

Shema Yisrael

AUTHOR(S):	Lauren Fisher and Shalom Orzach
SUMMARY:	In this session we will: embark on a meditative journey through Jewish history that plays with associative memory and experiential learning through listening.
ABC GOALS:	<p>Affective: Participants will feel....</p> <ul style="list-style-type: none"> • Inspired • Connected • Reflective <p>Behavior: Participants will be able to...</p> <ul style="list-style-type: none"> • Identify key moments in Jewish history • Reflect on how they personally relate to Jewish history • Use sound and reflective practice as a modality of Jewish education <p>Cognitive: Participants will know...</p> <ul style="list-style-type: none"> • Key moments in Jewish history
AUDIENCE:	Is best with older campers and/or staff.
TIMING:	75 min
APPENDICES:	
MATERIALS NEEDED:	<p>Journals (or paper/pen) - 1 /participant</p> <p>Tea lights/Twinkly lights/Other lights to illuminate the various sound stations</p> <p>Printed source sheets</p> <p>Headphones so that individuals can connect to the sounds</p> <p>Discman/iPod/Phone to listen to the music</p>
SET-UP DETAILS:	Lights off/dimmed - walk way is lit by tea light candles on the ground and then stations are highlighted with twinkly lights in Jars. Each station has a sheet of paper with a QR code that links to each sound.

SESSION TIMELINE

- 00:00-00:10 – Welcome (leader is warm and inviting, but silent). Leader reminds people that this is a silent experience when folks walk in, using body language and whispered reminders to stay quiet and that the instructions are on the handout. Leader then gives each participant paper/pen for their independent journey
- 00:10 – 35:00 – Self-guided journey through the sound museum with reflective prompts and opportunity for journaling/exploring/meditating
- 00:35 – 1:00 – Debrief and discussion. **All participants on a self-guided walk through the sound museum for the first 30 minutes.** When they finish the guided walk, they will come to sit in a circle in the center, also marked by Twinkly lights.
- 1:00 – 1:15 – Jewish history as a circle (ie going back to the Burning Bush as a campfire)

SESSION OUTLINE:

Chapters: ([Listentoyoutube.cc](https://www.youtube.com/watch?v=...))

1. Burning Bush (and, circularly, summer camp)
2. Mount Sinai
3. Miriam's tambourines
4. Arguing in a Beit Midrash
5. Sound of the Oud
6. HaTikvah in Poland
7. Sepharadi Slichot
8. Declaration of Independence
9. Renewal Judaism

Chapters and Prompts

1. Burning Bush

Sound/Title: [Crackling wood](#) of the Burning Bush

Text/Prompt: [shalom insert the text – sandals off]

[https://www.sefaria.org.il/Exodus.3.2?ven=The Contemporary Torah, Jewish Publication Society, 2006&vhe=Miqra according to the Masorah&lang=bi&aliyot=0](https://www.sefaria.org.il/Exodus.3.2?ven=The_Contemporary_Torah,_Jewish_Publication_Society,_2006&vhe=Miqra_according_to_the_Masorah&lang=bi&aliyot=0) Shemot 3:1-7...

Prompts/Questions: When have you encountered holiness? How do we know when a place is, or becomes, holy? In Jewish text, we read about a burning bush that is not consumed by fire – what comes to mind when you think of a bush that is burning but not consumed?

2. Mount Sinai

Sound: [Thunder and lightning - Mount Sinai](#).

Text: Levinas [Shalom will insert] Cannot find the text, essentially Levinas develops the idea and implication of receiving the Torah at Sinai through HEARING. The Oral Law invites by design multiple interpretations (600,000) of what was heard

CORNERSTONE 2022 RESOURCE

Prompts: The Jewish people were all gathered together at Mt. Sinai when they became “a people”. Think of a community to which you feel connected – when did you feel like you became a part of that community?

3. Miriam’s tambourines

Text:

:נתקח מרים הנביאה אֶת־הַתִּמְבֵּל בְּיָדָהּ וַתִּצְאֶנּוּ כָּל־הַנְּשִׂימֹת אֶת־רִיקָהּ בַּתְּפִלִּים וּבַמְּחֹלֹת: Then Miriam the prophet, Aaron’s sister, picked up a hand-drum, *“hand-drum Trad. “timbrel,” which is often construed anachronistically as a tambourine. (As drummers, Israelite women set the tempo at public celebrations.)* and all the women went out after her in dance with hand-drums.

וַתִּזְעַן לָהֶם מִרְיָם שִׁירוֹ לַיהוָה כִּי־גָאָה גָּאָה סוּס וְרִכְבּוֹ רָמָה בָּיָם: } And Miriam chanted for them:
Sing to יהוה, for G-d has triumphed gloriously;

Miriam had remarkable foresight to include tambourines in her belongings. What do you carry around in camp that brings and or creates joy and happiness?

4. Arguing in the Beit Midrash [Need link]

Text: [Insert text – Iron sharpens Iron]

אָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינְא, מַאי דְכָתִיב: “בְּרִזְלָא בְּבִרְזִיל יִסַּד”, לֹוּמַר לָךְ: מַה בְּרִזְלָא זֶה — אֶחָד מְסַדֵּד אֶת חֲבִירוֹ, אִף שְׁנַי מְלַמְדֵי חֲכָמִים — מְסַדְדִין זֶה אֶת זֶה בְּהִלְכָהּ.

The Gemara cites other expositions that deal with Torah study. Rabbi Hama, son of Rabbi Hanina, said: What is the meaning of that which is written: “Iron sharpens iron, so a man sharpens the countenance of his friend” (Proverbs 27:17)? This verse comes to tell you that just as with these iron implements, one sharpens the other when they are rubbed against each other, so too, when Torah scholars study together, they sharpen one another in halakha.

Prompt: What is a disagreement that you’ve had that has pushed you to grow? What about that disagreement helped you grow? What about the way you disagreed with that person pushed you to grow?

5. Sound of the Oud – The Jewish Expulsion from Spain

When do you integrate your surroundings into your religious, spiritual, and cultural practices? When do you carve out space separate from your surroundings to preserve your religious, spiritual, and cultural practices?

6. HaTikvah in Poland

Prompt: Where does this sound take you? What are your immediate associations? This recording was made before the establishment of the State of Israel. Can you think of other examples of when you have hoped for something that doesn’t yet exist?

7. Sephardi Slichot (Prayers on the High Holidays, sung with the tunes from Jews from Arab lands)

CORNERSTONE 2022 RESOURCE

Prompt: What is the power of communal repentance? What does it mean to stand spiritually with your community?

8. Declaration of the State of Israel (Israeli Declaration of Independence)

Prompt: What responsibilities come with having power?

9. Renewal Judaism - New forms of Jewish song, tunes, and prayer

Prompt: In what ways is your camp “renewing” Jewish tradition(s)? In what ways does your camp preserve Jewish traditions(s)? What is the relationship between renewal and preservation?

Additional “sounds” to ponder:

1. Ruth- “your people are my people, your God is my God”
2. Shofar Invites the new....
3. Close with the Shofar as an invite to begin again with inspiration, energy and humility.
4. Siren
5. Hakol Kol Yaakov....
6. Yiddish banter...

Debrief together:

1. Journal – what was that experience like for you? Were there any sounds that felt more familiar? Any sounds that felt unfamiliar?
2. Where did you feel connected to the Jewish history tour, and where did you feel disconnected?
3. In order to make this museum, Shalom and Fisher had to make a set of decisions about what to include/exclude. Are there things that you would include that weren’t here? How do stories change depending on who picks its chapters? How might we be able to think about this as an exercise in who has the power to tell a story? What does this say about inclusion/exclusion?

Transition: Why is the act of listening so important? Look at where the word “Shma” is present in the traditional Jewish canon. “Gam ani shamati” / “Shma Koleinu” / “Shma Yisrael” / “Shma Tzaaktenu”. It is noteworthy how many Hebrew words conjure the act of listening: lishmoa, l’hakshiv, l’ha’azin. The notion of listening evokes memories of eternity (Heschel).

The Burning Bush of camp invites moments of revelation, what do you hope and plan will be revealed or discovered around the camp fire??

Close: Summer camp singing (I.e. a Cornerstone song?) What does it mean to see us as part of the story of the Jewish people?

If you’re not sure what your camp sounds like, spend the first couple of days listening.



CORNERSTONE 2022 RESOURCE

In order to see you need to turn the lights out, In order to listen turn the volume way down?

Camp is often a “high intensity” experience – there is a lot happening at once, and we have multiple senses moving at fast-pace. Experience design has also focused in the last few years on holistic engagement of all senses. We can also elevate experiences by being subtractive – focusing on one sense rather than all at once. Experiment in elevating through getting specific, rather than getting broad. (important as a tool in your toolbox at camp).

BRINGING IT TO YOUR CAMP:

Many camps do not allow campers to have phones with them during camp. In order for this to not be a barrier to entry for this program:

1. See if you can secure walkmen and load each sound onto burned CDs that each participant can walk around with, which each track a different sound
2. Use iPods or iPads in lieu of phones with the sounds pre-loaded
3. Burn one CD or use a staff members digital device to play the music, and adapt this so that it is not a self-guided tour, but rather a group experience where the leader plays each sound out loud for the whole group, followed by individual journaling.