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LIVING 12 FOR 12:
A YEAR-ROUND CURRICULUM CONNECTING CABINS AND CLASSROOMS

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Introduction

Children at camp often say that they are “living 10 for 2,” meaning that the only reason they put up with the 10 months of the school year is so that they can get back to camp for two months. What would it look like if camps were more connected to religious schools? Would kids get just as excited about the other 10 months of their Jewish lives? I am interested in the potential for building bridges between Jewish summer camp and religious school.

Camp is considered among the most powerful experiences in the formation of Jewish identity on almost every list (Cohen, Miller, Sheskin, & Torr, 2011). Camp is also high on the list of institution-based Jewish experiences that had a strong impact on my Jewish life. At the same time, most young Jews in the liberal Jewish community get the majority of their Jewish education from synagogue supplementary schools.¹ Knowing these two facts, and reading research about “linking the silos”² (Wertheimer, 2005) has led me to see the importance of creating connections between these two venues of Jewish education and identity formation.

Setting and Organizational Mission

Based on all of this information, I am interested in creating a summer curriculum, which will focus on bridging the themes that are commonly taught in the preceding and succeeding grades in religious school. The research on this is based primarily in the Reform Movement where the mission of the camping system is to “enrich and transform lives by strengthening Jewish identity, teaching Jewish knowledge, instilling Jewish values and cultivating lifelong friendships within a vibrant and fun community of living Reform Judaism” (<http://urj.org/camps/update/index.cfm?>). Working within the URJ camp system means working primarily with what is taught in Reform congregations. To determine

¹ I am using the terms supplementary school and religious school interchangeably.

² Wertheimer explains that we need to find ways of building “institutional linkages between various formal and informal educational programs, between families and schools, between educators in various venues, [and] between the key communal agencies engaged in support of Jewish education” (2005, p. 2).

the common themes I have looked at what I believe are two of the most common curricula (Chai and Institute for Southern Jewish Living, or ISJL). Both Chai and ISJL teach heroes, role models, and prophets in 5th grade. They also both teach God and revelation in 6th grade. This unit is therefore designed for a camp where many of the congregations teach Prophets or teach about heroes or role models in 5th grade and where many of the congregations teach about God and revelation in 6th grade.

The biggest challenge to this idea is that each camp serves many congregations. To overcome this challenge, the curriculum will provide learning opportunities for students who have not been introduced to the same topics prior to 5th grade, as well as review opportunities for students who did learn about these things in previous years. Additionally, while it will connect to ideas of God and revelation, it will not be directly tied to any activities on these subjects for the following year.

Related to this is the challenge of multi-session camps. This curriculum is designed for a single three to four week session. If campers do not stay for two sessions, it could be run again in the second session, however, if campers attend both session, the camp would need to make a decision either about how to handle this situation. Some recommendations include: choosing only one session to run this curriculum, asking two session campers to help lead the programs second session, or running two tracks of learning for second session so that campers who have already experienced it have an opportunity to learn something else.

Worthiness and Intended Audience

There is a lot of research showing that people are thinking about building connections both throughout the Jewish world in general and between camps and religious schools specifically. For example, Jack Wertheimer suggests that we need to build links between organizations, between individuals, and between organizations and individuals. He explains that we need to find ways of building “institutional linkages between various formal and informal educational programs, between families and schools, between educators in various venues, [and] between the key communal agencies

engaged in support of Jewish education” (2005, p. 2).

According to this theory it would be ideal for relationships to be built throughout the Jewish community. However, to create connections on such a broad scale, requires starting small. One place that researchers are thinking about beginning to build these connections is between Jewish summer camps and religious schools. In *Limud by the Lake Revisited*, for example, researchers argue that:

closer ties between camp and other arms of the educational system may be valuable at the level of idea generation, curriculum planning, and program development. Such a connection can be especially important to the denominational camps, whose mission is not only to socialize children as Jews but as Jews who understand and appreciate the perspective of the movement and are being groomed for its future leadership (Sales, Samuel, & Boxer, 2011, p. 29).

There are a variety of organizations that are already doing this type of connected work. For example, there are synagogue’s that run their own camps. The Foundation for Jewish Camp also has a program called Nadiv in which educators are hired to serve both camps and schools (either synagogue religious schools or day schools). There are other examples as well, but these tend to be more perfunctory, such as programs that use synagogues to recruit for camps, or synagogues that attempt to bring camp into the religious school setting without acknowledging that the atmosphere is very different in the two settings.

This project is related to a research study on the existing models of relationship between camps and religious schools, which includes more information about these existing projects and what can be learned from them.³ Here, I hope to provide a new model for camps and religious schools to work together. Therefore, my intended audience is the leadership, both lay and professional, of camps and religious schools as well as the leaders of North American Camping and the Campaign for Youth Engagement at the Union for Reform Judaism.

³ For the abstract of this paper, please see the appendix and for the complete paper, see *Connecting Classrooms and Cabins: Relationships Between Jewish Summer Camps and Religious Schools* on bjps.org.

Resources and Background for Teachers

As mentioned above, this curriculum is designed to bridge the themes taught in the 5th and 6th grade ISJL and Chai curricula. In 5th grade, these themes are prophets, heroes, and role models, while in 6th grade they are God and revelation. While there is room for a variety of ideas about God, this curriculum assumes that God is one. In an attempt to balance these ideas, this curriculum tries to teach that there are a variety of different aspects to God and a variety of different ways that we as Jews can connect to God. It uses the different views of the different prophets to try to elucidate this point for students. Additionally, I have tried to use metaphorical language and to leave the conversations open to the God-ideas of the campers.

In talking about God with 5th and 6th graders, it is important to respect where they are in their faith development, and in order to help with this, I will provide a brief overview of the work of James Fowler, but the teacher might want to familiarize him/herself with his works in addition to what is presented here (for more information on this, see the bibliography). Based on interviews conducted with people from a whole variety of different backgrounds, Fowler argued that there are six stages of faith development, all of which are about meaning making. Also important is that the six stages are sequential and hierarchical, so people move through them in order, and later stages are considered better. Additionally, age is *not* equated with stage, so not everyone achieves all six stages (in fact few people reach stages five and six), and people reach different stages at different times in their lives (Goodman p. 73-74).

Despite the fact that age has no direct bearing on age, most students in the summer between 5th and 6th grade will be on the cusp between Stage 2 (Mythic-Literal) and Stage 3 (Synthetic Conventional). In the Mythic Literal stage, individuals take on the beliefs, observances, and symbols of their community, and things are taken literally. In this stage, linear narrative is one of the most important ways of understanding. The transition to Stage 3 is often precipitated by a realization that some of the narratives clash with one another and an attempt to make meaning of these contradictions.

In Stage 3, individuals begin to extend their sphere beyond their immediate family and community and begin to operate in multiple spheres. During this stage, the personal narrative begins to form, but at the same time, this stage is defined by conformist attitudes where the individual focuses on what others expect and think (Conn, pp. 1-2).

All of this means that using the stories of the Prophets, the stories of the campers' culture, is a great way to connect them to concepts of God. Our tradition presents the prophets as having a direct and clear connection to God in which God spoke to them through word and/or vision. While today we tend to connect to God in other ways, we can learn a lot about God by studying the prophets and their understandings of and relationships with God. God first revealed God's self to the Jewish people and to the world through prophets—beginning with Abraham and Moses, and then later with the figures we find in *Sifrei Nevi'im*. By looking at these stories, we can begin to understand more about God, as well as learn about modes of revelation that we can look for in our own time. For example, God revealed God's self to Ezekiel through visions, but Ezekiel also understood God to be in relationship with people through *avodah* (in Ezekiel's time this meant sacrifice, while today we understand it to mean worship).

Campers at this age will likely be open to exploring a variety of different God ideas. The focus on what others think has influenced the amount of reflection and individual work time that I have tried to balance with group discussion. Most activities will include individual work time, discussion, and individual reflection time. They are arranged in this order to allow campers to form their own opinions about the topic before being influenced by their peers. Additionally, this format respects the fact that these campers will want to know what others think and asks them to use that to inform their own ideas. In order to facilitate this, teachers should familiarize themselves with Fowler's stages of faith (particularly Stages 2 and 3).

Additionally, they will need to understand the specific content of both the ISJL Curriculum and Chai Curriculum for both 5th and 6th grade. It would also be helpful if they had taught one of these four curricula before, though this is not a requirement of teaching this unit. Another element that would be

helpful would be if someone from the religious schools that used these curricula and sent students to the camp, had a forum (either in person, over the phone, or online) to share what the students had learned in 5th grade. Then the reverse of that could happen at the end of the summer, with someone from the camp sharing that information out to the religious schools. As stated in the other research project, this type of interaction might also help care for the children who attend both the camp and the religious school.

Priority Goals

To create cohesion in the Jewish lives of campers.

To make Jewish concepts more accessible and relevant.

Enduring Understanding

I can better understand various concepts of God and my relationship with God by studying Jewish texts, Jewish history, and my role models.

Essential Questions

How do the stories of the prophets and other Jewish figures inform my understanding of God?

How will my understanding(s) of God inform my Jewish path?

In what ways will my Jewish practice mirror the actions of the Prophets and our other Jewish figures?

Learner Outcomes

Knowing

- Students will understand which ideas of God are provided by/associated with which figures.
- Students will understand which pathways to and concepts of God and Judaism are associated with which figures
 - Journal Prompt: How has what I have learned about the figure shaped my experience

with the pathway/concept?

- Evidence for Learning: At the end of the summer, students will pick the concept/pathway that speaks most to them and will plan a program for the campers the year behind them to teach those campers about three Jewish role models who embody that concept/pathway.

Doing

- Students will pick one Jewish concept/pathway that they learned about each week and will try to enact it during the week.
- Counselors will be on the look out for moments when campers are enacting concepts/pathways that they have seen and will acknowledge these moments.

Believing

- Students will connect the idea of enacting core Jewish concept to their relationship with God.
 - Journal Prompt: When you tried out the pathway/concept, what did you feel? In what way did you feel God in that moment? Or, what do you think you could do differently next time that might help you feel God in similar future moments?

Belonging

- Students will connect the core Jewish concept that they are enacting to the greater Jewish community
 - Prompt: When you experienced the pathway/concept, did you feel connected to the Jewish community? How so? Why do you think you did not?
 - Evidence for Learning: At the end of the summer, students will pick the pathway/concept that speaks most to them and will plan a program for the campers the year behind them to teach those campers about three Jewish figures who embody that pathway/concept.

Suggested Tools

- Lesson planning and teaching
- “Journaling”—writing, art project, discussion, etc.

Learner Engagement

Students will have agency through the ways in which they choose to teach the lesson to the younger campers. They will also be able to pick the method of sharing what they have learned through a variety of “journaling” methods.

Examples of Learning Activities

Students will engage in text studies of texts from Prophets as well as texts about other role models in TaNaK. These text studies will range from *chevrutah* to larger group analyses; this might also include “meeting the prophets” in the form of staff members role-playing the prophets.

Students will identify the moment in their life that they were most proud of how they acted. They will be asked to think about what influenced them to act in that way.

Diversity of Learners

The fact that students will engage in a variety of different types of study to learn about the prophets and role models will allow for a variety of different learning styles. In the camp setting, the special needs tend to be very different than in other settings—many campers do not have strong special needs, because campers are required to be able to live on their own at summer camp. On the other hand, campers are often taken off of the medication that they usually take, and some parents are even more hesitant to share special needs with camps than with schools because they do not believe that it matters. Because of this, the design will always try to provide a variety of different options for reflection and different lessons will be geared towards different learning styles to accommodate the variety that exists that we may not always be aware of in a camp setting.

List of Lessons	Core Concept/Description
My Role Models and <i>B'tzelem Elohim</i>	The concept of <i>b'tzelem Elohim</i> (people are made in the image of God) means that by looking to my role models I can gain a deeper understanding about God.
Ezekiel Lesson 1	For Ezekiel, God was a being surrounded by creatures.
Ezekiel Lesson 2	For Ezekiel, the people of Israel could connect to God through worship in the Second Temple.
Elijah Lesson 1	Elijah's understanding of God is of a <i>kol d'mama daka</i> , a still small voice. Campers will be presented with representations of wind, earthquake, fire, and silence and will study I Kings 19:11-13
Elijah Lesson 2	One way in which Elijah connected to God was by speaking "truth to power." Campers will speak "truth to power" by advocating for something that will better camp as a whole (i.e. healthier meal options or recycling on camp).
Isaiah Lesson 1	For Isaiah, God had a lot of feminine qualities, and perhaps was even female. Campers will have a chance to interview "Isaiah" to learn about these things.
Isaiah Lesson 2	Isaiah called upon the people of Israel to treat others well by going out and doing good deeds. Campers will have a chance to practice <i>tikkun olam</i> .
Jeremiah Lesson 1*	Jeremiah saw God as the ultimate protector. Campers will learn about the jobs of lifeguards, security guards, local police officers, and local firefighters and will have an opportunity to try out some of the things that these jobs entail.
Jeremiah Lesson 2*	For Jeremiah, the Torah was key in relating to God. Campers will take several stories from Torah and will turn them into picture books to be read and donated to the day camp.
Amos Lesson 1*	Amos saw God as the God of creation. Campers will look at Amos 4:13. Then they will be given a packet of blessings for different things in creation and will try to see how many things they can find over which to recite those blessings.
Amos Lesson 2*	Amos saw the people of Israel and God as ultimately relating to one another in the land of Israel (Amos 9:14-15). Campers learn with the <i>shlichim</i> about an environmental concern in Israel (the Red Sea/Dead Sea Pipeline) and will debate the topic.
Lesson Planning	Campers will plan a lesson based on what they have learned about the prophets, which they will lead for the entering 5 th grade campers.
Lesson Planning	Campers will plan a lesson based on what they have learned about the prophets, which they will lead for the entering 5 th grade campers.
Teaching	Campers will lead a lesson on prophets for the entering 5 th grade campers.
Learning	Campers will be taught by the entering 7 th grade campers.
Beginning to Craft My Theological Statement & Wrap Up	Campers will reflect on the unit and on the lesson that they taught and on the unit as a whole. Then they will take everything they have learned about the different conceptions that the different prophets have of God and how they relate to God and will begin to lay out what they think about God and how they relate to God based on what they have learned. In the end, they will have a chance to share their theological statements (or parts of them) if they choose to do so.

*If the session is shorter and it is not feasible to run all sixteen lessons, choose either Jeremiah or Amos.

Lesson Plan 1

Topical Enduring Understanding: I can understand God through concepts of *b'tzelem Elohim*, and how Prophets and role models act.

Core Concept: The concept of *b'tzelem Elohim* (people are made in the image of God) means that by looking to my role models I can gain a deeper understanding about God.

00:00-00:05 Counselors' Role Models

00:05-00:15 My Role Models

00:15-00:45 *B'tzelem Elohim*

00:45-00:55 Reflection

Counselors' Role Models

Several counselors will share a few sentences about who their role models are and why these people are their role models.

My Role Models

Campers will each share who they think of as their role models and what characteristics they admire about these people—what makes them good role models. Meanwhile, the group leader should be making a list of all of the qualities on a large poster at the front of the room.

B'tzelem Elohim

The group leader should review the concept of *b'tzelem Elohim*. Questions include:

- What do you know about the concept *b'tzelem Elohim*?
- What does the phrase/concept mean to you?

- What might this concept have to do with the previous discussion about role models?
- How might some of the qualities of our role models (that have been written down on the poster at the front of the room) show us that these people are *b'tzelem Elohim*?
- How might you emulate some of these qualities to bring out the *b'tzelem Elohim* in your own life?

Campers will be split into bunks and then each bunk will split into two groups of about eight campers each with a counselor leading each. Martin Buber, a Jewish philosopher who lived from 1878-1965, once said, “When two people relate to each other authentically and humanly, God is the electricity that surges between them.”

- What does this quotation mean to you?
- What does it mean about our relationships with others, especially our role models?

Group leaders should then hand out the thirteen attributes of God and some of the names of God and their different implications (see Handout). Questions include:

- Which of the attributes of God that you see on the list speaks to one of the reasons that you admire your role models?
- Which of these attributes do you want to strive to emulate?
- Which of the names for God do you think your role model might choose to use? Why?
- Which of these names for God suggests the God that you most want to believe in?

Reflection

Campers will be asked to think again about these different examples of why they respect the people that they named. They will be asked to reflect on the concept of *b'tzelem Elohim* in relation to their role models and should journal (in any form they choose—art, music, writing, dialogue with a counselor, etc.) about whether thinking of role models in terms of *b'tzelem Elohim* changes their view of their role model or of God.

Background for Teachers:

B'tzelem Elohim—This phrase comes from Genesis 1:27, “So God created the human beings in [the divine] image, creating [them] in the image of God (*b'tzelem Elohim*), creating them male and female.” According to commentator Gunther Plaut, this has three distinct meanings. First, it reflects the wonder of our intellectual capacities, which are unique among creation. Second, it indicates the moral potential of humans by suggesting that we have the potential to approach God’s actions of love, mercy, and justice. Finally, and according to Plaut, most important is the implication of holiness and dignity of all humanity. For more information, see Plaut, p. 35.

Martin Buber—Buber lived from 1878-1965. He was born in Vienna, but later moved to Palestine to escape Nazi Germany and teach philosophy at Hebrew University. He was an important Jewish thinker and an ardent Zionist. One of his most famous books, and the one relevant to our discussion is “I and Thou.” In this book, Buber suggests that there are two types of mutually exclusive relationships: I-It and I-Thou. In the first type, there is only partial approach; there is a dichotomy between the two sides in the relationship. In an I-Thou relationship, however, the I relates with whole being and in immediacy to the other, so that the other is no longer truly an other. Buber suggests that both types of relationship are necessary at different times with different “others.” For more information, see the article on Martin Buber in Encyclopedia Judaica, or read I and Thou.

Maimonides—Moses Maimonides also known as Moses ben Maimon or Rambam, lived in Cordoba, Fez, Acre, and Cairo, from 1135–1204. He was a rabbinic authority, codifier, philosopher, and physician. He wrote many books and letters, but is most well known for his commentary on the Mishna, and Guide for the Perplexed, For more information on Maimonides, see the article on him in Encyclopedia Judaica.

Thirteen Attributes of God—For more information on this, see the My Jewish Learning article: 13 Attributes of God.

Names for God—For more information, see the Jewish Encyclopedia article: Names of God.

Handout:

The Eternal! The Eternal! a God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, extending kindness to the thousandth generation, forgiving wrong, transgression, and sin; yet not decreasing all punishment, but visiting the wrongs of parents upon children and children's children, upon the third and fourth generations.” (Exodus 34:6-7)

Maimonides, a medieval philosopher, taught that these verses give us the thirteen attributes of God:

1. Adonai! (*Adonai*)—God is merciful before a person sins! Even though God is aware that future evil lies within that person.
2. Adonai! (*Adonai*)—God is merciful after the sinner has gone astray.
3. God (*El*)—This is a name that denotes power as ruler over nature and humankind, suggesting that God's mercy sometimes surpasses even the degree indicated by this name.
4. Compassionate (*raham*)—God is filled with loving sympathy for human frailty, does not put people into situations of extreme temptation, and eases the punishment of the guilty.
5. Gracious (*v'hanun*)—God shows mercy even to those who do not deserve it, consoling the afflicted and raising up the oppressed.
6. Slow to anger (*ereh apayim*)—God gives the sinner ample time to reflect, improve, and repent.
7. Abundant in kindness (*v'rav hesed*)—God is kind toward those who lack personal merits, providing more gifts and blessings than they deserve; if one's personal behavior is evenly balanced between virtue and sin, God tips the scales of justice toward the good.
8. Truth (*v'emet*)—God never goes back on God's word to reward those who serve God.
9. Preserver of kindness for thousands of generations (*notzeir hesed la-alafim*)—God remembers the deeds of the righteous for the benefit of their less virtuous generations of offspring (thus we constantly invoke the merit of the Patriarchs).
10. Forgiver of iniquity (*nosei avon*)—God forgives intentional sin resulting from an evil nature, as long as the sinner repents.
11. Forgiver of willful sin (*pesha*)—God allows everyone the opportunity to repent, even those who commit a sin with the intent of rebelling against and angering God.
12. Forgiver of error (*v'hata'ah*)—God forgives a sin committed out of carelessness, thoughtlessness, or apathy.
13. Who cleanses (*v'nakeh*)—God is merciful, gracious, and forgiving, wiping away the sins of those who truly repent; however, if one does not repent, God does not cleanse.

Names for God and their Meanings:

1. יהוה—the unpronounceable name of God. This is the distinctive personal name of the God of Israel. Often times, because it is considered the proper name of God, it goes unpronounced. These letters make up the root of the word “to be,” but the tense is unclear—suggesting that it is a combination of past, present, and future, all at once.
2. Elohim—This is the most common name for God in Torah. It is plural in form, but it is often paired with a singular verb or adjective. The exact translation is unclear, but it probably relates to “the one who is the object of fear.”
3. El—This is a generic term for God in the Middle East. It is most often attached to other

descriptive terms (see numbers 4 and 5).

4. El Shaddai—Often translated as the Almighty God, this term probably means something closer to God of Ultimate Strength, or Destroyer. One Rabbinic understanding is that it means God who is Sufficient.
5. El Elyon—This term usually appears in poetic texts, and
6. Adonai—Both a substitute for יהוה and a name in its own right, this term means my Lord.
7. Ba'al—This name means master, and is also sometimes associated with a foreign God.
8. Tz'vaot—This term means Hosts, and is often tacked on to other names. When combined with יהוה this name usually occurs in Prophetic literature. It is also associated with God during wartime and with the Ark.
9. HaShem—Translating to The Name, this is used in later times as a stand-in for יהוה because the name is unpronounceable. Additionally, a restriction later developed against pronouncing the name of God, and this became the typical stand-in.
10. Ehyeh Asher Eheyeh—This name comes from Exodus 3:14, where God responds to Moses' request for God's name with this term. Its direct translation is unclear, but some suggestions include I am that I am, I am who I am, and I will be what I will be.

Lesson Plan 2

Topical Enduring Understanding: I can better understand God and what God wants of me by studying Jewish texts and Jewish history and looking to my role models.

Core Concept: For Ezekiel, God was a being surrounded by creatures.

Teacher Preparation: In advance of teaching this lesson, the teacher should read as much of Ezekiel as possible, but will need to read Chapter 1.

00:00-00:05 Introduction

00:05-00:20 Individual God Image

00:20-00:45 Comparing

00:50-00:55 Wrap-up

Introduction

The group leader should explain that the text of Ezekiel Chapter 1 describes Ezekiel's vision of heavenly creatures. It is an incredibly complicated text (group leader should make sure to name the fact that this text can be very confusing and difficult to understand), so we are going to begin to try to understand it. Additionally, the group leader should point out that we are going to depict the image to help us understand the text better.

God Image

Students will be given the text of Ezekiel 1 (See Handout) and art supplies (blank paper, markers, clay, magazines/photos). The group leader should explain that the campers should each take some art supplies and find their own space in the room/area and try to understand the chapter by reading

the text and drawing/sculpting/making a collage of what they think Ezekiel is describing in the passage. It will be up to the individual campers whether they choose to focus on just one paragraph, one section, or on the text as a whole. It will also be up to the individual campers whether they want to read the whole text before they begin to create their work of art, or whether they want to create as they read.

Comparison

The images linked below will be printed and put up on the walls (campers should not be able to see them until this point) and campers will be asked to walk around and look at the images and pick the one that speaks to them. The campers who choose this image will constitute a group, and each group should be assigned a counselor to facilitate a discussion. Questions for discussion include:

- How does your artwork compare to the artwork of the other people in your group?
- How do your artwork compare to the image that your group has chosen?
- Why did you pick this image?
 - o Which elements of the image stand out to you?
 - o Why?
- Do any of these images reflect your ideas about God in any way?
 - o How so? Or how are they different?

Wrap-up

Campers will come back together and one representative from each group will be asked to share with the whole group what his/her group discussed, specifically they should focus on why the different people in the group chose the image and how it reflected (or did not reflect) the ideas about God that they and their group mates had. Campers should be told that they will be coming back to some of these concepts, ideas, and images in their next lesson.

Lesson Specific Background for Teachers:

Ezekiel Chapter 1—for more information on this, see Rashi’s commentary on the chapter. Specifically, verse 5-7, 9, 16-17, and 19 will be helpful in clarifying what Ezekiel is describing. The Rashi commentary on verses 11, 14, and 18 may also be helpful, though are probably not as important as the others. Additionally, his commentary on verses 24-25 is helpful, but they relate to the sound that is described, and not the visual, and therefore may not be as relevant.

Exodus 20:4—This verse is part of the Ten Commandments, and it reads “You shall not make for yourself a sculptured image, or any likeness of what is in the heavens above, or on the earth below, or in the waters under the earth.” This verse seems to suggest that the activity described here, is prohibited. In order to think about this, there are two things that will help. The first is that verse 5 says “you shall not bow down to them or serve them...” If these verses are read together, then the idea is that verse 4 is building a fence around the instruction in verse 5—in order that you do not bow down to these images you shall not even make them. Additionally, Ezekiel does not describe exactly what he sees. He uses terms such as “in the appearance of” and “like.” This suggests that what they are depicting is what Ezekiel is describing, but not exactly what he is seeing.

Handout:

Ezekiel Chapter 1 (This translation has been adapted from the JPS translation.)

¹In the thirtieth year, on the fifth day of the fourth month, when I was in the community of exiles by the Chebar Canal, the heavens opened and I saw visions of God. ²On the fifth day of the month—it was the fifth year of the exile of King Jehoiachin—³the word of the Eternal came to the priest Ezekiel son of Buzi, by the river Chebar Canal, in the land of the Chaldeans. And the hand of the Eternal came upon him there.

⁴I looked, and behold, a stormy wind came sweeping out of the north—a huge cloud and flashing fire, surrounded by a radiance; and in the center of it, in the center of the fire, a gleam as of amber. ⁵In the center of it were also figures of four creatures. And this was their appearance:

They had the figures of a human being. ⁶However, each had four faces, and each of them had four wings; ⁷the legs of each were [fused into] a single rigid leg, and the straight feet, and the feet of each were like a single calf's hoof; and their sparkle was like the luster of polished bronze. ⁸They had human hands below their wings. The four of them had their faces and their wings on their four sides. ⁹Each one's wings touched those of the other. They did not turn when they moved; each could move in the direction of any of its faces.

¹⁰Each of them had a human face [at the front]; each of the four had the face of a lion on the right; each of the four had the face of an ox on the left; and each of the four had the face of an eagle [at the back]. ¹¹Such were their faces. As for their wings, they were separated: above, each had two touching those of the others, while the other two covered its body. ¹²And each could move in the direction of any of its faces; they went wherever the spirit drove them to go, without turning when they moved.

¹³Such then was the appearance of the creatures. With them was something that looked like burning coals of fire. This fire, suggestive of torches, kept moving about among the creatures; the fire

had a radiance, and lightning issued from the fire. ¹⁴Dashing to and fro [among] the creatures was something that looked like flares.

¹⁵As I gazed at the creatures, I saw one wheel on the ground next to each of the four- faced creatures. ¹⁶As for the appearance and structure of the wheels, they gleamed like beryl [a shiny greenish clear rock]. All four had the same form; the appearance and structure of each was as of two wheels cutting through each other. ¹⁷And when they moved, each could move in the direction of any of its four quarters; they did not veer when they moved. ¹⁸Their rims were tall and frightening, for the rims of all four were covered all over with eyes. ¹⁹And when the creatures moved forward, the wheels moved at their sides; and when the creatures floated above the earth, the wheels floated too. ²⁰Wherever the spirit drove them to go, they went—wherever the spirit drove them—and the wheels floated alongside them; for the spirit of the creatures was in the wheels. ²¹When those moved, these moved; and when those stood still, these stood still; and when those floated above the earth, the wheels floated alongside them—for the spirit of the creatures was in the wheels.

²²Above the heads of the creatures was a form: an expanse, with an awe- inspiring gleam as of crystal, was spread out above their heads. ²³Under the expanse, each had one pair of wings extended toward those of the others; and each had another pair covering its body. ²⁴When they moved, I could hear the sound of their wings like the sound of mighty waters, like the sound of Shaddai [a name for God], a noise like the clamor of an army. When they stood still, they would let their wings droop. ²⁵From above the expanse over their heads came a sound. When they stood still, they would let their wings droop.

²⁶Above the expanse over their heads was the resemblance of a throne, in appearance like sapphire; and on top, upon this resemblance of a throne, there was the resemblance of a human form. ²⁷From what appeared as his waist up, I saw a gleam as of amber—what looked like a fire encased in a frame; and from what appeared as his waist down, I saw what looked like fire. There was a radiance all

about him. ²⁸Like the appearance of the rainbow which shines in the clouds on a day of rain, such was the appearance of the surrounding radiance. That was the appearance of the resemblance of the Presence of the Eternal. When I beheld it, I flung myself down on my face. And I heard the voice of someone speaking.

Images for Comparison



[http://commons.wikimedia.org/wiki/File:Book_of_Ezekiel_Chapter_1-1_\(Bible_Illustrations_by_Sweet_Media\).jpg](http://commons.wikimedia.org/wiki/File:Book_of_Ezekiel_Chapter_1-1_(Bible_Illustrations_by_Sweet_Media).jpg)



<http://i.ytimg.com/vi/vq3uOwUxqKs/hqdefault.jpg>



<https://xmasepic2011.files.wordpress.com/2011/09/wheel-within-wheel.jpg>



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Lesson Plan 3

Topical Enduring Understanding: I can better understand God and what God wants of me by studying Jewish texts and Jewish history and looking to my role models.

Core Concept: For Ezekiel, the people of Israel could connect to God through worship in the Second Temple.

Teacher Preparation: In advance of teaching this lesson, the teacher should read as much of Ezekiel as possible, but will need to read the passages listed in this lesson as well as the other texts and liturgy listed in the lesson. On the way into the session counselors should mark campers' hands with one of four colored markers.

00:00-00:07 Introduction
00:07-00:10 Split into groups
00:10-00:20 Rotation 1
00:20-00:22 Switch Groups
00:22-00:32 Rotation 2
00:32-00:34 Switch Groups
00:34-00:46 Rotation 3
00:46-00:55 Regroup and Reflection

Introduction

The group leader should review the previous lesson about Ezekiel's image of God by asking students what they remember from that lesson and handing back the artwork that the students created in the first Ezekiel lesson.

The group leader should explain that later in the book, Ezekiel describes how the sacrifices should be performed, because for him, sacrifice was the main way of connecting to God. However, when the Second Temple was destroyed, the rabbis decided that prayer was one way to replace the sacrifices. Another link between Ezekiel and prayer that the group leader should bring up is from Brachot 10b: “R. Jose son of R. Hanina also said in the name of R. Eliezer b. Jacob: When one prays, he should place his feet in proper position [i.e., close together and level], as it says, ‘And their feet were straight feet [Ezek. 1:7].’” The group leader should explain that there is a tradition that when reciting the Amidah, the prayer is supposed to stand with feet together, as if they are one and that this is in imitation of the creatures from Ezekiel’s vision that the campers learned about the day before. The group leader should demonstrate the proper position according to the text.

The group leader should explain that the campers will be learning about different elements of the Amidah and how they connect to Ezekiel’s sacrifices. Campers should be encouraged to keep this link in mind as they travel between the different stations through out the rest of the activity. It will be important to acknowledge that some of the elements that the campers will be learning about will be new to the students. For example, during the weekday, Jews traditionally insert twelve intermediary blessings into the Amidah. They ask God for things like knowledge, forgiveness, healing, and a good year. While most Reform Jews are not familiar with them, we will be looking at some of them today.

Split into Groups

The campers will then be broken into four groups based on the color of the dots that the counselors put on their hand one their way into the session. Each group will go to a different station to discuss how the sacrifices covered in Ezekiel have been translated into modern prayers. Groups will rotate through the different stations according to the schedule above.

Rotations

- 1) Sin offering—This group will be in the sanctuary space. They will look at the *selichah* blessing. They will also look at Exodus 29:36 and Exodus 30:10 for explanations of the sin offering and Ezekiel 43:19-21 for his description of the sin offering
- 2) Burnt offering—This group will meet at the fire pit if camp has one, otherwise they will meet at the entrance to camp. They will look at the *modim anachnu lach*. They will also look at Genesis 8:2, Leviticus 8:28, and Numbers 10:10 for an explanation of the burnt offering and Ezekiel 40:42-43 for his description of the burnt offering.
- 3) Peace offering—This group will meet in the place with the most peaceful view. They will look at *sim shalom/shalom rav*. They will also look at Leviticus 7:13-15 and Ezekiel 43:27.

In each group the campers should discuss how the offering relates to the prayer that they are discussing. Campers should also recite the prayer that they are studying and should keep the image that they have of Ezekiel's vision in mind while they are reciting the prayer.

Reflection

Students will be given a chance to reflect on their own (through the medium of their choice) on their experience with the prayer prior to learning about Ezekiel and how Ezekiel's image of God changed their experience with prayer.

Lesson Specific Background for Teachers:

Sin offerings—Sin offerings were given according to the rank of the person making the offering. The sinner would lay his/her hands on the animal that was to be sacrificed as a way of identifying him/herself with the animal. The key elements of the offering are the sprinkling of the animal's blood in the right place on the altar, and the burning of the inner organs. Sin offerings were provided at the ordination of priests, on Yom Kippur, and on the festivals. Different sin offerings are also provided in cases of ritual purification. For more information, see the Sacrifice article in the Encyclopedia Judaica.

Burnt offerings—The burnt offering consisted of a bull, a sheep, a goat, or a bird. The way that the animal was cleaned and laid on the altar was particularly important in this type of offering. In a burnt offering, the entire offering was burnt on the altar to provide a pleasing odor for God. This set burnt offerings apart from other types of offerings, which were often meant in large part of human consumption. When a burnt offering was made (twice a day in ancient Israel), the fire under it was kept constantly burning. On Shabbat, there were two additional offerings, which were never accompanied by sin offerings, but sin offerings were required with burnt offerings on other occasions. These burnt offerings are also required in connection with some purification rituals. Burnt offerings were seen as a complete surrender to God.

Peace offerings—This sacrifice is a communal one. For this offering, there is no particular animal that the Israelites were instructed to use for a peace offering, as long as the animal was domesticated, it was permissible and as with all sacrifices, the animal needed to be without blemish. Another thing that sets the peace offering apart is that the priest could not only eat parts of it, but was allowed to share them with his family. All peace offerings ended in communal meals, with the parts that were not set aside for the priests being given back to the person/family who had made the offering. The peace offering was only specified in three instances: the celebration of Shavuot, the ritual for completion of a Nazirite vow, and at the installation of a priest. In addition, there were national events that called for peace offerings, including the successful conclusion of a military campaign, the cessation of famine

or pestilence, and times of national spiritual renewal.

Relationship between offerings and prayers—As David Ellenson writes in his book, *Between Tradition and Culture: The Dialectics of Modern Jewish Religion and Identity*, symbols, and the “contemporary exposition of those symbols, permit the eternal truth and validity of Jewish laws which might otherwise be branded as outmoded to be affirmed” (p. 29). Ellenson goes on to point out that Sampson Raphael Hirsch saw the symbolic significance of sacrifices. According to Hirsch, the *Shemonaeh Esreh* have a profound connection to the sacrifices, though for him, they were not a substitute for the daily sacrifices, they were inherently connected through timing, origin, and concept. Hirsch suggests that the intermediary blessings are connected to the different parts of the sacrifice (head, organs of existence, and organs of health, etc.). In his siddur, Hirsch includes a footnote that states in part, “The three concluding blessings (corresponding to the thought symbolized by וְנִסְכִּים מִנְחָה in the sacrifice) constitute a plea for God’s favorable acceptance at all times of our Divine service, be it in the form of prayer or sacrifice...” For more information on this subject, see the Chapter in *Tradition and Culture* titled “Sacrifice and Atonement in the Literature of German-Jewish Orthodoxy” or the Hirsch Siddur.

Handouts

Sin Offering

Exodus 29:36

...and each day you shall prepare a bull as a sin offering for expiation; you shall purge the altar by performing purification upon it, and you shall anoint it to consecrate it.

Exodus 30:10

Once a year Aaron shall perform purification upon its horns with blood of the sin offering of purification; purification shall be performed upon it once a year throughout the ages. It is most holy to the Eternal.

Ezekiel 43:19-21

You shall give to the levitical priests who are of the stock of Zadok, and so eligible to minister to Me -- declares the Eternal God—a young bull of the herd for a sin offering. You shall take some of its blood and apply it to the four horns [of the altar], to the four corners of the base, and to the surrounding rim; thus you shall purge it and perform purification upon it. Then you shall take the bull of sin offering and burn it in the designated area of the Temple, outside the Sanctuary.

Selichot

S'LACH LANU ki chatanu,

m'chal lanu ki fashanu,

ki mocheil v'solei-ach atah.

Baruch atah, Adonai, hamarbeh lislo-ach.

סִלַּח לָנוּ כִּי חָטָאנוּ,

מַחֵל לָנוּ כִּי פָשַׁעְנוּ,

כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.

בָּרוּךְ אַתָּה, יְיָ, הַמְרַבֵּה לְסִלָּה.

FORGIVE US for we have sinned, pardon us for we have transgressed,
for You pardon and forgive.

Blessed are You, Adonai, abounding in forgiveness.

Burnt Offering

Genesis 8:20

Then Noah built an altar to the Eternal and, taking of every clean animal and of every clean bird, he offered burnt offerings on the altar.

Leviticus 8:28

Then Moses took them from their hands and turned them into smoke on the altar with the burnt offering. This was an ordination offering for a pleasing odor; it was an offering by fire to the Eternal.

Numbers 10:10

And on your joyous occasions—your fixed festivals and new moon days—you shall sound the trumpets over your burnt offerings and your sacrifices of well-being. They shall be a reminder of you before your God: I, the Eternal, am your God.

Ezekiel 40:42-43

As for the four tables for the burnt offering a—they were of hewn stone, one and a half cubits long, one and a half cubits wide, and one cubit high—on them were laid out the instruments with which burnt offerings and sacrifices were slaughtered. Shelves, one handbreadth wide, were attached all around the inside; and the sacrificial flesh was [laid] on the tables.

Modim

MODIM anachnu lach, shaatah hu
Adonai Eloheinu v'Elohei avoteinu v'imoteinu
l'olam va-ed. Tzur chayeinu, magein yisheinu,
atah hu l'dor vador.

Nodeh l'cha un'sapeir r'hilatecha. Al chayeinu
ham'surim b'yadecha, v'al nishmoteinu
hap'kudot lach, v'al nisecha sheb'chol yom
imanu, v'al niflotecha v'tovotecha
sheb'chol eit, erev vavoker v'tzohorayim.

Hatov ki lo chalu rachamecha, v'ham'racheim
ki lo tamu chasadecha, mei-olam kivinu lach.

מוֹדִים אַנַּחְנוּ לָךְ, שְׂאֵתָהּ הוּא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.

נוֹדֶה לָךְ וְנִסְפֹּר תְּהִלָּתְךָ. עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֶר וְצֹהֲרָיִם.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם
כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

WE ACKNOWLEDGE with thanks that You are Adonai, our God and the God of
our ancestors, forever. You are the Rock of our lives, and the Shield of our salvation in
every generation. Let us thank You and praise You — for our lives which are in Your
hand, for our souls which are in Your care, for Your miracles that we experience every
day and for Your wondrous deeds and favors at every time of day: evening, morning
and noon. O Good One, whose mercies never end, O Compassionate One, whose
kindness never fails, we forever put our hope in You.

V'al kulam yitbarach v'yitromam shimcha,
Malkeinu, tamid l'olam va-ed.

BETWEEN ROSH HASHANAH AND
YOM KIPPUR — Uch'tov l'chayim
tovim kol b'nei v'ritecha.

V'chol hachayim yoducha selah, viy'hal'lu
et shimcha be-emet, Ha-El y'shuateinu v'ezrateinu
selah. Baruch atah, Adonai,
hatov shimcha ul'cha na-eh l'hodot.

וְעַל כָּל־מַלְכֵנוּ יִתְבָּרַךְ וְיִתְרומַם שִׁמְךָ,
מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

BETWEEN ROSH HASHANAH AND
YOM KIPPUR — וְכָתוּב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהַלְלוּ
אֶת שִׁמְךָ בְּאֵמֶת, הָאֵל יִשְׁעֵתָנוּ
וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה, יְיָ,
הַטּוֹב שִׁמְךָ וְלָךְ נָאֶה לְהוֹדוֹת.

For all these things, O Sovereign, let Your Name be forever praised and blessed.

BETWEEN ROSH HASHANAH AND YOM KIPPUR — Inscribe all the children
of Your covenant for a good life.

O God, our Redeemer and Helper, let all who live affirm You and praise Your Name in
truth. Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שִׁמְךָ וְלָךְ נָאֶה לְהוֹדוֹת.

Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'hodot.

Peace Offering **Leviticus 7:13-15**

This offering, with cakes of leavened bread added, he shall be offered along with one's thanksgiving sacrifice of wellbeing. Out of this the person shall offer one of each kind as a gift to the Eternal; it shall go to the priest who dashes the blood of the offering of well-being. And the flesh of the thanksgiving sacrifice of well-being shall be eaten on the day that it is offered; none of it shall be set aside until morning.

Ezekiel 43:27

And when these days are over, then from the eighth day onward the priests shall offer your burnt offerings and your offerings of well-being on the altar; and I will extend My favor to you—declares the Eternal God.

Sim Shalom

SIM SHALOM tovah uv'rachah, chein vachessed v'rachamim, aleinu v'al kol Yisrael amecha. Bar'cheinu, yotzreinu, kulanu k'echad b'or panecha, ki v'or panecha natata lanu, Adonai Eloheinu, Torat chayim v'ahavat chesed, utz'dakah uv'rachah v'rachamim v'chayim v'shalom. V'tov b'einecha l'vareich et amcha Yisrael b'chol eit uv'chol shaah bishlomecha.	שְׁלֹמִים טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכֵּנוּ, יוֹצְרֵנוּ, כּוֹלֵנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
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Tap to continue between Rosh HaShanah and Yom Kippur.

Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.	בְּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.
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GRANT PEACE, goodness and blessing, grace, kindness, and mercy,
to us and to all Your people Israel.
Bless us, our Creator, all of us together, through the light of Your Presence.
Truly through the light of Your Presence, Adonai our God, You gave us
a Torah of life — the love of kindness, justice and blessing, mercy, life, and peace.
May You see fit to bless Your people Israel, at all times, at every hour,
with Your peace.

Tap to continue between Rosh HaShanah and Yom Kippur.

Praised are You Adonai, who blesses Your people Israel with peace.
בְּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.
Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

Shalom Rav

SHALOM RAV al Yisrael amcha

tasim l'olam,

ki atah hu Melech Adon

l'chol hashalom.

V'tov b'einecha l'vareich

et amcha Yisrael

b'chol eit uv'chol shaah bish'lomecha.

Baruch atah, Adonai,

ham'vareich et amo Yisrael bashalom.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ

תָּשִׂים לְעוֹלָם,

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן

לְכָל הַשָּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ

אֶת עַמְּךָ יִשְׂרָאֵל

בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בָּרוּךְ אַתָּה, יְיָ,

הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

GRANT ABUNDANT PEACE to Israel Your people forever,
for You are the Sovereign God of all peace.

May it be pleasing to You to bless Your people Israel
in every season and moment with Your peace.

Blessed are You, Adonai, who blesses Your people Israel with peace.

בָּרוּךְ אַתָּה, יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

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Appendix

This paper explores the current, existing relationships between synagogue religious schools and Jewish sleep-away camps. This paper begins with the research regarding the importance of building connections between different parts of the Jewish community in general. In an attempt to show why camps and religious schools are a good place to begin building these connections, the paper then explores research about why both camp and religious school can serve as important venues of Jewish enculturation and identity building.

The paper then moves on to explore two of the existing models of relationships between camps and synagogues: the synagogue-camp model, exemplified by Wilshire Boulevard Temple and its camps, Camp Hess Kramer and Gindling Hilltop Camp, and the Nadiv Program through the Foundation for Jewish Camp, exemplified by Nadiv Educator Sarah Lauing and the partnership between Temple Shaaray Tefila and URJ Crane Lake Camp. Based on interviews, articles, and document review, the paper finds that connections between schools and camps lead to the potential for stronger Jewish identities for participants in both, stronger relationships among staff and children, and higher levels of experiential education at both institutions. Additionally, the paper looks at how these models could be improved or adapted by addressing concerns of synergy, communication, and time management. Finally, I suggest other potential synagogue and camp partnerships that revolve around curriculum and caring for children.