions of Mexican Jews

Shiur: Celebrate a Jewish holiday Mexican style (fiesta).  
During the celebration, have notable Jewish citizens come to the stage to be interviewed. Have them explain the inquisition and Marannos. Present Ashkenazic and Sephardic Jewish families in Mexico as well as "Mestizos."

Sicha: None



SECTION I: JEWS AROUND THE WORLD.

Unit Six: IT'S A SMALL JEWISH WORLD

Session Five: Poland

Objective: To view and discuss some aspects of Shtetle life

Shiur: 1) Visit a Yeshiva.

2) Participate in a Chassidic worship service.

3) Have the campers interview a panel of personalities from a Shtetle. (Staff members play the parts in costume).

Sicha: 1) When we think about the Shtetle; i.e., "Fiddler On The Roof", what kind of Jewish life comes to mind?

2) In what way was it a good Jewish life?

3) In what way was it bad?

4) What happened to the Shtetle?

5) Does our Jewish community here in America in any way reflect that of the Shtetle? In what ways are we different?

Integration: Have a Shtetle town-meeting to discuss what action is to be taken after a pogrom. (See program on page three of The Lower East Side.) Or, have a Shtetle arts night. Groups of campers working on art projects centering around Shtetle life.

## SECTION I: JEWS AROUND THE WORLD.

Unit Six: IT'S A SMALL JEWISH WORLD

Session Six and Seven: Morocco

Objective: To participate in a unique Moroccan event

Shiur: Shiur follows sicha. For two days, the camp will prepare for the annual Maimona Festival. This is a celebration among Moroccan Jews honoring the great philosopher, Moses Ben Maimon (Maimonides). The group should be divided so that everyone has a responsibility. The following seventeen booths and activities can be included.

1) Healing booth. For the mixing of potions, (Maimonides was a doctor).

2) Money lending booth. To receive money, each applicant must answer questions about Maimonides.

3) Fortune-telling booth.

4) Jewelry making booth (Moroccan style jewelry is made).

5) Food booth.

6) Newspaper booth. Publish the "Festival Gazette".

7) Casino. Play draw poker with lettered cards. Players try to spell out פ"נ"ן (abbreviation for Rabbi Moses Ben Maimon).

8) Marriage booth.

9) Maimonogram booth. Each telegram should have the picture of Maimonides and one of this thirteen articles of faith.

10) Shave the פ"נ"ן.

11) Levels of charity ring-toss. Prizes awarded according to the level of charity achieved, the eighth being the highest and hardest.

12) Guide For The Perplexed Orange-dunk. Campers dunk for oranges each of which has a word written on it. They try to spell out Guide For The Perplexed.

13) Mufleta Walk--make up a game and award winners with this round pancake common to Morocco and Yemen.

14) "To Tell The Truth" booth. Six people play at once. Three people claim to be Maimonides. The panel asks questions and then chooses.  
(continued)

SECTION I: JEWS AROUND THE WORLD.

Unit Six: IT'S A SMALL JEWISH WORLD

Session Six and Seven: Morocco (continuation)

Shiur:

15) Smoke-house — entertainment, belly dancing, tea, Casablanca format.

16) Maimona Theatre booth. Short skits (puppet shows) about Maimonides.

17) Truck tour of Morocco booth. Sight-seeing of Casablanca, the old synagogue, and the Spanish Jewish Quarter.

Sicha: In a mini-lecture, describe the atmosphere and life-style of the Moroccan Jewish community. Show the campers pictures of the Casbah. Include a synopsis of Moroccan Jewish history up to the present and tell of cultural events.

1) Why were the Moroccan Jews anxious to emigrate to Israel?

2) In what ways are these Jews different than the Ashkenazim?

3) What is the situation of the Jews who remained in Morocco?

SECTION I: JEWS AROUND THE WORLD.

Unit Six: IT'S A SMALL JEWISH WORLD

Session Eight: Egypt

Objectives: 1) To show that there was a well established Jewish community in Egypt

2) To discuss the fate of the Egyptian Jewish community

Shiur: The campers, who already have some knowledge of Maimonides, see two scenes:

1) Joseph and his brothers discuss the Jewish community in Egypt under the Pharaohs. Hints are given regarding their future immigration.

2) Maimonides travels to Egypt. We see him writing letters to his followers back in Morocco. He describes Jewish life in Alexandria.

Sicha: Give a mini-lecture about the development of the Jewish communities of Cairo and Alexandria.

1) What famous Jews do we know from these places?

2) Are there Jews there now?

Suggestions: Wherever possible, show the campers pictures during sichot. They should get an idea how Jews in different lands dressed or looked as well as how they practiced their religion.

SECTION I: JEWS AROUND THE WORLD.

Unit Six: IT'S A SMALL JEWISH WORLD

Session Nine: Israel

Objectives: To show two distinct aspects of Israeli life:

- 1) The Kibbutz
- 2) Jerusalem

Shiur:

- 1) Have a panel of Israelis or Americans who have spent time on a Kibbutz. Each tells of his or her experiences and then the panel answers questions from the campers.
- 2) Show a film of life on a Kibbutz. (Your local library or the American Zionist Youth Foundation will have listings).
- 3) Have an Arab, Christian and a Jew speak on the significance of Jerusalem. Staff members should assume these roles. They may debate the issues of making Jerusalem an international city.

Sicha:

- 1) Are there different types of Kibbutzim?
- 2) How is life on a Kibbutz different than the way we live?
- 3) What percentage of Israelis actually live on Kibbutzim?
- 4) How have Kibbutzim changed since they began?
- 5) Why is Jerusalem such a central city to Christians and Jews?
- 6) Why is it important to Moslems?
- 7) How has Israel tried to satisfy everyone (Christians and Jews) concerning Jerusalem?

Integration: Show "A Wall In Jerusalem." This is a most powerful film which shows the earliest pioneers, the second world war, and the importance of Jerusalem throughout. Sichot should be held after the film. This should be a strong evening program.

SECTION I: JEWS AROUND THE WORLD.

Unit Six: IT'S A SMALL JEWISH WORLD

Session Ten: Israel (continuation)

Objective: To learn about other important places in Israel

Shiur: Take an imaginary bus tour of Israel. Visit:

- 1) A session of the Kenesset.
- 2) The Maccabia Tournament.
- 3) Mount Sinai and Massada.
- 4) A Tel Aviv nightclub.
- 5) A synagogue in Safad.

The tour may be enhanced by seeing slides of each location.

Sicha: At each location, a short group sicha may be conducted, explaining the importance of that place.

Integration: Evening program is a Beit Cafe. Serve felafel, have campers supply the entertainment. Learn modern Israeli songs.

SECTION I: JEWS AROUND THE WORLD.

Unit Six: IT'S A SMALL JEWISH WORLD

Session Eleven: Culmination

Objective: To summarize and highlight each group dealt with during this session

Shiur: Divide into groups and assign each group a country (a specific Jewish community). In preparation for a final Hagigah, (cultural arts festival), each group must:

- 1) Paint a mural showing its community.
- 2) Prepare a skit showing one unique aspect of that Jewish community.
- 3) Learn a song and a dance to present at the Hagigah.

Sicha: None

Integration: The actual Hagigah can be spread over the final day or two of camp. Intersperse presentations throughout the day. Have a final international banquet and presentation by staff. Present each camper with a "travelogue" to take home.

SECTION I: JEWS AROUND THE WORLD.

Unit Seven: JEWISH RESISTANCE

Unit Overview: Throughout history groups of Jews have been forced to resist outside persecution. This program looks at several such Jewish resistance movements.

Objectives: 1) To understand several Jewish resistance movements  
2) To discuss what threatens Jewish life today and how the Jew might resist these threats

Suggested number of sessions: Eleven



## SECTION I: JEWS AROUND THE WORLD.

Unit Seven: JEWISH RESISTANCE

Session One: Introduction

Objective: To bombard the campers with stimuli which will make them consider the spectrum of Jewish resistance

Shiur: The Carnival. The campers are blindfolded. Ten staff members are positioned around a rope (in the shape of a rectangle). The campers are instructed to enter the room, one at a time, and follow the rope around the room. When they reach the end, they are to sit down and not remove the blindfold. The ten staff members are "barkers." They each yell pros and cons concerning Jewish resistance throughout history. In the room, there are flashing lights and loud carnival music. The entire atmosphere is somewhat bizarre and confronting to the camper. At the end, campers are broken up into short discussion groups right in the carnival room. After twenty minutes of discussion, the leader addresses the entire group and says, "In the past hour, we have tried to make you more aware of your own individuality and your response to certain situations. Life is a carnival. We do not all adopt the same values, but we all must confront the issues. Think about it." At this point, the carnival music begins again and the lights flash. Each barker starts to chant his part as they move around the room (the campers are seated in one large group without blindfolds). Suddenly, there is silence and complete darkness. The leader says quietly once again, "Think about it."

Barkers:

1) Hurry, hurry. See Jews expelled from Spain. They won't assimilate. How would they deal with the Jews for Jesus of today?

2) Hurry, hurry. Give up your tradition. Be like everyone else.

3) See the Massada Jews go all the way for their religion. Can you give your life for Judaism?

4) Hurry, hurry. See the Haganah put their lives on the line for Israel. What are you doing to keep Israel alive?

5) Hurry, see the fighters of the Warsaw Ghetto. See how they deal with an oppressive government.

6) See the Jews of Russia. Watch them apply for an exit visa and lose their jobs. Have you forgotten these people? Have you made your voice heard?

(continued)

SECTION I: JEWS AROUND THE WORLD.

Unit Seven: JEWISH RESISTANCE

Session One: Introduction (continuation)

Shiur: 7) Hurry, hurry. See the Jews in the Ghettos of Spain.

8) Step right in and see the Sephardic Jews in Israel protest their deplorable living conditions. Hurry, hurry.

9) Step right up. See Yochanan Ben Zakkai keep Judaism alive by opening a school. What have you done lately to show that you are a Jew?

10) Hurry, hurry. See the Arab refugee camps. Whose to blame? Who cares? Do you? Can you help?

Sicha: 1) Try to recreate some of the sounds heard in the  
shiur.

2) Did you feel different at different points in the carnival?

3) What scares us as Jews?

Suggestions: This is a two-day shiur-sicha. After the shiur, give the campers a chance to react by asking them questions concerning how they felt in the shiur. Continue the sicha tomorrow.

SECTION I: JEWS AROUND THE WORLD.

Unit Seven: JEWISH RESISTANCE

Session Two: Continuing the Discussion of the Introductory Shiur

Objective: To further define resistance

Shiur: None

Sicha: This sicha should start where yesterday's left off.

1) What scares us as Jews?

2) How do we react, resist, or adapt to being a Jew in a non-Jewish society:

A) When a synagogue is vandalized?

B) When someone says something anti-Semitic?

3) What is the situation of Jews living in Russia today?

4) Do we have a responsibility to the Russian Jews?

5) Are we prejudiced? How do we feel about groups within Judaism; e.g., Sefardim, Black Jews?

## SECTION I: JEWS AROUND THE WORLD.

Unit Seven: JEWISH RESISTANCE

Session Three: Massada

Objectives: 1) To learn about this tragic moment in Jewish history  
2) To allow the campers to express themselves concerning the ideas brought up by the story of Massada

Sicha: Sicha precedes shiur in this session.

- 1) What values are worth dying for?
- 2) What are the consequences for our actions, i.e., what do our actions say to other Jews and to Gentiles?
- 3) What kind of example do we want to set? How do we want others to view us?
- 4) Were the Jews at Massada correct in committing community suicide?
- 5) What other options did they have?

Shiur: Shiur follows sicha. At shiur time, divide the group into four groups. One will work on designing and presenting a dramatic presentation of:

- 1) The debate that zealot leader Eliezar Ben Yair must have had as it becomes clear that the Romans would conquer them by morning (the men would be killed and the women and children taken as slaves).
- 2) The Romans finding all the Jews dead when they enter the fortress. What did these Romans think? (Two women and five children were found alive).

The second group will fashion a model of Massada out of clay, plaster of paris, etc. (This should be done on a board so it can be moved). The third group will do creative writing considering: What did the head of each family feel as he prepared to kill his family? The fourth group will create the evening worship service. Their theme is "survival."

Integration: At evening program, visit the model. At the site of the model, have the drama presentations and creative writing presentations. End the evening with the creative service.

Suggestions: Start the sichot by telling the Massada story. Answer questions. You may want to go right to question #4 at that point and to end with questions #1-#3.

SECTION I: JEWS AROUND THE WORLD.

Unit Seven: JEWISH RESISTANCE

Session Four: Yochanan Ben Zakkai

Objectives:

- 1) To see another historical act of Jewish resistance
- 2) To realize that education is a means of survival

Shiur: A visit to the academy founded by Yochanan Ben Zakkai.  
The staff dramatically presents a scene in which students are learning bible at the feet of the great scholar. One student asks Yochanan Ben Zakkai to tell the story of his escape from Jerusalem, and how he started the school.

Break for sicha.

Sicha:

- 1) Why do we consider Yochanan Ben Zakkai to be a hero?
- 2) In what way did his actions help keep Judaism alive?
- 3) Does our studying and teaching also help keep Judaism alive?
- 4) In what ways do camp, the home, and the synagogue continue the tradition of Yochanan Ben Zakkai?

SECTION I: JEWS AROUND THE WORLD.

Unit Seven: JEWISH RESISTANCE

Session Five: The Maccabees

Objective: To realize that sometimes one must violate a belief in order to survive

Shiur: Divide campers into six groups. Assign two groups to each of the following three situations. Each group must design a dramatic presentation depicting their conflict. The situations are:

1) Israel is attacked by Arabs. An anti-Semite tells you, "I'll give you twenty million dollars if you renounce your Judaism." With that money, you could really help Israel.

2) You and your friends are confronted by muggers. The head mugger tells you that if you kill one of your friends, he will spare the rest of your lives. What do you do?

3) Your best friend is in love. When you meet his/her lover, you both fall in love. What do you do?

Sicha: 1) How did the Maccabees violate Jewish law (fought on the Shabbat)?

2) Why did they? Explain why this was such a major issue. Discuss the rabbinic concept of "Pikuach Nefesh."

3) Discuss the moral issues in the shiur. Under traditional Jewish law, what three things can you not do in order to save your life: 1. renounce Judaism, 2. murder, 3. sexual intercourse?

## SECTION I: JEWS AROUND THE WORLD.

Unit Seven: JEWISH RESISTANCE

Session Six: The Golden Age, Interrupted

Objectives:

- 1) To experience the trauma of fleeing
- 2) To understand the greatness of the Spanish Jewish community and its decline

Shiur: The unit gathers to hear a decree that all Jews must leave Spain within four months. In order to leave, the unit must divide into "family groups" and make the necessary preparations. Each family goes to a different location to carry out the following functions:

- 1) Government Center. Here they must sell all their property. The government offers much less than the value of that property.

- 2) Jewish Communal Information Center. Four tables are set up here. Each gives information about a different country where Jews are encouraged to go. The families learn which countries are friendly to Jews and what transportation is necessary to get there.

- 3) Ticket Agency. Several tables are set up here. Each offers different types of transportation. The families move from table to table and bargain for the best price for their tickets.

- 4) Passport Center. Families are photographed and fill out questionnaires for visas.

Sicha:

- 1) Discuss the difficulties the Spanish Jews faced in preparing to leave Spain.

- 2) Did the group who bought their tickets on credit feel more pressure when they went to sell their property? Why?

- 3) Discuss the confusion inherent in uprooting oneself and the implications of beginning again in a new country.

- 4) Why was being forced to leave a great shock to the Jews of Spain? Discuss the former liberal atmosphere in Spain.

- 5) Compare developments in Spain with modern Germany.

Suggestions: One family should be given instructions to follow a different procedure.

- 1) Decide on the country it wishes to go to

- 2) Buy tickets on credit

(continued)

SECTION I: JEWS AROUND THE WORLD.

Unit Seven: JEWISH RESISTANCE

Session Six: The Golden Age, Interrupted (continuation)

Suggestions:

the tickets) 3) Sell property (knowing how much they need to cover

4) Receive passports



SECTION I: JEWS AROUND THE WORLD.

Unit Seven: JEWISH RESISTANCE

Session Seven: The Warsaw Ghetto

Objectives: 1) To learn about and discuss a modern struggle  
2) Although many didn't, some Jews resisted violently to the Nazis

Shiur: The narrator explains that we are about to see several scenes taken from the diary of Emanuel Ringlebaum. (He should then give some background information about this diary and the Warsaw Ghetto.)

- 1) The difficulty in getting arms.
- 2) A meeting of the leadership of the Ghetto fighters after two weeks of fighting to discuss the possibility of surrender.
- 3) At the end of the battle, the Jews who are taken prisoners march off singing Hatikvah.

Sicha: None

Integration: Instead of sicha, start showing the movie, "Exodus." It should be shown in two parts. A short sicha may be conducted after each part. Part I should be seen today.

Suggestions: Make sure these points are made in the shiur:

- 1) The German's inhumane treatment of the Jews (Ghettoization).
- 2) The fact that most of the Jewish population of Warsaw had already been deported for extermination.
- 3) That it was amazing that a small band of ill equipped Jews could fight the German war machine for an entire month. In this respect, the Jews were victorious.
- 4) Just living and keeping a family together under Ghetto conditions was a form of resistance.

SECTION I: JEWS AROUND THE WORLD.

Unit Seven: JEWISH RESISTANCE

Session Eight: The Warsaw Ghetto/The Haganah

Objective: To connect the events in the holocaust and the establishment of the State of Israel

Shiur: Show part II of "Exodus."

Sicha: A short sicha should follow the movie. Discuss the connection between the Holocaust and the immigration to Israel. Help the campers build the bridge between yesterday's shiur (Warsaw Ghetto) and the story of Exodus.

SECTION I: JEWS AROUND THE WORLD.

Unit Seven: JEWISH RESISTANCE

Session Nine: The Haganah - Illegal Immigration Into Israel

Objective: To simulate in some small way the activities of the Haganah during this period, 1939-1948

Shiur: 1) The entire unit is sworn in as members of the Haganah. They then divide into groups, each led by a counselor.

2) The counselors will have received prior orders explaining the group's mission.

3) All the groups will meet at a secret spot with the leader of the "Northern Division," Yigal Yadin. He will explain the mission in total, and will give a general history of the Haganah.

4) Each group will carry out its "special mission" (listed below) and then will sneak to a specified meeting place to contact an illegal immigrant and smuggle him or her into the country.

5) All groups meet together to report on the outcome of their "special missions" and to hear an immigrant tell his personal story.

Special Missions:

1) Smuggling arms into Israel

2) Raising funds for arms

3) Renting boats to transport immigrants to Israel

4) Forging passports

5) Making false health forms

6) Bribing officials

Sicha: None

Suggestions: This program should take place at night.

SECTION I: JEWS AROUND THE WORLD.

Unit Seven: JEWISH RESISTANCE

Session Ten: Israel and the Arabs

Objectives: 1) To raise the problem faced by Israel today  
2) To understand that, in a broad sense, living in Israel is a form of resistance

Shiur: Have a debate on the subjects:

1) Should Israel give up the territories she captured in 1967 and 1973?

2) Do Israelis have the right to settle in these occupied lands?

3) What responsibilities does Israel have to the Palestine refugees?

Sicha: The debate should be done by campers in their sicha groups. That is to say that each sicha group will be assigned an opinion on one of the above questions. They will have to research it and prepare a defense. Representatives of each sicha will then debate each other before the entire unit.

Integration: A complete shiur-sicha period should be devoted to debate preparation. The actual debates can be held as the evening program.

SECTION I: JEWS AROUND THE WORLD.

Unit Seven: JEWISH RESISTANCE

Session Eleven: Where Do We Stand?

Objective: To show that there are areas of concern in our world which demand our own Jewish resistance

Shiur: Meet together as a unit. A Rabbi addresses the campers. He sums up all the resistance movements touched by this session's program. At the end of his talk, he challenges the campers to become involved in the Jewish issues of the day. He tells the campers that the survival of Judaism depends upon their attitude toward their fellow Jews and that the campers are responsible. "We are all responsible for each other."

Sicha: Each sicha group draws up a list of resolutions. These resolutions should state:

- 1) Areas of concern for Jews today.
- 2) The necessary action which will alleviate the situations described in number one.
- 3) What we are willing to do (a pledge of personal action in the future).

Integration: Meet together on the final evening of camp and ratify the five most pressing resolutions from the lists of the sicha groups. The final worship service should:

- 1) Remember Jewish resisters of the past.
- 2) Dedicate the future action of the entire unit toward the five resolutions ratified.

## SECTION II: PRACTICING JUDAISM

The four programs presented in this section are concerned with the practice of Judaism. They are designed to help campers understand the development of the major Jewish institution, the synagogue, and the issues about Judaism our people have confronted throughout the ages. These programs enable the camper to understand his own Jewish world. He will become aware of the fact that Judaism has always been dynamic, adapting to the times. The initial programs lead campers to see that their synagogues are the result of an ongoing process brought about by the changing needs of the congregations they serve. The same is true of the worship service. It is an ongoing, developing mode of communication. These programs deal with tangible items, but subtly show how Judaism has survived the centuries, through constant debate and adaptability.

In the first program, "Tabernacle-Temple-Synagogue," we find a history of the institution central to Jewish life. This short program takes us back to the roots of the synagogue and highlights the biblical, the inter-testamental, and the modern functions of the institution. We find that the synagogue has three major roles in Jewish life. It acts as a house of prayer, a house of study, and a house of meeting. The next program, "The Synagogue: Then and Now," can be used as a continuation of "Tabernacle-Temple-Synagogue." It deals more specifically with the role of the synagogue during the Middle Ages and the present time. In it, we see the synagogue as it was in feudal Europe and compare it to our own synagogues. As a culmination activity, the campers design the synagogue of the future. They must confront and decide on the most important functions for that ideal synagogue. They concern themselves

with the future synagogue's role in the religious, educational, social and political lives of its congregants. The program makes the camper confront the issues facing the Jewish community. It also provides him with the opportunity to cope with those issues intellectually.

The final two programs in this section deal with "Prayer" and "Great Jewish Debates." The program, "Prayer," takes the basic Jewish worship service and tries to creatively teach the meanings and history of each prayer. The more important goal of "Prayer" is to make campers aware that our prayers can have real meaning to our lives. "Great Jewish Debates" on the other hand, teaches that Judaism is a constant struggle. It emphasizes the fact that there have always been movements within Judaism itself, and that in many instances Jewish practice may be the synthesis of two opposing factions. This program turns much of its attention to Reform Judaism and the ongoing debates within it. Its major goal is to show that, through constant introspection and internal debate, Judaism has remained relevant and important throughout the ages.

## SECTION II: PRACTICING JUDAISM.

Unit One:           TABERNACLE - TEMPLE - SYNAGOGUE

Unit Overview: A short history of the synagogue noting the progression from tabernacle to the modern institution. A close look at prayer and its function in our lives.

Objectives:

- 1) To understand the changing forms of worship in various epochs of Jewish history
- 2) To understand changing conceptions of God, Torah, and Israel inherent in each mode of worship
- 3) To understand that each mode was appropriate in its day
- 4) To see the synagogue develop into a place of prayer, study, and gathering

Suggested number of sessions: Seven



## SECTION II: PRACTICING JUDAISM.

Unit One:           TABERNACLE - TEMPLE - SYNAGOGUE

Session One:     Different Synagogues In the U. S. A.

Objectives:     1) To make campers aware of the home synagogues,  
                    their objects and the ongoing programs they carry out

                    2) To see similarities and differences in synagogues

Shiur:           Before camp, gather slides of most of the home synagogues  
                    of the campers. In this shiur time, show the slides and point out  
                    similarities and differences in the buildings and contents. Show  
                    slides of many religious objects found in the synagogue and note  
                    differences in style, etc.

Sicha:           1) What is the function of a synagogue?

                    2) Make a list of the different ways we use our  
                    synagogues?

                    3) Note the different types of rooms in a synagogue,  
                    e.g., social hall, classrooms, kitchen, library, sanctuary, etc.

Suggestions:    Lead the sicha in the direction of discovering that  
                    the synagogue is Beit Keneset, Beit Midrash, and Beit T'filla.

## SECTION II: PRACTICING JUDAISM.

Unit One:           TABERNACLE - TEMPLE - SYNAGOGUE

Session Two:       Searching For the Origins of Prayer

Objectives:       1) To look at sacrifice and offering as forms of  
                          worship  
  
                          2) To see how we have changed since our ancestor's  
                          time

Shiur:            "You Are There" - The narrator interviews four worshippers  
                          at the Ohel Moed, the desert tabernacle. Each is making a different  
                          type of offering. They are:

                          1) Gratitude - A farmer is making a sacrifice because  
                          he has had a good harvest. He "wouldn't know what to say," but  
                          "wants to make God a gift."

                          2) Guilt - One who broke a commandment brings a goat  
                          to sacrifice in place of himself (the scapegoat).

                          3) Conformity - One comes to make a sacrifice because  
                          "all the neighbors do it."

                          4) Desire for personal contact with God. She gives the  
                          best to God and therefore feels that God loves her, God accepts her.  
                          This makes her feel close to God.

Sicha:            Draw parallels between the reasons for the sacrificial  
                          cult and the reasons why people pray.

                          1) What kinds of God concept does sacrifice imply?

                          2) What kinds of people (urban, farmers, professionals)  
                          were most into sacrifice? Why?

                          3) What does the "Binding of Isaac" tell us about  
                          sacrificing?

Suggestions:       Prepare verses from the Torah concerning sacrifice.  
                          Each sicha group can begin by reading several such verses and dis-  
                          cussing the scenes seen in shiur.

## SECTION II: PRACTICING JUDAISM.

Unit One:           TABERNACLE - TEMPLE - SYNAGOGUE

Session Three:   Building the Beit Mikdash

Objectives:       1) To understand that the Temple was a link between  
                          the tabernacle and synagogue

                          2) To show that it was appropriate for its time and  
                          place

Sicha:               Sicha precedes shiur today.

                          Discuss "Why a Temple"?

                          1) Home (dwelling place) for God in the eyes of the  
                          people.

                          2) Safe place for ritual objects.

                          3) Central place for sacrifices.

                          4) The place for the three yearly pilgrimages.

                          5) Special place for the exalted Priesthood.

Shiur:               Shiur follows sicha today. (remain in sicha groups).

                          Each sicha group is given materials and plans for building one  
                          section of the temple. They do this after completing the discussion  
                          outlined above. When all sections are completed, the camp assembles  
                          and representatives from each sicha group put the parts together  
                          and build a model of the temple.

Integration:       For the evening program, one of the three pilgrimages  
                          can be staged. Parade around camp -- cookout -- campers provide  
                          entertainment. At the end of the program, the group arrives at  
                          the temple site for T'fillot.

Suggestions:       Have a meeting with sicha leaders before this shiur.  
                          Show them pictures of what they are to build. Explain how to do  
                          it. All building is in miniature, using cardboard and glue, etc.

## SECTION II: PRACTICING JUDAISM.

Unit One:           TABERNACLE - TEMPLE - SYNAGOGUE

Session Four:    The Destruction of the Temple

Objective:        To dramatize the destruction of the temple and show  
                    how the synagogue was born

Shiur:            In order to gain the proper effect, the Program Director  
                    must burn the temple built by the children. At lunch, announce that  
                    Jerusalem has fallen to the Babylonians. The conquerors have set  
                    fire to the temple and we will surely go into exile. Then gather  
                    the camp around the smoldering ruins of the temple and see a news  
                    reporter interview some men on the street. Those interviewed are:

- 1) A witness to the destruction.
- 2) A Babylonian general.
- 3) A Jew being taken to exile.
- 4) The Prophet Jeremiah.

Sicha:            1) What replaced the temple?  
                    2) What replaced the sacrifice?

Draw parallels between prayer and sacrifice; e.g., the times during  
the day that we pray are the same as the times of the sacrifice.  
One section of the Orthodox Siddur is called the "Korbanot" or  
"Sacrifices." Point out the higher status of Torah and lower  
status of the Priesthood from the destruction of the temple until  
today.

Suggestions:    If destroying the product of the children seems a bit  
                    harsh, it is meant to be. Should you choose not to do this, then  
                    you must ask the children to imagine how they would feel if....

## SECTION II: PRACTICING JUDAISM.

Unit One:           TABERNACLE - TEMPLE - SYNAGOGUE

Session Five:   The Synagogue as Beit T'filla

Objectives:       1) To explore our own feelings about prayer  
                      2) To discuss the role of prayer in our own Jewish  
                      lives

Shiur:            Scene 1: We see a staff member praying from a Siddur. Suddenly his alter ego begins to question him about his actions and beliefs. To many of the questions, the worshipper has no answer, yet he continues to pray.

                      Scene 2. To symbolize gaining strength through group prayer. A single staff member starts to sing a song. His voice is weak and untrained. His face and actions show how uncomfortable he is. Soon, he is joined by another singer. They show dramatically the attachment for each other's sharing the burden. More and more singers join the group. The song swells as each adds his strength to the group.

Sicha:            1) What is the function of prayer?  
                      2) What does it do for us?  
                      3) Why is the idea of group prayer so important in  
Judaism?  
                      4) Explain the concept of Minyan.

Discuss:

A) Prayer as belonging (to a congregation of special people).

B) Prayer as a self value (a way of saying, "I am worth something").

C) Praying Out (expressing your feelings through prayer).

D) Praying In (self-evaluation).

E) Prayer as Transcendence (being uplifted to another level of life).

F) Prayer and the group (note the "We" and "Our" language of our prayerbook).

Integration: Plan worship services around the six points made in

(continued)

## SECTION II: PRACTICING JUDAISM

Unit One:           TABERNACLE - TEMPLE - SYNAGOGUE

Session Five:   The Synagogue as Beit T'filla (continuation)

Integration:

sicha. Try to categorize our prayerbook, e.g., which prayers express belonging, which ones "Praying In," etc.

Suggestions:   The sicha is one which will create much interest. Perhaps it should be broken into two complete sicha periods.

## SECTION II: PRACTICING JUDAISM.

Unit One:           TABERNACLE - TEMPLE - SYNAGOGUE

Session Six:       The Synagogue as a "House Of Study"

Objectives:       1) To observe and note the ways in which the synagogue  
                      is an academic center  
  
                      2) To see how historically the synagogue has filled  
                      this role

Shiur:               Using the current weekly Torah portion:

                      1) Study as if you were in a Talmudic academy. Divide  
the campers and conduct a Beit Hillel vs. Beit Shammai type debate  
over some aspect of the Torah portion.

                      2) Study as in an Eastern European Heder. Strict  
discipline is utilized as students study Rashi and recite in class.

                      3) As in the modern religious school. Use modern tech-  
niques, perhaps a video-tape recorder, etc. Students prepare murals  
depicting the Torah portion.

Sicha:               1) Review the three experiences in shiur.

                      2) Discuss other ways in which the synagogue educates  
its congregation. Sermons, adult education, other classes, learning  
about holidays, explanations of Torah, etc., are all examples.

## SECTION II: PRACTICING JUDAISM.

Unit One:           TABERNACLE - TEMPLE - SYNAGOGUE

Session Seven:   Synagogue as a "House Of Meeting"

Objective:       To understand that the synagogue is a place where  
community problems are solved.

Sicha:           Sicha precedes shiur today. Each sicha group becomes  
a committee on the board of directors of "Beit Atid," The Synagogue  
of the Future. Together the camp must ratify a statement of aims  
and beliefs for the hypothetical synagogue.

Shiur:           Shiur follows sicha today.

- 1) What is social action?
- 2) How are our synagogues involved in it?
- 3) Do our synagogues take an active part in the problems  
of the community (other than just the Jewish community)?

Suggestions:   Time should be given for each committee to draw up  
its list of priorities. An explanation of each priority should  
also be written. Then a representative of each committee will  
present its priorities to the entire group. Finally, the group  
as a whole ratifies the top ten priorities for the synagogue of  
the future.



## SECTION II: PRACTICING JUDAISM.

Unit Two: THE SYNAGOGUE, THEN AND NOW (MIDDLE AGES TO THE PRESENT)

Unit Overview: Starting with a description of the Medieval synagogue and the problems it faced, this program examines the functions of the synagogue. We see that basically the functions of the modern synagogue are the same as the synagogue of the Middle Ages.

Objectives:

- 1) To understand the main functions of the synagogue
- 2) To note that these were also the functions of the synagogue of the past

Suggested number of sessions: Six

## SECTION II: PRACTICING JUDAISM.

Unit Two: THE SYNAGOGUE, THEN AND NOW (MIDDLE AGES TO THE PRESENT)

Session One: The Synagogue **Is** the Center of Life For the Medieval Jew

Objectives:

- 1) To introduce the Medieval synagogue
- 2) To draw parallels between the function of the synagogue of the past and the synagogue of today

Shiur: As a short introduction, describe the atmosphere of the Medieval Jewish community of Europe. Explain the feudal system and how the Jews fit into it. Briefly describe the role of the synagogue in ghetto life. Finish by telling the campers that for today, each of their sicha groups will assume the identity of the Board of Directors of the Lublin Ghetto Synagogue. Assign a place in the room for each sicha group to meet, then explain the problem at hand. The feudal lord has increased the tax of the Jewish community. How shall we raise these funds? Each sicha group must decide. The options are:

- 1) We should appeal to the feudal lord to lower the tax.
- 2) We should raise each Jewish family's share of the tax burden equally.
- 3) Each should pay according to his ability.
- 4) Take the money from the Hevrah Tzedaka.
- 5) The synagogue's wealthy members should pay it.
- 6) We should begin to charge for services rendered by the synagogue and the rabbi.

Each group presents its proposals to the entire unit. Then we break into sicha groups to discuss the shiur.

Sicha:

shiur?

- 1) What function was the synagogue serving in today's
- 2) In what ways was this function similar to functions served by our present synagogues?
- 3) What did you feel was a proper response to the problem?
- 4) Is this a proper issue for the synagogue?

Teach the expression, Beit Keneset, define it and draw parallels to today's shiur.

## SECTION II: PRACTICING JUDAISM.

Unit Two: THE SYNAGOGUE, THEN AND NOW (MIDDLE AGES TO THE PRESENT)

Session Two: The Synagogue In Medieval Europe

Objectives: 1) To show the synagogue as a place of refuge  
2) To illustrate some of the frustrations faced by Jews living under the feudal system

Shiur: This shiur is a continuation of yesterday's town-meeting. Now that the increased tax funds have been collected, we must deliver it to the feudal lord before the deadline. The problem presented to the campers is that the feudal lord is traveling and we must find him to make the delivery. The campers are divided into groups, issued travel papers, money and badges (which are required by law). Each group is sent to a different starting point in their journey from ghetto to ghetto across Europe. (The camp becomes Europe.) They are also told that the only place of refuge open to them is the synagogue in each ghetto. They travel to:

1) Vilna. The groups arrive after dark and find the ghetto gates locked. They bribe a guard and seek refuge in the synagogue. After arriving there, a messenger enters and tells them that they were spotted by the police and are in danger. They set off for Rome.

2) Rome. Once again they must pay a fee to enter the ghetto. It is deserted. At the synagogue, the rabbi tells them that the Black Death has hit the city and Jews are being blamed for it. A pogrom may result, so all Jews are staying out of sight. He advises them to move on.

3) Venice. Here they meet a silk trader who wants them to invest in his business. When he realizes they are Jews, he backs down. He tells them that he has heard that their feudal lord is vacationing in Vienna. Perhaps they can find him there.

4) Vienna. Upon arrival, they hear the Jewish town-crier calling that Shabbat is beginning. They rush to the synagogue. There, they meet a Jewish family who invites them home for Shabbat and tells them about the Jewish community of Vienna. They hear that the feudal lord is traveling in Southern France.

5) Southern France. Just before meeting their feudal lord, the group is spotted by some gentiles and forced to lend them money. They are left with just enough to pay the tax.

Break up into sicha groups.

Sicha: 1) What is the function of the medieval synagogue in today's shiur? (continued)

SECTION II: PRACTICING JUDAISM.

Unit Two: THE SYNAGOGUE, THEN AND NOW (MIDDLE AGES TO THE PRESENT)

Session Two: The Synagogue In Medieval Europe (continuation)

- Sicha:
- 2) How is it different from what we saw yesterday?
  - 3) Compare this synagogue function to our modern synagogues.
  - 4) Why is there a difference in the medieval synagogue and the modern synagogue?
  - 5) What determines the functions of a synagogue?

## SECTION II: PRACTICING JUDAISM.

Unit Two: THE SYNAGOGUE, THEN AND NOW (MIDDLE AGES TO THE PRESENT)

Session Three: The Synagogue As the Center of Religious and Religious-connected Social Events

Objective: 1) To show the synagogue as a social center

Shiur: Shiur and sicha time are spent preparing for this evening's program, a wedding in the ghetto. Divide into groups or use sicha groups to prepare. Each is given a specific task to perform as part of the wedding celebration. They should all be as funny as possible:

1) Musicians. This group's job is to serenade the wedding couple and their families. They make up songs based on the Song of Songs.

2) Jesters (Badchanim). Their job is to entertain. They make up skits which poke fun at the different occupations and pastimes of the ghetto Jews.

3) Tisch. This group is the speech-makers. Their speeches and toasts should be about the wedding couple and their families.

4) Schadchanim. These are the matchmakers. They make rings for the wedding couple, and try to attract future wedding contracts.

5) Merchants. This group makes and presents gifts for the couple's new home.

6) Family. They are responsible for building the Chupah and participating in the wedding ceremony.

7) The Rabbis. This group writes the marriage ceremony and performs it. They also create a Ketubah (wedding contract).

Sicha: None

Integration: Have a short mock wedding ceremony at the beginning of evening program. The rest of the program will be the celebration.

Suggestions: Select two campers or staff members to play the wedding couple. Everyone comes to the evening program in costume.

## SECTION II: PRACTICING JUDAISM.

Unit Two: THE SYNAGOGUE, THEN AND NOW (MIDDLE AGES TO THE PRESENT)

Session Four: The Synagogue As the Place of Jewish Self-government

Objectives: 1) To show that medieval Jews had some power of self-government within the framework of the feudal system

2) To note that the synagogue was the forum of this self-government

Shiur: After the campers enter the shiur room, the meeting of the Vilna Ghetto synagogue Beit Din is called to order. A man is brought before the three rabbis who are the judges. He is accused of informing the feudal lord as to the politics and scandals of the Jewish community. This violates the minhag (custom) of keeping the Jewish community's private internal affairs from the outside world. The judges question the defendant. They call other witnesses. The prosecution demands excommunication. The judges ask the sicha groups for advice.

Sicha: 1) What does excommunication mean? Why was this a severe punishment?

2) Why is the crime in this shiur a serious one?

3) How is this system of government different from our own? What does it tell us about that Jewish community and our own Jewish community?

4) Discuss and show examples of Jewish law books (Talmud, Schulhan Aruch).

Suggestions: After sicha, meet together and have a representative from each sicha group present that group's advice to the Beit Din.

## SECTION II: PRACTICING JUDAISM.

Unit Two: THE SYNAGOGUE, THEN AND NOW (MIDDLE AGES TO THE PRESENT)

Session Five: A Day At the Vilna Synagogue

Objective: To show the synagogue as a house of study

Shiur: Three community leaders meet with the congregation of the Vilna Ghetto synagogue to discuss the synagogue as an educational institute.

1) Hassidic leader. We must teach our children to express themselves through their religion. We should be teaching them songs and dances with less emphasis on actual Torah.

2) Mitnagid. If we don't teach our children the basics, they will always be ignorant Jews. They must learn Bible, Mishnah, and Talmud in order for Judaism to survive.

3) Maskil (enlightened). We should be sending our children to the University to learn science, etc. It's a new world, why hang on to the old ideas?

Sicha: Review the opinions expressed in the shiur.

1) What is the role of the synagogue in education?

2) Point out that one of the synagogue's main function has always been as a Beit Midrash, a house of study.

3) Can you draw parallels between the differences of opinion of our three ghetto Jews and those of our synagogue educational committees today?

## SECTION II: PRACTICING JUDAISM.

Unit Two: THE SYNAGOGUE, THEN AND NOW (MIDDLE AGES TO THE PRESENT)

Session Six: The Synagogue of the Future

Objectives: 1) To project the characteristics of the perfect synagogue

2) To review the functions of the synagogue

Shiur: Divide into four groups. Each will be assigned a different synagogue function. The task is to determine how the synagogue of the future will carry out these functions. Each group will prepare a skit to express its findings. The areas of concern are:

1) Religious

2) Educational

3) Social and political

4) The synagogue as a community center

Sicha: Before turning the group's attention to the synagogue of the future, review the aspects of the synagogue of the past as presented in this unit's shiurim.

Suggestions: As well as a skit, each group may present a scroll with its resolutions for the synagogue of the future. These may be kept in the camp library.



## SECTION II: PRACTICING JUDAISM.

### Unit Three: PRAYER

Unit Overview: Each session in this unit concerns itself with a prayer from our daily worship service. Campers note the development and meaning of each prayer and discuss its importance.

Objectives: 1) To provide campers with a "Road Map" of the worship service

2) To teach the campers the names of the prayers

3) To teach the order and content of the service

4) To see how the themes of the prayers relate to our lives

Suggested number of sessions: Twelve

Principle Resource: The Hertz Daily Prayerbook.

## SECTION II: PRACTICING JUDAISM.

Unit Three: PRAYER

Session One: Introduction

Objectives: 1) To become aware of our feelings toward worship  
service  
2) To begin defining prayer in the Jewish worship

Shiur: Play the "Prayerbook Board Game." Developed by Mr. Joel Grishaver as part of "Shema is for Real." All directions and instructions are included in the game.

The "Prayerbook Board Game" is available from HaMakor Judaica, Chicago, Illinois.

Sicha: 1) What was the best worship service you have ever attended? What made it so good?  
2) What was the worst? Why?  
3) How did these services affect you?

Integration: Every day at services, the emphasis should be on the "Prayer of the Day." That prayer should be taught; i.e., said several times in Hebrew and given a modern thoughtful translation. A mini-sermon on the idea of that prayer should be given.

Suggestions: Discuss prayers and prayer in general in the cabin at night with your campers. This subject will lend itself well to quiet evening discussion where campers will feel more at ease to express themselves on this subject.

## SECTION II: PRACTICING JUDAISM.

Unit Three: PRAYER

Session Two: Borchu - The Call To Worship

Objectives:

- 1) To explore the concept of praise
- 2) To understand how the Jewish worship service begins

Shiur: As the campers enter the shiur room, they will notice television cameras, monitors, etc. The M. C. addresses the audience and explains that they are present at the annual awards ceremony of the camp. He proceeds to do a warm-up with them. He teaches them when and how to applaud. He tells them that they must get ready to praise the award winners. A few awards are given. At the end, a rabbi steps up and draws parallels between this shiur and the Borchu. Break into sicha groups.

Sicha:

- 1) Why do we say Brachot?
- 2) What kinds of blessings are there (see the opening prayers of the Orthodox daily morning service)?
- 3) Discuss the idea of God being the source of all experience and that blessings are acknowledgement of this.
- 4) For whom does the blessing do more? The one praised? The one who offers praise? Give live examples.
- 5) Does God need to be praised?
- 6) Why is the Borchu a command? What does it tell us to do?
- 7) How do we respond?
- 8) Does it make sense to begin a worship service in this manner?

Suggestions: Shiur should be quite short today. Sicha will require more time than usual (up to one hour).

## SECTION II: PRACTICING JUDAISM.

Unit Three: PRAYER

Session Three: Yotzer Or - Creation.

- Objectives:
- 1) To emphasize the order of the world
  - 2) To realize the constant renewal of this order
  - 3) To discuss man as God's partner in creation

Shiur: The camp goes on a real nature hike. Have a biologist or zoologist take the campers on a nature hike. He should point out cycles of life, and constant renewal of nature. Arrange a question and answer period. Some questions should deal with the role man plays in the constant renewal of nature.

Sicha: Give examples of things that occur in cycles.

- 1) What is man's life cycle?
- 2) Is order a miracle? What are the evidences of order in our world? What would happen should there be an irregularity in this order?
- 3) Is man a part of this cosmic order?
- 4) Discuss ecology in relation to maintaining the natural order of our world.
- 5) Discuss God as the source of creation in the source of the order.
- 6) What did the Zoroastrians believe? (One God of good, one God of evil.)
- 7) How does Judaism answer them?

## SECTION II: PRACTICING JUDAISM.

Unit Three: PRAYER

Session Four: Ahavat Olam - God's Everlasting Love For Israel

Objective: To discuss how God shows His love for Israel

Shiur: Divide the campers into small groups. Assign to each group a different Midrash concerning God's giving the Torah to Israel. Each group must dramatically present their Midrash to the entire unit.

Sicha:

- 1) Why is the Torah so important to us?
- 2) In what ways does the Torah show God's love for Israel?
- 3) Why does this prayer follow the "Yotzer Or"? Discuss the concept of the "Chosen People".
- 4) Chosen for what?
- 5) What responsibilities does being chosen carry with it?

## SECTION II: PRACTICING JUDAISM.

Unit Three: PRAYER

Session Five: Shema and V'ahavta

Objectives:

- 1) To understand the themes of these prayers
- 2) To realize where they come from
- 3) To impart to the campers the idea that these prayers are our link to Jews of all times, and show God's unity and unitedness with Israel

Shiur: The campers assume the identities of immigrants to the United States. They take part in the naturalization ceremony performed in a courtroom. They are sworn in and then, as a group, recite the Pledge of Allegiance. A Rabbi is the Judge. He addresses the group and draws parallels to the Shema.

Sicha:

- 1) In what way is the Shema a Pledge of Allegiance to God? Can we call it a declaration of our loyalty to God?

- 2) How old is the Shema? Find it in the Bible and have the sicha group read it there.

- 3) Point out that it is and has always been the center of Jewish worship throughout the ages.

- 4) We show our allegiance to God through study, love, and the performance of symbolic tasks as reminders of His commandments. Point this out by reading the V'ahavta.

## SECTION II: PRACTICING JUDAISM.

Unit Three: PRAYER

Session Six: Mi Chamocha

Objective: To explore oppression, redemption, freedom, and the responsibility which comes with freedom

Shiur: Hold a mock slave auction in which one group of campers are designated as slaves. In the middle of the auction, a modern dress Moses will interrupt the proceedings, berate the buyers, organize the slaves, and lead them to freedom. As the newly freed slaves march out, they sing the Mi Chamocha.

Sicha: Translate the entire Mi Chamocha. (If this was not done during the morning worship service.)

- 1) What are some forms of slavery?
- 2) Who is in need of redemption?
- 3) What are the obligations which are tied to freedom?
- 4) How are we involved in "All Jews are responsible for one another"?

## SECTION II: PRACTICING JUDAISM.

Unit Three: PRAYER

Session Seven: The Concept of Minyan

Objectives:

- 1) To explore its meaning and importance
- 2) To discuss the significance of the number

Shiur: None

Sicha:

- 1) Why ten men? Perhaps to remind us of the ten righteous men Abraham couldn't find in Sodom. Or, to represent the ten dishonest spies Moses sent to explore Canaan (or opposed to the two who didn't give cowardly reports).
- 2) How does the idea of Minyan help one to pray?
- 3) How is this idea related to the Jewish custom of sitting Shiva?
- 4) How does Judaism show insight into the psychological make-up of human beings when they are at their weakest moments?



## SECTION II: PRACTICING JUDAISM.

### Unit Three: PRAYER

#### Session Eight: Avot and Gevurot

Objectives: 1) To emphasize that the One God may be perceived differently by different generations

2) To discuss God's power

3) To discuss the concept of "Zechut Avot," the merit of the ancestors

Shiur: Two scenes from "The Godfather" will point out objectives number one and three.

1) The Godfather talks to his son and his grandson. He is stern to one and kind to the other. We then hear each generation describe the Godfather to their families.

2) The Godfather meets with a man who has broken his promise. The Godfather is very angry with him, but forgives him and gives him a second chance because that man's father was very loyal to the Godfather.

Sicha: 1) What does the Avot tell us about God? What does it tell us about our ancestor's relationship with God? About ours? Discuss the rabbinic idea of "Zechut Avot."

2) What does the Avot tell us about God's love?

3) How are the Avot and Gevurot related?

4) Is God's love portrayed differently in the Gevurot? Ahava in Avot and Rachamim in Gevurot?

5) How is God's power described in these prayers (general to specific)?

6) How can God be both good and powerful? If He is supposed to be good and loving, how come the world isn't a better place?

7) How can we explain tragedy (e.g., the Holocaust)?

8) What does eternal life mean to you?

## SECTION II: PRACTICING JUDAISM.

Unit Three: PRAYER

Session Nine: Kedusha

- Objectives:
- 1) To learn and understand this prayer
  - 2) To define the term "holy"

Shiur: Have each camper list in order the ten holiest things in Judaism. Break into sicha groups and have each sicha group list in order what it considers the five holiest things in Judaism. At the end of the period, call the sicha groups together and list all these preferences on a blackboard to determine what the camp's opinion of the five holiest things are.

Sicha: In order to decide on the five holiest, each sicha must define the word "holy."

- 1) Read each camper's list.
- 2) Ask "What makes these things "holy"?"
- 3) What are synonyms for the word "holy"? Separate, unique, special, one-of-a-kind?
- 4) According to this definition, what are the five holiest things in Judaism?

## PRACTICING JUDAISM.

Unit Three: PRAYER

Session Ten: Aleynu

- Objectives:
- 1) To understand the imagery of the prayer
  - 2) To understand that it acts as a summation of all that precedes it in the worship service
  - 3) To discuss the significance of the Messianic era

Shiur: None

Sicha: Read and translate the entire Aleynu.

- 1) If you could draw a picture of the Aleynu, what would it be? Image of the King's Court.
- 2) What role does it play in the progression of themes of the worship service?
- 3) What does the word "Messiah" make you think of?
- 4) How does the hope for a Messianic Age affect you?
- 5) Can we help bring this age about?

## SECTION II: PRACTICING JUDAISM.

Unit Three: PRAYER

Session Eleven: Kaddish

Objectives:

- 1) To view the different uses of this prayer
- 2) To understand its meaning

Shiur: Campers view three scenes.

- 1) At the end of a study session, the Rabbi and his students say Kaddish.

- 2) The Rabbi, while conducting services, explains that the half-Kaddish is said to separate the major parts of the service. They recite the half-Kaddish.

- 3) We see a son recite Kaddish at his parent's grave.

Sicha: Read and translate the entire prayer. Emphasize that it is praise, and that death is not mentioned in it.

- 1) What does Judaism tell us about eternal life?
- 2) Why is saying Kaddish important?
- 3) How did the Kaddish become associated with death?
- 4) Discuss Jewish laws of mourning.

## SECTION II: PRACTICING JUDAISM.

Unit Three: PRAYER

Session Twelve: Culmination

Objective: To review the importance of each prayer in our worship service

Shiur: Each sicha group is given one or two prayers. They are each given the task of preparing a mural which will show the themes and ideas of those prayers. On the last day of camp, the murals are presented during the final worship service. At that time, they are explained (the themes of each prayer emphasized), and the group recites each prayer.

Suggestions: The success of each worship service may depend on the music used. New and interesting tunes should be taught for each prayer (when possible). In this way, a "camp minhag" will develop.

## SECTION II: PRACTICING JUDAISM.

### Unit Four: GREAT JEWISH DEBATES

Unit Overview: This program depicts the internal struggles in Judaism. Biblical, Inter-testamental, and modern debates are included. It also emphasizes Reform Judaism and its internal struggles.

Objectives: 1) To learn about some important movements and counter-movements in Judaism

2) To show that through debate, Judaism remains relevant and alive

Suggested number of sessions: Nine

## SECTION II: PRACTICING JUDAISM.

Unit Four: GREAT JEWISH DEBATES

Session One: Abraham vs. God, and Moses vs. Korach (Genesis 18:16-33, Numbers 16)

Objective: To show that there are different ways to debate.  
(Abraham debates with God in behalf of Sodom and Gemorrah. Korach, on the other hand, debates against God for personal gain.)

Shiur: Since this is the opening shiur of the session, some subterfuge may be used to get the kids "into" the topic. Stage two different types of debates during the day that deal with camp problems; the first dealing with the good of the camp; the second, with individual gain.

1) At flagraising in the morning, have two staff members argue over which flag should be raised. Should it be American, Canadian (if any campers are from Canada), Israeli, or other? Perhaps a combination, American and Israeli, reflecting our loyalties, is the compromise.

2) One staff member challenges the authority of the Unit Leader. "Who gave you the right to tell us what to do?" The Camp Director, who is responsible for the health, welfare, and education of the entire camp, steps in to re-affirm the authority of the Unit Leader.

Next: At regular shiur time, present two short skits. The first is the dialogue between Abraham and God; the second, a scene depicting Korach's episode. No more than three minutes per skit. Then break into sicha groups.

Sicha: 1) Are certain issues legitimate while others are not? Is Abraham's cause "right" or justifiable; while Korach's is not?

2) This time is crucial for bringing together the entire day's events. Draw parallels between skit number one and the debate at the flagpole. Do same for skit number two and Korach.

Suggestions: Don't worry if kids know the debates (in camp) are rigged, just make sure they listen. It is important that the kids draw the conclusions and parallels in sicha. Guide them to the answers.

## SECTION II: PRACTICING JUDAISM.

Unit Four: GREAT JEWISH DEBATES

Session Two: Cultic Ritual vs. Concern For Social Justice

Objectives:

- 1) To learn about the sacrificial rite
- 2) To understand the objections to it
- 3) To relate number one and two and their synthesis to our lives

Shiur: At services in the morning (or the evening before), selections of Amos are read. At shiur time, campers are seated outside the meeting room or recreation hall. They are told that the recreation hall is now the temple and they are priests about to carry out an ancient sacrificial rite. A short explanation of the sacrifice should then be given. Upon entering the building, they see the altar, an animal, and several staff members in costume. A short while after the ceremony begins, the Prophet Amos interrupts and rebukes the congregation for neglecting the needs of our fellow man while believing that God demands only sacrifices. The priests are perplexed and decide that the issue must be discussed and resolved in sicha.

Sicha:

- 1) Review of the meaning of sacrifice. When, where, who and how was it practiced?
- 2) What is the role of the prophet in Judaism?
- 3) What were the objections to the sacrifice?
- 4) How was it replaced?
- 5) What is the synthesis of this great debate?

Integration: As an evening program, perhaps a prophet carnival would be fun. Each cabin or group is assigned a prophet and must design a carnival booth depicting their prophet's teachings.



## SECTION II: PRACTICING JUDAISM.

Unit Four: GREAT JEWISH DEBATES

Session Three: Priests vs. Prophet (Ritual vs. Social Action)

Objectives: 1) To acquaint campers with the role ritual plays  
in our lives

2) To explore the balance between the stance of the  
priest and that of the prophet (Amos)

Shiur: None

Sicha: 1) Can ritual be a means to the deepening of our  
commitment?

2) How do we strengthen our awareness as Jews?

3) Which ritual inspires us the most? Which the least?

4) Are these rituals we perform out of habit that have  
little meaning for us?

5) In what way are those rituals like the sacrificial  
rite discussed yesterday?

6) When are we guilty of doing what Amos said?

7) Is there a happy medium?

Suggestions: After the sicha, meet together as a group for a de-  
briefing by a rabbinic faculty member. He should review yesterday's  
shiur extremes and today's sichot. Emphasize the ongoing process of  
finding the happy medium.

## SECTION II: PRACTICING JUDAISM.

Unit Four: GREAT JEWISH DEBATES

Session Four: Chasidim vs. Mitnagdim (Freedom vs. Structure)

Objectives: 1) To explain both the strength and weaknesses of Chasidism and those who approved it

2) To understand the roles of emotionalism and intellectualism in religion

Shiur: 1) As an introduction to this topic, divide the group in two. Assign to each group a task to perform. One will be given a rigid structure, and the other complete freedom.

2) (Walter Cronkite interviews two famous rabbis. One tells of the beautiful simplicity with which his Chasidim develop their spiritual relationship with God; while the other explains the security and intellectual stimulation present in the well structured synagogue of the Mitnagdim.)

3) Group one goes to visit a Chasidic service. Group two to the Mitnagdim. Then groups switch.

Sicha: 1) How did you feel in phase one working in an unstructured or highly structured group? (Try to bring out positive and negative aspects of each; e.g., unstructured group had little direction, but each member could be very creative. Structured group easily accomplished its task, but individuals may have felt stifled.)

2) Is there security in structure?

3) What must we give up for a rigid structure?

4) Discuss the nature of relationships; emotional aspects of relationships and intellectual aspects.

5) In what ways is Judaism emotional, intellectual? In the synagogue, at camp, in the home?

Integration: As an evening program, stage a Chasidic wedding. Each member of the unit has a part to play; some are members of groom's family or bride's family; others are townspeople, musicians, rabbis, etc. Perform mock ceremony and celebration.

Suggestions: Perhaps this should be divided into a two-day program.

## SECTION II: PRACTICING JUDAISM.

Unit Four: GREAT JEWISH DEBATES

Session Five: Reform Judaism vs. Itself: The Internal Debate

Objections: 1) To explore the philosophy of Reform Judaism in regards to one's personal freedom of choice

2) To present an opposing view, the need for structure and guidelines as a means of identification

Shiur: Each cabin is instructed to elect a representative to meet with the Unit Head as a governing council. In their first and only meeting, it is explained to the group that they are playing a part in a shiur and are not going to actually make any decision which will affect the campers or their program. The Unit Head will speak for the group when addressing the entire unit.

At shiur time, the camp assembles. The Unit Head reads the "decisions" of the council. One of the decisions will be that the unit's worship services will, in the future, be conducted only in Hebrew, the language of our ancestors. A plant in the audience objects. He states that, first of all, he doesn't understand Hebrew and will get nothing from such a service. Secondly, he argues that the council has no right to tell him how to pray. Hopefully, others will enter the conversation at this point. The Unit Head must defend the council's right to make decisions. He explains that they are an elected representative body and that the camp must function as a community and so some communal decisions must be made. Staff members should encourage campers to enter the argument or should speak up themselves. At the end, the Unit Head announces that none of the council's decisions will be put into effect until everyone has had a chance to express his or her opinion in sicha.

Sicha: 1) Are we as Reform Jews completely free? When does one cease to be a Reform Jew? Can a Reform Jew believe in Jesus and still be a Reform Jew?

2) Who establishes rules or norms for our behavior? Parents, rabbis, charismatic leaders, etc.?

3) What is halacha? What service does it perform; i.e., giving one the security of answers to specific questions of practice and behavior, making for easy identification with a group (I follow halacha, therefore, I am a Jew)?

4) Can the idea of halacha or standards, or norms, or guidelines be applied to Reform Judaism? Do such standards exist (attending religious school, confirmation, joining a synagogue)? What standards, if any, should be created?

Integration: (continued)

SECTION II: PRACTICING JUDAISM.

Unit Four: GREAT JEWISH DEBATES

Session Five: Reform Judaism vs. Itself: The Internal Debate (continuation)

Integration: Conduct a "College Bowl" quiz given on the history of Reform Judaism as an evening program.

## SECTION II: PRACTICING JUDAISM.

Unit Four: GREAT JEWISH DEBATES

Session Six: Reform Judaism

Objective: To understand the wide spectrum of beliefs and opinions held by people who call themselves Reform Jews

Shiur: A panel discussion by four Reform Jews who hold differing beliefs and practices. The panelists are:

- 1) A devout Zionist
- 2) An anti-Zionist who leans toward being traditional, i.e., keeps kosher, attends synagogue services regularly, has a high regard for Shabbat
- 3) An advocate of inter-marriage who belongs to a very liberal synagogue
- 4) One who is a Reform Jew because it's "easier"

Each member of the panel (staff members) introduces himself to the unit using fictitious names so that it is understood that each is playing a part. Then, each gives his or her view of themselves as a Reform Jew. Open to questions from the floor.

Sicha: 1) Read selections from the Pittsburg and Columbus platforms.

2) Read newest statement of the CCAR on Reform beliefs and opinions (see Reform Judaism newspaper published by the Union of American Hebrew Congregations, Vol. 5, No. 3, Nov. 1976).

3) Are these accurate statements reflecting the opinions of the campers? Of their parents?

4) Refer back to yesterday's question number one and re-define "Who is a Reform Jew."

## SECTION II: PRACTICING JUDAISM.

Unit Four: GREAT JEWISH DEBATES

Session Seven: Universalism vs. Particularism

Objective: To clarify our values as to what we feel are the most important causes in today's world

Shiur: Each child is given a list of 20 or 30 popular causes and strictly Jewish causes. He is instructed to pick the 10 most important and rank them in order of importance.

Sicha: 1) Each child reads his list and explains his choices.  
2) Discussion, and then group choices. The sicha group must pick the five most important causes and rank them in order of importance. List on blackboard.  
3) Leader defines "Universal" and "Particular" to the group. He asks: Are we Americans first or Jews first? What does our list tell us about ourselves?

## SECTION II: PRACTICING JUDAISM.

Unit Four: GREAT JEWISH DEBATES

Session Eight: Israel: Hawk vs. Dove

Objective: To realize some of the different opinions on how Israel should go about attaining political security

Shiur: "Israeli Man On The Street." T.V. moderator explains that while we all agree that Israel must survive, we do not agree on the best policy to reach that goal. Our T.V. show today will interview several Israelis to see how they feel Israel should act toward the Arab nations in order for her to gain security. Those interviewed are:

- 1) Two soldiers guarding the borders in the Sinai
- 2) A Kibbutz teenager who must sleep in a bomb shelter each night
- 3) Member of a hawk group picketing the Kenesset
- 4) Member of a dove group picketing the Kenesset
- 5) Two merchants in Zion Square (scene of recent bombing by Arab terrorists)

As far as possible, each interview should raise both hawk and dove points of view. Interview questions should also be solicited from the campers. Add one or two comic commercials between interviews.

- Sicha:
- 1) Get general reaction to the interviews
  - 2) What do you think Israeli policy should be?
  - 3) Teach your campers (inform them) of several radical Israelis and their attempts to influence the atmosphere in the Middle East:
    - A) Yosef Abileah - pacifist - Israeli reaction to a Sabra who will not fight
    - B) Nina Dinur - Israeli who holds meetings in her home for Arab and Israeli youth
    - C) Abie Nathan - founder of the Peace Shop. It broadcasts the "Voice of Peace," music and news in Arabic, Hebrew, English, and French

Integration: N.F.T.Y. simulation game of Middle East political negotiations may provide an interesting evening program.

## SECTION II: PRACTICING JUDAISM.

Unit Four: Great Jewish Debates

Session Nine: Culmination: Yetzer Tov vs. Yetzer Rah (man's inclination toward good vs. man's inclination toward evil)

Objectives: 1) To understand the dynamic tensions within each person (urges, desires, feelings, morals)

2) To evoke personal memories of tensions in campers' lives

3) To realize possible reconciliation or integration of these opposing forces

Shiur: Devise three or four blackouts (short skits) which depict people struggling with the Yetzer Tov and the Yetzer Rah. For example: a heavy person on a diet stands before the refrigerator and debates "cake or carrot sticks."

Sicha: 1) Is the Yetzer Rah necessary? Bring up rabbinic views concerning the necessity of competition for the survival of mankind.

2) When, in your lifetime, did you feel an inner battle between your Yetzer Tov and Yetzer Rah? What was the outcome?

Integration: This final segment can be lengthened into a two day culmination by dividing the camp into arts groups following the above sicha. Each group given an art task either to show the struggle of the Yetzer Tov and Yetzer Rah in man, or to recap some of the debates explored throughout the session. In a final program, these arts groups perform or exhibit before the entire unit. Some suggested groups are poetry, writing, drama, art, modern dance, and short story writing.

Suggestions: Give each group and its leader clear, well defined goals.



### SECTION III: TWO PROGRAMS ON GENESIS.

In the third section of this thesis, we find two programs that involve the book of Genesis. Each program is unique in its approach. The first, "The Book of Genesis and the Family" is directed toward helping campers understand the problems and conflicts they face in their homes. The stories in Genesis are used to trigger discussions of family problems. In a secondary and subtle way, this program shows the camper that the Bible can be relevant to modern day life. He sees that the problems depicted in Genesis are universal, and that they may be very close to the problems he faces himself. In this program, the text is not the shiur. Rather, the text is tied into a creative shiur, and together they provide the motivation for sicha.

Learning about the family is the main thrust of "The Book of Genesis and the Family," but "Journey Through Genesis," this section's second program, is primarily concerned with teaching Bible. Of course, it also ties the bible stories to modern experiences. The shiurim in "Journey Through Genesis" are designed to explain and develop the biblical personalities. The few sichot in the program also center around the actual stories and people.

### SECTION III: TWO PROGRAMS ON GENESIS.

#### Unit One: THE BOOK OF GENESIS AND THE FAMILY

Unit Overview: The Bible stories in the book of Genesis are used as motivation for shiurim and sichot concerning the family. Many family problems are included.

Objectives: 1) To help campers understand the tensions that exist in the normal family

2) To give campers a chance to discuss these problems and begin to work out possible solutions

3) To show that the Bible does speak to the modern Jew

Suggested number of sessions: Seventeen

### SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session One: Introduction

Objective: To present the theme and start campers thinking about modern applications of biblical stories

Shiur: Discuss with the entire group the stories of the temptation of Eve, and Cain and Abel. Break into groups to prepare dramatic presentations of these stories in modern settings, both at home and at camp. Each group then presents its dramatization to the unit.

Sicha: None

Integration: A special Bible reading time may be set up during the morning, where for ten minutes, that day's Bible quote can be read to the group. Or, perhaps, you can produce a daily comic strip showing the story of the day.

Suggestions: Each day's shiur is linked with a biblical passage. Read these passages to the campers the night before the program or the morning of the program.

### SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Two: Genesis 12:1-4, Abraham Leaves Home

Objective: To explore the process of growing up and developing independent identities

Shiur: Play the television quiz show, "Match Game." Campers try to match their opinions with those of a counselor, the Unit Head, the Camp Director, and a rabbi. Open ended questions are asked. Each deals with the story of Abraham.

Sicha:

- 1) How are we different from our parents?
- 2) How are we like our parents?
- 3) Draw parallels between the shiur and the camper's experience.
- 4) How does this apply to Abraham in Genesis 12?
- 5) What does the story of Abraham tell us about child-parent relationships?

Integration: Create a treasure map program. Divide into groups. Each group is given a clue which will take them to a spot on camp where they will receive their second clue. Call each spot by a biblical name.

Object: To reach Caanan. For variation, at each location, the group can be directed to a biblical quote which is the next clue. Quotes can be from the Abraham story.

### SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Three: Genesis 19:27-29; 14:12-16; 12:5, Abraham Protects Lot

Objective: To compare the extended family and the nuclear family

Shiur: The terms "close" relatives and "distant" relatives may be used instead of "nuclear" and "extended". Play the game, "Tag Out Of Jail," in which members of a team try to rescue fellow members who have been captured.

- Sicha:
- 1) What is our relationship to our extended families?
  - 2) How is it different from our relationship with our "close" relatives?
  - 3) Are our responsibilities as great to each?
  - 4) In the shiur, did you feel more responsibility to rescue your teammates who were also members of your cabin?
  - 5) How did Abraham see his responsibility to his extended family?
  - 6) Is Abraham an example for us to follow?

### SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Four: Genesis 21:1-8, The Birth Of Isaac

Objective: To show the importance of children to their parents

Shiur: The emphasis of this shiur is on creation. Have the children cut out and color flowers. Then, as a group, mount them on cardboard in the shape of a Chai.

Sicha: 1) Why do our parents care for us and do things for us?

shiur? 2) How did you feel about creating the Chai in this

the world? 3) What is the crowning touch to the creation of

4) Why is having a son so important to Abraham?

5) Discuss the reasons behind the levirate marriage laws.

SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Five: Genesis 22:1-14, Abraham Binds Isaac

Objective: To view the sacrifice of children to parental desires or ambitions

Shiur: As an example of being pressured. Force the children to do calisthenics on the grounds that they are flabby. Wait for the ensuing rebellion. When it occurs, break into sicha groups.

Sicha: 1) Do we feel that our parents push us or pressure us to do things?

2) Why do parents do this?

3) What did Abraham feel in this story?

4) How did Isaac react?

5) How much are we responsible to be what our parents want us to be? What we want for ourselves?

6) Is there a happy medium?

7) Why do we rebel? Remember the shiur.

Integration: There are many motion pictures depicting this struggle. Show one for evening program. Consult your local library's educational film guide.

SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Six: Genesis 22:1-14, Continuation of the Binding of  
Isaac

Shiur: Play trust games: catch campers as they fall back-  
wards, take them on blindfold walks, pass them over your heads.  
Use the words, "trust" and "trust me" many times.

Sicha: 1) What is trust?  
2) Why do we trust our parents?  
3) How can we earn their trust?  
4) How do Isaac's actions show his great trust in  
Abraham?  
5) How do we learn to trust? Draw parallels to the  
shiur games.  
6) Can we trust God?



### SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Seven: The Midrash On Genesis 22:3, Abraham Gets Up Early  
to Avoid Telling Sarah of His Intentions

Objective: To show the importance of keeping peace in the home:  
Shalom Bayit

Shiur: A simulation game called "Roads." This is a territorial game played with paints and brushes on a paper divided into four areas, one for each team. The object is to draw from your area into and through another area. This requires the permission of the other team controlling that area. This activity is designed to create great feelings of frustration and ultimately even hostility. Only cooperation produces a successful game.

Sicha:

- 1) Why is keeping peace in the family so important?
- 2) Is it important here at camp?
- 3) How did you feel when another team refused to cooperate with you in the game?
- 4) How does competition affect the peace of a family?
- 5) How did Abraham try to keep peace at home?
- 6) How can we be peacemakers in our own homes?

Integration: Read or dramatize the story, "Shalom Bayit," by I. L. Peretz, for evening program.

### SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Eight: Genesis 24:49-61, Rebekah Leaves Home to Marry Isaac

Objective: To emphasize the process of making family decisions

Shiur: Hold a fictional auction. Sell special privileges at camp and other desirable and impossible items. The campers are divided into groups and each is given an equal amount of hypothetical money to use in the auction. They each must decide what to buy and how much to pay.

Sicha:

- 1) What are some important decisions which affect our families?
- 2) How do our different families make these decisions?
- 3) Do we have much to say in the decision making process in our family?
- 4) Is this like camp?
- 5) What problems did you face making decisions in today's shiur?

### SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Nine: Genesis 25:24-34; 27:1-28, Jacob and Esau, Twins, But Very Different

Objective: To emphasize the importance of recognizing and accepting the different personalities of members of our family

Shiur: Each member of the unit is initiated into the Royal Order of the Marshmallow. Each camper receives his or her own certificate detailing some unique characteristic which has won him or her admission into the exclusive society. An introductory speaker should emphasize that all are individuals adding different positive characteristics and talents to our camp family.

Sicha: 1) How do we gain recognition of our individuality in our families?

2) Do we recognize the individuality of others in our families?

3) How is this similar or different than camp?

4) In what ways were Jacob and Esau similar?

5) In what ways different?

6) What positive attributes did Jacob have? What negative ones? What can you say was positive and negative about Esau?

SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Ten: Genesis 25:24-34; 27:1-45, Esau Sells His Birthright;  
Jacob Steals The Blessing

Objective: To show that sibling rivalry can be a powerful and  
destructive force in the family

Sicha: Sicha precedes shiur today.

Read again the selection for the day.

- 1) How and why were Jacob and Esau competing?
- 2) What were the results of that competition?
- 3) Do we compete with our brothers and sisters for the attention of our parents?
- 4) Does our own competition cause problems at home?
- 5) Does this happen at camp also?
- 6) In what ways may this competition be shown?
- 7) How can we combat sibling rivalry and the harsh feelings that result from it?

Shiur: Shiur follows sicha today.

At the end of the period, meet for a short shiur. The shiur will be a game of Machanayim, Israeli dodgeball. It is very competitive and will bring home the point.

### SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Eleven: Genesis 37:1-28, Joseph and His Brothers

Objective: To point out that a spoiled and arrogant child causes great family hostility (Compare with previous lesson.)

Shiur: The Unit Head promises to give every camper a gift from his big bag of goodies. But one counselor insists on getting every gift, and the Unit Head gives in to him.

Sicha: Draw parallels between the story of Joseph and his brothers and the shiur.

- 1) How do you think Joseph's brothers felt toward him?
- 2) How did you feel toward the "spoiled" counselor? Toward the Unit Head?
- 3) Do these problems occur in our families?
- 4) How can one deal with a spoiled child?
- 5) Does understanding help?

### SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Twelve: Genesis 25:27-28; 27:5-17; 27:41-28:4; 37:3-4,  
Parental Favoritism

Objective: To show that parental favoritism creates and aggravates family problems

Shiur: Campers are divided into groups for a series of contests to be judged by the Unit Head and two counselors. The events are singing, pyramid building, simulating a bulldozer, and presenting a skit from the life of Joseph. In each event, the same team wins, although it is clear that other groups have done better on occasion.

Sicha: Read over the biblical passages.

- 1) What problem do they tell us about?
- 2) Did the same type of problem occur in our shiur?
- 3) How did you feel toward the winning team? Toward the judges?
- 4) How does parental favoritism affect some of the other problems we have discussed this session (sibling rivalry, spoiled child)?
- 5) What can be done about this?
- 6) Why would a parent show favoritism?
- 7) How did such favoritism affect Joseph? His brothers?

### SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Thirteen: Genesis 32:25-33:17; 42-45:15, Resolving Family Conflicts

Objectives: 1) To understand that resolving family conflicts requires maturity, humility, and the genuine desire to forgive and be forgiven

2) To understand the most important ingredient is love (family reconciliation)

Shiur: Your local public library will have a variety of films depicting family quarrels which end in reconciliations because of family love and mutual dependence. Show one or two of these films and break into sicha groups.

Sicha:

- 1) How do we contribute to family conflicts?
- 2) How can we show that we are willing to make up?
- 3) How can we show our forgiveness?
- 4) Why do family quarrels hurt more than quarrels with friends?

### SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Fourteen: Genesis 27:28-29; 28:10-22, Isaac Blesses Jacob;  
Jacob Dreams and Makes an Agreement With the Lord

Objective: To show that we are all heirs to family traditions  
and expectations

Shiur: Campers draw family coats of arms. Each designs  
his own based on what is important to his or her family. Pick  
several and have the campers explain them to the entire group.

Sicha:

- 1) What are our particular family traditions?
- 2) Are they important to us?
- 3) What traditions were important to Jacob?
- 4) Did Jacob feel responsible for preserving his  
family traditions?
- 5) Do we feel this responsibility?
- 6) Is religion one of those family traditions?

Suggestions: Have several examples of coats of arms for the children to see before they begin. Perhaps, one of the staff can create one (thinking out loud) before the group so the thought process is also clear to the campers.



### SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Fifteen: Genesis 37:12-30, Reuben Prevents His Brothers  
From Killing Joseph

Objective: To show that children also have a responsibility  
for leadership in the family

Shiur: The campers plan "Follow The Leader," but the leaders  
have to do things that everyone in the group can do. Followers  
are told not to follow leads which are dangerous or destructive.

Sicha: 1) What responsibilities do we have as members of  
our families?

2) How can we decide for ourselves what we should  
do when our parents are not around?

3) Discuss the biblical passage.

4) What does maturity mean?

Integration: For evening program, pick campers to be in role-playing  
situations where responsibility is the central issue. The situations  
should be open ended so the players can bring their individuality  
to the skit. Small groups may discuss the role-playing skits and  
re-write them to express the attitudes of the group. These may then  
be presented.

### SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Sixteen: Genesis 45:16-46:7, Joseph Brings His Father and Brothers to Egypt, and Provides For Them

Objective: To emphasize that we are all responsible for the welfare of our families

Shiur: The campers write and perform dramatic presentations of letters to their grandparents about activities at camp.

Sicha: Read and discuss the passage.

- 1) How do our parents take care of our grandparents?
- 2) How do we treat our grandparents?
- 3) What could we be giving them?
- 4) What do we need from our grandparents?
- 5) What do they need from us?
- 6) In what ways are we like our grandparents? How are we not like them?

Suggestions: A visit to a home for the elderly is always effective. Have the campers spend a day preparing presentations (songs, dances, skits, etc.) to perform at the home. Be sure to follow up the visit with a discussion session.

SECTION III: TWO PROGRAMS ON GENESIS.

Unit One: THE BOOK OF GENESIS AND THE FAMILY

Session Seventeen: Culmination

Objective: To review

Shiur: Divide the campers into groups. Each group will be assigned a passage in Genesis. They will then have to plan an "All In The Family" show which deals with that passage's family problem. Campers should assume the identities of "All In The Family" characters; e.g., Archie Bunker, Edith Bunker, Mike and Gloria. The skits are individually taped (a video-tape recorder is quite necessary) and later shown to the entire camp.

Sicha: None

Suggestions: This is a three-day culmination. One complete period will be necessary for each group to write and rehearse the skits. A second period will be necessary for taping. The third day is for viewing the tapes.

### SECTION III: TWO PROGRAMS ON GENESIS.

#### Unit Two: JOURNEY THROUGH GENESIS

Unit Overview: This unit simply presents the biblical stories in Genesis. Some attention is paid to the values taught by these stories and personalities.

Objectives: 1) To teach the actual stories in Genesis  
2) To motivate thought about the concepts and values found in the biblical stories

Suggested number of sessions: Eight

SECTION III: TWO PROGRAMS ON GENESIS.

Unit Two: JOURNEY THROUGH GENESIS

Session One: Abraham Leaves Home

Objective: To show the travels and dangers faced by Abraham

Shiur: The campers will simulate Abraham's travels by moving from location to location around the camp.

1) Ur: The campers are told that the soldiers of King Nimrod are after them and that they must hide.

2) Cave: The group is split into four smaller groups. Each group leaves separately and is given a bundle of provisions to carry.

3) Haran: Terah (one of the staff) becomes too tired to continue. God's voice comes over the P.A. and orders them to continue. Terah stays behind.

4) Jordan River: The group sees signs saying "Jordan River" and "Welcome to Canaan." They cross the river and head for Beth El.

5) Beth El: Build an altar to God to thank Him for a safe trip. A messenger enters and tells the group of the coming famine. They must go to Egypt, but beware of Bedouin thieves on the way.

6) Attack by Bedouins: The Bedouins demand ransom. The group gives up its bundle of supplies and is set free.

7) Egypt: All arrive safely. A Rabbi does a brief wrap-up drawing parallels between the camper's trip and that of Abraham. Refreshments end the program.

Sicha: None

SECTION III: TWO PROGRAMS ON GENESIS.

Unit Two: JOURNEY THROUGH GENESIS

Session Two: Hospitality

Objectives: 1) To show the emphasis placed on hospitality in the book of Genesis

2) To show Abraham's concern for his fellow man

Shiur: Divide into three groups. Each will prepare one segment of a television show. After they have prepared, videotape record them. At the end of the day, show the tape to the entire unit as you explain these values brought up in the book of Genesis.

1) Abraham invites three strangers into his tent. Sarah must make bread for them, a servant is sent to prepare meat, and Abraham, himself, prepares milk for them.

2) Abraham bargains with God for the city of Sodom.

3) Two angels enter Sodom. Lot greets them and invites them to his home. He offers them food, etc. The townspeople demand that the strangers partake of the local sin. Lot asks the townspeople to leave, but they attack him. The angels retort by striking the townspeople blind and by sending Lot and his family packing.

Sicha: None

Integration: Show the tape at evening program.

Suggestions: Shiur-sicha time is combined today. The first part of the hour is spent reading the relevant passages in Genesis and preparing a skit. Then the taping is done.

### SECTION III: TWO PROGRAMS ON GENESIS.

Unit Two: JOURNEY THROUGH GENESIS

Session Three: The Binding of Isaac

Objective: To familiarize the campers with this story and with some of its surrounding Midrash

Shiur: Abraham is placed on trial for attempted murder.

1) Witnesses for the prosecution are:

Isaac, Sarah, and Satan

2) Witnesses for the defense are:

Abraham, Eliezar, and God

Each witness is questioned and cross examined. The verdict is reached in sicha groups.

Sicha: 1) What does this story tell us about Abraham?  
About Isaac?

2) What reason could God have had to do such a thing? Was He playing games with Abraham?

3) Do we find Abraham guilty or not?

SECTION III: TWO PROGRAMS ON GENESIS.

Unit Two: JOURNEY THROUGH GENESIS

Session Four: Isaac

Objective: To learn about Isaac's life

Shiur: None

Sicha: There is no shiur today. Instead, break up into sicha groups immediately. Assign to each sicha group a section of Isaac's life. They will read about it in the Bible and represent it by making one or more 3-D box scenes. When all groups are finished, the boxes will be displayed for the other groups to see. Each sicha group will have a representative to tell about Isaac's life and explain the appropriate 3-D box.



SECTION III: TWO PROGRAMS ON GENESIS.

Unit Two: JOURNEY THROUGH GENESIS

Session Five: The Death of Sarah

Objective: To encourage campers to express themselves on the topic of death

Shiur: Show the film, "The Day Grandpa Died." Break into sicha groups.

Sicha: Discuss the film. Ask campers how they felt while watching it. Answer their questions. Each sicha group will make a collage of pictures and words from magazines and newspapers which expresses their feelings on death.

SECTION III: TWO PROGRAMS ON GENESIS.

Unit Two: JOURNEY THROUGH GENESIS

Session Six: Isaac, Rebecca and the Twins

Objectives: To show the problems of:

- 1) Parental favoritism
- 2) Sibling rivalry

Shiur: Divide the unit into small groups. A dramatics oriented staff member will tell each group the story of Isaac, Rebecca and the twins (birthright, stealing the blessing, reconciliation). Each group will discuss the issues in each story and especially how they think the characters must have felt. Then these small groups try to express their reaction to the stories in poetry and prose. If this is too difficult, they can paint murals instead.

Sicha: None

SECTION III: TWO PROGRAMS ON GENESIS.

Unit Two: JOURNEY THROUGH GENESIS

Session Seven: Joseph and His Brothers

Objective: To present the story of Joseph

Shiur: The story should be told around a campfire during evening program. Include dramatic Midrashim. Tell the story as though it were happening today. Call up campers to act out parts of the story "on the spot."

Sicha: None

Integration: At another time, listen to the record, "Joseph And His Amazing Technicolor Dream Coat." Perhaps the campers can learn one or more of the songs from this rock version of the Joseph story.

SECTION III: TWO PROGRAMS ON GENESIS.

Unit Two: JOURNEY THROUGH GENESIS

Session Eight: Culmination

Objective: To review the stories dealt with in this unit

Shiur: Arrange a biblical treasure hunt. Groups of campers must follow clues in order to reach the "treasure." When they reach each new location in camp, they must answer some questions based on the stories studied. When these are answered, they are given a biblical verse which leads them to the next location. So on and so forth around camp they go answering questions (with the help of their Bibles) at each stop. The treasure is a Genesis party with games, events (i.e., sing-down, etc.) and refreshments all revolving around the themes in this unit.

Sicha: None

#### SECTION IV: FAMOUS JEWS.

The final portion of this thesis presents two programs dealing with important Jewish people. The first, "Jewish Personalities," directs itself toward outstanding Jews from biblical times until the Middle Ages. Its concern is basically to teach about those individuals and their contributions to Judaism. The Shiurim are all biographical in nature, and the Sichot further develop the profile of the day's subject.

"Jewish Heroes And Heroines," the final program, is more abstract in nature. It concerns itself more with what values, ideals, and acts make a Jewish person a Jewish hero. The Shiurim are value oriented. They deal with trust, creativity, charity, and social action as important Jewish values. Only a few Shiurim in this program are biographical. In general, the personalities are used to concretize the values presented in Shiur. A part of each Sicha, then, becomes the biographical section of the program. Where the Shiur does deal with the biography of an important Jew, the Sicha is completely value oriented. "Jewish Heroes And Heroines" gathers its material from the full spectrum of Jewish history, including the modern era.

#### SECTION IV: FAMOUS JEWS.

##### Unit One: JEWISH PERSONALITIES

Unit Overview: Personalities from Biblical to Medieval times are presented in this program. Concepts linked to these people's importance are discussed.

Objectives: 1) To teach about several important Jewish leaders  
2) To understand why these people were important,  
and what they each gave to the Jewish people

Suggested number of sessions: Eleven

#### SECTION IV: FAMOUS JEWS.

Unit One: JEWISH PERSONALITIES

Session One: Abraham

Objective: To illustrate why Abraham rejected his family's Gods and left home for Canaan

Shiur: The trial of Abraham.

Prosecution: Abraham has offended the Gods of the region and his family.

Witnesses: Sarah, Terah (Abraham's father), and Abraham's next door neighbor.

Defense: Abraham was compelled to reject his family's Gods and leave the area. He was being directed by the One God. Closing arguments are given.

Sicha: 1) What is the significance of Abraham's leaving home? Wasn't he going from one land of idol worshippers to another land of idol worshippers?

2) What was Abraham's original name? When and why did it change? Can you think of any other biblical figures whose names changed at significant points in their lives?

3) Can you draw any parallels between Abraham's action and Reform Judaism?

Integration: Design a Patriarch's Bible Treasure Hunt. Give location in camp biblical names. The campers use biblical passages from the story of Abraham to find their next location. In this manner, they recreate Abraham's travels. Have each cabin fill in a map of their travels.

#### SECTION IV: FAMOUS JEWS.

Unit One: JEWISH PERSONALITIES

Session Two: Moses

Objectives: 1) To discuss the qualities necessary in a leader  
2) To draw conclusions concerning the character of Moses and of the Israelites in general

Shiur: Campers are told that shiur is taking place at the foot of Mount Sinai. The Israelites have become impatient for Moses to return with the Law and have built a new leader for themselves, the Golden Calf. We see the Israelites having a grand celebration in honor of the Calf when Moses appears. He has the Tablets in his hands. When he sees the people eating, drinking, and carrying on, he becomes very angry. He tells them off, breaks the Tablets and returns up the mountain. At this point, by use of microphones, the campers hear Moses talking with God. Moses defends the people and convinces God to replace the Tablets. He returns to, once again, lead the people.

Sicha: 1) Why do we look at Moses as the greatest prophet of Israel?

2) What made him such a great leader?

3) Who do we consider to be leaders in the world Jewish community today?

4) Why would Moses defend the Israelites before God, after just having broken the Tablets in anger?

5) What does the story of the Golden Calf tell us about the character of the Israelites then?



## SECTION IV: FAMOUS JEWS.

Unit One: JEWISH PERSONALITIES

Session Three: Joshua

- Objectives:
- 1) To show different types of leaders
  - 2) To better explain the wilderness experience

Shiur: The unit takes a hike to Canaan led by Moses. He explains that spies have been sent out to scout Canaan. They should be reporting back to us on our hike. One spy comes back and tells the group that the land of Canaan is sweet. The group is excited at this news. A second spy reports that the land is inhabited by giants and it will be impossible to conquer them. At this news, a rebellion develops. Staff plants in the group shout at Moses:

- 1) Why did you bring us here to be killed by giants?
- 2) We must turn back at once.
- 3) Why did you lead us into the desert to die?

Joshua steps up and quiets the people. He tells them to think of the sweet land and that God will guide them to victory as He has promised Abraham, Isaac, and Jacob. Break into sicha groups. After sicha, we come together to see Moses naming Joshua the new leader of the people. As Moses leaves, Joshua promises to lead them with vision and valor. He gives the people a small pep talk about pushing on to conquer the land.

- Sicha:
- 1) Compare the leadership of Moses with that of Joshua.
  - 2) Does the situation dictate the type of leader necessary?
  - 3) Give modern examples of the predicament faced by the Israelites.
  - 4) Tell some of the Midrashim concerning the end of Moses' life and his naming Joshua as successor. (See Sefer Agadah.)

Integration: For evening program, modify the game, "Capture The Flag," so the teams become Joshua's army at Jericho.

## SECTION IV: FAMOUS JEWS.

Unit One: JEWISH PERSONALITIES

Session Four: The Kings

Objective: To teach the names and personalities of Israel's  
Kings

Sicha: Sicha precedes shiur today.

- 1) Read relevant passages from the Bible.
- 2) Discuss the game show technique.
- 3) What are the most important aspects of the personality's life which should be included in the presentation?

Shiur: Shiur follows sicha today.

Divide into five groups. Each group is assigned a television game show and a biblical personality. They each must devise a skit which tells that person's story, using the format of the game show. For example:

- 1) Saul -- "King For A Day."
- 2) David -- "What's My Line."
- 3) Absalom -- "I've Got A Secret."
- 4) Solomon -- "Truth Or Consequences."
- 5) Any King of Israel who decides to secede from Judaism -- "Let's Make A Deal."

## SECTION IV: FAMOUS JEWS.

Unit One: JEWISH PERSONALITIES

Session Five: Ezra and Nehemiah

Objectives: 1) To give the campers a general background into the rebuilding of the Temple

2) To show the Temple as a long-lasting institution of biblical and post-biblical times

Shiur: Cyrus, King of Persia who has just defeated the Babylonians, speaks to the Jews in exile (the campers). He explains the historic setting including how the first Temple was destroyed. He then proclaims that the Jews are free to return to Zion and he appoints Ezra and Nehemiah as overseers for the rebuilding of the Temple. Sicha groups will work under the direction of Ezra and Nehemiah to decorate the Second Temple.

Sicha: 1) What was the function of the Temple? Where was it?

2) Do we have any idea what it looked like?

3) Why was it so important to the Jews?

4) Point out that the Western Wall is a remnant of the Second Temple.

5) Ezra or Nehemiah will visit your group. They will have a plan as to the decoration to be made. The final portion of sicha is spent working with arts and crafts to make these decorations. Actually place the decoration on our make-believe Temple.

Integration: The evening program should be a re-enactment of the first Hanukkah. Emphasis is placed on the fact that this is the same Temple as in today's shiur. Judah Maccabee talks to the entire group. He tells them how important it is for the Jewish people that they recapture Jerusalem and specifically the Temple. He then divides the group into three armies, each with a commander and orders each to take a different route (in secret) to Jerusalem. As each group approaches Jerusalem, they hear newsboys shouting that Judah has captured the city and is about to rededicate the Temple. Everyone meets at the Temple. Festivities include: putting the Temple back together, dancing, games, eating, and lighting the Hanukkah menorah.

Suggestions: Two campers should be chosen to play the parts of Ezra and Nehemiah. They should be prompted in advance.

#### SECTION IV: FAMOUS JEWS.

Unit One: JEWISH PERSONALITIES

Session Six: Rabbi Akiva

Objectives: 1) To show what the Jews faced at Massada  
2) To discuss our own opinions of their final  
decision

Shiur: Devise a Fein game type activity based on the decisions faced by the Jews of Massada. Rabbi Akiva speaks to the group and explains the situation. Signs are placed on the walls describing the options open to the "Jews of Massada." Each camper reads the signs and goes to the one which best represents his or her opinion. We then go around the room asking several people under each sign:

- 1) Why did you choose this option?
- 2) Why did you reject the other options?

In this way, the campers must defend their position and attack the others. Campers can change groups at any time. Four possible options which can be used are:

- 1) Give up, become slaves, but continue to be Jews with the possibility of future freedom.
- 2) Die for Kiddush Ha-Shem (a suicide pact).
- 3) Fight, even though we know that we can't win and that our women and children will be captured.
- 4) Pray; wait for the Messiah. Continue the survival of the Jewish community through religious activity (no matter where we are).

Sicha: None

Suggestions: When campers defend or attack positions, have them speak to the entire group. Encourage debate. Keep the dialogues moving.

#### SECTION IV: FAMOUS JEWS.

Unit One: JEWISH PERSONALITIES

Session Seven: Who's Who In Israel

Objective: To expose the campers to several Jewish personalities

Shiur: None

Sicha: Assign to each sicha group one personality. They must do some research into that person's significance and devise a means of presenting that personality to the entire group (choral reading, skit, creative worship service, etc.). The personalities are:

- 1) Isaac Luria
- 2) Yehudah Ha-Levi
- 3) Ba'al Shem Tov
- 4) Moses Maimonides
- 5) Nachmonides
- 6) Rabbi Shlomo Yitzchaki (Rashi)
- 7 Spinoza

Integration: The presentations may be made at evening program on the second day.

Suggestions: This program may be a two-day project. Day one is devoted to research. Day two is devoted to planning the presentation and rehearsing it.

#### SECTION IV: FAMOUS JEWS.

Unit One: JEWISH PERSONALITIES

Session Eight: Moses Maimonides

Objectives: To familiarize the campers with:

- 1) The Articles of Faith
- 2) The Levels of Charity

Sicha: Sicha precedes shiur today.

Each sicha group is given a packet of information concerning Moses Maimonides' life and thought. They read these and discuss them in preparation for a college-bowl competition between all the sicha groups.

Shiur: Shiur follows sicha today.

The shiur is a college-bowl based on Maimonides' life and especially his levels of Charity and Articles of Faith. Comic questions are included also.

Suggestions: Offer a prize to the winning team.

SECTION IV: FAMOUS JEWS.

Unit One: JEWISH PERSONALITIES

Session Nine and Ten: Maimona Program

Shiur: For this shiur, refer to the program in this thesis titled, "It's a Small Jewish World," Topic: Morocco.

## SECTION IV: FAMOUS JEWS.

Unit One: JEWISH PERSONALITIES

Session Eleven: Culmination

Objective: To bring together and summarize the ideas of this educational program

Shiur: Divide the unit into four groups. Each group must create a total news broadcast of a different era. Assign one of the following eras to each:

- 1) Ancient biblical period
- 2) Biblical period of the Kings
- 3) From the Maccabees to the writing of the Mishnah  
(165 B.C.E.-200 C.E.)
- 4) Middle Ages

Each newscast should include:

- of the time
- 1) Interview with important Jewish personalities
  - 2) Reports on major events of the day
  - 3) Sports and weather
  - 4) Timely commercials

Sicha: None

Suggestions: This two or three day program ends with videotaping sessions of each news program. On the final night of camp, the entire unit watches each other's tapes.



#### SECTION IV: FAMOUS JEWS.

##### Unit Two: JEWISH HEROES AND HEROINES

Unit Overview: A value oriented program using famous Jews to concretize the value being taught. Personalities range from biblical to modern times.

Objectives: 1) To extract the particular value represented by the acts of Jewish heroes and heroines

2) To dramatize to the camper in a meaningful way, both why a value is important, and how we can act on it.

Suggested number of sessions: Twelve

## SECTION IV: FAMOUS JEWS.

Unit Two: JEWISH HEROES AND HEROINES

Session One: Judith and Hannah Szenesch

Objective: To see how two women committed themselves to their people in non-traditional ways

Shiur: Barbara Walters takes time from her nightly news show to interview two important women in the history of Judaism. Each woman tells her story in this manner. The interviewed are:

- 1) Judith
- 2) Hannah Szenesch

Sicha: 1) What contribution do you feel each of these women had made to Judaism?

2) In what way was Hannah Szenesch successful even though she was captured and killed by the Nazis?

3) What is a hero?

4) Is a Jewish hero different?

5) What motivates a person to do an heroic act?

Integration: Each night announce tomorrow's personality. Tell a little about him or her. Make this an exciting time of the day like an unveiling. Ask the campers if anyone knows anything about the personality. In this way the name should be familiar in sicha the next day.

Suggestions: Give counselors material to tell kids at lights-out about the next day's personality. Re-announce the name at break-fast.

#### SECTION IV: FAMOUS JEWS.

Unit Two: JEWISH HEROES AND HEROINES

Session Two: Menassah Ben Israel and Nachmonides

Objectives: 1) To realize the need for Jewish self defense  
2) To clarify our understanding of ourselves by defending our beliefs

Shiur: Scene 1 -- A Marrano scene where a family struggles to maintain its Jewish identity despite the oppression from the State.

Scene 2 -- Nachmonides stands before an anti-Semitic tribunal. He is asked: "What is so worthwhile about your religion that you would practice it even if it brings you danger"?

Before Nachmonides can answer, the narrator breaks in and tells the group that they must answer this question in their sicha groups.

Sicha: 1) Each sicha group must come up with a defense for Nachmonides.

2) Each group must also create a Jewish coat of arms with symbols representing the Jewish values that the group feels are most important.

3) At the end of the day, Nachmonides will take all the coats of arms and defend himself with the values they represent.

Integration: Have a mock Marrano service for T'fillot that day. Meet in a secret place and stop praying whenever anyone passes by outside.

Suggestions: In the shiur, the background scene should be well set before the scenes take place.

## SECTION IV: FAMOUS JEWS.

Unit Two: JEWISH HEROES AND HEROINES

Session Three: Yohanan Ben Zakkai and Leo Baeck

Objective: To show the importance of communal support during a time of extreme crisis

Shiur: Each member of the camp is blindfolded and led through a carnival of noises and stimuli. Each helps the other through the maze by holding out hands, speaking, and otherwise directing one another.

Go immediately to sicha groups.

Sicha: 1) How did you feel in your helpless state?

2) What was it like to receive help? To give help?

Relate the stories of Yohanan Ben Zakkai and Leo Baeck. Discuss the ways in which they helped in a time of grave danger.

3) Does their courage have an effect on us today?

4) Why are they considered heroes?

#### SECTION IV: FAMOUS JEWS.

Unit Two: JEWISH HEROES AND HEROINES

Session Four: Ezra

Objectives: 1) To show an example of a man of action and creativity  
2) To understand that, as with Ezra, action and creativity can be combined in religious practice

Shiur: The entire camp will decide on and create new ritual objects for the camp's Beit T'filla. In this manner, the campers will see the usefulness of their own creativity.

Sicha: Tell the story of Ezra. Draw parallels from this story to the camper's lives. This will be more a story-telling session than a sicha. Try to bring in the point of increased participation in worship by those who actually gave of themselves; i.e., created something for the service. What does it mean to have a vested interest in something?

Integration: Have the campers write a worship service in which they tell how they feel about being able to create something for the entire community's use. Use the new ritual objects in this service.

Suggestions: A great arts and crafts project is making a new Ner Tamid for the Beit T'filla. This is advisable because it is constantly used and in sight.

## SECTION IV: FAMOUS JEWS.

Unit Two: JEWISH HEROES AND HEROINES

Session Five: Justice In America

Objectives: To depict:

1) Uriah Levy advocating an unpopular stance (social value) at the cost of one's own advancement

2) Samuel Gompers advocating social justice through communal cooperation

Shiur: Three scenes:

1) Uriah Levy argues with other officers aboard an U. S. Navy warship in 1840. He wants to abolish flogging as a means of punishing seamen. The other officers vehemently disagree.

2) Uriah Levy being court-martialed for his view of nonviolent punishment. (This is a trial scene.) He is told he is undermining every officer's authority and his philosophy will surely lead to many more mutinies.

3) Uriah Levy being made Commodore of the U. S. Navy, the highest rank at that time.

Sicha: 1) Did you ever have an opinion of something that separated you from your friends?

2) Why did Uriah Levy stick to his idea even though so many others thought he was wrong?

3) Is this a Jewish value?

Suggestions: This is a two-day program. See the following page.

#### SECTION IV: FAMOUS JEWS.

Unit Two: JEWISH HEROES AND HEROINES

Session Six: Justice In America (continued)

Objective: To continue from yesterday's shiur and sicha

Shiur: At breakfast, the campers in this unit will be told that there is not enough room in the dining hall for the staff. They will be instructed to "double up" and sit two cabins at each table. (This will create an unbearable situation.) After breakfast, the unit will meet to discuss what to do to alleviate the situation.

Before lunch, the unit will picket the dining hall in protest. The Camp Director will negotiate with representatives from each sicha group. They should explain what a terrible situation has developed. By lunch, all is back to normal.

Sicha: Discuss tactics:

- 1) Should we protest individually or enmasse?
- 2) Should we approach the authority (Camp Director) through representatives?
- 3) Has this type of situation ever come up in the past? Discuss Samuel Gompers and his achievements in labor organizations. Show how their (the cigar workers) problems were similar to the campers.

Integration: Have a testimonial dinner for Samuel Gompers on the day of his retirement. The dinner should include speakers and union songs. Decorate the room with placards.

#### SECTION IV: FAMOUS JEWS.

Unit Two: JEWISH HEROES AND HEROINES

Session Seven: Stephen Wise

Objective: To show his efforts on behalf of synagogue reform, individual freedom, and the woman's role in the synagogue

Shiur: Have the children participate in a traditional worship service including a separation between males and females. Conduct a normal morning service in this manner and then go directly to sicha groups. After sicha, at regular shiur time, break into teams to prepare tomorrow's worship service. The theme of the service should be "Incorporating The Old And The New."

Sicha: 1) What was different about the service we just participated in?

2) What did you like about it? Dislike?

3) Who were some important American Jews who helped Reform Judaism?

Tell about Stephen Wise as if you were telling a story. Draw parallels between how the children felt at the service and the actions of Stephen Wise.



## SECTION IV: FAMOUS JEWS.

Unit Two: JEWISH HEROES AND HEROINES

Session Eight: Abba Hillel Silver

Objective: To show the value of the creation of the State of Israel

Sicha: Sicha precedes shiur today.

Discuss the Zionist efforts of Rabbi Abba Hillel Silver.

1) In what ways were Americans helpful in creating the Jewish State?

2) How can we help in this cause in today's shiur?

3) What arguments can we offer in behalf of Israel?

4) What will the negative arguments be?

5) At the U. N., whom are we to consider to be our fiends? Who are our enemies?

Shiur: Shiur follows sicha today.

Mini-United Nations. All staff, Unit Heads and Rabbis will represent different political leaders from many countries. The campers will develop arguments to try to convince these people to vote for the creation of a homeland for the Jews.

Integration: As part of evening program, listen to a tape (made by staff) of the actual U. N. vote for partition in 1947. Then have an Israeli celebration with Israeli dances, songs, food, etc.

Suggestions: It is important that during sicha, you impress upon the children the leap backward in time to 1947.

#### SECTION IV: FAMOUS JEWS.

Unit Two: JEWISH HEROES AND HEROINES

Session Nine: Henrietta Szold

Objective: To teach the value of T'zedakah

Shiur: The campers will collectively choose a worthy cause. Then they will construct a campaign to raise funds (from other camp units) for that cause. Speeches, placards, etc. will aid in reaching their goal.

Sicha: 1) What is the Jewish attitude toward T'zedakah?  
Discuss Maimonides' eight steps of T'zedakah.

2) Why is Henrietta Szold important to remember in connection with T'zedakah?

3) What do Henrietta Szold and Abba Hillel Silver have in common?

Integration: Have a fund-raising dinner. Invite local dignitaries (including Rabbis).

Suggestions: Run the campaign seriously and make sure the donation is made to the charity. The children will take this very seriously.

#### SECTION IV: FAMOUS JEWS.

Unit Two: JEWISH HEROES AND HEROINES

Session Ten: Emanuel Ringelbaum -- Writer of the Warsaw Ghetto  
Diary

Objective: To show the preservation of identity and values

Shiur: Have the children gather representative articles to be placed in a time capsule. Explain that the purpose is so that whoever digs up the capsule, perhaps a thousand years from now, will be able to know something about our culture, identity, and values. The decision for what is to go into the time capsule will be made in sicha. Then each sicha group should gather those things and bring them to the unit leader.

Sicha: 1) What things represent us the best?

2) What would we like others to think about us?

Prepare a list of items and vote on each. Try to arrive at items which reflect the community as Jewish, young, American, athletic, etc. Also, pictures and pieces of clothing can be included.

Integration: At evening program, show the entire unit all the items to be placed in the time capsule. Then place the items in a glass (doesn't decompose) jar, seal the lid with wax, and bury it. Finish the program with a campfire near the burial site.

Suggestions: At the campfire, as one of the stories, tell the tale of Emanuel Ringelbaum who preserved history in his diary which was dug up from beneath the streets of the Warsaw Ghetto. Read passages from the diary.

#### SECTION IV: FAMOUS JEWS.

Unit Two: JEWISH HEROES AND HEROINES

Session Eleven: Sholem Aleichem

Objective: To show the importance of Jewish literature

Shiur: Recreate the wedding scene from "Fiddler On The Roof."  
Introduce the scene by telling about Sholem Aleichem and his work.

Sicha:

- 1) Why is Jewish literature important?
- 2) How does it help preserve our traditions and customs?
- 3) In what ways does Jewish culture affect us?
- 4) What other Jewish artists do you know? Jewish comedians, story-tellers?

Integration: Read some Sholem Aleichem stories in the cabins before going to bed.

## SECTION IV: FAMOUS JEWS.

Unit Two: JEWISH HEROES AND HEROINES

Session Twelve: A. D. Gordon

- Objectives:
- 1) To learn about the Kibbutz movement and its founder
  - 2) To discuss the idealism behind the Kibbutz movement

Shiur: Kibbutz Day. The entire unit wakes up early for a morning of work. Serve a small breakfast (hot chocolate and rolls) before starting. One camper is designated as "foreman". It is his job, along with the unit leader, to assign jobs to each member of the Kibbutz. The campers work for two hours. Each job should have something to do with agriculture (landscaping, planting, and transplanting). At the end of the period, the entire camp meets at one spot to participate in a ceremonial tree-planting. Then, divide the campers into work groups to prepare and serve a cook-out lunch. Everyone has a role to play; some gather wood, some prepare food, some cook, and some clean. Sing Chalutzim songs.

- Sicha:
- 1) What is a Kibbutz?
  - 2) What makes it different from other farms?
  - 3) Are there different types of Kibbutzim?
  - 4) Discuss the differences between the campers' lifestyles and that of a purely communal society.
  - 5) How have Kibbutzim changed over the years?
  - 6) Discuss the modified communal lifestyle of the modern Kibbutz, as well as the move toward manufacturing as a Kibbutz enterprise.

Integration: At the evening program the night before the Kibbutz Day, A. D. Gordon should give an impassive speech. He should insist that survival of the Jewish people depends on their rejection of their mercantile lifestyle in Russia and acceptance of an agricultural life in Israel. "We must renew our ties to the land."

Suggestions: At shiur or evening program time, show the campers slides of an actual Kibbutz and various activities on it.

## CONCLUSION

The programs in this thesis do not form a complete view of the Union of American Hebrew Congregations' camp educational programming. They are but fifteen out of the hundreds of programs which have been presented in these camps. Hopefully, they can be of help to future program planners in camps, synagogues, and schools. In every instance an educational program must be geared to the age and background of the students, the facilities available to the instructor, and time restrictions. These factors will make it necessary for the program planner to adapt the materials in this thesis. Therefore, the planner should be ready to combine sections of one program with another, to delete parts of programs that do not fulfill the educational objectives of the particular situation, and certainly to add creative programs where it is advantageous.

As stated in the "Introduction," the Union of American Hebrew Congregations' camps have all shared a large measure of success. In general this is due to two primary factors: first, the total Jewish environment of the camp, and second, the emphasis on creativity in educational programming. Hopefully the programs in this thesis will serve as an aid to all Jewish educators' creative efforts.

In compiling these programs the author confronted several problems. The biggest obstacle to recreating camp programs was the inadequate record-keeping practices of many camps. It is unfortunate that highly successful educational programs are lost because of a lack of a systematic way of recording them. Furthermore, if the Union of American Hebrew Congregations' camps used a standard format, perhaps similar to the one used in this

thesis, the Reform movement would be able to regularly distribute these creative educational ideas. Such ideas, already tried and tested in the camps, could be valuable tools for our religious schools as well, as we shall see.

Another area of concern is the lack of information regarding the effectiveness of our camp programs. Many believe that camps are quite successful in their educational efforts, but there is no documented evidence. Surely it would be useful, both to the camping movement itself and the religious school, to know the effects camp educational programs have on campers. Our camps have never been evaluated in a serious professional way. Educational camping is a relatively young field and needs to be developed and such evaluations could only help in that developmental process.

Our religious schools need many more resources to aid them in creative programming. A yearly survey of camp educational programs would be very valuable. The religious school could use such information to build stronger, and more meaningful retreat programs as well as creative educational units within the classroom. In addition, camp Counselor-In-Training programs should be available to the religious school as a resource for teacher training programs. Counselor-In-Training programs develop skills in creative programming techniques. They also convey information about child development.

The goals of our camps and the goals of our synagogue religious schools are identical. Both institutions are concerned with motivating our children toward positive Jewish attitudes, and in so doing helping them understand their heritage. Therefore, the religious school and the camp must work hand-in-hand to provide this crucial motivation. Each institution

should endeavor to make its creative input available to the other. Only then will we be providing our children with a vital, well-rounded Jewish education.

To these ends, this thesis is simply a beginning, but one that hopefully will indicate what needs to be done on a regular and far more ambitious scale by the movement's staff charged with such responsibility.



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The programs in this thesis were collected from the program books of UAHC Olin-Sang-Ruby Camp Institute, 100 West Monroe Street, Chicago, Illinois; UAHC Swig Camp Institute, 703 Market Street, San Francisco, California; and Union Camp Institute, 9349 Moore Road, Zionsville, Indiana. After each title I have listed the camp name, the unit name, and the year the program was presented. All introductory material in this paper is original.

#### SECTION I:           JEWES AROUND THE WORLD

- Unit One:       "The Lower East Side," UAHC Swig Camp Institute, Maccabiah, 1974.
- Unit Two:       "The American Jewish Experience," UAHC Olin-Sang-Ruby Camp Institute, Kallah Bet, 1974.
- Unit Three:     "The History of Israel Through Archaeology," Union Camp Institute, Shores, 1975.
- Unit Four:      "Tour of Jerusalem," Union Camp Institute, Shores, 1976.
- Unit Five:      "Establishing the State of Israel," UAHC Swig Camp Institute, Solel Aleph, 1974.
- Unit Six:        "It's a Small Jewish World," UAHC Swig Camp Institute, Kallah and Giborim, 1975.
- Unit Seven:     "Jewish Resistance," UAHC Swig Camp Institute, Maccabiah, 1975.

#### SECTION II:         PRACTICING JUDAISM

- Unit One:       "Tabernacle-Temple-Synagogue," UAHC Olin-Sang-Ruby Camp Institute, Kallah Aleph, 1974.
- Unit Two:       "The Synagogue, Then and Now," UAHC Swig Camp Institute, Havurah, 1974.

- Unit Three: "Prayer," UAHC Olin-Sang-Ruby Camp Institute, Kallah Gimmel, 1975.
- Unit Four: "Great Jewish Debates," UAHC Olin-Sang-Ruby Camp Institute, Kallah Bet, 1975.

SECTION III: TWO PROGRAMS ON GENESIS

- Unit One: "The Book of Genesis and the Family," Union Camp Institute, Shores Aleph, 1975.
- Unit Two: "Journey Through Genesis," UAHC Swig Camp Institute, Giborim, 1974.

SECTION IV: FAMOUS JEWS

- Unit One: "Jewish Personalities," UAHC Swig Camp Institute, Solel Bet, 1974.
- Unit Two: "Jewish Heroes and Heroines," Union Camp Institute, Shoresh, 1976.

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