

<b>Name of Session:</b>	(דברים כג:טו) ... והיה מחניך קדוש <b>... And Your Camp Shall be Holy</b>
<b>Core Curriculum Pillar:</b>	Jewish ConTEXT
<b>Website Description:</b> (Who, What, Why?)	This session will address the norms and values the staff wishes to inculcate within their bunks and more generally in the camp. Can the camp be "Holy?" What do we understand by that term?
<b>Outcomes:</b> What participants will be able to do at camp	The participants will have reflected and decided on the key values and behaviors they wish to convey to their campers to become accepted norms throughout the summer.
<b>Knowledge to be Acquired:</b>	<ul style="list-style-type: none"> <li>▪ Jewish perspectives relating to Holiness</li> <li>▪ Jewish models for creating caring and meaningful community</li> </ul>
<b>Jewish Texts and/or Contexts:</b>	Biblical texts relating to the patriarchs and matriarchs: <ul style="list-style-type: none"> <li>▪ <i>Hachnassat Orchim</i> (welcoming guests)</li> <li>▪ Abraham as <i>Av Hamon Goyim</i> (parent of a multitude)</li> <li>▪ Pirkei Avot (Sayings of Our Fathers) relating to the qualities which create communities of meaning</li> </ul>
<b>Materials Needed:</b>	Texts, pens and paper
<b>Space Needs:</b>	Room
<b>Maximum Number of Participants:</b>	15-20
<p><b><u>Opening Activity</u></b> <span style="float: right;"><b><u>Time: 20 minutes</u></b></span></p> <p>The participants will be asked to list as many associations as possible for the word Holy. The brief discussion following will clarify what images, places, ideals, times are considered Holy. Can Holiness be created? What is required to make something become holy?</p> <p><b><u>Step-by-Step Session Description</u></b> <span style="float: right;"><b><u>Time: 40 minutes</u></b></span></p> <p>Following the opening activity, the participants will study the texts mentioned above, with the following guiding questions in addition to the suggested points for discussion listed on each of the handouts with the texts.</p> <ul style="list-style-type: none"> <li>• What are some of the qualities we learn from the Patriarchs and Matriarchs?</li> <li>• How can we replicate them?</li> </ul>	

- Can values be commanded?
- Can we obligate certain behaviors or emotions?
- How do we provide values education?

**Planning for Camp**

**Time: 10 minutes**

The Fellows with their campers should design a Charter or Bunk Shield, or coat of arms, which describes who they are and the core values of their "community". They should be encouraged to use Hebrew in their graphic design of the bunk shield or coat of arms. The shield or coat of arms should include a (Hebrew) name of their bunk and up to six values or attributes which serve as ground rules for their behavior and interaction. See diagram below.

**Closing Activity**

**Time: 5 minutes**

Brainstorming of the outcomes the Fellows would like to see in the behavior of their campers, with ideas of how they will happen. This list should be recorded by the facilitator during the discussion and shared with the Liaison.

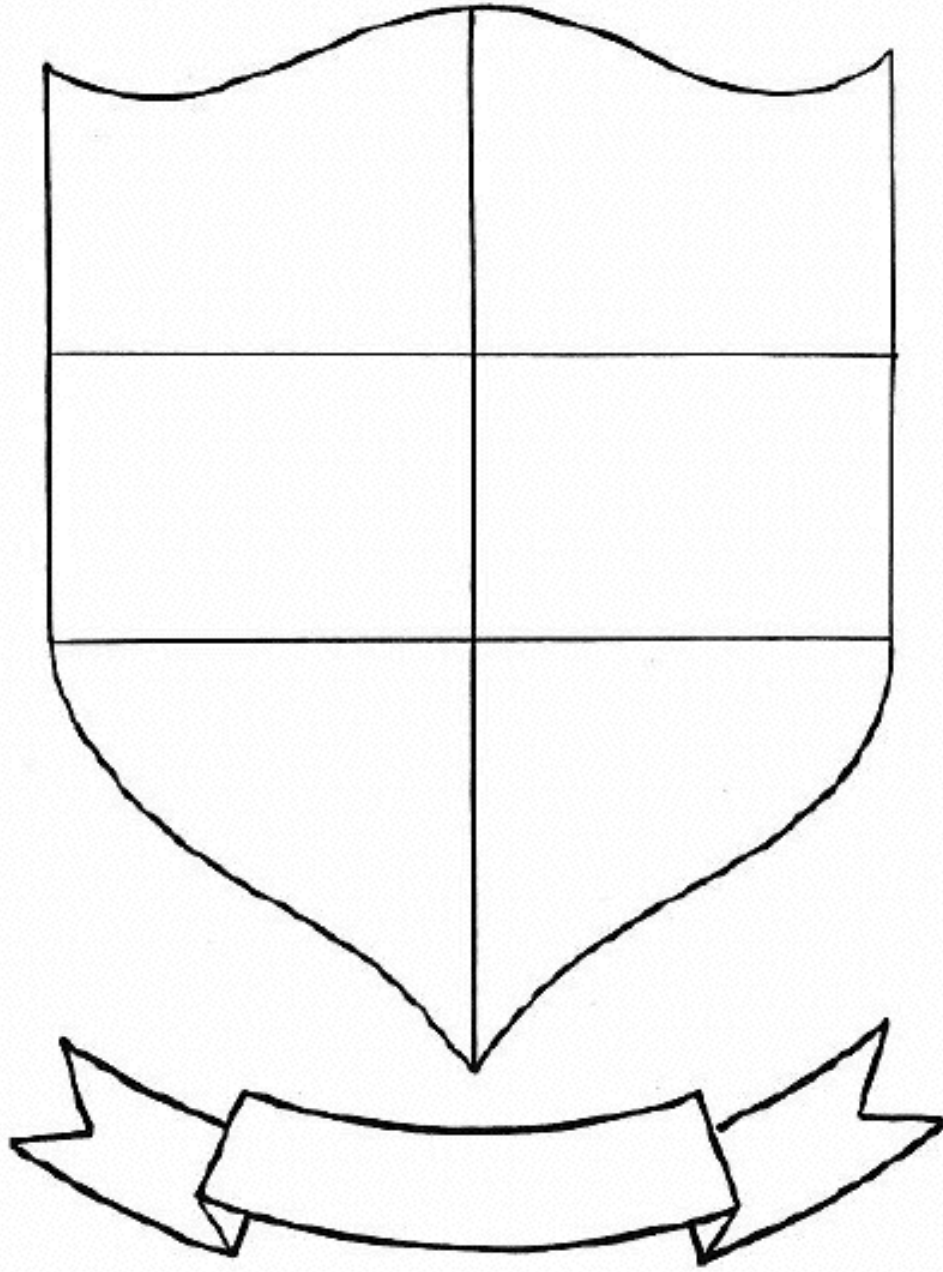
**Recommended**

**Follow-Up:**

(By Liaison or Faculty)

The Liaison should work with the Fellows to monitor progress and provide on-going advice to capitalize on the decisions made by their campers regarding the norms and Jewish values for their bunk and interactions in camp. At opportune times their "charter" should be reviewed and assessed, to gauge its effectiveness.

שקדוש...And Your Camp Shall be Holy



## ...והיה מחניך קדוש And Your Camp Shall be Holy

<p>"Shimon the Righteous was of the last survivors of the Men of the Great Assembly. He used to say, the world is based upon three things: on Torah, on service [of God], and on acts of kindness."</p>	<p><b>א,ב</b> שמעון הצדיק היה משיירי אנשי כנסת הגדולה. הוא היה אומר, על שלושה דברים העולם עומד--על התורה, ועל העבודה, ועל גמילות החסדים</p>
<p>"He [Rabbi Chanina] used to say, anyone who is pleasing to his fellows is pleasing to God. Anyone who is not pleasing to his fellows is not pleasing to God."</p>	<p><b>ג,</b> [ני] הוא היה אומר, כל שרוח הבריות נוחה הימנו, רוח המקום נוחה הימנו; אין רוח הבריות נוחה הימנו, אין רוח המקום נוחה הימנו.</p>
<p>"Ben (the son of) Zoma said; who is wise? He who learns from all people, as it is said: 'From all those who taught me I gained understanding' (Psalms 119:99). Who is strong? He who conquers his evil inclination, as it is said: 'Better is one slow to anger than a strong man, and one who rules over his spirit than a conqueror of a city' (Proverbs 16:32). Who is rich? He who is satisfied with his lot, as it is said: 'When you eat the toil of your hands you are fortunate and it is good for you' (Psalms 128:2). 'You are fortunate' -- in this world; 'and it is good for you' -- in the World to Come. Who is honored? He who honors others, as it is said: 'For those who honor Me will I honor, and those who scorn Me will be degraded' (I Samuel 2:30)."</p>	<p><b>ד,א</b> בן זומא אומר, איזה הוא חכם-הלמד מכל אדם, שנאמר "מכל מלמדיי, השכלתי" (תהילים קיט,צט). איזה הוא גיבור--הכובש את יצרו, שנאמר "טוב ארך אפיים, מגיבור" (משלי טז, לב). איזה הוא עשיר--השמח בחלקו, שנאמר "יגיע כפיך, כי תאכל; אשריך, וטוב לך" (תהילים קכח, ב): "אשריך", בעולם הזה; "וטוב לך", לעולם הבא. איזה הוא מכובד--המכבד את הבריות, שנאמר "כי מכבדיי אכבד ובוזי ייקלוי" (שמואל א ב, ל).</p>

### Questions for Discussion:

The above texts provide an insight to the efforts of the Rabbis involved in the very "exercises" of identifying the values and attributes that will create caring and meaningful communities.

What do you think Shimon the Righteous means when he suggests that the world is *based* or perhaps is *maintained* by virtue of "acts of loving kindness"?

Why is it important for him to draw a parallel between the behavior of mankind and God?

Add two further examples to Ben Zoma's list that might be pertinent for camp.

## ...והיה מחניך קדוש And Your Camp Shall be Holy

Genesis 17:1-5	בראשית פרק יז
<p>1. And Abram was ninety-nine years old, and God appeared to Abram, and He said to him, "I am the Almighty God; walk before Me and be perfect.</p> <p>2. And I will place My covenant between Me and between you, and I will multiply you very greatly."</p> <p>3. And Abram fell upon his face, and God spoke with him, saying, 4. "As for Me, behold My covenant is with you, and you shall become the father of a multitude of nations. 5. And your name shall no longer be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations.</p>	<p>וַיְהִי אַבְרָם בֶּן-תְּשַׁעִים שָׁנָה וַתֵּשַׁע שָׁנִים וַיֵּרָא יְהוָה אֶל-אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי-אל שְׂדֵי הַתְּהֵלֶךְ לְפָנַי וְהָיָה תְּמִים. ב וְאֶתְנַה בְּרִיתִי בֵּינִי וּבֵינְךָ וְאַרְבֶּה אוֹתְךָ בְּמֵאָד מְאֹד. ג וַיִּפֹּל אַבְרָם עַל-פָּנָיו וַיְדַבֵּר אֶתּוֹ אֱלֹהִים לֵאמֹר. ד אֲנִי הִנֵּה בְּרִיתִי אִתְּךָ וְהָיִיתָ לְאֵב הַמּוֹן גּוֹיִם. ה וְלֹא-יִקְרָא עוֹד אֶת-שְׁמֶךָ אַבְרָם וְהָיָה שְׁמֶךָ אַבְרָהָם כִּי אֲב-הַמּוֹן גּוֹיִם נִתְּתִיךָ</p>

### Questions for Discussion:

What is the significance of encapsulating a new role or responsibility in a name change?

What qualities are needed to be a *father of a multitude of nations*?

Why *father* and not leader?

## ...והיה מחניך קדוש And Your Camp Shall be Holy

<b>B'reishit (Genesis) 18:1-8</b>	<b>בראשית פרק יח</b>
<p>1. Now the Lord appeared to him in the plains of Mamre and he was sitting at the entrance of the tent when the day was hot 2. And he lifted his eyes and saw, and behold, three men were standing beside him, and he saw and he ran toward them from the entrance of the tent, and he prostrated himself to the ground. 3. And he said, "My lords, if only I have found favor in your eyes, please do not pass on from beside your servant. 4. Please let a little water be taken and bathe your feet and recline under the tree. 5. And I will take a morsel of bread, and sustain your hearts; after[wards]you shall pass on, because you have passed by your servant." And they said, "So shall you do, as you have spoken." 6. And Abraham hastened to the tent to Sarah, and he said, "Hasten three se'ah of meal [and] fine flour; knead and make cakes." 7. And Abraham ran to the cattle, and he took a calf, tender and good, and he gave it to the youth, and he hastened to prepare it. 8. And he took cream and milk and the calf that he had prepared, and he placed [them] before them, and he was standing over them under the tree, and they ate.</p>	<p>א וַיֵּרָא אֱלֹהֵי יְהוָה בְּאַלְנֵי מַמְרֵא וְהוּא יֹשֵׁב פְּתַח-הָאֹהֶל כְּחֹם הַיּוֹם. ב וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְבִים עָלָיו וַיֵּרָא וַיֵּרָץ לִקְרֹאתָם מִפְּתַח הָאֹהֶל וַיִּשְׁתַּחוּ אַרְצָה. ג וַיֹּאמֶר אֲדֹנָי אִם-נָא מְצֵאתִי חֵן בְּעֵינֶיךָ אֵל-נָא תַעֲבֹר מֵעַל עַבְדְּךָ. ד יִקַּח-נָא מְעֵט-מִים וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁעֲנוּ תַּחַת הָעֵץ. ה וְאָקַחְהָ פַת-לֶחֶם וְסַעְדוּ לִבְכֶם אַחֵר תַּעֲבֹרוּ כִּי-עַל-כֵּן עֲבַרְתֶּם עַל-עַבְדְּכֶם וַיֹּאמְרוּ בֵּן תַּעֲשֶׂה כְּאֲשֶׁר דִּבַּרְתָּ. ו וַיִּמְהַר אַבְרָהָם הָאֹהֶלָה אֶל-שָׂרָה וַיֹּאמֶר מְהֵרֵי שְׁלֵשׁ סָאִים קִמַּח סֶלֶת לוּשִׁי וַעֲשֵׂי עֲגוֹת. ז וְאֶל-הַבָּקָר רָץ אַבְרָהָם וַיִּקַּח בֶּן-בָּקָר רֶדֶד וְטוֹב וַיִּתֵּן אֶל-הַנְּעָר וַיִּמְהַר לַעֲשׂוֹת אֹתוֹ. ח וַיִּקַּח חֲמֵאָה וְחֶלֶב וּבֶן-הַבָּקָר אֲשֶׁר עָשָׂה וַיִּתֵּן לַפְּנֵיהֶם וְהוּא-עֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכְלוּ.</p>

### Questions for Discussion:

What happened to Abraham's meeting with God?

Abraham's behavior is a wonderful example of "actions speak louder than words"

Are their aspects of this you could adopt for camp?

## ...והיה מחניך קדוש And Your Camp Shall be Holy

<i>Shemot (Exodus) 2:1-8</i>	<b>שמות פרק ב</b>
<p>1. A man of the house of Levi went and married a daughter of Levi. 2. The woman conceived and bore a son, and [when] she saw him that he was good, she hid him for three months. 3. [When] she could no longer hide him, she took [for] him a reed basket, smeared it with clay and pitch, placed the child into it, and put [it] into the marsh at the Nile's edge. 4. His sister stood from afar, to know what would be done to him. 5. Pharaoh's daughter went down to bathe, to the Nile, and her maidens were walking along the Nile, and she saw the basket in the midst of the marsh, and she sent her maidservant, and she took it. 6. She opened [it], and she saw him the child, and behold, he was a weeping lad, and she had compassion on him, and she said, "This is [one] of the children of the Hebrews." 7. His sister said to Pharaoh's daughter, "Shall I go and call for you a wet nurse from the Hebrew women, so that she shall nurse the child for you?" 8. Pharaoh's daughter said to her, "Go!" So the girl went and called the child's mother.</p>	<p>א וַיֵּלֶד אִישׁ, מִבֵּית לֵוִי; וַיִּקַּח, אֶת-בֵּת-לֵוִי. ב  וַתֵּהָרָה הָאִשָּׁה, וַתֵּלֶד בֵּן; וַתֵּרָא אֹתוֹ כִּי-טוֹב הוּא,  וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יָרְחִים. ג וְלֹא-יָכְלָה עוֹד,  הַצְּפִינוֹ, וַתִּקַּח-לוֹ תֵבַת גֹּמָא, וַתַּחְמְרָה בַּחֲמֹר  וּבְזָפָת; וַתִּשֶׂם בָּהּ אֶת-הַיֶּלֶד, וַתִּשֶׂם בְּסוּף עַל-  שִׁפְתֵי הַיָּאֵר. ד וַתִּתְצַב אַחֲתוֹ, מֵרְחֹק, לִדְעָה,  מַה-יַּעֲשֶׂה לוֹ. ה וַתֵּרֶד בֵּת-פַּרְעֹה לְרַחֵץ עַל-  הַיָּאֵר, וְנַעֲרֹתֶיהָ הִלְכֹת עַל-גִּיד הַיָּאֵר; וַתֵּרָא אֶת-  הַתֵּבָה בְּתוֹךְ הַסּוּף, וַתִּשְׁלַח אֶת-אֲמָתָהּ  וַתִּקְחֶהּ. ו וַתִּפְתַּח וַתֵּרְאֶהוּ אֶת-הַיֶּלֶד, וְהִנֵּה-נֹעֵר  בְּכַה; וַתַּחְמַל עָלָיו--וַתֹּאמֶר, מִיֵּלְדֵי הָעִבְרִים  זֹה. ז וַתֹּאמֶר אַחֲתוֹ, אֶל-בֵּת-פַּרְעֹה, הַאֵלֶּךְ  וְקִרְאתִי לָךְ אִשָּׁה מִיִּנְקוֹת, מִן הָעִבְרִית; וַתִּיַּנֵּק  לָךְ, אֶת-הַיֶּלֶד.</p>

### Questions for Discussion:

What can we learn from "His sister (Miriam) stood from afar"? Give additional examples of seeing things in this caring manner that are important in camp.