



CORNERSTONE 2016 RESOURCE

The Good Book Says, FJC Knowledge Center Resource

AUTHOR:	Sara Beth Berman
SUMMARY:	A text study activity about why we teach our children. - <i>Submitted by Sara Beth Berman</i>
TOPICS:	Jewish Culture, Jewish History, Jewish Text, Jewish Values, Leadership Development
LEARNING OBJECTIVE:	Deeper understanding of tradition and what it offers to guide is to be better staff members and role models.
AUDIENCE:	Staff
LENGTH:	20-30 Minutes
APPENDIXES:	<ol style="list-style-type: none"> 1. On1Foot.org Teacher Text Source Sheet (http://www.on1foot.org/print.php?nid=4265) <ol style="list-style-type: none"> a. Pirkei Avot 1:6 b. Mishneh Torah, Law on Torah Study 1:2 2. Deuteronomy 6:7 (From V'ahavta)
MATERIALS:	Handout.
SETTING:	Not Picky. Or, N/A, as you requested.

Session Description:

1. The Good Books Say (20 minutes):
 - a. So why does it matter, all of this stuff? What's the value of being a teacher / counselor / role model / life changer / madrich/a? We're going to study a few texts now to discuss why we're doing this work, why it matters, and how our values influence what we're trying to get done.

(HANDOUT)

Deuteronomy 6:7

וְשִׁנַּנְתֶּם לְבַבְיָהּ וְדַבַּרְתֶּם בָּהֶם בְּשִׁבְתְּכֶם בְּבֵיתְכֶם וּבְיֹדְבְּכֶם וּבְקוּמְכֶם

Teach them to your children and speak of them when you are at home, when traveling on the road, when you lie down and when you get up.

(Translation from bible.ort.org, Hebrew text from sefaria.org.)

Guiding Questions:

- What are we supposed to be teaching?
- To whom are we teaching these things?
- If you could condense what you're trying to teach your campers into one sentence, what would that sentence be and why?

Pirkei Avot 1:6

יְהוֹשֻׁעַ בֶּן פְּרוּחַיָּה אוֹמֵר, עֲשֵׂה לָךְ רַב, וְיָקִינָה לְךָ חֵבֵר, וְהָיוּ דָן אֶת כָּל הָאָדָם לְכַף זְכוּתוֹ;

CORNERSTONE 2016 RESOURCE

Yehoshua ben Perachia says, "Make for yourself a mentor, acquire for yourself a friend and give every person the benefit of the doubt."

(Text from Sefaria.org, translation from Sefaria.org and Rabbi Ariella Rosen)

Guiding Questions:

- The camper/counselor relationship is sacred. How can this teaching from the *Ethics of our Parents* help us explain why our (summer) work matters so much?
- Think about one camper with whom you've established a really close relationship. What are you able to teach them?
 - What have they taught you?

Rambam, Mishneh Torah, Laws of Torah Study 1:2

כשם שחייב אדם ללמד את בנו, כך הוא חייב ללמד את בן בנו, שנאמר: והודעתם לבניך ולבני בניך. ולא בנו ובן בנו בלבד, אלא מצוה על כל חכם וחכם מישראל ללמד את כל התלמידים אף על פי שאינם בניו, שנאמר: ושנתם לבניך – מפי השמועה למדו, "בניך" אלו תלמידיך, שהתלמידים קרוים בנים, שנאמר: ויצאו בני הנביאים.

Just as it is a person's duty to teach their child, so it is their duty to teach their grandchild, as it is written: "Make them known to your children and your children's children" (Deuteronomy 4:9). This obligation does not refer only to one's child and grandchild, but it is a duty resting upon every Jewish scholar to teach all those who seek to be their students, even though they are not that scholar's own children, for it is written: "You shall teach them diligently to your children" (Deuteronomy 6:7). On traditional authority, the term "your children" in this verse has been interpreted to mean that your pupils are likewise called children, for it is written: "And the sons of the prophets came out" (II Kings 2:3).

[CAJE translation. Edited for gender neutrality]

(Text from on1foot.org - more [on1foot.org resources for teaching here](http://on1foot.org/resources/for-teaching-here))

Guiding Questions:

- Rambam teaches "it is a duty resting upon every Jewish scholar to teach all those who seek to be their students, even though they are not that scholar's own children, for it is written: "You shall teach them diligently to your children" (Deuteronomy 6:7)" - you're not parents yet, but what sort of parental responsibility do you feel for your campers?
- Do you feel any generational responsibility to your campers?
 - Can you explain what sorts of traditions have been passed down to you?
 - How do you want your campers to be as counselors and how are you setting them on that path?

Additional Notes for Bringing it Back to Camp:

Could be used to inspire CITs as well as staff.

The Good Book Says, *FJC Knowledge Center Resource*

HANDOUT Page 1

Deuteronomy 6:7

וְשִׁנַּנְתֶּם לְבָבְךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ

Teach them to your children and speak of them when you are at home, when traveling on the road, when you lie down and when you get up.

(Translation from bible.ort.org, Hebrew text from sefaria.org.)

Guiding Questions:

- What are we supposed to be teaching?
- To whom are we teaching these things?
- If you could condense what you're trying to teach your campers into one sentence, what would that sentence be and why?

Pirkei Avot 1:6

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר, עֲשֵׂה לָךְ רֵב, וּקְנֵה לָךְ חֲבֵר, וְהוּי דָן אֶת כָּל הָאָדָם לְכַף זְכוּת:

Yehoshua ben Perachia says, "Make for yourself a mentor, acquire for yourself a friend and give every person the benefit of the doubt."

(Text from Sefaria.org, translation from Sefaria.org and Rabbi Ariella Rosen)

Guiding Questions:

- The camper/counselor relationship is sacred. How can this teaching from the *Ethics of our Parents* help us explain why our (summer) work matters so much?
- Think about one camper with whom you've established a really close relationship. What are you able to teach them?
 - What have they taught you?

Rambam, Mishneh Torah, Laws of Torah Study 1:2

כשם שחייב אדם ללמד את בנו, כך הוא חייב ללמד את בן בנו, שנאמר: והודעתם לבניך ולבני בניך. ולא בנו ובן בנו בלבד, אלא מצוה על כל חכם וחכם מישראל ללמד את כל התלמידים אף על פי שאינם בניו, שנאמר: ושננתם לבניך – מפי השמועה למדו, "בניך" אלו תלמידיך, שהתלמידים קרוים בנים, שנאמר: ויצאו בני הנביאים.

Just as it is a person's duty to teach their child, so it is their duty to teach their grandchild, as it is written: "Make them known to your children and your children's children" (Deuteronomy 4:9). This obligation does not refer only to one's child and grandchild, but it is a duty resting upon every Jewish scholar to teach all those who seek to be their students, even though they are not that scholar's own children, for it is written: "You shall teach them diligently to your children" (Deuteronomy 6:7). On traditional authority, the term "your children" in this verse has been interpreted to mean that your pupils are likewise called children, for it is written: "And the sons of the prophets came out" (II Kings 2:3). [CAJE translation. Edited for gender neutrality]

(Text from on1foot.org - more [on1foot.org resources for teaching here](http://on1foot.org/resources/for-teaching-here))

Guiding Questions:

- Rambam teaches "it is a duty resting upon every Jewish scholar to teach all those who seek to be their students, even though they are not that scholar's own children, for it is written: "You shall teach them diligently to your children" (Deuteronomy 6:7)" - you're not parents yet, but what sort of parental responsibility do you feel for your campers?
- Do you feel any generational responsibility to your campers?
 - Can you explain what sorts of traditions have been passed down to you?
 - How do you want your campers to be as counselors and how are you setting them on that path?