



STONE 2016 RESOURCE

What's Your Mussar?, Specialty Track 2

AUTHOR:	Sara Beth Berman
SUMMARY:	What's Your Mussar? - Sure, moments abound at camp that are ripe for harnessing. But what about the more mundane? Use the periodic table of Mussar, some pictures and other cards, we'll pick out some of our values and connect prayerful moments to the more mundane moments in camp, turning it all into extraordinary programmatic times, using the right framing! - <i>Submitted by Sara Beth Berman</i>
TOPICS:	Community Building, Group Dynamics, Identity, Jewish Culture, Jewish History, Jewish Text, Jewish Values, Prayer- Tefillah, Prayer- Alternative, Storytelling, Team Building, Teen Programs, Visual Arts
LEARNING OBJECTIVE:	Here it is, the moment of meaning. Participants will identify favorite moments at camp, the lightning bugs they catch but can't take home. These are the moments that are hard to explain to "home" friends: "I don't know how to describe it, but it was the most important [] of my life." Participants will compare and contrast those awe-some moments to those during Tefillah at camp, and craft ways to bring moments of awe to campers and co-staff this summer!
<p>Broad Subject and Skill(s)</p> <ol style="list-style-type: none">1. Moments of meaning appear and surface throughout the summer at camp, in Tefillah and other settings.2. Moments of meaning can be planned for, but not always scheduled3. Moments of meaning can be in tefillah and in other times / programs at camp. <p>Understanding</p> <ul style="list-style-type: none">• I can craft moments of meaning for my campers and co-staff.• Small moments of meaning can sometimes lead to the strongest memories from camp.• I can create moments of meaning in Tefillah and in other settings at camp.• Tefillah can be as moving and meaningful as other life-changing experiences at camp. <p>Essential Questions</p> <ul style="list-style-type: none">• What makes camp a "sticky" experience?• How do we create moments of meaning for our campers and costaff?• • • • • How can my own values and / or passions inspire my own campers?• What should I be looking for when hoping to facilitating meaningful moments of Tefillah at camp? <p>Knowledge and Skills</p> <ul style="list-style-type: none">• Participants will be able to describe and share their own moments of meaning with others• Participants will be able to identify tefillah and other programming moments	



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	<p>from camp when they could enhance moments of meaning.</p> <ul style="list-style-type: none">● Participants will have a toolbox of activities and concepts with which to educate their campers and co-staff this summer.● Participants will be able to plan for a moment of meaning they anticipate happening this coming summer.
AUDIENCE:	Cabin or unit-sized groups. May need more copies of cards for subdividing into smaller groups.
LENGTH:	75-90 Minutes
APPENDICES:	<p>Essential Texts</p> <ol style="list-style-type: none">1. Periodic Table of Being A Mensch (From LetItRipple.org) or from Avi Orlow's Accessible Wisdom2. Character Day Kit (Also can be ordered from LetItRipple.org) - specifically, the photo cards<ol style="list-style-type: none">a. PRO TIP: You can use any type of photo cards, like:<ol style="list-style-type: none">i. Pieces of Youii. Character Dayiii. Dixit cardsiv. Printouts of photos from your camp files / websitev. Stick figure drawings by preschoolers (why not?)3. On1Foot.org Teacher Text Source Sheet (http://www.on1foot.org/print.php?nid=4265)<ol style="list-style-type: none">a. Pirkei Avot 1:6b. Mishneh Torah, Law on Torah Study 1:24. Deuteronomy 6:7 (From V'ahavta)
MATERIALS NEEDED:	<p>Supplies</p> <ol style="list-style-type: none">1. 1 Flip Chart / Flip Chart Markers1. Photo / Themed Cards (Dix It, Let It Ripple, Points of You, Etc.)2. Binder Clips (small ones - about 50 of them)3. Construction paper - an assortment. About 2 sheets per participant.4. Front/back copies of handout for the whole group for everyone to have one.
SETTING:	Can either get AV to project the mussar chart, or print copies to share.

Session Description:

Opening Activity // Time: 15 minutes - Stretch Those Quads

1. Grabber (10 minutes): Four Corner Values
 - a. We're going to talk about values today - about mussar, core beliefs, personality traits, middot - however you say it, we're talking about what matters to you, your camps, your communities.
 - b. Take a piece of paper and divide it into 4 quadrants - you can fold it once hamburger-style, and once hotdog-style, or just label the boxes:
 - i. Quadrant 1 - Camp
 - ii. Quadrant 2 - Me
 - iii. Quadrant 3 - Society
 - iv. Quadrant 4 - Judaism
 - c. Prompts for each Quadrant:



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- i. In Quadrant 1 - write down your camp's core values (if you don't know them, do your best guess)
- ii. In Quadrant 2 - write down your personal core values (what matters to you most?)
- iii. In Quadrant 3 - write down what you think are society's core values
- iv. In Quadrant 4 - write down your interpretation of Judaism's core values
- d. Using a marker or highlighter or some other sort of color, draw some connections. How do your camp's values relate to society's? To Judaism? Do your values overlap with Jewish values, or are they far apart?
2. Discussion questions (5 minutes):
 - a. What did you learn from this examination of your values?
 - b. How do all of these values manifest themselves in your life at camp?
 - c. Of all of the values on your page, which is the one that inspires you the most? Circle it.

Step-by-Step Session Description // Time: 60 minutes

1. Card Collage (20 minutes):
 - a. I'm putting out a few types of cards to choose from.
 - i. Choose one favorite from the picture cards that relate to your Quadrants sheet - at least one of your cards should relate to the value you have identified as the most inspiring. (Let It Ripple Cards, Points of You Cards, etc.) Please don't look at the text on the cards! It's about the pictures! Please treat them kindly.
 1. Choose your favorite card. Why did you choose this card?
 - ii. In small groups, discuss what you chose and why you chose. Then we'll share as a large group.
 - iii. Guiding questions:
 1. How does (whichever) card relate to your most inspiring value?
 - a. ...to your camp's values?
 - b. ...to Jewish values?
 2. Identify one card that spoke to you. What was it about that card? Why did you want it so badly?
 3. Flip your Let It Ripple card over - how does the value on the back of the card relate to your discussion so far?
 4. Look at the values on the Let It Ripple cards in your group - and write on a piece of construction paper the overarching value that your group has chosen. What's your number one?
 - iv. Discussion Questions:
 1. When it comes to the values work at camp, do you think that you're "playing with a full deck?" (aka do you feel fully equipped to guide and teach?) Why or why not?
 - a. What could you use to be better able to guide and teach your campers about values?
 - b. If there was one thing your camp could do to better prepare you to teach about values, what would it be and why?
 - i. OK, so how can you do that during staff week / during the summer?
 2. 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



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trying to get done.

(HANDOUT)

Deuteronomy 6:7

וְיִשְׁנַנְתֶּם לְבָנֶךָ וְדִבְרֹת בָּם בְּשֵׁבֶת בְּבֵית־רֹבֶלְכֶת בְּדַרְךָ וּבְשַׁכְנָה וּבְקֹמֶר

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

יהוֹשֻׁעַ בֶּן פְּרָחִיה אָמֵר, עֲשֵׂה לְךָ רָבֶב, וְקִנְהֵה לְךָ חֲבִיר, וְהִי דָן אֶת כָל הָאָדָם לְכֹף זְכֹות:

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

כִּסְמָ שְׁחִיב אָדָם לְלִמּוֹד אֶת בָּנוֹ, כִּי הָא חִיב לְלִמּוֹד אֶת בָּן בָּנוֹ, שְׁנָאָמָר: וְהַדּוּתָם לְבָנֵיךְ וְלְבָנֵי בָנֵיךְ. וְלֹא בָנֵינוּ וְבָנֵינוּ בָלְבָד, אֶלָּא מָצָה עַל כָּל חִכּוּם וְחַכּוּם מִישראל לְלִמּוֹד אֶת כָל הַתָּלִמידִים אֶפְעַל פִּי שָׁאִינָם בָנֵינוּ, שְׁנָאָמָר: וְשְׁנָנָתָם לְבָנֵיךְ – מִפְּי הַשְׁמֹועָה לִמְדוֹ, "בָנֵיךְ" אֶלָו תַּלְמִידֵיךְ, שְׁהַתַּלְמִידִים קָרוּיִם בָנִים, שְׁנָאָמָר: וַיֵּצְאוּ בְנֵי הַנְּבִיאִים.

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



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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))

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?

Bringing it Back to Camp (15 Minutes):

- How would you use the resources we used today (or resources like them) with campers? With staff?
- What about the values cards - words or pictures - most surprised you?
- What, if any of the texts we studied in this session, would you like to share at camp?
 - How can you work that into your staff meeting or staff learning structure during the summer?
- What’s one thing you learned today that will help you be a better staff member - and how will you use that skill?



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What's Your Mussar?

HANDOUT Page 1

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What's Your Mussar? HANDOUT Page 2

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

כשם שחייב אדם ללמד את בנו, כך הוא חייב ללמד את בן בנו, שנאמר: והודיעתם לבנייך
ולבני בנייך. ולא בנו ובן בלבד, אלא מצוה על כל חכם וחכם מישראל ללמד את כל
התלמידים אף על פי שאינם בניו, שנאמר: ושננתם לבנייך – מפני השמואה למדוי, "בנייך"
אלו תלמידיך, שהתלמידים קוראים בנים, שנאמר: ויצאו בני הנבאים.

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]

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