

**YOU SHALL NOT PLACE STUMBLING BLOCKS**  
**Making Your Camp More Accessible**



**A CIT Curriculum Guide**  
**by Rachel Ackerman**  
**2009**

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## RATIONALE

Judaism, particularly Reform Judaism, encourages Jews to pursue justice for those individuals who are marginalized. We see examples of this pursuit regularly in activities offered by the Reform Movement. We are encouraged to Save Darfur, feed the hungry, volunteer with those in nursing homes, speak out against bigotry, tutor children in inner-city school districts, protect species endangered by lack of environmental consciousness, and so forth. Sometimes, however, we fail to find ways to be inclusive of those in our Jewish communities who are “different,” whether they have disabilities, come from non-traditional family units, are part of an interfaith family, converted, are members of an ethnic minority, struggle economically to make ends meet, or are LGBT. Our communities are diverse, and rather than embrace diversity and address differences, we downplay the differences as if they are inherently bad. We shush our children when they ask why the person sitting in front of us during services is in a wheelchair, we do not give special attention to the child with Asperger’s Syndrome like the rest of the children because we do not want him to feel different, and we teach about homosexuality but do not ask children with homosexual relatives to talk about their families because we do not want to single them out. We think we are being inclusive, but by downplaying differences we are exclusionary. This phenomenon pervades all of our Jewish institutions from synagogues, to Jewish Community Centers, religious schools, and residential and day camps.

The Jewish community must take responsibility for making sure that programs and activities are accessible and inclusive for all those in our communities who wish to participate. This task is two-fold. The first part pushes us to take it upon ourselves to make sure that there is a space for all members of our community to learn, regardless of ability. Our Jewish textual tradition, both classical and modern, provides a strong basis for the necessity to include all of our community members into our daily Jewish life and learning. Twelfth Century Jewish philosopher, Moses Maimonides, teaches in his *Mishnah Torah*, “Every member of the people of Israel is obligated to study Torah—

whether one is rich or poor, physically able or with physical disability.”<sup>1</sup> From this we can infer our responsibility to make sure that everyone has access to a Jewish education. Our second task is to make sure that we include individuals by learning from their differences, understanding not only that they need and require our educational resources, but they can also be a rich source of teaching, as *Pirke Avot* 4:1 teaches, “Who is wise? One who learns from every individual.”

Our exclusion of those with differences, both due to a lack of educational opportunities and due simply to the fact that we ignore diversity, may be a systemic issue, but by educating our future Jewish leaders on the importance of fostering an inclusive environment, we can approach this issue from the bottom-up. For this reason, this curriculum guide is designed for Jewish teenagers who are part of a Counselor in Training (CIT) program at their Jewish residential summer camps, particularly for those individuals entering their senior year of high school. According to Erik Erikson’s Eight Stages of Man, adolescents at this age are either solidifying their psycho-social identities or struggling with role confusion. As teenagers struggle to find out who they are and how they wish to present themselves, a summer of learning about how to create an inclusive environment by embracing differences may also help CITs to realize the importance of recognizing and honoring the things that make them unique.

According to Lawrence Kohlberg teenagers are at an age where they have the potential to reach Post-Conventional Morality. They are in Stage 5 of their moral development: Social Contract and Individual Rights. At this stage, they are able to explore and understand what makes a good society; particularly that a society should protect individuals’ personal rights. With a greater understanding of the self than during earlier stages of development, they can also look beyond themselves to help others. Thus, not only will they be able to look at and honor the unique aspects of themselves and their CIT cohort, they will also be able to expand what it means to value these differences in the larger context of the camp community.

The CIT summer is a liminal stage in the camp journey of teenagers. These adolescents are both learners and teachers; they are neither campers nor staff. They have

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<sup>1</sup>*Mishnah Torah, Hilchot Talmud Torah* 1:8 (translation from *Jewish Community Guide to Inclusion of People with Disabilities*, Chapter 12 cover page).

likely struggled in the past with what it is like to be excluded, and although we hope that they are all experiencing a community of inclusion during their CIT summer, it is likely that there are some CITs who will be struggling with exclusion, even as a part of this program. They are striving to make an impact, striving to be noticed. They are impressionable, but perhaps more importantly, they want to leave an impression. They want to help those who need it, and they are perhaps more equipped than others in terms of finding a place for those who struggle to fit in because they know what it is like to struggle. By being able to examine their own camp community, a community where many of these teens have spent at least several summers of their lives, they will be able to create innovative and practical ways of making their community a more welcoming place—either because they have gone through the experience of not being included at one point or another and/or because they wish everyone to have camp experiences as equally transforming as were their own. For many of these campers, camp has been a truly magical experience, and what is indeed magical is a deep sense of belonging. When this sense of belonging is absent, there is disillusionment, and camp becomes a truly isolating experience. For better or worse, camp acts like a microcosm of the outside world, where a community of those who live, sleep, eat, and work together is formed. If they learn as CITs to recognize the importance of building an inclusive community, not only will they be able to impact those campers they work with during the course of the summer, but they will be able to have an impact on the camp community as future camp staff members, as well as the synagogue's and secular institutions of which they are a part.

Over the course of the summer, CITs will examine a myriad of classical and contemporary Jewish texts regarding the place of marginalized individuals in Jewish communities, the value of pursuing justice, and the Jewish concept of learning from every individual. They will examine their own personal stumbling blocks, times when they have felt marginalized or excluded. They will look back at these moments to try and understand why exclusion takes place and what could have been done to make their experiences more positive. Through simulations, they will experience what it is like to have a noticeable difference, whether it is a disability or gender nonconformity, and will therefore be able to better understand how to become more compassionate when dealing with these individuals. They will listen to speakers, reflect on times when they have been

marginalized, and observe their campers who seem to struggle with being included in the camp community. They will reflect on and examine how this diversity offers a wealth of gifts to the Jewish community, strengthening as opposed to weakening the community. In a camp environment where CITs are constantly working with those who may be excluded in some ways, they will be able to practice the skills of inclusion and utilize their own personal accounts and the accounts of their campers in order to better improve their skills, fostering an inclusive environment in the numerous venues that camp has to offer—from *tefillah*, to study, group work, art, sports, and beyond. Through this intensive study and assessment of their camp's strengths and weaknesses in terms of accessibility, the CITs' studies will culminate with a presentation to major camp stakeholders (including directors, donors, board members, parents and staff) about what they have learned as well as suggestions for making camp more inclusive and accessible. They will leave their mark with a handbook that people can use summer after summer in order to make sure that all campers, staff, and families feel that camp is accepting and welcoming.

**This curriculum guide is informed by the following enduring understandings:**

- 1) Jewish texts concerning marginalized individuals can inspire us to reach out to those who are not included.**
- 2) The Jewish value of pursuing justice demands that we act on behalf of those with disabilities and other differences.**
- 3) The Jewish concept of learning from every individual (*Pirke Avot 4:1*) pushes us to overcome societal misconceptions about those who are different from us.**
- 4) Awareness of our own stumbling blocks can motivate us to meet the needs that emerge from others' obstacles.**
- 5) Inclusion strengthens Jewish communities.**

This program is designed specifically for CITs because of their intensive experience in a two month-long living-community. It is designed for a summer course that meets almost daily. It is intended to be taught by the CIT director or educator, although song leaders, service leaders, and visitors will be able to provide invaluable experience. This program can also be adapted for post-Confirmation aged students as well as staff members in a congregational school. Furthermore, CITs were selected because of their

unique position as both learners and teachers, but for any camp setting where there is daily staff education for college aged individuals, this program may also be adapted.

CITs are some of our most promising future Jewish leaders. They are excited to learn and even more excited to teach. This curriculum is intended to provide these adolescents with the skills necessary to work not only with those in the mainstream of our communities, but also to meet the needs of, and learn from, Jews with diverse needs and abilities.



## NOTE TO THE FACILITATOR

Dear Facilitator,

I hope this curriculum guide finds you well as you prepare for your summer at camp. Camp is a formative experience for both staff and campers, and it is CITs (Counselors-In-Training), in a liminal state—between campers and staff—for whom camp is perhaps most formative. So too it is CITs, who often turn into the staff, who maintain and add to a camp’s culture. If the culture is warm, welcoming, and accessible, the CITs will transmit this culture, and likewise if the environment is exclusive and inaccessible, so too will they transmit that culture.

Thus, *You Shall Not Place Stumbling Blocks: Making Your Camp More Accessible* has CITs study Jewish texts related to inclusion and accessibility and gives them an opportunity to assess their camp for accessibility for those with physical, developmental, and learning disabilities, those who are LGBT or who have family members who are, those from various economic backgrounds, and those from non-traditional families. Even the most well-intentioned camps fall short in meeting the needs of all its constituents and potential constituents, and through this course of study CITs will be able to help their camp improve upon their weaknesses.

What if my camp does not have anyone who has a disability or who is LGBT, you may ask? The fact of the matter is, that is likely not the case and making such assumptions contributes to feelings of exclusion. Acknowledging that we do not know everything about all of the campers and staff is critical. So too, these lessons are intended to heighten the CITs’ awareness to being attuned to people, places, and things they did not know existed within their communities. And, what if you have CITs who have disabilities, are from lower economic backgrounds, or who are LGBT? All the moreso, this curriculum should help to foster a safe environment where these CITs can share these aspects of their identities and be supported. We all struggle and have stumbling blocks that make us feel excluded time and again and by keeping this in mind we can better be able to meet everyone’s needs.

This curriculum assumes that the CITs are a group of 20-40 incoming seniors in high school who are part of an eight week program at a URJ or other Reform Jewish sleepaway camp. It is intended to supplement their counselor training. Although this curriculum guide was written under the assumption that CITs have been long time members of the camp community, there are many opportunities to bond and build relationships throughout the lessons.

This curriculum guide can be adapted for students as young as entering their sophomore year in high school as well as for shorter sessions. This curriculum can also be adapted (and would be excellent) for camp staff. Other possibilities for this curriculum include

Confirmation or religious school staff, CIT programs at day camps, and Jewish sleepaway camps from across the denominational spectrum.

This curriculum also assumes that there will be a facilitator running the programs with the help of other CIT staff. It is not necessary that the same person facilitate every lesson, but it is critical that the facilitators are closely tied to the CITs (e.g., the CIT Director, CIT advisors, CIT educator, etc.) and will be participating on a regular basis. Ideally facilitators are college graduates (or four or more years out of high school) with a strong background in working with teenagers in formal or informal educational settings. A facilitator with previous camp experience is preferable and it is best if the facilitator has a deep sense of the culture of your specific camp.

The lessons are intended to run for approximately an hour unless otherwise noted (there are several that run for 90 minutes). All lessons include Objectives, Goals, Materials, and Core Activities with how long each activity should last. In Scripted Lessons (noted in the Table of Contents) there are also Set-Inductions and Closing activities as well as potential answers to questioning sequences. If there is a particular activity within a lesson that is likely to leave a lasting impact on CITs, the lesson is labeled “Memorable Moment” (these are also indicated in the Table of Contents). All handouts needed for a lesson are in the Appendices at the conclusion of those lessons. When space allows, there are multiple copies of an appendix on the same page so that paper need not be wasted when making copies, instead the pages can be cut in half, thirds, etc. Additionally, each unit (with exception to the last one) is bookended by a *tefillah* (prayer) experience with a prayer to focus on for that day. This curriculum assumes that CITs have daily prayer experiences, most often as a CIT cohort (as opposed to CITs participating in *tefillah* with their assigned units). These *tefillot* will allow CITs to see how the subjects they are studying can be incorporated into prayer. The synthesizing *tefillah* experiences for the middle units are opportunities for CITs to prepare and lead services.

CITs will also be journaling regularly throughout the course of the summer. These journals offer an opportunity for reflection in a safe-space. The CIT Director or regular facilitator are the only ones who should read and comment on the journal entries, and CITs may opt to fold over entries they do not wish to have read. Journals should be kept in a safe-place by the CIT Director or regular facilitator, but CITs should be able to ask for access to them if they wish to write at other times.

This entire curriculum builds toward a large culminating project called *Yom Lilmod Ul'lameid* (A Day to Learn and to Teach). *Yom Lilmod Ul'lameid* will occur near the end of the final unit and is a presentation for stakeholders in the camp community, including but not limited to directors, donors, board members, parents, and staff. After editing, reediting, and compiling all projects and assessments done throughout the course of the summer, this is an opportunity for the CITs not only to present what they have learned, but also to have stakeholders listen to and seriously consider suggestions that the CITs will make concerning how to make their camp an increasingly open and accessible environment. It is recommended that following *Yom Lilmod Ul'lameid*, the facilitator design a course evaluation that will allow the CITs as well as the staff to express their

feelings and impressions about the structure, subject matter, content, usefulness for the future, level of engagement, relevancy to their particular camp, what they enjoyed, what they did not enjoy, suggestions for the future, etc. This curriculum guide can be used at the same camp more than once, and the feedback from these evaluations can be invaluable in terms of future use of the guide.

Because this curriculum requires significant inquiry into the camp community, it is essential that you request and secure your camp director's support. Additionally, since there are panels and presentations throughout that require participations from camp stakeholders, including directors, staff, board members, donors, and parents, it is important to plan these days in advance so that you will have the people necessary to execute those lessons. Movies that will be watched over the course of the summer need to be acquired in advance. Notes flagging these preparations can be found in gray boxes within the lessons labeled "Note to Facilitator." Computers with internet access are critical to many of the lessons, so you will need to adapt these lessons if your camp does not have these resources. Important books, websites, and films can be found in the Annotated Bibliography, and some pre-summer reading will provide good grounding for the facilitator(s).

I hope *You Shall Not Place Stumbling Blocks* serves as a rich supplement to your summer experience.

*Nesiya Tova*, Have a Wonderful Journey!

Rachel Ackerman  
Rabbinic-Education Student  
2009

## ANNOTATED BIBLIOGRAPHY

- \*\*\*—Indicates resources critical to acquire for use of this curriculum guide  
\*\*—Indicates resources that were heavily used in creating this curriculum guide that are excellent reference materials for the summer  
\*—Indicates helpful background material to explore the subject further

### Books

- \*Abrams, Judith Z. and William C. Gaventa, eds. *Jewish Perspectives on Theology and the Human Experience of Disability*. New York: The Haworth Pastoral Press, 2006.**

*This book is a compilation of essays from across the Jewish denominational spectrum about disabilities. It includes scholarly articles, contemplations, and guides to working with those with disabilities. This collection is very helpful in terms of gaining a general understanding of various Jewish perspectives regarding disabilities.*

- \*\*Address, Richard F., Joel L. Kushner, and Geoffrey Mitelman, eds. *Kulanu: All of Us: A Program and Resource Guide for Gay, Lesbian, Bisexual, and Transgender Inclusion: Revised and Expanded Edition*. New York: URJ Press, 2007.**

*This book provides a wealth of resources and information essential for those working on LGBT inclusion in various Jewish institutional settings. It has excellent resources that can be used to address LGBT issues that may arise in a camp community over the course of the summer. It includes personal stories, blessings, texts, lesson plans, a history of the Reform Movement's positions on LGBT issues and more.*

- \*\*Christensen, Shelly. *Jewish Community Guide to Inclusion of People with Disabilities-Second Printing*. Minneapolis: Jewish Family and Children's Service of Minneapolis, 2008.**

*This guide provides resources, educational materials, and training workshop guides in order to teach children and adults how to foster accessibility for those with various types of disabilities in a Jewish institution. It is highly recommended that the facilitator read through this book to gain a general overview about what needs to be considered when trying to develop a more inclusive community.*

- \*\*Frishman, Elyse D., ed. *Mishkan T'filah: A Reform Siddur*. New York: Central Conference of American Rabbis, 2007.**

*This siddur from the Reform movement combines traditional egalitarian liturgy with literal translations as well as interpretive readings. This siddur is currently used at many URJ camps and in many Reform congregations across North America. Unless otherwise noted, all Hebrew prayers and translations in the Appendices are from this siddur.*

**\*Hoffman, Lawrence A. *My People's Prayer Book: Traditional Prayers, Modern Commentaries*. Vermont: Jewish Lights Publishing, 1997-2007.**

*This series of books is an excellent resource to help individuals delve further into prayers academically, historically, and spiritually. Divided by parts of the service, each prayer has commentary by a variety of different scholars, from biblical to feminist to history, etc. Volume 2: The Amidah (1998) was used directly in this curriculum guide.*

**\*Kantrowitz, David, *Judaic Classics, Version 3.0.8*. CD ROM. Institute for Computers in Jewish Life, Davka Corp. and/or Judaica Press, Inc.: New York, 1991-2004.**

*This is an invaluable resource for anyone who is trying to search words or themes in Jewish biblical and rabbinic texts. This is an electronic compilation of the Hebrew Bible, Mishnah, Talmud, Midrash Rabbah, commentaries, etc. Most of these texts are offered in the Hebrew and in translation. The editions of Midrash Rabbah and Talmud are the Soncino editions. The translations of Talmud and Midrash Rabbah used in this curriculum guide are all adapted from Judaic Classics. If your camp has Judaic Classics, then you may find it useful, otherwise it is not necessary to acquire for summer use.*

**\*Sulommm Stein, David E., ed. *JPS Hebrew-English TANAKH-Second Edition*. Philadelphia: Jewish Publication Society, 1999.**

*This is Hebrew text and translation containing the Torah, Prophets, and Writings. Unless otherwise noted, all biblical translations used in this curriculum guide come from here. Although this translation is not gender neutral, it does use accessible modern English and is widely used by progressive Jewish movements as well as in academia.*

## Films

**\*\*\* *Hineini: Coming Out in a Jewish Day School*. Dir. Irena Fayngold. Irena Fayngold and Keshet, 2005.**

*Hineini: Coming Out in a Jewish Day School is a documentary about Shulamit Izen, a high school student who comes out in her Jewish Day School. It highlights the reactions she faced in coming out, the struggles she faced in trying to establish a Gay Straight Alliance at her school, and the development of her classmates, teachers, and administration over the course of her time at school. This movie needs to be acquired in advance and can be purchased and/or rented from <http://www.hineinithefilm.org/about/>. It is highly recommended that the acquisition of this film happens before the start of the summer.*

**\*\*\**Praying with Lior*. Dir. Ilana Trachtman. Ruby Pictures, 2009.**

*Praying with Lior is an excellent documentary about a boy with Down's Syndrome becoming a bar mitzvah. It tracks his process of study, his family relationships, his relationships with classmates in the yeshiva where he was a mainstreamed student, and the bar mitzvah itself. This movie needs to be acquired in advance and can be purchased from <http://www.prayingwithlior.com/>. It can also be found on Amazon. It is highly recommended that the acquisition of this film happens before the start of the summer.*

## Websites

**\*CCAR – Responsa - <http://ccarnet.org/documentsandpositions/responsa/>**

*This website has a search engine for the Central Conference of American Rabbis (CCAR) responsa. Responsa are answers to contemporary issues that have no obvious precedence in Jewish tradition. People submit the questions and rabbis answer them through related traditional texts. This website contains many, but not all, of the CCAR responsa that have been published (as well as some yet to be published) throughout the years.*

**\*Jewish Mosaic: The National Center for Sexual and Gender Diversity -**

**<http://www.jewishmosaic.org/>**

*Jewish Mosaic partners with Jewish organizations to make Jewish communities more open, welcoming, and accessible to LGBT Jews and their families. This website provides a number of useful resources, particularly “TransTexts” which explores gender through the lens of classical and contemporary Jewish texts.*

**\*\*National Ramah Commission: Special Needs Programs -**

**<http://www.campramah.org/tikvah.html>**

*This website features descriptions of and links to all of the Tikvah programs offered at the various Camp Ramah’s around the country. The Tikvah programs are for children and teens with a variety of special needs and developmental disabilities and programs vary from camp to camp. Some camps have a separate eidah (unit) for children with disabilities, others have vocational educational programs, and still others provide opportunities for campers with special needs to be mainstreamed into regular eidot (units). Each camp has a unique program to meet the needs of its campers within the structure of the particular camp.*

**\*\*Think before you speak. Don’t say “That’s So Gay.” -**

**<http://www.thinkb4youspeak.com/Videos/>**

*This website, sponsored by GLSEN and the Ad Council contains posters, resources, and commercials intended to be used to combat LGBT bullying, name-calling, and harassment.*

**\*\*R-word – Change the conversation... <http://www.r-word.org/>**

*This website, sponsored by the Special Olympics, contains an online pledge, resources, and links used to combat the use of the “R-word” (retard) in every day speech.*

**\*\*TransTorah - <http://www.transtorah.org/>**

*This website aims to help people of all genders in creating welcoming Jewish institutions for people of all genders. It has resources, links, educational materials, essays, and more. It is particularly useful if you are looking for Jewish resources on transgender issues.*

**\*\*YouTube - EndtheRword’s Channel - <http://www.youtube.com/endtherword>**

*This website, sponsored by the Special Olympics, has videos and advertisements that are used to combat the use of the “R-word” (retard) in every day speech.*

## **UNIT 1 : Reflecting on Our Own Differences and Biases**

This unit is designed to set the tone for the summer. It challenges CITs to both create a safe space within their CIT cohort as well as within the larger camp. To do this, CITs will examine and share their personal fears and anxieties so that they can better understand that people who are excluded, for whatever reason, also have fears and anxieties that contribute to their full participation. This unit will push CITs to think critically about the way that their language and actions affect each other and the campers and staff with whom they work. They will think about how these words and actions, when inappropriate, can contribute to fears, anxieties, and feelings of exclusion. This unit also introduces the journaling, which will be a regular part of the summer, as well as the *tefillah* (prayer service) experiences that bookend most units.

### **UNIT UNDERSTANDINGS**

- 1) Awareness of our own stumbling blocks can motivate us to meet the needs that emerge from others' obstacles.
- 2) Creating a safe space for a smaller cohort within a community serves as a prerequisite for being able to create a safe space within a larger community.

### **AUTHENTIC ASSESSMENTS**

- Lesson 3: Journal Entry: Pledges
- Lesson 4: Dealing with Others who Use Words Like Gay and Retard/ed

### **MEMORABLE MOMENT**

- Lesson 2: Ropes Course

## LESSON 1: *Elohai, N'tzor*: My God, Guard My Speech (Part of *Tefillah*)

**NOTE TO FACILITATOR:** The opening for Unit 1, as for the rest of the upcoming units, begins with the CITs' daily prayer service. CIT director, rabbi, *rosh tefillah*, or whomever regularly leads services, should be sure to include time for journaling and a discussion in this service. The prayer of focus today is the silent prayer *Elohai, N'tzor*, which is at the end of the *Amidah*. Additionally, during this service, CITs will receive their journals that they will use over the course of the summer. The prayer, discussion surrounding the prayer, and a journal entry will take up approximately 25 minutes of *tefillah*.

### Goals:

- To allow CITs to reflect thoughtfully on the meaning of prayers that they may recite by rote every day.
- To introduce CITs to their summer journaling.

**Objectives:** At the end of this *tefillah*, prayer service, CITs will be able to...

- explain how writing is an outlet to pray and reflect.
- write their goals for the summer.
- discuss and write about how they can make the “words of their mouth and the meditations of their hearts” acceptable to God through both how they speak and how they act.

### Materials:

- *Siddurim* with *Elohai, N'tzor* or copies of *Elohai, N'tzor* (Appendix 1A)
- Journal Prompts (Appendix 1B)
- Journals
- Pens/pencils

### Core Activities:

- 10 minutes—*Elohai, N'tzor* discussion
- 15 minutes—First Journal Entry

#### 1) *Elohai, N'tzor* discussion

##### 10 minutes

Service leader will lead CITs in the *Amidah* according to the *minhag* (custom) at camp. Facilitator tells CITs that when they reach the end of the *Amidah* (particularly if there is time given for silent prayer), they should conclude with the words of the silent prayer, *Elohai, N'tzor* in English (Appendix 1A). When CITs have completed the *Amidah*, the service leader should lead them in the singing of *Yih'yu L'ratzon* (at the end of *Elohai, N'tzor*).

After singing *Yih'yu L'ratzon*, facilitator will lead CITs in a discussion about *Elohai, N'tzor* addressing the following questions:

-Which parts of this prayer speak to you? How so?



-As CITs, how is it important for your “speech to be guarded from evil and your lips from deception”?

-How might this (your speech being guarded...) be connected to the end of the blessing which reads, “May the words of my mouth and the meditations of my heart be acceptable to You, Adonai...”?

-The prayer asks that we “hold our tongues from those who slander us.” What might this mean for us in the context of the upcoming summer?

## **2) First Journal Entry**

### **15 minutes**

The facilitator will explain to the CITs that this summer they will be doing regular journaling. There will be days when specific journal entries will be done during lessons, but CITs are welcome (and encouraged) to use their journals at other points, as well. At the end of each lesson where they are used, the journals will be collected and after every few entries the CIT director will read and comment on them. If a CIT does not want something read, s/he can just fold over those pages and the director will not read them. The journals will be kept away safely, so if CITs ever want to use them at another point in time, the director will retrieve them (no one else is to have access to them).

The facilitator explains that today they will do their first journal entry. The facilitator should hand out journals and make sure that the CITs label them (the facilitator may choose to have the CITs decorate them as well at another time). CITs should be given room to spread out and should respond to the following prompt (Appendix 1B):

- 1) What are three goals you have as a CIT for this summer and how do you intend to achieve them?
- 2) *Elohai, N'tzor* says, “May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.” What role do you believe that your words and the meditations of your heart will play in your being a successful CIT?

## APPENDIX 1A

### *ELOHAI, N'TZOR, MY GOD, GUARD MY SPEECH*

(From: *Mishkan T'filah*, p. 100)

MY GOD, guard my speech from evil and my lips from deception.

Before those who slander me, I will hold my tongue; I will practice humility.

Open my heart to Your Torah, that I may pursue Your mitzvot.

As for all who think evil of me, cancel their designs and frustrate their schemes.

Act for your own sake, for the sake of Your Power,

for the sake of Your Holiness, for the sake of Your Torah,

so that Your loved ones may be rescued. Save with Your power, and answer me.

May the words of my mouth and the meditations of my heart

be acceptable to You, Adonai, my Rock and my Redeemer.

May the One who makes peace in the high heavens

make peace for us, all Israel and all who inhabit the earth. Amen.

אֱלֹהִי, נִצֹר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי  
מִדְבַר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי  
תָּדַם, וְנַפְשִׁי כְּעֶפֶר לְכֹל תַּהֲיֶיהָ.  
פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ  
אֶתְרַדֹּף נַפְשִׁי. וְכֹל הַחֹשְׁבִים  
עָלַי רָעָה, מְהֵרָה הֲפֵר עֲצָתָם  
וְקַלְקַל מִחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן  
שְׁמֶךָ, עֲשֵׂה לְמַעַן יִמְיָנֶךָ, עֲשֵׂה  
לְמַעַן קִדְשְׁתֶּךָ, עֲשֵׂה לְמַעַן  
תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ,  
הוֹשִׁיעָה יִמְיָנֶךָ וְעַנְנֵנִי.  
יְהִיו לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי  
לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה  
שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל,  
וְעַל כָּל יוֹשְׁבֵי תֵבֵל, וְאִמְרוּ אָמֵן.

## APPENDIX 1B

### Journal Prompt:

1) What are three goals you have as a CIT for the course of the summer and how do you intend to achieve them?

2) *Elohai, N'tzor* says, "May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer." What role do you believe that your words and your mediations will play in your being a CIT?

### Journal Prompt:

1) What are three goals you have as a CIT for the course of the summer and how do you intend to achieve them?

2) *Elohai, N'tzor* says, "May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer." What role do you believe that your words and your mediations will play in your being a CIT?

### Journal Prompt:

1) What are three goals you have as a CIT for the course of the summer and how do you intend to achieve them?

2) *Elohai, N'tzor* says, "May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer." What role do you believe that your words and your mediations will play in your being a CIT?

## LESSON 2: The Whole World is a Very Narrow Bridge—Memorable Moment

### Goal:

- To emphasize the importance of the CITs creating a safe space for their cohort.

### Objectives: At the end of this lesson, CITs will be able to...

- support one another on a ropes course.
- compare the ropes course activity to the words of “*Gesher Tzar Me-od.*”
- begin to share things about themselves that they are hesitant to share out of a fear of judgment.

### Materials:

- Ropes Course
- Words to “*Gesher Tzar Me-od*” (Appendix 1C)

### Core Activities:

- 30+ minutes—Ropes Course
- 10 minutes—“*Gesher Tzar Me-od*”
- 20 minutes—Sharing Our Fears

#### 1) Ropes Course

##### 30+ minutes

The facilitator should take the CITs to the Ropes Course (with Ropes Course staff) and have them do a series of exercises that require an individual to maintain his/her balance so as not to fall as well as ones that require the CITs to support one another. At least 30 minutes should be spent on this, but longer time is encouraged if there is still ample time to get through the remainder of the lesson.

#### 2) “*Gesher Tzar Me-od*”

##### 10 minutes

Facilitator hands out the words to “*Gesher Tzar Me-od*” with the English translation (Appendix 1C) and has the CITs sing it together.

Afterwards, the facilitator guides the CITs in a discussion that addresses the following:

-In what way is this ropes course activity representative of the world being a very narrow bridge?

-What happened when you were afraid?

*If the CITs do not offer the following answers, the facilitator should lead them there:*

*I was not as stable when I was afraid and I would lose my balance.*

*When I was afraid, the support of my peers helped me to stay balanced.*

#### 3) Sharing Our Fears

##### 20 minutes

The facilitator explains to the CITs: Just as we experienced fear on different parts of the ropes course, so too do we have fears in our lives. Often these fears exist because we

have been excluded or isolated when they have been exposed in the past or because we feel as though we will be excluded or isolated if others find out. Yet, with the support of one another, we are able to face and hopefully overcome those fears because we will not exclude or isolate one another. This group is here to be a safe space so that we can share our fears, our worries, and hopefully begin to work through them and grow from them.

The facilitator continues to explain: It is likely that we all have a fear of judgment. We are afraid that if people know certain things about our lives, we will be judged unfairly on them or people will think about us differently. As a group, we will begin today to share those fears so that we will be able to work beyond them and so that we can help others who have the same fears of as our own. After all, the world does not seem like such a narrow bridge when there are people supporting us along the way.

The facilitator then asks the CITs to share any fears and insecurities they are comfortable sharing at this time (it might be helpful for facilitator and other staff to start this process—they may be issues as simple as, “I am afraid that people will look at me funny when I wear my glasses,” to “I have a parent who is very ill right now,” to “I am scared that people will judge me because I have to take medication every morning so that I will concentrate better.”

The facilitator should emphasize that what is shared does not leave this group. Additionally the facilitator should explain that this is only the beginning of the conversation and that whenever someone feels ready and comfortable to share, at any point over the course of the summer, the CIT cohort will make time to listen and support.

**APPENDIX 1C**

***GESHER TZAR ME-OD***

*Kol ha-olam kulo  
Gesher tzar me-od  
V'ha-ikar  
Lo l'fachayd klal.*

(The whole world is a very narrow bridge and the most important part is not to be afraid.—Rabbi Nachman of Breslov)

***GESHER TZAR ME-OD***

*Kol ha-olam kulo  
Gesher tzar me-od  
V'ha-ikar  
Lo l'fachayd klal.*

(The whole world is a very narrow bridge and the most important part is not to be afraid.—Rabbi Nachman of Breslov)

***GESHER TZAR ME-OD***

*Kol ha-olam kulo  
Gesher tzar me-od  
V'ha-ikar  
Lo l'fachayd klal.*

(The whole world is a very narrow bridge and the most important part is not to be afraid.—Rabbi Nachman of Breslov)

## LESSON 3: That's So Gay and the R-Word

### Goal:

- To make students aware of the language that they use and how it may offend others.

### Objectives: At the end of this lesson, CITs will be able to...

- list misused words, phrases, and actions that may offend others.
- discuss the relationship between Leviticus 19:18: “Love your neighbor as yourself” and the way language, phrases, and actions may affect others.
- write a personal pledge to eliminate offensive behavior.

### Materials:

- Computer
- Projector/screen for computer
- Whiteboard or butcher paper and tape
- Markers for whiteboard or butcher paper
- Journals
- Pens/pencils
- Journal prompts for each CIT (Appendix 1D)

### Core Activities:

- 20 minutes—That's So Gay and the R-Word
- 10 minutes—Offensive Words and Actions
- 15 minutes—Journal Entry
- 15 minutes—Sharing the Pledges

### 1) That's So Gay and the R-Word

#### 20 minutes

The facilitator should play the following commercials for the CITs, preferably projected on a large screen:

- <http://www.thinkb4youspeak.com/Videos/> (click on “TV Ads” and watch all three)—These are advertisements where famous people approach teenagers about their usage of the phrase, “That’s so gay.”
- <http://www.youtube.com/endtherword> (one video will play and afterward facilitator should click on “More R-Word Videos on You Tube” and show a few more)—These videos were part of a campaign to encourage people to stop using the word “retard” or “retarded” to describe individuals with intellectual disabilities.

The facilitator leads the CITs in the following discussion:

- Did you like or dislike these ads? Why?
- Did you agree or disagree with them? Why?
- Did you feel as though these ads were speaking to you? Why or why not?

- Have you ever used the words gay, retard, or retarded to describe something?
- Do you still use those words?
- When you used those words, what was the scenario? (What did “gay” or “retarded” mean in that context?)
- Did you learn anything new from these ads?
- Could we use less offensive language to describe these? If so, what could we say instead?

## **2) Offensive Words and Actions**

### **10 minutes**

The facilitator asks the CITs to list other words, phrases, and actions that are frequently used and/or misused in an offensive manner, particularly by adolescence.

Afterwards, amidst these words, the facilitator writes on the butcher paper/whiteboard: “...Love your fellow as yourself: I am the Eternal.—Leviticus 19:18”

The facilitator asks the CITs to raise their hands if they recognize this verse of Torah (most, if not all, will likely raise their hands). Afterwards, the facilitator asks them how this text applies to the way the CITs use language and actions at camp.

The facilitator then asks the CITs if they feel as though they embody this verse or if they need to try to do better, and how so?

With the understanding that we can probably always do better, the facilitator transitions the CITs into the journal entry.

## **3) Journal Entry: A Pledge to Control My Speech and My Actions**

### **15 minutes**

This journal entry is an opportunity for the CITs to reflect on the language and actions they use that may not be enacting “loving one’s fellow as oneself.” The CITs will now write their own personal pledges about how they intend to eliminate this sort of behavior.

The facilitator should hand out the journal prompts (Appendix 1D) and gives the CITs 15 minutes to spread out and write. The facilitator should tell the CITs that they will be sharing their pledges at the end of the lesson. The prompt is as follows:

Think about what are behaviors that you have that may be offensive toward others. Write a pledge in which you promise yourself that you will work towards eliminating specific behaviors in order to not use offensive or potentially offensive language and behaviors. In your pledge include Leviticus 19:18: “...Love your fellow as yourself: I am the Eternal.”

## **4) Sharing the Pledges**

### **15 minutes**

The facilitator brings the CITs back together in a circle and everyone shares their pledge with the group.



## APPENDIX 1D

### **Journal Prompt:**

Think about what are behaviors that you have that may be offensive toward others. Write a pledge in which you promise yourself that you will work towards eliminating specific behaviors in order to not use offensive or potentially offensive language and behaviors. In your pledge include Leviticus 19:18: "...Love your fellow as yourself: I am the Eternal."

### **Journal Prompt:**

Think about what are behaviors that you have that may be offensive toward others. Write a pledge in which you promise yourself that you will work towards eliminating specific behaviors in order to not use offensive or potentially offensive language and behaviors. In your pledge include Leviticus 19:18: "...Love your fellow as yourself: I am the Eternal."

### **Journal Prompt:**

Think about what are behaviors that you have that may be offensive toward others. Write a pledge in which you promise yourself that you will work towards eliminating specific behaviors in order to not use offensive or potentially offensive language and behaviors. In your pledge include Leviticus 19:18: "...Love your fellow as yourself: I am the Eternal."

## LESSON 4: Gentle Rebuke—SCRIPTED LESSON

### Goal:

- To provide CITs with a sense of duty in terms of responding to exclusionary and unjust practices.

### Objectives: At the end of this lesson, CITs will be able to...

- explain Maimonides' understanding of the importance of gently rebuking someone when s/he is committing a sin.
- create ways that they can gently rebuke those who are "sinning" by using language in an offensive way, particularly the use of the words "gay" and "retard/ed."
- create an "ad campaign" illuminating how we misuse words in an offensive way.

### Materials:

- Text study (Appendix 1E)
- Paper
- Pens/pencils
- Video Camera or two (if available)
- Several Pieces of posterboard
- Markers, paints, etc. for posters
- Computers with Internet access

### Timeline:

- 7 minutes—Are We Comfortable Approaching Those Who Use Inappropriate Language?
- 15 minutes—Text Study
- 35 minutes—Public Service Announcement (Guide to Gentle Rebuking)
- 35 minutes—Guide to Gentle Rebuking (concurrent with Public Service Announcement)
- 3 minutes—Closing

### Set-Induction: Are We Comfortable Approaching Those Who Use Inappropriate Language?

#### 00:00-00:07

-The facilitator asks the CITs to raise their hands if they can commit to not using the words "gay" and "retard" or "retarded."

*Hopefully all CITs will raise their hands. If not, this is an important opportunity to discuss why not.*

-The facilitator asks CITs if they hope that other people stop using those words as well. *Again, hopefully all CITs will raise their hands. This is an important opportunity to discuss how and/or why not.*

-The facilitator asks CITs if they feel comfortable confronting someone who uses these and other words in an offensive and inappropriate way.

*Likely, fewer CITs will raise their hands. It is important to discuss how and why this feels harder.*

The facilitator should acknowledge the discomfort with confronting others who use this type of language and explains that today the CITs will examine what Judaism says about an individual's responsibility to respond to those who are acting inappropriately.

### **Activity 1: Text Study**

**00:07-00:22**

Having examined the ways people misuse words such as “gay” and “retarded,” CITs will now take time to examine ways that Maimonides (12<sup>th</sup> and 13<sup>th</sup> century Torah scholar and physician also known as the RAMBAM) suggested rebuking those who “sin.” The facilitator should explain to the CITs that when Jews study together in pairs they are studying in *chevruta*, related to the word *chaver* meaning friend or companion. Over the course of the summer they will be studying often in *chevruta*. The facilitator should encourage the CITs to do the text study (Appendix 1E) with someone they do not know particularly well.

### **Activity 2: Dealing with Others who Use the Words Gay and Retard/ed**

**00:22-00:57**

The facilitator brings the CITs back together and has them share their responses to the fifth question in the text study (How does this text speak to you as CITs in terms of when we hear others use offensive language such as “gay” and “retard/ed”?)

Afterwards, the facilitator explains: Over the course of the summer we will engage in a number of projects that will eventually lead up to *Yom Lilmod Ul'lameid* (A Day to Learn and to Teach) a big presentation day for stakeholders in the camp community, such as board members, directors, donors, parents, etc. We will do the first one of those projects today. There are two different projects and you will divide in half, each group working on a one of them. In both projects, you should consider Maimonides' words about the importance of not only rebuking someone, but doing so gently and privately.

#### **A) Public Service Announcement**

Similar to the “That’s So Gay” ads from <http://www.thinkb4youspeak.org> that the CITs watched in the previous lesson, this group of CITs will produce public service announcements for camp. They should go on the computer to <http://www.thinkb4youspeak.com/Videos/> and click on “Your Videos.” The CITs should watch the last video (with two girls in red sweatshirts). They should then watch two commercials that they already viewed during the previous lesson. The first one can be accessed at <http://www.youtube.com/endtherword> and the second one can be accessed after the first one finishes by clicking on “More R-Word Videos on You Tube.” It will be the first video to play.

Afterwards, this group divides in half. One half works on making posters about the way language is used at camp while the other group can work on a commercial or a skit that they can either video record or act out for campers and staff (perhaps during a meal or at another time when staff and campers are gathered together) about why offensive and incorrect usage of words such as “gay” and “retarded” (or any other words and phrases that the CITs deem relevant) are not to be tolerated at camp. The CITs may want to use Jewish themes, language, and art in these presentations.

### **B) A Guide to Gentle Rebuking**

The CITs in this group should go on the computer to <http://www.thinkb4youspeak.com/Videos/> and watch the video that can be accessed by clicking on “How-To’s.”

Afterwards, the group divides in half. One half should make a written guide (it can be in poster format) with suggestions of how to respond if they hear someone use words like “gay” and “retard/ed” in inappropriate or offensive ways. The other group will work on a commercial or a skit that they can either video record or act out for campers and staff (perhaps during a meal or at another time when staff and campers are gathered together) about why offensive and incorrect usage of words such as “gay” and “retarded” (or any other words and phrases that the CITs deem relevant) are not to be tolerated at camp. The CITs may want to use Jewish themes, language, and art in these presentations.

### **Closing**

#### **00:57-01:00**

The facilitator explains: Today we learned about *tochecha*, Judaism’s version of rebuke. Our text study taught us to offer *tochecha* gently, in other words, we are encouraged to give constructive criticism. Many of the projects we will do over the course of the summer will require us to do *tochecha*, and although it is difficult to confront others (particularly in a calm and gentle way) about things we see them doing wrong, it is important for us to be able to do so. It is not an easy process, and it will take time to master (if it can truly be mastered), but you will be better leaders because of it.

If time permits, the CITs should share the products of their projects. If time does not permit, time should be allotted to do so later. Plans to hang the posters and present the recordings or skits should be made so that other campers and staff will be exposed to these concepts. Additionally, the group may consider submitting the videos they made to the relevant websites and/or YouTube.

## APPENDIX 1E

### GENTLE *TOCHECHA*: A TEXT STUDY

(From: Isadore Twersky. *A Maimonides Reader*, New York: Behrman House, 1972, p. 61.)

If one observes that another committed a sin or walks in a way that is not good, it is the person's duty to bring the erring one back to the right path and point out to him that he is wronging himself by his evil courses, as it is said, "You shall surely rebuke [reprimand] your neighbor" (Leviticus 19:17).

He who rebukes another, whether for offenses against the one who rebukes himself or for sins against God, should administer the rebuke in private, speak to the offender gently and tenderly, and point out that he is only speaking for the wrongdoer's own good, to secure for him life in the world to come. If the latter accepts the rebuke, well and good. If not, he should be rebuked a second, and a third time. And so one is bound to continue the admonitions [reprimanding], until the sinner assaults the admonisher and says to him, "I refuse to listen."

Whoever is in a position to prevent wrongdoing and does not do so is responsible for the iniquity of all the wrongdoers whom he might have restrained."

-Maimonides, *Mishnah Torah, Book One: Knowledge*, Chapter 6:7

### QUESTIONS FOR *CHEVRUTA* DISCUSSION

- 1) What does Maimonides say is the responsibility of someone observing someone who "commits a sin or walks in a way that is not good"?
- 2) *Tochecha* is the Jewish value of offering rebuke (criticism). How should one offer *tochecha* (rebuke) to someone and why do you think this is the suggested method?
- 3) Why do you think Maimonides suggests that after the one committing the sin says "I refuse to listen," that the person rebuking him/her stops offering *tochecha*?
- 4) Maimonides says that someone who can prevent wrongdoing but does not is responsible for the sins of all those s/he may have been able to stop. Do you agree or disagree and why?
- 5) How does this text speak to you as CITs in terms of when we hear others use offensive language such as "gay" and "retard/ed"?

## LESSON 5: Synthesizing *Tefillah*

### Goal:

- To model for CITs ways to incorporate what they have learned into *tefillah*.

**Objectives:** At the end of this *tefillah*, prayer experience, CITs will be able to...

- explain how the prayer space can be used to reflect on the CIT curriculum.
- compare the interpretive reading for the closing of the *Amidah* to the traditional closing blessing (*Elohai, N'tzor*).
- analyze the interpretive reading for the closing of the *Amidah* in light of what it means to be a CIT, particularly one studying inclusion and accessibility.

### Materials:

- *Siddurim*
- Alternative *Elohai, N'tzor* (Appendix 1F)

### Core Activities:

- 30-45 minutes (not including planning)—*Tefillah* (prayer services)
- 15 minutes (part of *Tefillah*)—Suggested Activity

#### 1) *Tefillah* (prayer services)

##### 30-45 minutes

In general, those leading the synthesizing *tefillah* may wish to use pieces of their journal entries, texts, personal stories and experiences from previous lessons. The service may include discussions of relevant prayers, songs, a text study, an experiential activity, or anything else that the group comes up with. The person in charge of *tefillah* should serve as an advisor for this process which should generally begin a week before the final day of the lesson.

Facilitator explains: This *tefillah* marks the end of a unit of study for us. Each unit will be framed by special *tefillot* highlighting either what is to come or reframing the past unit of study. In groups, you will all lead the synthesizing *tefillah* for a unit. Today the CIT advisors (or other CIT staff) will model what the synthesizing *tefillah* can look like.

**NOTE TO FACILITATOR: The exact position of this *tefillah* in regards to the rest of the lessons may fall before or after Lesson 4 (possibly even the same day) depending on how scheduling works. Keep in mind that each new unit also begins with a special *tefillah* when placing these on the calendar.**

#### 1A) Suggested Activity

##### 15 minutes (part of *Tefillah* Leading)

In the opening unit the CITs reflected on the closing prayer of the *Amidah, Elohai, N'tzor*. A suggested exercise for this *tefillah* is to revisit this prayer and have each CIT read aloud, discuss, or journal about the alternative reading for the closing blessing (Appendix 1F). The discussion can address the prayer's emphasis on not being discouraged by failings and what it means to have perception and courage in order to

show compassion and love to others. An alternative would be to have the CITs read the interpretation, compare it to the original (from Lesson 1) and then write their own closing blessing.

## APPENDIX 1F

### ALTERNATIVE PRAYER FOR THE CLOSING OF THE AMIDAH

(From: *Mishkan T'filah*, p. 101)

I NEED STRENGTH, humility, courage, patience.  
Strength to control my passions,  
humility to assess my own worth,  
courage to rise above defeats,  
patience to cleanse myself of imperfections.

And wisdom: to learn and live by our sacred teachings.

Let me not be discouraged by my failings.  
Let me take heart  
from all that is good and noble in my character.  
Keep me from falling victim to cynicism.  
Teach me sincerity and enthusiasm.  
Endow me with perception and courage,  
that I may serve others with compassion and love.

*-Robert I. Kahn, slightly revised by Chaim Stern and adapted by Elyse Frishman*



## **UNIT 2 : Every Jew has the Right to Learn and We are Obligated to Teach**

This unit will focus on studying texts about who has a right to learn and our obligation to teach them. Specifically, CITs will examine how their camp meets the needs of those with developmental and learning disabilities as well as those families who cannot afford to pay full-tuition for camp. They will look at both strengths and weaknesses of the systems in place and will think creatively about both how to make camp more accessible for people with disabilities and how to make sure that families are aware of the financial aid opportunities that exist.

### **UNIT UNDERSTANDINGS**

- 1) Jewish texts concerning marginalized individuals can inspire us to reach out to those who are not included.
- 2) The Jewish value of pursuing justice demands that we act on behalf of those with disabilities and other differences.
- 3) Inclusion strengthens Jewish communities.

### **AUTHENTIC ASSESSMENTS**

- Lesson 5: Jigsaw Part II—A Program for Our Camp
- Lesson 8: Marketing Campaign Scenario
- Lesson 9: Synthesizing *Tefillah*

### **MEMORABLE MOMENTS**

- Lesson 3: Scenarios
- Lesson 7: Financial Aid Panel

## LESSON 1: *V'ahavta*: You Shall Love (Part of *Tefillah*)

**NOTE TO FACILITATOR:** The opening for Unit 2, as for the rest of the units, begins with the CITs' daily prayer service. The CIT director, rabbi, *rosh tefillah*, or whomever regularly leads services should be sure to include time for journaling and a discussion in this service. The prayer of focus today is the first paragraph of the *V'ahavta*. This prayer, the discussion around it, and the journal entry will take approximately 25 minutes of *tefillah*.

### Goals:

- To allow CITs to reflect thoughtfully on the meaning of prayers that they may recite by rote every day.
- To give students an opportunity to think about what it might mean from parents' perspectives to need to provide an education for their children even when circumstances to do so are not ideal.

**Objectives:** At the end of this *tefillah*, prayer service, CITs will be able to...

- analyze the commandment in the *V'ahavta* to teach one's children.
- recognize a text from the *Mishnah Torah* which obligates all Jews study Torah, regardless of economic status or physical ability.
- write about what it might mean for a parent raising a child with a disability to teach and provide an education for that child.

### Materials:

- *Siddurim* with *V'ahavta* or copies of *V'ahavta* (Appendix 2A)
- Copies of "Welcome to Holland" and journal prompt for each CIT (Appendix 2B)
- Journals
- Pens/pencils

### Core Activities:

- 15 minutes—*V'ahavta* discussion
- 10 minutes—"Welcome to Holland" and Journal Entry

#### 1) *V'ahavta* discussion

##### 15 minutes

Service leader will lead students in the *V'ahavta* (Appendix 2A). If it is not the *minhag* (custom) in this community to read it in English, be sure to do that as well.

Afterward, facilitator asks the following questions:

-What are the commandments in the *V'ahavta*?

*If it is not suggested, the facilitator should offer the answer "to teach one's children."*

-What do you think it means to teach one's children?

-How might a parent teach his/her children?

*If it is not suggested, the facilitator should offer the answer, "sending his/her child to camp."*

-Are there any circumstances that a parent might be exempt from teaching his/her children? If so, what are they?

After the CITs propose answers to this question, the facilitator tells the CITs that Maimonides, a 12<sup>th</sup> century Jewish philosopher and doctor wrote the *Mishnah Torah*. In it he wrote (in *Hilchot Talmud Torah* 1:8): “Every member of the people of Israel is obligated to study Torah—whether one is rich or poor, physically able or with physical disability.

With this text in mind, the facilitator leads the group in further discussion:

-According to this text, is the obligation to teach or to learn? What is the text’s relationship to the *V’ahavta*.

-If a child has a disability or a family does not have much money, whose responsibility is it to teach that child? Who should pay for that child’s education?

-Since the children at camp are not our own, but there are also no parents at camp over the summer, how does this commandment affect us? What if the child has a disability?

## **2) “Welcome to Holland” and Journal Entry**

### **10 minutes**

Allow CITs 10 minutes to spread out and journal. Hand out prompts (Appendix 2B) to each CIT:

The *V’ahavta* tells us that we must take God’s commandments and teach them to our children. Read the story below [“Welcome to Holland’]. Afterwards, answer the following: Having not ended up where she expected, how might this parent understand the commandment to teach one’s children? Does it hold the same weight? Is the obligation even more relevant or not relevant at all? How so?

APPENDIX 2A

V'AHAVTA, YOU SHALL LOVE

(From: *Mishkan T'filah*, p. 66)

YOU SHALL LOVE Adonai your God  
with all your heart,  
with all your soul, and with all your  
might.

Take to heart these instructions  
with which I charge you this day.  
Impress them upon your children.  
Recite them when you stay at home and  
when you are away,  
when you lie down  
and when you get up.  
Bind them as a sign on your hand  
and let them serve as a symbol on your  
forehead;  
inscribe them on the doorposts of your  
house and on your gates.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ,  
בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ,  
וּבְכָל מְאֹדְךָ.  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה,  
אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם,  
עַל לִבְבְּךָ.  
וְשִׁנְתָם לְבָנֶיךָ,  
וְדַבַּרְתָּ בָם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
וּבְלִכְתְּךָ בַּדֶּרֶךְ,  
וּבְשֹׁכְבְךָ, וּבְקוּמְךָ.  
וְקִשְׂרָתָם לְאוֹת עַל יָדְךָ,  
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ.  
וְכָתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ.

## APPENDIX 2B

### Journal Prompt:

The *V'ahavta* tells us that we must take God's commandments and teach them to our children. Read the story below. Afterwards, answer the following: Having not ended up where she expected, how might this parent understand the commandment to teach one's children? Does it hold the same weight? Is the obligation even more relevant or not relevant at all? How so?

### Welcome to Holland

by Emily Perl Kingsley, 1987

I am often asked to describe the experience of raising a child with a disability - to try to help people who have not shared that unique experience to understand it, to imagine how it would feel. It's like this...

When you're going to have a baby, it's like planning a fabulous vacation trip - to Italy. You buy a bunch of guide books and make your wonderful plans. The coliseum. The Michelangelo David. The gondolas in Venice. You may learn some handy phrases in Italian. It's all very exciting.

After months of eager anticipation, the day finally arrives. You pack your bags and off you go. Several hours later, the plane lands. The stewardess comes in and says, "Welcome To Holland."

"Holland?!?" you say, "What do you mean "Holland"??? I signed up for Italy! I'm supposed to be in Italy. All my life I've dreamed of going to Italy."

But there's been a change in the flight plan. They've landed in Holland and there you must stay.

The important thing is that they haven't taken you to a horrible, disgusting, filthy place, full of pestilence, famine and disease. It's just a different place.

So you must go and buy new guide books. And you must learn a whole new language. And you will meet a whole new group of people you would never have met.

It's just a different place. It's slower-paced than Italy, less flashy than Italy. But after you've been there for a while and you catch your breath, you look around...and you begin to notice that Holland has windmills...Holland has tulips. Holland even has Rembrandts.

But everyone you know is busy coming and going from Italy...and they're all bragging about what a wonderful time they had there. And for the rest of your life, you will say "Yes that's where I was supposed to go. That's what I had planned."

And the pain of that will never, ever, ever, ever go away...because the loss of that dream is a very significant loss.

But...if you spend your life mourning the fact that you didn't get to Italy, you may never be free to enjoy the very special, the very lovely things...about Holland.

(From: <http://www.ndscenter.org/resources/package1.php>)

## LESSON 2: Can Blue Hands be Normal?

### Goals:

- To expose CITs to the way Talmud works.
- To give CITs an opportunity to express the way certain things distract them.

### Objectives: At the end of this lesson, CITs will be able to...

- define *mishnah* and *gemara*.
- explain how something that might be a distraction can also become something that is “normal.”
- explain how distractions became normalized in *Megillah* 24b.
- list ways that certain disabilities and issues related to economic status may cause distractions at camp.
- develop ways that distractions at camp can become “normalized.”

### Materials:

- Whiteboard or butcher paper and tape
- Markers to write on butcher paper or whiteboard
- Copies of *Talmud Bavli: Masechet Megillah* 24b for each CIT (Appendix 2C)
- Pads of paper
- Pens/pencils
- Rabbis and/or educators at camp for discussion

### Core Activities:

- 5 minutes—Distractions List
- 15 minutes—Text Study
- 10 minutes—Distractions at Camp
- 30 minutes—Rabbi/Educator Discussions

#### 1) Distractions List

##### 5 minutes

The facilitator asks the CITs to call out things about people they find distracting. Tell the CITs not to identify specific people, rather aspects about people they may find distracting.

#### 2) Text Study

##### 15 minutes

The facilitator breaks up the CITs into small groups each led by an advisor, educator, etc. to lead the group. The group leader hands out copies of *Talmud Bavli: Masechet Megillah* 24b to each CIT.

The group leader asks the CITs if they know what *mishnah* and *gemara* are. If they do not know, explain to them that the *Mishnah* is part of the Jewish oral law. In Judaism there is written law, which consists of the TaNaKH, and oral law which consist of all of

the traditional rabbinic texts. The *Mishnah* was written down around 200 CE. It was divided into *sedarim*, orders, and *masechtot*, tractates. *Sedarim* are like books and *masechtot* are like chapters of the books. Each piece of law is called a *mishnah*. (Capital “M” *Mishnah* is the collection of individual laws, lowercase “m” *mishnah*.) After it was written down, the Talmud was also written down. The Talmud includes the *mishnayot* (plural of *mishnah*) and the commentary that the rabbis wrote on the *mishnayot*. The commentary is called *gemara*. Even though they are written down, the *Mishnah* and Talmud are still considered oral law.

The group leader has the CITs look at their text study sheet and point out where the *mishnah* and *gemara* are in this text. Then CITs should read the text through as a group or in *chevruta*. Afterwards, the group leader should lead a discussion with the following questions:

-What does the *mishnah* identify as the law?

*A priest who has hands that are deformed or discolored is not allowed to do the priestly blessing.*

-How does the *gemara* expand on the *mishnah*'s understanding of what types of “deformities” would prohibit a priest from doing the priestly blessing? (i.e., What types of deformities does the *gemara* describe?)

*Deformities on the face, hands, and feet, hands that are spotted or curved inward or bent sideways, eyes that run, and blindness in one eye.*

-What reason do the *mishnah* and *gemara* give for why individuals with these deformities are prohibited from doing the priestly blessing?

*Because they will cause a distraction to others since people will look at the person doing the priestly blessing.*

-Under what circumstances can someone who is normally prohibited from doing the priestly blessing do it?

*So long as the community is accustomed to this person (i.e., the person no longer causes a distraction to other members of the community).*

### **3) Distractions at Camp**

#### **10 minutes**

Still in small groups, the group leader now has the CITs make a list of things that they think might be “distractions” at camp in terms of participation in various activities. Examples may include: a child who paces around a lot and cannot sit still, when everyone needs to wait on someone with a physical disability to start an activity because s/he cannot get there fast enough, a girl always dresses in boys’ clothing and the other children are constantly teasing her, etc. The CITs should also share what they think should be done to address these distractions. If the CITs suggest that certain people should not be allowed at camp because they cause distractions, encourage them to discuss why they feel this is the only viable option.

The group leader reminds the CITs of the Maimonides text that says, “Every member of the people of Israel is obligated to study Torah—whether one is rich or poor, physically able or with physical disability.” Ask them if any of their responses of how to deal with these distractions contradict what Maimonides wrote.

#### **4) Rabbi/Educator Discussions**

##### **30 minutes**

Using the list of issues that they came up with in the previous activity, each group of CITs should be joined by a rabbi or educator who is visiting camp (if possible). The rabbis and educators are to help the CITs come up with ways to handle these distractions. Educators and rabbis may offer examples of how their synagogues and organizations deal with issues that might initially seem distracting.

The CITs are to develop ways that the distractions on their list can become “normalized” as per the *gemara’s* explanation that individual’s with certain disabilities can still do the priestly blessing so long as the community is accustomed to them. They should answer questions related to their issues, such as: What would need to happen for these distractions to no longer serve as distractions? Would we need a dress code if the distraction is related to the way certain people dress at camp? What ways could we expose more people to disabilities so they do not seem as jarring? Have CITs record their solutions.



### *Talmud Bavli: Masechet Megillah 24b*

**Mishnah:** A priest<sup>1</sup> whose hands are deformed cannot lift his hands [for the priestly blessing].<sup>2</sup> Rabbi Yehuda says: Even one whose hands are discolored with woad<sup>3</sup> cannot lift his hands because the people will look at him.

**Gemara:**

[1] [The] Tanna<sup>4</sup> [teaches]: The deformities that are said [to be included here]: [those] on the face, hands, and feet.

[2] Rabbi Yehoshua son of Levi said: If his hands are spotted—he may not lift his hands. If curved inward or bent sideways—he may not lift his hands...

[3] Rav Huna said: One whose eyes run<sup>5</sup> may not lift up his hands.

[Question] Was there not one [whose eyes ran] in the neighborhood of Rav Huna, and he would lift his hands [for the priestly blessing]?

[Answer] The people of his city became accustomed to him.

[Therefore] So too the Tanna [teaches]: One whose eyes run may not lift up his hands, but if the people of his city are accustomed to him—he is permitted.

[4] Rabbi Yochanan said: One who is blind in one of his eyes may not lift up his hands.

[Question] Was there not one [who was blind in one eye] in the neighborhood of Rabbi Yochanan, and he would spread his hands?

[Answer] The people of his city became accustomed to him.

[Therefore] So too the Tanna [teaches]: One who is blind in one eye may not lift up his hands, but if the people of his city are accustomed to him—he is permitted.

[5] Rabbi Yehuda said: One whose hands are discolored may not lift up his hands.

[Therefore] The Tanna [teaches]: If a majority of the people in the city work in this [occupation that discolors hands]—he is permitted.

<sup>1</sup> A priest, also known as a *kohein*, is a status label (used mostly in traditional Judaism) given to Jews whose lineage is said to have been traced back to Aaron, Moses' brother. In traditional communities today, *kohanim* (plural of *kohein*) lift up their hands to do the priestly blessing.

<sup>2</sup> The priests say this blessing with their hands lifted—a tradition that continues today. In communities that do not observe the status of a *kohein*, the blessing is often recited by the rabbi at different occasions (i.e., a *Bar/Bat Mitzvah*).

<sup>3</sup> Blue dye that comes from a woad plant.

<sup>4</sup> An anonymous voice from the time of the *Mishnah*.

<sup>5</sup> Perhaps because of an infection.

### LESSON 3: Teach them According to Their Way—SCRIPTED LESSON

**NOTE TO FACILITATOR:** This lesson is 90 minutes long. It addresses some counselor skills, so the CIT director may choose to use the time allotted to counselor skills for this day to complete the lesson. If necessary, this lesson may also be split over two days.

#### Goals:

- To present CITs with situations that will increase their likelihood of empathizing with someone with a disability.
- To give CITs an opportunity to process difficulties they may be having with campers.

**Objectives:** At the end of this lesson, CITs will be able to...

- paraphrase Proverbs 22:6 which explains that if one is taught according to his/her way, s/he will not depart from it.
- explain what sorts of difficulties someone with a disability might face in light of what they learned from the simulations in which they took part.
- compare simulations regarding disabilities to difficulties some of their campers may have in different situations.

#### Materials:

- “The Flu Shot” (Appendix 2D)—3 copies
- “The *Madrach/a* and Wyatt”—enough for half of the CITs (2E)
- “The Story of the Turkey-Prince”—enough for ¼ of the CITs (Appendix 2F)
- “The Fuor Camets”—enough for 1/8 of the CITs (Appendix 2G)
- “The Four Camels”—enough for 1/8 of the CITs (Appendix 2H)
- Paper
- Pens/pencils
- Journal Prompts (Appendix 2I)
- Journals

#### Activities:

- 15 minutes—“The Flu Shot”
- 30 minutes—“The *Madrach/a* and Wyatt”
- 15 minutes—“The Turkey-Prince”
- 15 minutes—“The Fuor Camets”
- 10 minutes—Journal Entry
- 5 minutes—Closing

#### Set-Induction: “The Flu Shot”

**00:00-00:15**

“The Flu Shot” is a skit that needs to be acted out by three staff members as the opening for today’s program (Appendix 2D). It is about someone who goes in to a clinic to get a

flu shot but is unable to understand the receptionist's instructions. Both the patient and the receptionist get increasingly frustrated with one another. Eventually the patient tells the receptionist that the patient has a hearing impairment.

After the skit is acted out, the facilitator should ask the following questions:

1) What was the problem in this situation?

*Possible Answers:*

- The receptionist was looking down instead of at the patient.*
- The patient did not say that s/he has a hearing impairment.*
- The receptionist was not being considerate of the patient.*
- It was not visibly clear that the patient had any sort of hearing impairment.*

2) Do you believe anyone is at fault in this situation? If so, who and why?

*Possible answers:*

- The receptionist is at fault because she should have known that he could not hear her.*
- The receptionist is at fault because she was rude.*
- The patient is at fault because he should have admitted he had a hearing impairment.*
- No one is at fault, it was an unfortunate misunderstanding.*
- If it was so busy, the clinic should have been better staffed.*

3) Were you surprised to find out that the patient had a hearing impairment?

*Possible Answers:*

- Yes, it was hard to see anything wrong with the patient.*
- No, it was clear something was wrong if he was having such a hard time.*

4) How do you think the patient felt at the end of the scenario?

*Possible Answers:*

- Annoyed and embarrassed because he had to say that he had a hearing impairment.*
- Fine. He's probably used to it by now.*

5) How do you think the receptionist felt at the end of the scenario?

*Possible Answers:*

- Embarrassed because she didn't realize that the patient wasn't just fooling around.*
- She didn't really care because the clinic was so busy anyway.*

The facilitator explains: Today we will examine different scenarios where people become frustrated because of a disability. The person may be the person with the disability, like the patient, or the person trying to help them, like the receptionist. During the activities you should try to think about whether any of these scenarios remind you of your own experiences, either at camp or in another environment.

The facilitator should then break the CITs into four groups: *Aleph*, *Bet*, *Gimmel*, and *Dalet* for the rotation activities. Each group should be led by a advisor/counselor.

**NOTE TO FACILITATOR: To allow time for small group work, Activities 1, 2, and 3 will occur simultaneously, each under the leadership of an advisor, educator, etc.**

The facilitator needs to divide the CITs into four groups (*Aleph, Bet, Gimmel, and Dalet*) and follow the chart below which indicates where each group needs to be and when they need to be there so that they complete all activities. Thus, the order of the descriptions of Activities 1, 2, and 3 are arbitrary.

Timing for Activities 1, 2, and 3				
	Group Aleph	Group Bet	Group Gimmel	Group Dalet
00:15-00:30	<i>Madrich/a</i> and Wyatt		Turkey-Prince	Fuor Camets
00:15-00:45			Fuor Camets	Turkey-Prince
00:45-01:00	Turkey-Prince	Fuor Camets	"The <i>Madrich/a</i> and Wyatt"	
01:00-01:15	Fuor Camets	Turkey-Prince		

**Activity 1: "The *Madrich/a* and Wyatt"**

**00:15-00:45**

**Part I:** The advisor/counselor should hand out a copy of "The *Madrich/a* and Wyatt" (Appendix 2E) to each CIT. The CITs read "The *Madrich/a*" (before reading "Wyatt") aloud as a group or silently. After reading "The *Madrich/a*," the advisor/counselor should engage the CITs in the following conversation:

1) What do you think is wrong with Wyatt?

*Possible Answers:*

-He has a disability.

-He has no friends.

-He is a nuisance.

-Nothing, he was just having a bad day.

2) How might you advise the *madrich/a* to help Wyatt?

-Be comforting.

-Sit out with him until he feels better.

-I think it was good she got the special needs person in the room.

-I have no idea.

3) Have you ever felt like the *madrich/a*? If so, what was the situation and what did you do?

**Part II:** The CITs read "Wyatt" aloud as a group or silently. After reading "Wyatt," engage the CITs in the following conversation:

1) What do you know about Wyatt now that you didn't know before?

*Possible Answers:*

-He clearly has a disability.

-He doesn't do well when things change.

-He really likes Judaism.

-He needs to know the routine.

2) What could the *madrich/a* have done differently had s/he known these things about Wyatt?

*Possible Answers:*

*-S/he would have been able to give Wyatt's mom advanced warning that the room would be set up differently.*

*-S/he can talk to him about things he likes.*

*-S/he can try to engage him with other kids based on his or her interests.*

The advisor/counselor should then say: Just like at religious school, at camp we do not always know why our campers act certain ways, but this story might help us think about ways we can help one another. In groups of two or three CITs, discuss situations you have seen at camp that you have some ideas on how to remedy based on this scenario. You may wish to write these ideas down. [The advisor/counselor should have paper and pens/pencils available.]

### **Activity 2: "The Turkey-Prince"**

**00:45-01:00**

"The Story of the Turkey-Prince" is a story told by the late 18<sup>th</sup> and early 19<sup>th</sup> century Rabbi Nachman of Breslov (Appendix 2F). It is the story about a prince who thought he was a turkey. The king and queen did not know what to do, but a Wise Man was able to help him so that he was no longer a turkey. The Wise Man was able to help by also pretending he was a turkey.

The advisor/counselor should hand out copies of the story to the CITs and have three of the CITs read the story aloud to the group. One reads the part of the prince, one reads the part of the Wise Man, and one reads the part of the narrator. Although it is in printed in story format as opposed to play format, it should be fairly easy to read as a play. If the advisor/counselor thinks this will be too difficult, it can just be read aloud as a story.

Afterwards, the advisor/counselor should engage the CITs in the following discussion:

1) How was the Wise Man able to help the prince?

*Possible Answers:*

*-He got down on the same level as the prince.*

*-He acted like the prince.*

*-He tried to change one thing that the prince was doing like a Turkey as opposed to everything at once.*

*-He tricked him.*

2) Why did the king and queen not want their son to act like a turkey?

*Possible Answers:*

*-They wanted him to be normal.*

*-They wanted him to be able to get along like other people.*

*-He's supposed to be a prince and can't be one if he acts like a turkey*

3) Do you think that the prince was “cured”? Why or why not?

*Possible Answers:*

*-No, you can't ever cure someone; you can only help them become more normal.*

*-Yes, the Wise Man worked with him really well so that he was no longer a Turkey.*

*-It really depends on what was actually wrong with the prince in the first place. Some things can be cured, other things can't.*

4) Thinking about disabilities or other difficulties, consider a time at camp when you have been the king or queen, the prince, or the Wise Man. Describe the situation. What was it like? Was the person “cured”?

*If it does not come up, explain to the CITs that most disabilities that we see at camp are not curable. However, there are ways that we can work with people who have disabilities so that they can work better with the group. It was hard for the prince to be a prince when he only knew how to be a turkey. When the Wise Man was able to help him be a “turkey” that could do things like a person, the prince was probably more able to connect with other people than when he was only acting like a turkey.*

### **Activity 3: “The Fuor Camets”**

**01:00-01:15**

**NOTE TO FACILITATOR: If you know a CIT with a learning disability who will have trouble with this activity, you should give them advanced notice of the activity and call on them to participate in the reading only if they feel comfortable.**

“The Fuor Camets” (Appendix 2G) is a story written in letters that are all mixed up so that people reading it experience a learning disability. The advisor/counselor should alternate handing out the “The Fuor Camets” and “The Four Camels” (Appendix 2H) to the CITs so that they are mixed up. Tell the CITs not to look at each other’s page (even though it may be tempting). Go around and have each person read (or try to read) a sentence by deciphering what s/he thinks it is supposed to say. The advisor/counselor may want to push the CIT who is having trouble because s/he has the “The Fuor Camets” to try to read faster and say things like, “Obviously that says camel! Can’t you tell?!” or “You are taking too long, it’s the next person’s turn.” After reading the story, let each of the CITs see the difference between the stories.

After reading the story the advisor/counselor should ask:

1) What did it feel like to read the story?

*Possible Answers:*

*-Frustrating*

*-Silly*

*-Annoying*

*-Embarrassing*

*-I was really annoyed with you [the advisor/counselor] for pushing me to read it when you knew I couldn't.*

*-Really easy, I couldn't tell why other people were having so much trouble.*

2) What was it like to listen to the story being read?

*Possible Answers:*

*-I felt anxious about my turn coming up.*

*-I thought it was kind of funny.*

*-I was annoyed that it was taking so long.*

*-I knew I could read it well and I couldn't understand why the person next to me could not.*

3) Why do you think I [the advisor/counselor] was pushing you to read faster and telling you the correct words even though you didn't know what they were?

*-Because you had the correct version of the story.*

*-You wanted to make me upset.*

*-You were pretending you didn't know that I couldn't read this.*

The advisor/counselor should then explain to the CITs that this is how someone with a processing disability, such as dyslexia, might feel when being asked to read aloud in a class. None of the words look the way they should and the person cannot read or understand the story even if the teacher thinks that it is obvious that they should be able to.

The advisor/counselor should then ask: What ways is camp really easy for someone with this kind of difficulty, which ways is it difficult, and which ways can we make it easier for someone with processing disability? (If the conversation does not direct itself toward the following answers, the advisor/counselor should encourage these answers.)

*Possible Answers:*

*-Going to the pool, playing sports, etc., are really easy for this person.*

*-Tefillah and daily lessons might be very difficult.*

*-We might want to give alternatives to activities that require reading (perhaps by giving instructions aloud for an activity as opposed to only reading them).*

*-We can make sure we do not pick on someone who is having a hard time reading.*

*-We don't have to call on someone who can't read well and make them read.*

*-We can ask them if they want to read, but not force them to if they feel uncomfortable.*

#### **Activity 4: Journal Entry**

**01:15-01:25**

The facilitator instructs the CITs to take their journals and the prompt for the day (Appendix 2I) and to go find a quiet place to read and write for 20 minutes. The prompt is as follows:

Proverbs 22:6 says, "Teach a child according to his way. Even when he is old, he will not depart from it."

What do you think it means to "teach a child according to his way"? How do the activities from today relate to this text? Did today's activities make you think about any of your campers? If so, how?

## **Closing**

**01:25-01:30**

The Facilitator asks a few CITs to share how any of the activities from today reminded them of the campers.

The facilitator should then say: Today we looked at situations where individuals have difficulty in mainstream activities and we considered how we might be able to help these individuals to feel more comfortable. In the next lesson you will be examining some Jewish camp programs that are specifically catered for individual disabilities. Over the next several days try to be attuned to the times you feel frustrated with your campers as well as when your campers seem frustrated. Try to figure out what might be triggering your own or your camper's frustration. Ask yourselves, "Is there some outside factor that is making so-and-so act this way, and what can I do to mediate the situation?" If mediation is possible, reflect on the outcome.



## APPENDIX 2D

### The Flu Shot

*by Roseann Campagnoli, PR Coordinator, Jewish Family and Children's Service of Minneapolis*

**Leader:** The scene is set at the receptionist desk at a busy medical clinic that has offered flu shots for healthy persons, age 18-59, for \$25. This program is for people without health insurance. The front desk is very busy with phone traffic and walk-ins. A young person with no visible disabilities or health issues approaches the front desk.

PATIENT: Excuse me, where do I go for flu shots?

STAFF: (Without looking up) go right thru that door and thn.....kkkk...woman.....in the.....form.

PATIENT: I'm sorry. I didn't hear all the directions.

STAFF: Just give me a mint to fish this in this tree, please.

PATIENT: I'm supposed to be here at 10 a.m. and I took time off from my job. Its 10:05 and I don't want to miss the shot.

STAFF: I told you to go right thru that door and then, check in with the woman....in the.....form.

PATIENT: The woman is in a form? What form is she in?

STAFF: Don't be funny! We're very busy today. Just talk to the woman in the....form.

PATIENT: I'm not trying to be funny. I just want to get my flu shot and get back to work. I can't afford to waste any more time.

STAFF: Yes, I know. We're all.....shed today. If you could just follow the simple confections.....

PATIENT: I'm sorry. I'm having trouble understanding you. You want me to look for candy when I need a flu shot.

STAFF: This is really very annoying. I don't have time for your jokes today. You act like you have a hearing loss.

PATIENT: I *do* have a hearing loss!!

**LEADER:** *(He later discovered that he could have gotten his flu shot by going through the door and checking in with the woman in the blue uniform. The receptionist needed a minute to finish her entry before helping him. She was very rushed with the patients and the extra flu shot appointments and rather brusquely told the patient to just follow directions.)*

(From: *Jewish Community Guide to Inclusion of People with Disabilities*, p. 229)

**The *Madrich/a* and Wyatt****The *Madrich/a***

I'm a *madrich/a* [teacher's aide] in a second grade classroom. I really like the teacher I work with, and I like most of the students. But there's this one kid...

I wake up on Sunday mornings in a pretty good mood. Then I think about my day, and it's OK. I look forward to coming here to be a *madrich/a* until I think about this kid. Then, I'm not so sure I should even *be* a *madrich/a*. It's so hard to keep this kid under control.

His name is Wyatt. Every week, he comes in the room and he makes this hooting sound, like an owl. Every time he walks in the door to our room he goes "hoot, hoot, hoot," pauses, and goes "hoot, hoot, hoot" again. Then he doesn't look at anybody. He just goes to his seat and sits down. He rocks. Back and forth.

That's on a good day. Last Sunday was not a good day. It was a very bad day where Wyatt was concerned. Our teacher decided to move the desks to the outside of the room so that the kids could sit in a circle at the beginning of the class. All of them were there, except Wyatt. Did I tell you that Wyatt is always late? And he always wears the same sweat pants and a shirt that is so tight it looks like it's giving him a hug. His hair is always a mess, too. He looks like he just got out of bed. So anyway, he walks in the room, and mid-hoot he stops and sees that everyone is sitting in a circle. He stood and stared at one of the desks that was behind two other desks, and then you know what he did?

He fell on the floor. Everyone turned to stare at him. He fell on the floor and he began to cry. Then, he began to hit his head with his hand. Crying and hitting his head with his hand.

I felt really bad for him because he was crying so hard he could barely breathe. So I went over to where he was lying down on the floor and said, "Come on Wyatt, it's not so bad. I'll sit with you today. Here, sit up. Don't cry, Wyatt."

But Wyatt acted like he didn't hear me, and he just kept crying. All of the other kids looked really scared. I wondered if they were feeling sorry for Wyatt or if they were scared that he would start hitting them on the head. Maybe they wondered if they were going to start acting like Wyatt—you know how little kids think—Wyatt germs and all that.

I looked at my teacher who told me to go to the office and get Anna, our special needs teacher. So I did. I ran down to the office really quickly because I was afraid what Wyatt might do to himself or to the other kids. He was really out of control. When I told Anna what Wyatt was doing, she thanked me for coming to get her. We quickly went up to the classroom.

Wyatt had crawled away from the group and was sitting in the corner, close to the desk he had stared at when he came in, and he was rocking back and forth. He wasn't crying anymore. That was a relief! At least he was quiet. I went back to the circle and sat with my students. Pretty soon we were singing some prayers. I looked back to see what Wyatt was doing. He was gone. Anna must have taken him out of the room.

I felt really bad for him. When he's in a good mood, Wyatt can sing really well, and he always smiles when he

sings. Come to think of it, we all smile when Wyatt sings. I really missed him.

But I don't like it when Wyatt has a meltdown. I don't know what to do, and I don't know how to prevent it. It makes me feel stressed out, and it takes a lot of my energy.

### Wyatt

My name is Wyatt. I'm seven years old. I'm in second grade. I like school a lot. I used to be in a special class part of the day in first grade, but now I'm with the other kids in class and I really like it. I have two really good friends, Ethan and Alex. We always sit together in class and our desks are always touching. We eat lunch together. I bring my lunch from home. This is my lunch: Skippy peanut butter, creamy not crunchy, with Welch's grape jelly. Once my mom got another kind of grape jelly and she tried to trick me, but I knew she didn't give me Welch's grape jelly. I was hungry the whole day after lunch because I couldn't eat my sandwich. I was really upset and I started to cry and everyone around me was really mad at me because I was crying too much, so I went to the resource room. I just knew that I would have to wait until I got home to eat my sandwich, but I was worried because I couldn't eat my sandwich with my after school snack. I was really stressed out.

I'm also Jewish and I love being Jewish. We celebrate *Shabbat* at our house at the end of the week. We always have my favorite food—chicken soup and *matzo* balls. I like the kind that you make from a box, so my mom always makes that just for me. Sometimes she makes soup from a chicken, which is really weird. Chickens boiled in water? Gross. Anyway, even when she makes soup from a chicken, my soup is made from a mix. It's so good and it's so special for *Shabbat*.

I love to sing the blessings for *Shabbat*. Once I learned to play them on the piano and so I play them now for *Shabbat*. Music is my favorite thing of all time, and I can play without reading music. I might even join the children's choir at my synagogue someday. I wish I could join now, but my parents said to wait another year.

I also go to religious school. It isn't like my other school at all. First, I don't have any friends there. I wish Ethan and Alex could go there, too, but they can't because they aren't Jewish. I understand that. But if they went there, at least I would have some friends. The other kids that go there always act like they don't want to be friends because they don't talk to me. They just act like I'm not there. I wish I had friends there.

Did I tell you that I always wear sweat pants? Do you know why? I'll tell you why. I only like how sweat pants feel on my legs. No jeans, no way. Jeans hurt my skin, so I wear my sweat pants. When I go to religious school, I always wear my red ones. They have a hole in the knee, but I love them and so I wear them. I also like to wear long sleeve T-shirts that aren't too loose on me. When they fit the way I like them, they feel like they are hugging me. I like that feeling. And I hate getting my hair cut, and I hate combing my hair. It hurts my head to do that!

Second, I have problems at religious school because they rearrange the furniture in our room. One day, I went to religious school and my desk was gone! I always sit in my desk on the side, three rows back, but it was gone. I spied it, but it was behind some other desks. I was so upset that my desk wasn't in its usual spot, so I cried and got really upset. I didn't expect the room to be in complete disorder, and it really got me upset. Why didn't they just tell my mom that they were going to rearrange the furniture and tell us where they were going to put my desk so I wouldn't be surprised? I don't like it when things change on me like that.

I want to learn more in religious school about being Jewish, and I want to have my *Bar Mitzvah* like my older brother who is getting ready for his *Bar Mitzvah*. I got to see the *Torah* up close one time, and I really like how the letters had crowns on them and how you can learn to sing from the *Torah*. I hope I get to do that someday.

(From: *Jewish Community Guide to Inclusion of People with Disabilities*, 249-50, 252-53)

## APPENDIX 2F

### **The Story of the Turkey-Prince**

*by Rabbi Nachman of Breslov*

Once the king's son went mad. He thought he was a turkey. He felt compelled to sit under the table without any clothes on, pulling at bits of bread and bones like a turkey. None of the doctors could do anything to help him or cure him, and they gave up in despair. The king was very sad.

Finally a Wise Man came and said, "I can cure him."

What did the Wise Man do? He took off all his clothes, and sat down naked under the table next to the king's son, and also pulled at crumbs and bones.

The Prince asked him, "Who are you and what are you doing here?"

"And what are you doing here?" he replied.

"I am a turkey," said the Prince.

"Well I'm also a turkey," replied the Wise Man.

The two of them sat there together like this for some time, until they were used to one another.

Then the Wise Man gave a sign, and they threw them shirts. The Wise Man-Turkey said to the king's son, "Do you think a turkey can't wear a shirt? You can wear a shirt and still be a turkey." The two of them put on shirts.

After a while he gave another sign and they threw them some trousers. The Wise Man said, "Do you think if you wear pants you can't be a turkey?" They put on the pants.

One by one they put on the rest of their clothes in the same way.

Afterwards, the Wise Man gave a sign and they put down human food from the table. The Wise Man said to the Prince, "Do you think if you eat good food you can't be a turkey any more? You can eat this food and still be a turkey." They ate.

Then he said to him, "Do you think a turkey has to sit under the table? You can be a turkey and sit up at the table."

This was how the Wise Man dealt with the Prince, until in the end he cured him completely.

(Translation as found at [http://www.azamra.org/Heal/Parents\\_Guide/teaching.htm](http://www.azamra.org/Heal/Parents_Guide/teaching.htm))

## APPENDIX 2G

### The Fuor Camets

Adrahaw saw wealyth by mayn slanbarbs. He bah sheep and yoats and fuor camets. To now a camet saw ot de truty dlessb, but too wn fuor camets was remarkapl! He saw os druob of his camets that he gaue each fo them nawes and went ot visil htem evey evning whn the camd grem quiet.

There swa Rachel, the beautifut camet with the doe-like eys. There saw Ezra mho saw so old that noo ne culp rememdr how olb he saw. Thr aws Sara who aws atwys patint on mater how mayn hibes and plankels we reloaded no her. And ther saw Pen Al San who uasn'l realy a camet at atll becusse he hab noe humb insteap of two. Pen Al San saw a dromedary, but he bibn't know tht. oShe spenth is mhole life manting to de more thn he saw evn thoujh Sara tolp hiw he shold "jost take his huwbs."

(From: *Jewish Community Guide to Inclusion of People with Disabilities*, p. 232)

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(From: *Jewish Community Guide to Inclusion of People with Disabilities*, p. 232)

## APPENDIX 2H

### The Four Camels

Abraham was wealthy by many standards. He had sheep and goats and four camels. To own a camel was to be truly blessed, but to own four camels was remarkable! He was so proud of his camels that he gave each of them names and went to visit them every evening when the camp grew quiet.

There was Rachel, the beautiful camel with the doe-like eyes. There was Ezra who was so old that no one could remember how old he was. There was Zara who was always patient no matter how many hides and blankets were loaded on her. And there was Ben Al Zan who wasn't really a camel at all because he had one hump instead of two. Ben Al Zan was a dromedary, but he didn't know that. So, he spent his whole life wanting to be more than he was even though Zara told him he should "just take his humps."

*(From: Jewish Community Guide to Inclusion of People with Disabilities, p. 233)*

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*(From: Jewish Community Guide to Inclusion of People with Disabilities, p. 233)*

## APPENDIX 2I

### **Journal Prompt:**

Proverbs 22:6 says, “Teach a child according to his way. Even when he is old, he will not depart from it.”

What do you think it means to “teach a child according to his way”? How do the activities from today relate to this text? Did today’s activities make you think about any of your campers? If so, how?

### **Journal Prompt:**

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What do you think it means to “teach a child according to his way”? How do the activities from today relate to this text? Did today’s activities make you think about any of your campers? If so, how?

### **Journal Prompt:**

Proverbs 22:6 says, “Teach a child according to his way. Even when he is old, he will not depart from it.”

What do you think it means to “teach a child according to his way”? How do the activities from today relate to this text? Did today’s activities make you think about any of your campers? If so, how?

## LESSON 4: *Tikvah* Inquiry

### Goals:

- To give CITs an opportunity to learn about Jewish camps that make it a priority to provide an education to campers with a variety of disabilities.
- To push CITs to think critically about the way that their camp handles those with different learning needs.

### Objectives: At the end of this lesson, CITs will be able to...

- identify at least three different types of programs that *Tikvah* offer campers with a variety of needs.
- examine the Camp Ramah *Tikvah* programs and assess what these experiences have done for campers.
- evaluate what types of *Tikvah* programs could and could not work at their camp.
- discuss and decide ways that aspects of the *Tikvah* program can be incorporated into their camp.

### Materials:

- Mitch Paschen speech for presenter (Appendix 2J)
- Computers with internet access
- *Tikvah* Inquiry Questionnaire for each CIT (Appendix 2K)
- Pens/pencils

### Core Activities:

- 20 minutes—Mitch Paschen speech
- 40 minutes—Jigsaw Part I: *Tikvah* Inquiry<sup>1</sup>

#### 1) Mitch Paschen speech

##### 20 minutes

Mitch Paschen gave a speech at the 2002 USY International Convention about his experiences in the *Tikvah* program at Camp Ramah. The *Tikvah* program is for children with special needs. Oftentimes they have their own *eidah* (unit), but they also have a lot of interaction with kids in mainstream *eidot* (units).

The facilitator stands in front of the group and welcomes everyone to the 2002 USY International Convention (explaining in an introductory way that USY is the Conservative movement's branch of NFTY or whatever the youth organization most closely affiliated with the CITs' camp is). The facilitator then introduces 9<sup>th</sup> grader Mitch Paschen who will be speaking to us about his experiences as a camper. Someone pretending to be Mitch Paschen comes up and reads the speech (Appendix 2J).

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<sup>1</sup> In a jigsaw activity a group of students studies a given topic (in this case a specific camp site) in order to become "experts" in that topic. In the second phase of a jigsaw, each expert joins with experts that examined the other topics (the other camp sites) and shares the knowledge that they gained from the first exercise. By the end, everyone has been exposed to all of the topics.



After applause for Mitch's speech, the facilitator asks the CITs:

-What were Mitch's hesitations about going to camp?

-What did Mitch enjoy about camp?

-Describe Mitch's *eidah*? What was unique about it in comparison to other *eidot* at his camp?

-How was Mitch's Asperger's Syndrome addressed by the camp?

-How did Mitch interact with other campers, within and outside of his unit at camp?

-Are there kids like Mitch at this camp?

*Names should not be listed here and it is important to be aware that there may be CITs with Asperger's Syndrome at your camp.*

-Are there programs like the *Tikvah* program at this camp?

-Can kids like Mitch have the same type of experience here that Mitch had at his camp? Why or why not?

## **2) Jigsaw Part I: *Tikvah* Inquiry**

### **40 minutes**

This is the first part of a two part activity. The second part of the activity will take place the next day. The CITs are going to do an inquiry study of the special needs programs at the Ramah camps around North America.

The facilitator should explain to the CITs: Each Camp Ramah (Conservative Movement camps) has programs for children with various special needs and disabilities. You are going to spend time today examining these programs.

The facilitator should then break the CITs into 7 groups and assigns one camp site to each group (Berkshires, California, Canada, Chicago Day Camp, Darom, New England, and Wisconsin). If there are not enough CITs for seven groups, then break them up into four groups and have each group examine multiple sites. A short description of each Camp can be found at: <http://www.campramah.org/tikvah.html>. After reading the description, the CITs can examine the individual camp's website for information, videos, interviews, etc. about the *Tikvah* program. If the CITs exhaust the information on the website, they may Google the particular camp's program for more articles and testimonies. Each CIT fills out a *Tikvah* Inquiry Questionnaire (Appendix 2K) for the program s/he is examining. If CITs are examining more than one camp, have them fill out two separate questionnaires.

The facilitator should explain to the CITs that during the next lesson they will present their findings to one another.

## APPENDIX 2J

### Speech Given by Mitch Paschen at USY International Convention in Orlando, December 2002

Hi, my name is Mitch Paschen and I'm autistic. No, I don't stare at the wall for hours without saying anything, but I do have most of the U.S. Atlas memorized. If anyone needs to know how to drive to Phoenix from here (or any other large city), come and see me later. And, you know what the capital of Nepal is? It's opposite of dog-woman-don't. . . . . Katmandu.

I have a form of high functioning autism called Asperger's Syndrome or AS. I have some unique abilities and interests, like I read reference books, I like elevators and escalators, and I can remember things and details that seem unimportant to others. Like, how many floors a building has.

Because of some of these interests and abilities, people think I'm odd and so it is hard for me to make friends. I am fortunate that my best friend from back home is here with my family today.

I live in a small town in south-central Wisconsin and out of 782 kids in our high school, I'm the only one who's Jewish. When I had the chance to go to Camp Ramah in Northern Wisconsin, I was a bit hesitant, because I have a hard time meeting people. My parents encouraged me to go, because of their Tikvah program. They had met the directors and were very impressed.

Anyway, my experience at Camp Ramah was awesome. I was put in the Tikvah unit where there were other campers with Asperger's and other disabilities. I found out that there were other people in the world with the same interests as me and that I wasn't so different. The best thing was that these people were Jewish and that they could read and speak Hebrew like myself. For once in my life I discovered what it was like to have a group of friends and even to be popular. Other campers, not just in the Tikvah unit, would come up to me and start talking to me. They seemed to like me. This taught me that not every kid was mean and that I could be treated nicely. I was even paired up with peer mentors from the other camp units. Suddenly, I didn't seem so different than everyone else.

I attribute this mostly to the fact that the other campers were all Jewish. My parents have brought me up to respect and tolerate other people, no matter how annoying they are or how they treat you. The other Jewish campers were great and I was treated with respect.

When I finished my first summer at Camp Ramah, I was very depressed, having to go back to the middle school "hazard" area. All I could do was talk about how great camp was and wonder why the middle school kids couldn't treat me the way I was treated at camp. I really missed my camp buddies.

Then, my parents received a phone call asking if I would be interested in going to St. Louis for a USY Winter Shabbaton. I was only in 7th grade and technically you need to be a freshman in order to go. It's a good thing that most of the staff didn't know that, or I might have been kicked out. I still don't think they know what grade I'm in, because this year in Denver, they gave me a tag saying I was in 11th grade and I'm only in 9th.

I was thrilled to be able to go to St. Louis and I was rooming with two of my Camp Ramah buddies from Tikvah. In fact, we were the only three kids that got to stay in a hotel; the rest of the people had to stay in host homes. The programs were cool and it was great to be around all of the Jews. I actually learned some Jewish jokes:

Did you ever hear about the five constipated men in the Bible?

Cain, because he wasn't Abel.

Pharaoh, he couldn't let 'em go.

Moses, he had two tablets.

Joshua, he blew the walls down.

Solomon, he sat for 40 years.

That joke may have been a bit inappropriate, but I just had to tell it.

The next summer at camp, I was much more relaxed and it felt like home to me. I participated in more of the camp activities, like the radio station, and I did some wood-working projects. Despite what I've heard, Jews can be handy at times and they don't always have to call someone when something breaks down.

That next school year wasn't as bad, knowing I'd get to go to another USY weekend and see my camp friends. This time it was in Cedar Rapids, Iowa. It was fun, except for the long bus ride down there. For those of you who don't know, there's nothing in Iowa except corn. At least, we stayed on the 11th floor of the hotel and since Iowa is so flat, we could see for miles from our room. I stayed again with two buddies from the Tikvah program at camp. We listened to the programs and went on a field trip to the Amana Colonies, which was like an old-fashioned town.

This year at Camp Ramah was probably my best. I led the whole camp in the Mincha service one Shabbat, I learned how to read script Hebrew, and I auditioned for the camp play, The Wiz. I got the part of the Wiz. After the play, I felt like it was my Bar Mitzvah all over again because all the campers came up to me and congratulated me. It was an experience that I won't forget.

In closing, I'm proud to be Jewish and I'm proud of the way that Jewish people treat other people. My Camp Ramah experience and the USY weekends have shown me that I'm a good person, despite being a little different than anyone else. We all have our unique abilities. I am so thankful to Camp Ramah and USY for giving me the opportunity to be around other Jewish people. Hey, look at me here. I'm in a whole room of Jews and it feels great! Thank you all.

(From: [http://www.campramah.org/experiences/paschen\\_at\\_USY.html](http://www.campramah.org/experiences/paschen_at_USY.html))

**APPENDIX 2K**

**Tikvah Inquiry Questionnaire**

- 1. Which camp location are you examining?** (Links to all programs can be found at <http://www.campramah.org/tikvah.html>)
  
- 2. What are the *Tikvah* programs offered there and who do they serve (i.e., what are the ages and types of disabilities/special needs)?**
  
- 3. What special activities and services are available to these campers?**
  
- 4. What are the living arrangements for the campers in the program ( i.e., are they mainstreamed in regular cabins, in a separate *eidah* (unit) with regular cabins, special cabins, not in cabin, etc.)?**
  
- 5. What is the camper to counselor ratio?**
  
- 6. Are there any staff or director testimonies? If so, what do they say?**
  
- 7. Are there any camper testimonies? If so, what do they say?**
  
- 8. Are there any parent testimonies? If so, what do they say?**

**9. Are there any testimonies from non-*Tikvah* campers and staff about *Tikvah*?  
If so, what do they say?**

**10. Were there any videos or photographs of your program? If so, what stands out to you?**

**11. Did anything about this program remind you of here?**

**12. Are there any programs or aspects of programs that you wish were at this camp? If so, what are they and do you think they would be possible to implement?**

**13. What stands out for you the most?**

**14. Was there anything you found problematic or did not like about the program you are examining?**

**15. Is there anything else you think is important to add?**

## LESSON 5: Designing Our Own Special Needs Program

### Goal:

- To give CITs an opportunity to envision what a special needs program would look like at their camp.

### Objectives: At the end of this lesson, CITs will be able to...

- explain the various types of programs that *Tikvah* has and identify features that are applicable to the their own camp.
- design a special needs program that would fit the needs of their camp community.

### Materials:

- Filled out *Tikvah* Inquiry Questionnaires
- Computers

### Core Activity:

- 60 minutes—Jigsaw Part II: A Program for Our Camp

#### 1) Jigsaw Part II: A Program for Our Camp

##### 40 minutes

The facilitator reorganizes groups from the first part of the jigsaw (from the previous lesson) so that the new groups have one person who studied each site. Each CIT should take three minutes to share the major insights of the findings of their sites. After discussing their findings, the CITs are to take their collective knowledge about the different types of programs that *Tikvah* offers to design their own program for special needs campers that is best suited for their camp. CITs should type up a description of the camp program addressing who the camp program is for, what needs will be met, why it is a program needed at this camp, how it might be implemented, etc. The descriptions will be used again for *Yom Lilmod Ul'lameid*. If the camp already has a program for individuals with special needs, CITs can either expand on this program or write an additional one.

Time should be allotted at the end of the lesson for groups to briefly share their programs with one another.

## LESSON 6: How Much Does Camp Cost?

### Goal:

- To cause the CITs to think about how much it really costs to come to camp and what the implications may be for those who do not have enough money.

### Objectives: At the end of this lesson, CITs will be able to...

- estimate how much a summer at camp costs.
- discuss whether they think it is important for families who cannot afford to send kids to camp to have the opportunity to send them.
- analyze *Masechet Ta'anit* 24a and explain what relevancy it has to contemporary Judaism.
- write questions to ask a panel of board members and donors regarding the affordability of camp.

### Materials:

- Pads of paper
- Pencils/pens
- A few calculators
- One or two computers with internet access
- Text study sheets (Appendix 2L)

### Core Activities:

- 40 minutes—The Cost of a Summer of Jewish Education
- 10 minutes—Text Study
- 10 minutes—Questions for Panelists

### 1) The Cost of a Summer of Jewish Education

#### 40 minutes

The facilitator should tell the CITs to gather in groups of two or three in order to find out how much it costs a family to send one child to camp for the summer. They should go to their cabins and determine what they needed to purchase to bring with them to camp this summer, look up how much a session at camp costs, and estimate travel expenses and other extraneous fees. CITs should make sure to indicate the length of the camp session for which they are doing estimates. Computers should be available to price things that are too difficult to estimate and calculators should be available to add up the costs. Give CITs approximately 30 minutes to do this.

The facilitator should ask the CITs:

- How much does it cost for a child to come to camp?
- Did the cost surprise you? If so, do you believe it was high, low, or reasonable?
- Do you think all children should be able to come to camp?
- What can make affording camp easier for families who cannot afford to pay in full?
- Whose responsibility is it to make sure all children can come to camp?



## **2) Text Study**

### **10 minutes**

The facilitator hands out copies of *Masechet Ta'anit 24a* (Appendix 2L) and instructs the CITs to work in *chevruta* to examine the text and to answer the study questions.

## **3) Questions for Panelists**

### **10 minutes**

The facilitator asks the CITs if they know what the role of the board is at camp and if they know about foundations or people who donate money to camp. Tell them that, among other things, they make sure that there is money to keep camp running and they try to make sure that people who want to come to camp are able to afford it. Explain to them that for the next lesson they will be meeting camp board members and donors to find out why they think it is important for children to be able to afford a Jewish camp experience.

Have the CITs jot down questions that they would like to ask the board members and donors during the next lesson. The facilitator might suggest that they also ask questions based on what they know about what Judaism says about providing an education for everyone, regardless of economic status (based on the Maimonides text they previously studied).

## APPENDIX 2L

### *Masechet Ta'anit 24a*

Rav came to a place and declared a fast, but no rain fell.<sup>1</sup>

The service leader then stepped down and said, “The one who causes the wind to blow,” and the wind blew. [Then] he said, “The one who causes the rain to fall,” and the rain came.<sup>2</sup>

Rav said to him, “What do you do?”

He replied to him, “I teach young children and I teach the children of poor people like children of the wealthy. And for all for whom it is not possible [to pay], I don't take fees from them...”

### Questions for *Chevruta* Discussion

- 1) What was the occupation of the service leader?
  
- 2) The service leader's occupation seems to be connected to the fact that he was able to make the rain fall. What is this implying about his occupation?
  
- 3) Why would God pay more attention to this man's prayers than anyone else's?
  
- 4) What type of job might this man have today?

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<sup>1</sup> Traditionally, a fast was declared for the people if it did not rain in the rainy season.

<sup>2</sup> The utterances that he made are part of the *Amidah* (in the *G'vurot*). They are only said when it is supposed to be raining.

## LESSON 7: Financial Aid Panel

**NOTE TO FACILITATOR: This program should be put on the calendar well in advance because the CIT director will need to coordinate the panelists (board member(s) and donor(s)) participation in this program.**

### Goals:

- To give CITs access to people who are integral in the camp community who they may have never encountered.
- To give CITs an opportunity to think about ways the camp community is affected by marketing.

### Objectives: At the end of this lesson, CITs will be able to...

- reflect on a time when they were in a place where they could not afford something, when they were aided in affording something, or when they helped someone else afford something.
- ask questions of board members and donors about what their role is in terms of camp and what they do for people who cannot afford to go to camp without financial aid.
- list campership and scholarship opportunities that are available to those who need financial aid in order to afford camp.

### Materials:

- Journals
- Pens and pencils
- Journal prompt for each CIT (Appendix 2M)
- Panelists (board member(s) and donor(s) to camp—preferably at least one of each)
- Pads of paper
- Room set-up for a panel

### Core Activities:

- 10 minutes—Journal Entry
- 25 minutes—Welcome and Panelist Presentation
- 25 minutes—Q&A and Thank-you
- Lunch or dinner with panelists (if possible)

### 1) Journal Entry

#### 10 minutes

The facilitator hands out the prompt (Appendix 2M) to the CITs and gives them 10 minutes to write. The prompt says:

Have you or your family ever not been able to afford something that you really wanted?  
How did that feel?

Has someone ever helped you or your family gain an opportunity that you would not have had otherwise? How did that feel?

Have you or your family ever been able to help someone else gain an opportunity they could not have otherwise afforded? How did that feel?

## **2) Welcome and Panelist Presentation**

### **25 minutes**

The CITs should be handed a pad of paper and should be encouraged to take notes on the presentation, especially about specific opportunities available to those who cannot pay for camp in full as well as on the role of the panelists in the camp community.

The facilitator welcomes the panelists to the program and introduces each of them. The facilitator should also very briefly introduce the CITs, the curriculum they are studying for the summer, and the emphasis that this unit has on providing a Jewish education to every Jew despite economic capabilities. The facilitator should give a brief explanation as to what the board is and what the role of donors is in relationship to the camp. Panelists should then each give a short presentation, approximately five to seven minutes each. In their introduction they may want to address the following:

- their history with camp
- the importance of the camp community to them
- how they came to be on the board or chose to be a donor to the camp
- what their role is on the board or with the camp

## **3) Q&A and Thank-you**

### **25 minutes**

The facilitator now allots time for the campers to ask questions that they wrote the day before in addition to any new ones that have emerged from the presentation. This may also be a good opportunity for a CIT to moderate the Q&A session if discussed in advance. If there are particular questions that the CIT director deems pertinent to ask related to the specific camp community, s/he may want to write down these questions ahead of time and make sure they get addressed.

The facilitator and the CITs should thank the panelists for taking time out of their busy schedules to come to camp and work with the CITs.

## **4) Lunch or Dinner with Panelists (if possible)**

### **Mealtime**

If this program takes place close to a mealtime, panelists should be invited to join the CITs in the dining hall for the meal so that they can socialize and learn from one another in a more casual setting.

## APPENDIX 2M

### **Journal Prompt:**

- 1) Have you or your family ever not been able to afford something that you really wanted? How did that feel?
- 2) Has someone ever helped you or your family gain an opportunity that you would not have had otherwise? How did that feel?
- 3) Have you or your family ever been able to help someone else gain an opportunity they could not have otherwise afforded? How did that feel?

### **Journal Prompt:**

- 1) Have you or your family ever not been able to afford something that you really wanted? How did that feel?
- 2) Has someone ever helped you or your family gain an opportunity that you would not have had otherwise? How did that feel?
- 3) Have you or your family ever been able to help someone else gain an opportunity they could not have otherwise afforded? How did that feel?

## LESSON 8: Camper Aid Brochure

### Goals:

- To have CITs think about what parents need to know about opportunities available for sending their children to camp if they cannot pay in full.
- To charge the CITs with a mission to make camp more readily accessible for campers from all economic backgrounds.

### Objectives: At the end of this lesson, CITs will be able to...

- explain various campership opportunities.
- design a camp brochure that lists various ways that families can get financial aid for camp.
- illustrate through images and writing the ways that their camp upholds the value of giving every child a Jewish education, whether “rich or poor.”

### Materials:

- Marketing campaign scenario (Appendix 2N)
- Computers
- (If computers are not available for this project, it may be done with art supplies such as paper, magazines, markers, etc.)

### Core Activity:

- 60+ minutes—Brochure Design

#### 1) Brochure Design

##### 60+ minutes

CITs should break up into groups of four or five. The facilitator hands out a copy of the marketing scenario to the CITs (Appendix 2N). The CITs are asked to be on the marketing campaign for their camp to their task is to reach out to families who cannot afford to pay for camp in full. They have one hour to design a brochure that will give families the information that they need to access financial aid opportunities as well as the reassurance that they need to know that camp is the right place for their child. The CITs should consider the Jewish texts studied related to the economy, pictures and illustrations needed to portray the camp at its best, and the information and insights gained from the panel of board member(s) and donor(s). They should be given at least an hour to complete the task including a brief period of time to share their brochures with the other groups. Although these brochures will not be used at this time, they will be used for *Yom Lilmod Ul'lameid*.

If there is time at the end, groups should share what they designed.

### **Marketing Campaign Scenario**

Your camp realizes that they are not doing enough outreach to families who cannot afford to pay for camp in full. As the marketing team for your camp, you have been commissioned to make a brochure. This is a brochure to be distributed in synagogues to families of camp-aged children, with an emphasis on making sure that anyone eligible for camp, regardless of economic status can come to camp.

Consider the following questions when designing your brochure:

- 1) What does Judaism say about the obligation for every child to have a Jewish education?
- 2) What opportunities for camperships and other types of financial aid are available to those who go to your camp?
- 3) What do parents want to see in a brochure when considering sending their child to camp?
- 4) What do kids want to see in a brochure when thinking about going to camp?

## LESSON 9: Synthesizing *Tefillah*

### Goals:

- To help CITs gain experience in leading *tefillah*.
- To give CITs creative license to utilize the material they have learned and turn it into a meaningful prayer experience.
- To provide a space for CITs to express their feelings about successes and struggles they have in making sure every camper has an opportunity to learn and grow.

**Objectives:** At the end of this *tefillah*, prayer experience, CITs will be able to...

- incorporate new prayers, *kavannot*, and/or texts into *tefillah*.
- utilize the texts that they have learned into *tefillah*.
- analyze ways that they have better learned to teach those who do not learn the same way as everyone else as well as areas where they struggle in meeting the needs of some of the campers.
- identify ways that camp can make sure no one feels excluded based on the amount of money they or their family has, as well as identify the ways that this is a difficult feat to overcome.

### Materials:

- *Siddurim*

### Core Activity:

- 30-45 minutes (not including planning)—*Tefillah* (prayer service)

### 1) *Tefillah* Leading

#### 30-45 minutes

The group of CITs assigned to this unit will lead *tefillah* with the theme related to the obligation every Jew has to learn and our obligation to teach. The opening *tefillah* focused on the *Amidah*, and if the CITs wish to focus on a specific prayer they may do so, but this is not a requirement. CITs may wish to pieces of their journal entries from Unit 2 as well as texts used throughout the unit. CITs may also consider using personal stories and experiences from previous lessons. The service may include discussions of relevant prayers, songs, a text study, an experiential activity, or anything else that the group comes up with. The person in charge of *tefillah* should serve as an advisor for this process which should probably begin a week before the final day of the lesson.

**NOTE TO FACILITATOR: The exact position of this *tefillah* in regards to the rest of the lessons may fall before or after Lesson 8 (possibly even the same day) depending on how scheduling works. Keep in mind that each new unit also begins with a special *tefillah* when placing these on the calendar.**



## UNIT 3 : Accessibility in Our Camp

In this unit, CITs will examine their camp and analyze what aspects of the facilities are accessible and which are not. Specifically, CITs will look at Jewish texts related to *physical disabilities*. Issues to be examined include, but are not limited to: a person's ability to move from place to place around camp, the way programs are structured for different types of learners, and whether or not *siddurim* are accessible to those who have visual impairments.

### UNIT UNDERSTANDINGS

- 1) Jewish texts concerning marginalized individuals can inspire us to reach out to those who are not included.
- 2) The Jewish value of pursuing justice demands that we act on behalf of those with disabilities and other differences.
- 3) Inclusion strengthens Jewish communities.
- 4) Analysis of our Jewish institutional facilities unveils physical inaccessibility.

### AUTHENTIC ASSESSMENTS

- Lesson 2: List of Ways to Help Campers
- Lesson 4: Audit
- Lesson 5: Camp Model
- Lesson 7: *Teshuvah*
- Lesson 8: Synthesizing *Tefillah*

### Memorable Moment

- Lesson 4: Audit

## LESSON 1: *Nisim B'Chol Yom*: Daily Miracles (Part of *Tefillah*)

**NOTE TO FACILITATOR:** The opening for Unit 3, as for the rest of the units, begins with the CITs' daily prayer service. The CIT director, rabbi, *rosh tefillah*, or whomever regularly leads services should be sure to include time for journaling and a discussion. The prayer of focus today is *Nisim B'Chol Yom*—Daily Miracles which is a list of blessings in *Birchot HaShachar* (The Morning Blessings). This prayer, the discussion surrounding it, and the journal entry will take up 35 minutes, which is likely to be most, if not all, of the time allotted for *tefillah*. This lesson also offers an additional text-study option so that it can be adapted for a regular (non-*Tefillah*) lesson.

### Goals:

- To create a prayerful experience that also allows for a critical examination of prayers.
- To use *Nisim B'chol Yom* as a vehicle for raising questions about physical inclusion and exclusion based on mobility challenges.

**Objectives:** At the end of this *tefillah*, prayer service, CITs will be able to...

- discuss how someone who is blind or who has mobility difficulties may understand these blessings and feel when reading them.
- explain how *Nisim B'Chol Yom* is inclusive and exclusive.
- identify which blessings may not be inclusive and either write a *kavannah*<sup>1</sup> (intention) reflecting on how they can be understood to be inclusive or rewrite the blessings to be inclusive.

### Materials:

- Siddurim with *Nisim B'Chol Yom* or Copies of *Nisim B'Chol Yom* (Appendix 3A)
- Journals
- Pens/pencils
- Optional text study sheet for each participant (Appendix 3B)
- Journal prompts (Appendix 3C)

### Core Activities:

- 20 minutes—*Tefillah* Discussion
- 15 minutes—Journal Entry
- 15 minutes—Optional Text Study (if done, this should precede the journal entry)

#### 1) *Tefillah* Discussion:

##### 20 minutes

The facilitator should ask the CITs:

-Which of these blessings do you feel most connected to this morning?

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<sup>1</sup> *Kavannah* (intention)—Similar to a *d'var tefillah* (“word about prayer”) is a short creative piece that sets up a service, prayer, or blessing. It is a teaching that offers a framework for understanding the prayer.

- Are there any prayers that you do not feel particularly connected to this morning?
- Which of these prayers are related to our bodies?
- Are there any prayers related to your body that you do not feel particularly connected to this morning?
- Are there any prayers that individuals with physical disabilities may find problematic? Why?
- Should people who are blind recite the blessing related to sight? Should individuals who have mobility difficulties recite blessings related to firm steps or being lifted up? Why or why not?
- Does God “open the eyes of the blind” or “lift up the fallen”/“straighten the bent”? How might these blessings be interpreted in a non-literal sense?

## **2) Optional Text Study: *Brachot* 60b**

### **15 minutes**

If this is used as a complete lesson, the facilitator may wish to lead the CITs in the text study (Appendix 3B). If this lesson is taking place as part of *t'filah*, you may skip this activity.

## **3) Journal Entry**

### **15 minutes**

After the initial examination of *Nisim B'Chol Yom*, the facilitator should have the CITs take out their journals. Give them 15 minutes to spread out and respond to the following prompt (Appendix 3C):

In an effort to make our prayers accessible to those in our community with disabilities, prayers sometimes need to be rewritten or reinterpreted. Choosing one or more of the daily miracles that may be problematic for those with physical disabilities (e.g., hearing impairments, blindness, and mobility difficulties) and reflect on one of the following two prompts:

- 1) **IF YOU FEEL THE BLESSINGS NEED TO BE REWRITTEN:** What do you find problematic in the blessing(s) you chose? Rewrite the blessings to make them more inclusive.
- 2) **IF YOU FEEL THE BLESSINGS NEED TO BE REINTERPRETED:** What about the blessing(s) might make people uncomfortable? For example, *Mishkan T'filah* notes that a literal understanding of the blessings might not be appropriate. It says, “Though they are intended literally, we may perceive each blessing spiritually” (p. 36). Write a *kavannah*, a creative but brief introduction to this prayer focusing people on a specific aspect or theme that can be read before *Nisim B'Chol Yom*. It should reinterpret the blessing(s) without changing the text.

APPENDIX 3A

**NISIM B'CHOL YOM—FOR DAILY MIRACLES**

(From: *Mishkan T'filah*, pp. 36, 38, 40)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לְשֹׁכְוֵי בֵּינָה לְהַבְחִין בֵּין  
יוֹם וּבֵין לַיְלָה.<sup>1</sup>

PRAISE TO YOU, Adonai our God, Sovereign of the Universe, who has given the  
mind the ability to distinguish day from night.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

PRAISE TO YOU, Adonai our God, Sovereign of the Universe, who opens the eyes  
of the blind.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

PRAISE TO YOU, Adonai our God, Sovereign of the Universe, who frees the  
captive.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

PRAISE TO YOU, Adonai our God, Sovereign of the Universe, who lifts up the  
fallen.<sup>2</sup>

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

PRAISE TO YOU, Adonai our God, Sovereign of the Universe, who stretches the  
earth over the waters.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִּין מְצַעְדֵי גְבַר.<sup>3</sup>

PRAISE TO YOU, Adonai our God, Sovereign of the Universe, who strengthens  
our steps.

<sup>1</sup> אֲשֶׁר נָתַן לְשֹׁכְוֵי בֵּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה literally means “who has given the rooster the wisdom to distinguish between day and night.”

<sup>2</sup> זוֹקֵף כְּפוּפִים literally means to “the one who strengthens the bent.”

<sup>3</sup> הַמְכִּין מְצַעְדֵי גְבַר literally means “who makes ready the steps of man.”

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְלַבֵּשׁ עֲרֻמִּים.

PRAISE TO YOU, Adonai our God, Sovereign of the Universe, who clothes the naked.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לְיָעָף כֹּחַ.

PRAISE TO YOU, Adonai our God, Sovereign of the Universe, who gives strength to the weary.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְעַבִּיר שְׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעָפִי.

PRAISE TO YOU, Adonai our God, Sovereign of the Universe, who removes sleep from eyes, slumber from eyelids.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בְצַלְמֵ אֱלֹהִים

PRAISE TO YOU, Adonai our God, Sovereign of the Universe, who has made me in the image of God.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בֶן/בַּת חוֹרִים.

PRAISE TO YOU, Adonai our God, Sovereign of the universe, who has made me free.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי יִשְׂרָאֵל.

PRAISE TO YOU, Adonai our God, Sovereign of the universe, who has made me a Jew.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.

PRAISE TO YOU, Adonai our God, Sovereign of the Universe, who girds Israel with strength.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

PRAISE TO YOU, Adonai our God, Sovereign of the Universe, who crowns Israel with splendor.

### *Nisim B'Chol Yom* Text Study—*Brachot 60b*

When s/he hears the rooster crowing he should say: “Blessed is He who has given to the rooster understanding to distinguish between day and night.”

When he<sup>1</sup> opens his eyes he should say: “Blessed is He who opens the eyes of the blind.”

When he stretches himself and sits up he should say: “Blessed is He who frees the captive.”

When he dresses he should say: “Blessed is He who clothes the naked.”

When he draws himself up he should say: “Blessed is He who straightens the bent.”

When he steps on to the ground he should say: “Blessed is He who stretches the earth over the waters.”

When he commences to walk he should say: “Blessed is He who makes ready the steps of man.”

...When he fastens his girdle, he should say: “Blessed is He who girds Israel with strength.”

When he spreads a kerchief over his head he should say: “Blessed is He who crowns Israel with splendor.”

### Discussion Questions

- 1) Do you think that the rabbis intended for *Nisim B'Chol Yom* to be taken literally or figuratively? How so?
- 2) How did the writer of this text understand the purpose of *Nisim B'Chol Yom*?
- 3) Do you identify more with the literal text or this interpretation of *Nisim B'Chol Yom*?
- 4) If you were to write a figurative interpretation of *Nisim B'Chol Yom*, how would you understand each of the daily blessings?

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<sup>1</sup> Note: This text maintains masculine language to capture the original text which reflected the male-centered nature of prayer.

## APPENDIX 3C

### Journal Prompt:

In an effort to make our prayers accessible to those in our community with disabilities, prayers sometimes need to be rewritten or reinterpreted. Choosing one or more of the daily miracles that may be problematic for those with physical disabilities (e.g., hearing impairments, blindness, and mobility difficulties) and reflect on one of the following two prompts:

- 1) **IF YOU FEEL THE BLESSINGS NEED TO BE REWRITTEN:** What do you find problematic in the blessing(s) you chose? Rewrite the blessings to make them more inclusive.
- 2) **IF YOU FEEL THE BLESSINGS NEED TO BE REINTERPRETED:** What about the blessing(s) might make people uncomfortable? For example, *Mishkan T'filah* notes that a literal understanding of the blessings might not be appropriate. It says, "Though they are intended literally, we may perceive each blessing spiritually" (p. 36). Write a *kavannah*, a creative but brief introduction to this prayer focusing people on a specific aspect or theme that can be read before *Nisim B'Chol Yom*. It should reinterpret the blessing(s) without changing the text.

## LESSON 2: Moses: Our Imperfect Leader—SCRIPTED LESSON

**NOTE TO FACILITATOR: This lesson is 90 minutes long. If necessary, the facilitator may shorten some of the activities or do the lesson over two days.**

### Goals:

- Introduce CITs to Bibliodrama.
- Break down the image of Moses as a “perfect” individual so that CITs will realize that even Judaism’s most highly regarded prophet had his own flaws and stumbling blocks.
- Allow students to use text as a means to understand the work they do with campers.

### Objectives: At the end of this lesson CITs will be able to...

- *Knowledge*
  - explain that Moses fears being a leader because he is “slow of speech” and “slow of tongue.”
- *Comprehension*
  - identify Moses as an individual with insecurities because of a disability.
  - identify Aaron not only as Moses’ brother, but also his spokesperson.
- *Application*
  - discuss ways that they are like Moses.
  - compile a list of ways to empower those campers with disabilities and evident weaknesses.
- *Analysis*
  - discuss a time that they felt they could not do something others wanted them to do because of a personal weakness.
  - explain situations that campers might find themselves in where they would feel like Moses.
- *Synthesis*
  - discuss ways that they can be like Aaron in terms of helping campers who need a voice.
  - discuss ways that they can be like God in terms of making pairs of campers in a Moses-Aaron-like relationship.
  - identify with God’s frustration with Moses and also God’s compassion towards Moses.

### Materials:

- Journals
- Pens/pencils
- Journal prompts (Appendix 3D)
- Bibliodrama for each CIT (Appendix 3E)
- Bibliodrama Facilitator’s Guide for facilitator (Appendix 3F)
- Whiteboard or butcher paper and tape



- Markers to write on butcher paper/whiteboard

**Activities:**

- 10 minutes—Journal Entry
- 25 minutes—Bibliodrama
- 15 minutes—Cabin Discussion
- 20 minutes—Age Discussion
- 15 minutes—Closing List

**Set-Induction: Journal Entry**

**00:00-00:10**

The facilitator advises the CITs to take their journals and the prompt (Appendix 3D) for the day and to go find a quiet place to write for 10 minutes. The prompt says:

Reflect on a time when someone saw you as a leader or potential leader but you did not see yourself that way. What did you feel like you lacked that prevented you from being a leader? How did it make you feel? Were you able to overcome the insecurities that led you to believe that you couldn't be a leader?

**Activity 1: Bibliodrama**

**00:10-00:35**

Sitting in a circle with the facilitator, each participant receives a copy of the Bibliodrama of Exodus 3:1-4:17 and the Bibliodrama Guidelines (Appendix 3E). Three CITs are assigned to parts, one each for Moses, God, and the Narrator. These CITs read their parts in the Bibliodrama, still seated in the circle, and the facilitator interrupts to ask questions. Suggested questions are marked next to each part of the Facilitator's Guide (Appendix 3F). The facilitator asks the questions in the second person. All CITs are encouraged to respond. They should raise their hands and they must answer the questions in the first person. More than one CIT may respond, but they may only respond to the question, not to another CITs' response.

**Activity 2: Cabin Discussion: I've felt like Moses when...**

**00:35-00:50**

The CITs should get into groups with their cabinmates and counselors/advisors (if possible, the groups should be no larger than eight CITs, so larger cabins can break off into two groups as long as there is an advisor/counselor leading the discussion. An advisor/counselor should facilitate the discussion, encouraging everyone to participate. The CITs should be reminded of the safe space that they need to maintain for one another.

The advisor/counselor asks:

-Think about a time when you felt like Moses. What was your weakness and how did you respond to the task that lay ahead?

-During the time that you felt like Moses, who was the God character in your story and what was this person's role?

-During the time that you felt like Moses, did you have someone like Aaron to act on your behalf? What did that person do and how did it make you feel?

**Activity 3: Age Discussion: I can identify with God's role in this story...**

**00:50-01:10**

The CITs, led by counselors/advisors, should get into groups by the age they are currently working with at camp (i.e., CITs working with older kids should work together and CITs working with younger kids should work together). There should be no more than eight CITs per group and CITs working in the same unit at camp should be in the same group.

The advisor/counselor Asks:

-Think about a camper that you work with who has a weakness. Does this camper ever feel like s/he is "slow of tongue" and "slow of speech"? How so?

-In the story, despite Moses' weakness, God insists that Moses become God's agent. When Moses continually doubts himself, God gets angry. Do you ever find yourself getting angry with a camper who feels that s/he cannot do something that you believe s/he can? Are you able to move past that anger? If so, how?

-Why do you think that God provides Aaron to be Moses' spokesperson?

-How can you help a Moses-like camper to find an advocate like Aaron?

**Closing: Empowering Those Like Moses**

**01:10-01:25**

The facilitator asks the CITs: Considering that there are many campers at camp who have a lot to offer, but who may feel insecure like Moses, what are ways that we can empower those with disabilities and visible weaknesses at camp? You do not need to list specific campers, rather focus on ways that you can help these individuals succeed at camp and possibly even become leaders."

*Possible Answers:*

*-Pair up more insecure campers with a compassionate buddy.*

*-Remind campers that you are there to support them.*

*-Become an advocate for campers who need extra help.*

*-Suggest that extra counselors or CITs be assigned to bunks for campers who need extra help.*

The facilitator writes the responses on butcher paper or whiteboard.

## APPENDIX 3D

### **Journal Prompt:**

Reflect on a time when someone saw you as a leader or potential leader but you did not see yourself that way. What did you feel like you lacked that prevented you from being a leader? How did it make you feel? Were you able to overcome the insecurities that led you to believe that you couldn't be a leader?

### **Journal Prompt:**

Reflect on a time when someone saw you as a leader or potential leader but you did not see yourself that way. What did you feel like you lacked that prevented you from being a leader? How did it make you feel? Were you able to overcome the insecurities that led you to believe that you couldn't be a leader?

### **Journal Prompt:**

Reflect on a time when someone saw you as a leader or potential leader but you did not see yourself that way. What did you feel like you lacked that prevented you from being a leader? did it make you feel? Were you able to overcome the insecurities that led you to believe that you couldn't be a leader?

## APPENDIX 3E

### BIBLIODRAMA GUIDELINES

- Although individuals will be assigned to read various parts, when the facilitator interrupts the dialogue to ask questions **EVERYONE** who feels comfortable is encouraged to respond.
- The facilitator may only ask questions in the second person (How did **YOU** feel about...?).
- The respondents may only answer in the first person (**I** felt...).
- Respondents respond only to the question, not to each others responses.
- Only one person may respond at a time.
- Raise your hand to respond, unless otherwise advised by the facilitator.
- **HAVE FUN!** 😊

### BIBLIODRAMA: Exodus 3:1-4:17

**NARRATOR:** Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of God. An angel of Adonai appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed. Moses said,

**MOSES:** I must turn aside to look at this marvelous sight; why doesn't the bush burn up?

**NARRATOR:** When Adonai saw that he had turned aside to look, God called to him out of the bush:

**GOD:** Moses! Moses!

**NARRATOR:** He answered,

**MOSES:** Here I am.

**NARRATOR:** And He said,

**GOD:** Do not come closer. Remove your sandals from your feet, for the place on which

you stand is holy ground. I am,

**NARRATOR:** [God] said,

**GOD:** the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.

**NARRATOR:** And Moses hid his face, for he was afraid to look at God. And Adonai continued,

**GOD:** I have marked well the plight of My people in Egypt and have heeded their outcry because of their taskmasters; yes, I am mindful of their sufferings. I have come down to rescue them from the Egyptians and to bring them out of that land to a good and spacious land, a land flowing with milk and honey, the region of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. Now the cry of the Israelites has reached Me; moreover,

I have seen how the Egyptians oppress them. Come, therefore, I will send you to Pharaoh, and you shall free My people, the Israelites, from Egypt.

**NARRATOR:** But Moses said to God,

**MOSES:** Who am I that I should go to Pharaoh and free the Israelites from Egypt?

**NARRATOR:** And [God] said,

**GOD:** I will be with you; that shall be your sign that it was I who sent you. And when you have freed the people from Egypt, you shall worship God at this mountain.

**NARRATOR:** Moses said to God,

**MOSES:** When I come to the Israelites and say to them “The God of your fathers has sent me to you,” and they ask me, “What is His name?” what shall I say to them?

**NARRATOR:** And God said to Moses,

**GOD:** *Ehyeh-Asher-Ehyeh.*

**NARRATOR:** He continued,

**GOD:** Thus shall you say to the Israelites, “*Ehyeh* sent me to you.”

**NARRATOR:** And God said further to Moses,

**GOD:** Thus shall you speak to the Israelites: “Adonai, the God of your fathers, the God of

Abraham, the God of Isaac, and the God of Jacob, has sent me to you: This shall be My name forever, This My appellation for all eternity.”

Go and assemble the elders of Israel and say to them: “Adonai, the God of your fathers, the God of Abraham, Isaac, and Jacob, has appeared to me and said, “I have taken note of you and of what is being done to you in Egypt, and I have declared: I will take you out of the misery of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land flowing with milk and honey.”

They will listen to you; then you shall go with the elders of Israel to the king of Egypt and you shall say to him, “Adonai, the God of the Hebrews, manifested Himself to us. Now therefore, let us go a distance of three days into the wilderness to sacrifice to Adonai our God.”

Yet I know that the king of Egypt will let you go only because of a greater might. So I will stretch out My hand and smite Egypt with various wonders which I will work upon them; after that he shall let you go. And I will dispose the Egyptians favorably toward this people, so that when you go, you will not go away empty-handed. Each woman shall borrow from her neighbor and the lodger in her house objects of silver and gold, and clothing, and you shall put these on your sons and daughters, thus stripping the Egyptians.

**NARRATOR:** But Moses spoke up and said,

**MOSES:** What if they do not believe me and do not listen to me, but say: “Adonai did not appear to you?”

**NARRATOR:** Adonai said to him,

**GOD:** What is that in your hand?

**NARRATOR:** And he replied,

**MOSES:** A rod.

**NARRATOR:** [God] said,

**GOD:** Cast it on the ground.

**NARRATOR:** He cast it on the ground and it became a snake; and Moses recoiled from it. Then Adonai said to Moses,

**GOD:** Put out your hand and grasp it by the tail

**NARRATOR:** he put out his hand and seized it, and it became a rod in his hand

**GOD:** that they may believe that Adonai, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, did appear to you.

**NARRATOR:** Adonai said to him further,

**MOSES:** Put your hand into your bosom.

**NARRATOR:** [God] put his hand into his bosom; and when he took it out, his hand was encrusted with snowy scales! And [God] said

**GOD:** Put your hand back into your bosom.

**NARRATOR:** He put his hand back into his bosom; and when he took it out of his bosom, there it was again like the rest of his body.

**GOD:** And if they do not believe you or pay heed to the first sign, they will believe the second. And if they are not convinced by both these signs and still do not heed you, take some water from the Nile and pour it on the dry ground, and it -- the water that you take from the Nile -- will turn to blood on the dry ground.

**NARRATOR:** But Moses said to Adonai,

**MOSES:** Please, O Adonai, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue.

**NARRATOR:** And Adonai said to him,

**GOD:** Who gives man speech? Who makes him dumb or deaf, seeing or blind? Is it not I, Adonai? Now go, and I will be with you as you speak and will instruct you what to say.

**NARRATOR:** But he said,

**MOSES:** Please, O Adonai, make someone else Your agent.

**NARRATOR:** Adonai became angry with Moses, and [God] said,

**GOD:** There is your brother Aaron the Levite. He, I know, speaks readily. Even now he is setting out to meet you, and he will be happy to see you. You shall speak to him and put the words in his mouth—I will be with you and with him as you speak, and tell both of you what to do—and he shall speak for you to the people. Thus he shall serve as your spokesman, with you playing the role of God to him, And take with you this rod, with which you shall perform the signs.

**APPENDIX 3F**

**BIBLIODRAMA: FACILITATOR'S GUIDE: Exodus 3:1-4:17**

<p><b>NARRATOR:</b> Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of God. An angel of Adonai appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed. Moses said,</p>	<p>Moses, what are you thinking about this bush?</p>
<p><b>MOSES:</b> I must turn aside to look at this marvelous sight; why doesn't the bush burn up?</p>	
<p><b>NARRATOR:</b> When Adonai saw that he had turned aside to look, God called to him out of the bush:</p>	<p>God, what are you doing with the flaming bush?</p>
<p><b>GOD:</b> Moses! Moses!</p>	
<p><b>NARRATOR:</b> He answered,</p>	
<p><b>MOSES:</b> Here I am.</p>	
<p><b>NARRATOR:</b> And [God] said,</p>	
<p><b>GOD:</b> Do not come closer. Remove your sandals from your feet, for the place on which you stand is holy ground. I am,</p>	
<p><b>NARRATOR:</b> [God] said,</p>	
<p><b>GOD:</b> the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.</p>	<p>God, why do you identify yourself as the God of our ancestors?</p>
<p><b>NARRATOR:</b> And Moses hid his face, for he was afraid to look at God. And Adonai continued,</p>	<p>Moses, what are you feeling right now? Why are you hiding your face?</p>



<p><b>GOD:</b> I have marked well the plight of My people in Egypt and have heeded their outcry because of their taskmasters; yes, I am mindful of their sufferings.</p> <p>I have come down to rescue them from the Egyptians and to bring them out of that land to a good and spacious land, a land flowing with milk and honey, the region of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. Now the cry of the Israelites has reached Me; moreover, I have seen how the Egyptians oppress them.</p> <p>Come, therefore, I will send you to Pharaoh, and you shall free My people, the Israelites, from Egypt.</p>	<p>God, how do you feel about the treatment of the Israelites in Egypt?</p>
<p><b>NARRATOR:</b> But Moses said to God,</p>	
<p><b>MOSES:</b> Who am I that I should go to Pharaoh and free the Israelites from Egypt?</p>	<p>Moses, why are you questioning God’s choosing of you to go to Pharaoh and free the Israelites?</p>
<p><b>NARRATOR:</b> And [God] said,</p>	
<p><b>GOD:</b> I will be with you; that shall be your sign that it was I who sent you. And when you have freed the people from Egypt, you shall worship God at this mountain.</p>	<p>God, how will you be <i>with</i> Moses?</p>
<p><b>NARRATOR:</b> Moses said to God,</p>	
<p><b>MOSES:</b> When I come to the Israelites and say to them “The God of your fathers has sent me to you,” and they ask me, “What is His name?” what shall I say to them?</p>	
<p><b>NARRATOR:</b> And God said to Moses,</p>	
<p><b>GOD:</b> <i>Ehyeh-Asher-Ehyeh.</i></p>	<p>God, “<i>Ehyeh-Asher-Ehyeh</i>” means “I will be that which I will be.” Why did you choose this to be your name?</p>
<p><b>NARRATOR:</b> He continued,</p>	

<p><b>GOD:</b> Thus shall you say to the Israelites, “<i>Ehyeh</i> sent me to you.”</p>	
<p><b>NARRATOR:</b> And God said further to Moses,</p>	
<p><b>GOD:</b> Thus shall you speak to the Israelites: “Adonai, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you: This shall be My name forever, This My appellation for all eternity.”</p> <p>Go and assemble the elders of Israel and say to them: “Adonai, the God of your fathers, the God of Abraham, Isaac, and Jacob, has appeared to me and said, “I have taken note of you and of what is being done to you in Egypt, and I have declared: I will take you out of the misery of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land flowing with milk and honey.”</p> <p>They will listen to you; then you shall go with the elders of Israel to the king of Egypt and you shall say to him, “Adonai, the God of the Hebrews, manifested Himself to us. Now therefore, let us go a distance of three days into the wilderness to sacrifice to Adonai our God.”</p> <p>Yet I know that the king of Egypt will let you go only because of a greater might. So I will stretch out My hand and smite Egypt with various wonders which I will work upon them; after that he shall let you go. And I will dispose the Egyptians favorably toward this people, so that when you go, you will not go away empty-handed. Each woman shall borrow from her neighbor and the lodger in her house objects of silver and gold, and clothing, and you shall put these on your sons and daughters, thus stripping the Egyptians.</p>	<p>God, why are you sending Moses to go to the king of Egypt to let the Israelites go even if you know that the king of Egypt will not listen?</p> <p>Moses, how do you feel about approaching the king of Egypt?</p>
<p><b>NARRATOR:</b> But Moses spoke up and said,</p>	
<p><b>MOSES:</b> What if they do not believe me and do not listen to me, but say: “Adonai did not appear to you?”</p>	<p>Moses, why do you feel that the Israelites will doubt you?</p>
<p><b>NARRATOR:</b> Adonai said to him,</p>	
<p><b>GOD:</b> What is that in your hand?</p>	

<b>NARRATOR:</b> And he replied,	
<b>MOSES:</b> A rod.	
<b>NARRATOR:</b> [God] said,	
<b>God:</b> Cast it on the ground.	
<b>NARRATOR:</b> He cast it on the ground and it became a snake; and Moses recoiled from it. Then Adonai said to Moses,	Snake, what do you feel is your role here?
<b>GOD:</b> Put out your hand and grasp it by the tail	
<b>NARRATOR:</b> he put out his hand and seized it, and it became a rod in his hand	
<b>GOD:</b> that they may believe that Adonai, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, did appear to you.	
<b>NARRATOR:</b> Adonai said to him further,	
<b>God:</b> Put your hand into your bosom.	
<b>NARRATOR:</b> He put his hand into his bosom; and when he took it out, his hand was encrusted with snowy scales! And [God] said	
<b>GOD:</b> Put your hand back into your bosom.	
<b>NARRATOR:</b> He put his hand back into his bosom; and when he took it out of his bosom, there it was again like the rest of his body.	<p>God, what are you trying to prove to Moses by changing his rod into a staff and putting snowy scales on his hand?</p> <p>Moses, how does God's manipulation of the rod and your hand make you feel?</p> <p>Burning bush, what does this scene look like to you?</p>

<p><b>GOD:</b> And if they do not believe you or pay heed to the first sign, they will believe the second. And if they are not convinced by both these signs and still do not heed you, take some water from the Nile and pour it on the dry ground, and it -- the water that you take from the Nile -- will turn to blood on the dry ground.</p>	
<p><b>NARRATOR:</b> But Moses said to Adonai,</p>	
<p><b>MOSES:</b> Please, O Adonai, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue.</p>	<p>Moses, how does your speech impediment make you feel?</p>
<p><b>NARRATOR:</b> And Adonai said to him,</p>	
<p><b>GOD:</b> Who gives man speech? Who makes him dumb or deaf, seeing or blind? Is it not I, Adonai? Now go, and I will be with you as you speak and will instruct you what to say.</p>	<p>God, why did you make Moses to be “slow of speech” and “slow of tongue”?</p>
<p><b>NARRATOR:</b> But he said,</p>	
<p><b>MOSES:</b> Please, O Adonai, make someone else Your agent.</p>	<p>Moses, how do you feel about God persisting that you act as God’s agent?</p>
<p><b>NARRATOR:</b> Adonai became angry with Moses, and He said,</p>	<p>God, why are you angry with Moses?</p>
<p><b>GOD:</b> There is your brother Aaron the Levite. He, I know, speaks readily. Even now he is setting out to meet you, and he will be happy to see you. You shall speak to him and put the words in his mouth—I will be with you and with him as you speak, and tell both of you what to do—and he shall speak for you to the people.</p> <p>Thus he shall serve as your spokesman, with you playing the role of God to him, And take with you this rod, with which you shall perform the signs.</p>	<p>Moses, what about your speech impediment makes you feel inferior?</p> <p>God, why do you assign Aaron to speak for Moses?</p> <p>Aaron, how do you feel about being assigned to be Moses’ spokesman?</p> <p>Moses, do you feel confident in your ability with Aaron by your side?</p>

## LESSON 3: Do Not Place Stumbling Blocks

**Goal:** To expose CITs to conflicting views within Jewish texts concerning disabilities.

**Objectives:** At the end of this lesson, CITs will be able to...

- paraphrase texts about supporting those who are blind and deaf.
- debate with texts that place restrictions on those who are blind and deaf.
- distinguish between metaphorical and literal interpretations of Leviticus 19:14 (“Do not insult the deaf...”).

**Materials:**

- Group *Aleph* text study (Appendix 3G)
- Group *Bet* text study (Appendix 3H)

**Core Activities:**

- 20 minutes—Stumbling Blocks Jigsaw: Part 1
- 20 minutes—Stumbling Blocks Jigsaw: Part 2

### 1) Stumbling Block Jigsaw: Part 1

**20 minutes**

The facilitator divides the CITs into two groups, half are assigned to the Group *Aleph* text study (Appendix 3G) and the other half are assigned to study the Group *Bet* text study (Appendix 3H). Within these groups, the CITs should divide into sub-groups of no more than four to study the texts and answer the study questions.

### 2) Stumbling Block Jigsaw: Part 2

**20 minutes**

The CITs mix to find a new group of four with whom they have not yet worked. There should be two CITs from Group *Aleph* and two from Group *Bet* in each group. The CITs then teach their texts to one another and discuss the questions they answered. The CITs should also discuss if, through learning about the other set of texts from their peers, their understanding of the original texts that they studied changed.

## APPENDIX 3G

### GROUP ALEPH

#### **Leviticus 19:14**

You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am Adonai.

#### **Babylonian Talmud *Masechet Gittin* 60b**

The words which are written [in the Torah] you may not recite from memory.

#### **Rav Natronai Gaon, 9<sup>th</sup> Century**

One who is blind may not chant the Torah portion because the people cannot fulfill their obligation by hearing the Torah [chanted] from memory but we need to hear from one reading the text, and not from memory....Thus even if a blind person has memorized the portion, it is forbidden to hear him in synagogue, and the obligation [to chant Torah] is not fulfilled, for they have not heard [the Torah] from the text.

(Translation from: Rabbi Daniel S. Nevins, "The Participation of Jews Who Are Blind in the Torah Service," *Jewish Perspectives on Theology and the Human Experience of Disability*, p. 34)

#### **Disabled Persons CCAR Responsum 5752.5**

The aim of inclusion of the disabled is their complete participation in Jewish life. Therefore, we would, for instance, permit a blind student to read the Torah portion from a Braille Bible, if not from the Torah scroll itself though this would not constitute a halakhically sanctioned [permitted by Jewish law] reading, since it may not be done from memory. We see the mitzvah of including the deaf as overriding the traditional prohibition.

(From: <http://data.ccarnet.org/cgi-bin/respdisp.pl?file=5&year=5752>)

### Questions for Discussion

- 1) Does Rav Natronai Gaon agree with or disagree with the text of the Talmud? How?
- 2) The Disabled Persons CCAR Responsum understands the tradition, but what exception does it make and why?
- 3) If a blind person were to read from the Torah, do you think Rav Natronai Gaon would say that the Torah reader or the congregation has a stumbling block? Why?
- 4) If a blind person were not allowed to read from the Torah, whom do you think the CCAR committee would view as having a stumbling block?
- 5) Do your understandings of the rest of the texts differ depending on whether you read the Leviticus quote literally or metaphorically? If so, how?
- 6) Do you understand Leviticus 19:14, literally or metaphorically? Why?

GROUP BET

**Leviticus 19:14**

You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am Adonai.

**Leviticus 21:16-20**

Adonai spoke further to Moses: Speak to Aaron and say: No man of your offspring throughout the ages who has a defect (*mum*) shall be qualified to offer the food of his God. No one at all who has a defect shall be qualified: no man who is blind or lame, or has a limb too short or too long; no man who has a broken leg or a broken arm; or who is a hunchback, or a dwarf, or who has a growth in his eye, or who has a boil-scar, or scurvy, or crushed testes.

**Rabbi Bradley Shavit Artson, MA**

We are—all of us—God’s children, blemishes, defects, imperfections and all, and we cannot afford to allow human shortcomings or disabilities to prevent us from taking the responsibility that is ours to do what good we can, to glorify Torah and to testify to God’s sovereignty as we might. So I’d like to try to offer a different percolation of that initial verse in *Parashat Emor*. A *mum* is that lack which makes us feel incomplete. It is the part of some imaginary whole. I would like to propose, then, that wholeness does not mean physical perfection. Indeed, *shleimut* [wholeness] is not perfection of any kind. *Shleimut* means serving God with all our being, with the entirety of who we are, with leaving no part of ourselves outside of the divine service—*bechol levav’cha, uvechot nafshecha, uvechol meod’cha*, “with all your heart, and with all your soul, and with all your might” (Deuteronomy 6:5). God doesn’t demand of us that we apportion ourselves into little pieces, some parts of which are kosher, some parts of which are acceptable, some parts of which may be public, and the rest must be hidden away. It is that hiding which is the *mum*, and a person with such a *mum* cannot serve the Holy One, and cannot stand before an imperfect community pretending to be perfect.”

(From: “*Im ani kan, hakol kan* If I Am Here, All is Here: A Contemplation on “Defects” and “Wholeness”” in *Jewish Perspectives on Theology and the Human Experience of Disability*, p. 7)

**Questions for Discussion**

- 1) Do you see a conflict between the two Leviticus texts? If so, what is it? If not, why?
- 2) How does Rabbi Artson understand Leviticus 21:16-21?
- 3) If Rabbi Artson commented on Leviticus 19:14, who would he say has stumbling blocks?
- 4) Do your understandings of Leviticus 21:16-21 and Rabbi Artson’s words change depending on if you read Leviticus 19:14 literally or metaphorically? If so, how?
- 5) Do you understand Leviticus 19:14 literally or metaphorically? Why?

## LESSON 4: What's Jewish About a Ramp?

### Goal:

- To give CITs a way to look through the lens of those with a disability.

### Objectives: At the end of this lesson, CITs will be able to...

- write about what they deem crucial in terms of accessibility at camp.
- identify Jewish and non-Jewish activities at camp that are difficult for those with physical disabilities and hearing and vision impairments.
- walk through camp with a heightened awareness of the physical space.
- create and fill-out a check-list of ways that camp should be (made) accessible.

### Materials: indicate if and where these are included in your guide

- Rabbi Avi Weiss article with journal prompt (Appendix 3H)
- Journals
- Pens/pencils
- Chair
- Masking Tape
- Mezuzah Accessibility handout for each CIT (Appendix 3I)
- “An Audit of Barriers” (Appendix 3J)
- Optional: computers to type up new lists

### Core Activities:

- 15 minutes—Journal Entry
- 15 minutes—Mezuzah Accessibility
- 20 minutes—Audit
- 5 minutes—Disability Awareness Activity

### Core Activities:

#### 1) Journal Entry

##### 15 minutes

The CITs should take their journals and find a quiet space to spend 15 minutes reading the article “The Lessons of the Ramps to the Altar” and responding to the journal prompt (Appendix 3H). The prompt says:

Rabbi Avi Weiss writes: “For me, the ramps to the altar powerfully remind us what makes a synagogue beautiful...Personally, the first items I look for in a shul are ramps. If the synagogue is accessible, it is beautiful.” Accessibility, for Weiss, makes a synagogue beautiful. Do you agree that this makes a synagogue beautiful? In this regard, what would make a camp beautiful?



## **Mezuzah Accessibility**

### **15 minutes**

The facilitator engages the CITs in a short discussion about what types of things would make camp beautiful according to Avi Weiss' definition of beauty. Following a few suggestions the facilitator should ask the CITs what they know about putting a *mezuzah* on a door. Potential answers may be about the angle at which it is placed or that it must be on the top third of the door.

The facilitator explains that Jewish law states that a *mezuzah* must be on the top third of a doorpost. Additionally, the facilitator should remind the CITs of the custom of touching the *mezuzah* and kissing ones hand. Ask them who might have difficulty with? Potential answers may be children and individuals in wheel chairs.

The facilitator should place a chair in a doorway (preferably one with a *mezuzah*) and one at a time the CITs should sit in the chair and reach up as high as they can. With masking-tape mark the highest points the CITs can reach. Then, have someone measure and mark where the top third of the door begins. Afterward the CITs should read "Mezuzah Accessibility 1997" (Appendix 3I) and the facilitator should engage them in a conversation about whether they think this resolution was appropriate and if they would have made additional changes.

### **1) Audit**

#### **20 minutes**

The facilitator breaks the CITs into groups of no more than six. Each CIT receives a copy of "An Audit of Barriers" (Appendix 3J). "An Audit of Barriers" is an interfaith document for synagogues, which includes things that may not be relevant to a Jewish institution and may be missing things that are important in a camp community. The facilitator should instruct the CITs to edit the audit to make it appropriate for camp and to add things they think might be missing. The facilitator should tell the CITs to keep in mind accessibility issues at camp such as *mezuzot*, ramps, bars in showers to hold onto, ways to get in and out of the pool, large print prayer books, etc. The CITs may wish to type up the new audit. They will use it over the next day and need to bring it with them to the next day's lesson.

### **2) Disability Awareness**

#### **5 minutes**

The facilitator explains to the CITs that they should keep their audit with them for the next 24 hours. During the next day they should observe the camp, filling out their audit. If the CITs realize anything missing from the audit, they can edit and add to it over the next day as well. The facilitator then tells the CITs will to think about accessibility not only by doing the audit, but by physically experiencing camp differently. Over the next day the CITs are to heighten their awareness of the physical space they encounter by each taking a three-hour segment of the day (some CITs will overlap). If this experience will have a negative impact on CITs work with campers, they should pick segments of time where they are not working with their units.

The facilitator should say: You may only enter spaces that are accessible without the use of steps or steep hills. This may mean that you may need to take a longer way around a building to use a ramp, etc. If the only way to get into a space is to enter it using steps or steep hills, you must find someone to “assist” you along the way. The assistant does not need to physically assist you in getting up the hill or stairs as you do not actually have a physical disability. Likewise, you should not mimic the motions of someone who has a physical disability. The assistant only needs to walk with you. This is intended to heighten your awareness of the physical space of camp. You should also remain aware of hindrances for those who are vision or hearing impaired. You should aim to be on time for all scheduled activities during this time period, despite difficulties that may arise.

## The Lessons of the Ramps to the Altar

by Rabbi Avi Weiss

Source: *Jewish Journal*—Dade County, February 10, 2004

The last sentence [of this week's portion] states that ramps should lead to the altar (Exodus 20:23). Why are ramps used and not steps?

The issue may be one of modesty. In the ancient Near East, nudity was associated with ritual activity. This link is rejected by Torah. If there were steps, the robe of the priest would be upset while he climbed them, revealing the nakedness of his limbs. As Rashi points out, with ramps, this would not occur.

Another idea comes to mind. The altar symbolizes a central place of spirituality. The ramps connecting the ground with the altar teach that in order to reach the higher world of the spirit one must be in constant motion. Ramps imply perpetual movement, whereas steps can offer rest. Similar to the ladders of Jacob's dream, in the world of the spirit—one can either ascend or descend—never can one stand still.

Another important contemporary lesson can be learned. The presence of ramps can be viewed as a symbol of accessibility. Once there is accessibility in the place of the spirit, either in the altar or in today's synagogue, it sends a message that all places should be open to [people with disabilities.] Not only do ramps send a message of welcome to the physically challenged, but they also send to one and all, even to those not in wheelchairs, that everyone, regardless of affiliation, health or station in life is welcome.

For me, the ramps to the altar powerfully remind us what makes a synagogue beautiful. I have heard Jews with a passion for architecture, debate this question at length. Some may advocate an ultra-modern structure with a skylight over the ark, while others may prefer a more traditional structure. Personally, the first items I look for in a shul are ramps. If the synagogue is accessible, it is beautiful.

To those who feel themselves far removed from the issue and believe it has nothing to do with them, let it be said that none of us are immune from the misfortunes that befall others. There is no such thing as the sick and the well. There are only the sick and the not yet sick.

A photograph in my office says it all. It is of a man sitting in his wheelchair at the bottom of a flight of steps, leading up to the entrance of the synagogue. Over its door, is emblazoned the sentence, "Open the gates of righteousness for me, I will enter through them." (Psalm 118:19)

The man sits with his back to the doors, unable to enter. As a Jewish community we have failed him. Our task is to learn from the ramps that led to the altar in the tabernacle. They teach that we must make sure that this man can face the door and be welcomed as he makes his way in.

(From: [http://www.uscj.org/The\\_Lessons\\_of\\_the\\_R7518.html](http://www.uscj.org/The_Lessons_of_the_R7518.html))

**Journal Prompt:** Rabbi Avi Weiss writes: "For me, the ramps to the altar powerfully remind us what makes a synagogue beautiful...Personally, the first items I look for in a shul are ramps. If the synagogue is accessible, it is beautiful." Accessibility, for Weiss, makes a synagogue beautiful. Do you agree that this makes a synagogue beautiful? In this regard, what would make a camp beautiful?

## **Mezuzah Accessibility (1997)**

**WHEREAS**, Jews are commanded (Yoreh Deah 289:6) to place a mezuzah on the top third of the doorposts of their homes; and

**WHEREAS**, traditionally mezuzot are placed so high within the top third of the doorpost that they are not accessible to young people and the disabled confined to wheelchairs; and

**WHEREAS**, placing mezuzah lower within the top third of the doorpost is halakhically permissible, enables all Jews to fulfill this mitzvah and increases awareness in the community of the needs of those unable to reach the mezuzah;

**NOW, THEREFORE, BE IT RESOLVED**, that THE UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM calls upon all affiliated congregations to place the mezuzot low enough within the top third of the doorposts of the entrances to the synagogue to make them readily accessible to all and encourages individuals to do the same in their homes.

(From: [http://www.uscj.org/Mezuzah\\_Accessibilit6705.html](http://www.uscj.org/Mezuzah_Accessibilit6705.html))

## APPENDIX 3J

### **An Audit of Barriers** **An excerpt from That All May Worship, Seventh Edition**

#### **Communication Barriers**

Use this list to review communication possibilities within the congregation. Check the following:

- Services and messages presented verbally and visually, dramatically and musically
- Large-print prayerbooks, hymnals, missals and Bibles
- Brailled materials
- Sermons or entire services on tape
- Amplifying sound system, in good order
- Sign Language interpreted services
- Adequate lighting
- Real-time captioning
- Audio loops and other assistive listening devices (ALDS)
- Printed sermons
- A TDD in the office or religious leader's study
- A religious education program which intentionally plans experiences for children, young adults and older adults with disabilities

- A comfortable way for people with disabilities within the congregation to offer suggestions for removing barriers without being made to feel like “complainers”

### **Architectural Barriers**

Use this list to review architectural barriers. Check for the following:

#### **PARKING AND PATHS**

- Curb cuts to sidewalks and ramps to entrances
- Pathways at least 48 inches wide, with a slope of no more than 5 percent
- Level resting space around doors, 5 X 5 feet.
- Marked accessible parking spaces close to accessible entrances

#### **RAMPS AND STAIRS**

- Ramps 36 inches wide, minimum, extending one foot in length for every inch of rise, a 1:12 ratio. Thus, a ramp replacing an 8 inch step must extend 8 feet.
- Handrails on at least one side of the ramp from rain and snow, and non-skid surfaces
- Stairs with handrails on both sides 32 inches above the step, and extending a foot beyond the top and bottom of the stairs
- Stairs with rubber treads
- Slightly raised abrasive strips on top steps to warn people with limited sight where stairs begin

#### **DOORS AND DOORWAYS**

- Door openings 32 inches wide or more
- Doors which can be opened by exerting 5 pounds of pressure

- Doors which can be opened electrically by the push of a button
- Lever handles or push bars

### **WORSHIP SPACE**

- Seating space with extra leg room for people using crutches, walkers, braces or casts
- Scattered spaces or “pew cuts” for the users of wheelchairs who prefer to be seated in the main body of the congregation, not in the front or back of the sanctuary and not in the aisles. These pew cuts can easily be made by shortening several pews by 36 inches.
- Area with lectern and microphones accessible to those with mobility impairments
- Choir area allowing wheelchair users to participate
- Adequate lighting directed on the face of the speaker for those who read lips, as well as adequate general lighting in the sanctuary
- Bookstands or lapboards available for those unable to hold prayerbooks, hymnals or Bibles.

### **BATHROOMS**

- At least one accessible bathroom, ideally one on each floor. These may be unisex, as in an airplane or a home.
- One toilet stall 36 inches wide, with 48 inches clear depth from door closing to front of commode and a 32-inch door that swings out.
- Ideally, a 5 X 5 toilet stall with a 32-inch door that swings out and two grab bars, one adjacent to the commode and one behind the commode, to facilitate side transfer from a wheelchair
- A hospital or shower curtain providing privacy for wheelchair users, if metal dividers are removed and other renovations are not possible at the moment

- A sink with 29 inches of clearance from floor to bottom of the sink
- Towel dispensers no higher than 40 inches from the floor
- Lever-type faucet controls and hardware on doors

### **WATER FOUNTAINS**

- Water fountain mounted with basin no more than 36 inches from the floor, easily operated from wheelchairs
- As an interim measure, a supply of paper cups mounted next to the water fountain, or a water cooler

### **ELEVATORS AND LIFTS**

- Elevator or chair lifts to insure access to the sanctuary and all major program areas.
- Controls placed at 54 inches or less from the elevator floor, reachable from a wheelchair
- Brailed plaques on elevator control panels
- A handrail on at least one side 32 inches from the floor

(From: <http://www.nod.org/index.cfm?fuseaction=Feature.showFeature&FeatureID=399&noheader=1>)



## LESSON 5: New and Improved Camp

### Goal:

- To encourage CITs to think broadly about what needs to change in the physical space of camp to make it more accessible.

### Objectives: At the end of this lesson, CITs will be able to...

- reflect on what it was like to walk through camp and not being able to access everything easily.
- create a model or blueprint of their camp as it is and a model that depicts changes necessary to make camp more accessible.

### Materials:

- Journals
- Pens/pencils
- Journal Prompts (Appendix 3K)
- Completed Audits
- Large pieces of paper
- Markers
- Model supplies (if making a model as opposed to a blueprint)

### Core Activities:

- 10 minutes—Journal Entry
- 60+ minutes—Accessible Camp Blueprint/Model

#### 1) Journal Entry

##### 10 minutes

The facilitator advises the CITs spread out with their journals and respond to the following prompt (Appendix 3K):

What did it feel like to need to ask people for help when going up and down steep hills and using steps? What did you learn about what at camp is accessible and what is not accessible? What, if anything, surprised you?

#### 2) Accessible Camp Blueprint/Model

##### 60+ minutes

The facilitator should break the CITs into groups of no more than six; each assigned to a different area of camp. Spaces to consider may include: bunks and bunk area, pool/lake, fields, hiking trails, worship, learning, and dance spaces, cafeteria, etc. The CITs are assigned to be on the Camp Renovation Committee. Using the results from the audits filled out over the last day, the CITs need to make two detailed blueprints or models of camp. The first one should depict the area of camp as it currently exists. The second one should include changes necessary to make the space more physically accessible. These changes may include placing *mezuzot* lower on doors, placing railings in the showers, building a ramp up to the stage, providing large-print and Braille *siddurim*, etc.

## APPENDIX 3K

**Journal Prompt:**

What did it feel like to need to ask people for help when going up and down steep hills and using steps? What did you learn about what at camp is accessible and what is not accessible? What, if anything, surprised you?

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What did it feel like to need to ask people for help when going up and down steep hills and using steps? What did you learn about what at camp is accessible and what is not accessible? What, if anything, surprised you?

## LESSON 6: *She'elot u'Teshuvot* Part I: Working with Texts to Solve Contemporary Issues

### Goals:

- To expose CITs to a style of Jewish discourse that uses text to solve a contemporary problem.
- To encourage CITs to use a Jewish frame of mind when trying to help those with disabilities.

**Objectives:** At the end of this lesson, CITs will be able to...

- define responsa, *teshuvah* and *she'elah* and explain how they function.
- explain the structure of a *teshuvah*.
- explain how *teshuvot* use Jewish tradition to address contemporary issues.
- identify different parts of a responsa.

### Materials

- Whiteboard or butcher paper and tape
- Markers for whiteboard or butcher paper
- Disabled Persons *Teshuvah* (Appendix 3L)

### Core Activities:

- 10 minutes—What is a *Teshuvah*
- 15 minutes—Structure of a *Teshuvah*
- 25 minutes—Disabled Persons *Teshuvah*

### 1) What is a *Teshuvah*?

#### 10 minutes

The facilitator asks the CITs to call out different issues for which we might turn to Judaism for guidance even though, due to their contemporary nature, they are issues which the Torah and rabbinic texts do not explicitly discuss. Possible examples might include: stem-cell research, life-support, gay marriage, women rabbis, organ donation, the place of the State of Israel in the Jewish religion, praying in English, etc.

The facilitator asks the CITs how they might turn to Judaism to address these issues. If they do not suggest it, the facilitator should suggest that they might turn to texts that address something similar or even distantly related to the subject matter in order to understand how we could respond to contemporary issues.

The facilitator explains that there many issues that arise today which need to be addressed even though the Torah and rabbinic texts do not address them. Rabbis began to develop something called responsa literature, in Hebrew: *She'elot u'Teshuvot*. This means "Questions and Answers." A question (*she'elah*) concerning a contemporary issue would be asked and a rabbi would go through biblical and rabbinic materials and write an answer (*teshuvah*) to the question. This process is still done today. In Reform Judaism, the group that publishes *teshuvot* is the CCAR, the Central Conference of American

Rabbis. The *teshuvot*, or responsa, are offer guidance on addressing these issues for a particular community. Different rabbis may answer the same *she'elah* differently.

## 2) Structure of a *Teshuvah*

### 15 minutes

The facilitator should hand out the responsum: Disabled Persons 5752.5 (Appendix 3L). The facilitator should draw a chart up on a whiteboard or butcher paper and ask the CITs to note the different parts of Reform responsa and to suggest what the purpose of each section is. The CITs do not need to read through the entire responsum. In the end, the chart should look something like this:

Part of Responsum	Role
Title	To identify the topic
<i>She'elah</i>	The questions being addressed
<i>Teshuvah</i>	The response to the question being addressed
Sub-Units of <i>Teshuva</i>	Different parts of the response according to major relevant themes in textual tradition and contemporary relevance (in this case: blind, deaf, etc.)
Reform Response	Special considerations that Reform Jews should be aware of
References	Throughout the <i>teshuvah</i> , biblical and rabbinic texts are referred to which base the <i>teshuvah</i> in Judaism
Notes	Details of where various references come from as well as additional material that may be important but not appropriate to put directly in the <i>teshuvah</i> itself

## 3) Disabled Persons *Teshuvah*

The CITs are broken up into small groups with a advisor/counselor leading each group. They should read the *she'elah* of the responsum as well as the section titled “5: Reform Perspectives.”

The advisor/counselor asks:

- Do you agree with what the *teshuvah* says? Why or why not?
  - Does anything that the *teshuvah* says surprise you? If so, what and why?
  - Although this *teshuvah* is concerned with congregational life, how might it relate to camp?
  - What would you add or subtract from this *teshuvah* if you were writing one for camp?
- What texts might you consider adding that we have studied over the course of the summer?

## Disabled Persons \*

### 5752.5

#### *She'elah*

What are the obligations of the community, and specifically of congregations, toward physically and mentally disabled persons? (CCAR Committee on Justice and Peace)

#### *Teshuvah*

Jewish tradition speaks repeatedly of the role that elderly, deaf, blind, mentally and physically handicapped persons play in the ritual and ceremonial realm, but there is little discussion of the community's obligation toward such persons. What follows is a brief overview of the relevant attitudes found in the biblical and rabbinic sources, and the Reform perspectives we might bring to them.

#### **1. Blind Persons.**

We are obligated to treat a blind person (*ivver*) with special consideration. For example, the Torah prohibits putting a stumbling block before the blind and warns, "Cursed be the one who causes the blind to wander out of the way."<sup>1</sup>

However, tradition saw the blind as lacking certain legal and ritual capacities.<sup>2</sup> and a talmudic passage, contains different opinions about issues affecting the sightless. What is remarkable about it is that, at its end, a blind Torah scholar's reaction to the discussion becomes "the last word" on the matter.

R. Joseph [who was blind] stated: Formerly I used to say: "If someone would tell me that the halakhah is in accordance with R. Judah who declared that a blind person is exempt from the commandments, I would make a feast for our Rabbis, because though I am not obligated I still perform commandments. " But I have heard the statement of R. Hanina, who said that greater is the reward of those who are commanded to do [mitzvot] than of those who without being commanded [but merely do them of their own free will]. If someone would tell me that the halakhah is [after all] not in accordance with R. Judah, I would make a feast for our Rabbis, because if I am enjoined to perform commandments the reward will be greater for me."<sup>3</sup>

In general, the halakhah goes with R. Hanina and obligates the blind to observe all the commandments, though there were numerous discussions about it.<sup>4</sup> Thus, while the *Shulchan Arukh* rules that the blind may not say the blessing over the *havdalah* candles, other authorities permit them to recite all the benedictions for the ceremony.<sup>5</sup> Further, the blind are obligated to wear *tzitzit*, even though the wording of Numbers 15:39 would seem to demand eyesight for the fulfillment of this mitzvah.<sup>6</sup> We also learn that two blind rabbis recited the Pesach *Haggadah* for themselves as well as others.<sup>7</sup>

## **2. Deaf Persons** The deaf person (*cheresh*) is dealt with in the Mishnah:

We have learnt: "Wherever the Sages speak of *cheresh*, [it means] one who can neither hear nor speak." This [would imply] that he who can speak but not hear, or hear but not speak is obligated [to do all mitzvot]. We have [thus] learnt what our Rabbis taught: One who can speak but not hear is termed *cheresh*: one who can hear but not speak is termed *illeim* [mute]; both are deemed sensible in all that relates to them.

This passage is contradictory in that it offers two definitions of the word *cheresh*, one who is a deaf-mute and one who is simply deaf.

Said Ravina, and according to others, Rava: [Our *mishnah*] is defective and should read thus: All are bound to appear [at the Temple] and to rejoice (Deuteronomy 16:14), except a *cheresh* that can speak but not hear, [or] hear but not speak, who is exempt from appearing [at the Temple]; but though he is exempt from appearing, he is obligated to rejoice. One, however, that can neither hear nor speak (as well as a *shoteh* [simpleton]) and a minor are exempt from rejoicing, since they are exempt from all the precepts stated in the Torah.<sup>8</sup>

In our day, R. Eliezer Waldenberg holds that anyone who can hear anything at all, including using a hearing aid and that anyone who can speak is considered *pikui'ach* (as if without disability) and therefore obligated regarding all mitzvot, except those that require hearing. They are married *d'oraita* (based on Torah law directly) and require biblically ordained divorce.<sup>9</sup> Under this very limited definition of *cheresh*, most people with hearing and speaking disabilities will be considered as having no handicap.

Similarly, R. David Bleich maintains that the ability to speak, no matter how acquired and even if the speech acquired is imperfect, is sufficient to establish full competence in all areas of halakhah.<sup>10</sup> However, he notes that the status of a normal person who subsequently becomes a deaf-mute is the subject of controversy among halakhic authorities. Some consider them to be like congenital deaf-mutes, while others hold that such persons are not to be regarded as legally incompetent.<sup>11</sup>

The development of schools for the deaf was one of the greatest factors in liberalizing halakhic thinking regarding deaf and mute persons. R. Isaac Herzog, chief rabbi of Israel until 1959, ruled that, "those [rabbis] who remain in the ivory tower and say the schools [for the deaf] are not good enough do not realize the techniques that have been developed in the schools.' He goes on to describe the techniques used in the schools and suggests that once they are known, one's point of view must change. You have got to do so and then remove all limitations that still exist surrounding the technically deaf-mute."<sup>12</sup>

## **3. Otherwise Physically Disabled Persons.**

Little systematic consideration is found in rabbinic sources regarding their needs. Such handicapped persons are permitted to recite the Megillah while standing or sitting. We find a discussion about prostheses worn on Shabbat, and such exceptional circumstances as a woman's ability to perform *chalitzah* (the removal of a shoe from her brother-in-law who refuses to marry her)<sup>13</sup> when her hand was amputated. The Sages generally attempted to include handicapped or disfigured individuals in public ceremonies, except when their participation would cause people to gawk at them rather than concentrate on worship.<sup>14</sup>

#### 4. Mentally Disabled Persons.

The word *shoteh* ("simpleton," "imbecile" or "idiot") has generally been taken to refer to a mentally disabled individual. However, close examination of the use of the word in the Mishnah and Talmud reveals that there are two basic kinds of *shotim*:

- (1) the mentally ill and the retarded (little distinction is made between the two), and
- (2) the morally deficient who do not act in accordance with the communal ethos, though having the intelligence to do so.

Tradition identified particular types of behavior as falling in category (1) of the definition: One that goes out alone at night, spends the night in a cemetery, tears his garments, or always loses things.<sup>15</sup> Clearly, these activities were meant to characterize the mentally ill rather than the retarded.

In our day, R. Moshe Feinstein differentiated between a *peti* (the mentally retarded whom the community must provide with an education once s/he has reached the understanding of a six-year-old) and the *shoteh*. He urged the welcoming of the *peti* to synagogue worship once s/he has reached majority (12 or 13 years of age) and would count such a person in a *minyan*. On the other hand, he would not include a *shoteh* who might be diagnosed as severely mentally ill and truly unaware of, or unable to relate to a worship service. Even so, such persons should be encouraged to join as much as possible in the life of the community, to the degree that they can do so without being disruptive to others or are themselves unhappy.<sup>16</sup>

#### 5. Reform Perspectives.

We should be sensitive to the fact that disabled persons, particularly the deaf, have traditionally been regarded in light of what they can *not* do, rather than considering positively the unique capabilities they have. We should encourage the inclusion of all disabled persons in our congregations and, where indicated, encourage the formation of special support groups.

Our *she'elah* asks whether the community or congregation has an express "obligation" in this respect. The answer is yes with regard to the principle. We deal here with a mitzvah and include it under the obligations we have with regard to our fellow human beings (*mitzvot bein adam l'chaveiro*), and the important part such *mitzvot* play in Reform Jewish life and theology.<sup>17</sup>

Of course, their application must be considered in the context of the congregation's and rabbi's resources. We cannot obligate any rabbi or congregation to provide special services to all disabled persons who come within their purview, but the obligation to be of whatever service possible has the status of a mitzvah. Without stating what is or what is not possible in a particular community, the following opportunities may serve as examples:

When we include the disabled in our *minyanim*, we must attempt to include them fully and facilitate their participation in the spiritual life of the community. For instance, large-print and Braille prayer books and texts, hearing aids, sign-language interpreters, wheelchair access to

all parts of the synagogue building and sanctuary, fall under the rubric of mitzvah and present the community with challenges and opportunities. New technologies will facilitate in-home electronic participation in services and classes. Sometimes, aesthetics and mitzvah may seem to clash: a ramp for wheel chair access to the pulpit may present a visual detraction, but it will also be inspiring for the congregation to know that its religious obligations toward the handicapped have been fulfilled. And obviously, where new buildings are constructed the needs of the disabled must be taken into consideration in the planning. As Reform Jews, we should allow for a creative interpretation of the mitzvot that would help to incorporate disabled persons into the congregation in every respect.<sup>18</sup>

In addition to providing physical facilities, we must provide the handicapped with the education that they will need to participate fully, or as fully as they can, in the life of the congregation. Where necessary, several congregations in the city should combine their resources to make this possible.

The aim of inclusion of the disabled is their complete participation in Jewish life. Therefore, we would, for instance, permit a blind student to read the Torah portion from a Braille Bible, if not from the Torah scroll itself though this would not constitute a halakhically sanctioned reading, since it may not be done from memory.<sup>19</sup> We see the mitzvah of including the deaf as overriding the traditional prohibition.

A deaf bar/bat mitzvah student, depending on his/her capacity, could read from the Torah, or write a speech and have someone else deliver it, or deliver it in sign language him/herself and have an interpreter speak it to the congregation.<sup>20</sup>

Mentally disabled persons could be encouraged to do as much as possible.

Many of these issues are not only similar to, but directly concern, elderly individuals. Indeed, hearing, visual, mental and physical disabilities often come as part of the aging process. Just as the Jewish community has gone out of its way to provide proper facilities for the aged, so should it make adequate resources available for the mentally and physically disabled of all ages. The fate of the tablets of the Decalogue describes our obligation: "The tablets and the broken fragments of the tablets were deposited in the Ark."<sup>21</sup> There was no separate ark for the broken tablets: they were kept together with the whole ones.

In sum, our worth as human beings is based not on what we can do but on the fact that we are created in God's image.<sup>22</sup> We should aim for the maximum inclusion of the disabled in the life of our communities.

#### **Notes**

\*One might well consult *Who Makes People Different*, Carl Astor, United Synagogue of America: New York, 1985, for an even more in-depth analysis of this topic.

1. Leviticus 19:14 and Deuteronomy 27:18.
2. For example, BT Gittin 2:5, 22b prohibits a blind person from delivering a get (the religious divorce document). M Terumot 1:6 does not allow a blind person to separate terumah (a special donation to priests and sanctuary). M Megillah 3:6 and BT Megillah 24a teach that a person blind from birth may not recite the Shema and its blessings for the congregation since s/he would not have experienced the light mentioned in the morning prayer, but this is overruled by the Gemara. BT Baba Kamma 86b.
3. BT Baba Kamma 86b.



4. Tosafot (medieval talmudic comments, a genre begun by Rashi's descendants) on BT Baba Kamma 87a. Others argue that even if the law does not require the blind to observe the commandments, their own desire to observe them becomes, in effect, an obligation to do so. See Chiddushey HaRashba, BT Baba Kamma 87a. However, Rambam disqualifies blind persons from serving as witnesses (Yad, Hilkhot Edut, 9:12; Sh. A., HM 35:12; Resp. Tashbetz, v.3, # 6. See also R. Asher b. Yechiel, Resp. Ha-Rosh 4:21, R. Shelomo Luria, Yam shel Shelomo, Baba Kamma 8:20, Meiri to BT Baba Kamma 87a and Mishnah Berurah to Sh. A., OH 53, 41. Others argue that even if the law does not require the blind to observe the commandments, their own desire to observe them becomes, in effect, an obligation to do so. See Chiddushey HaRashba, Baba Kamma 87a. However, Rambam disqualifies blind persons from serving as witnesses (Yad, Hilkhot Edut, 9:12; Sh. A., HM 35:12; Resp. Tashbetz, v.3, #6.
5. The reason for denying them the privilege arises from the argument that, in order to say a blessing over light, one must be able to enjoy its benefits.
6. Numbers Rabbah, Sh'lach Lecha 17:5, BT Menachot 43a-b, and Sh. A., OH 17:1.
7. R. Sheshet and the above-cited R. Joseph; BT. Pesachim 116b.
8. BT Hagiga 2a; he cited passage is from M. Terumot 1:2.
9. Resp. Tzitz Eliezer, 15, # 46, p. 120 ff.
10. "Survey of Recent Halakhic Periodical Literature: Status of the Deaf-Mute in Jewish Law", Tradition, 16 (5): 79-84, Fall, 1977, p. 80.
11. Ibid. Note that Bach, Sh. A., YD 1; Shakh, Sh. A., YD1:22; and Divrei Chaim, II, EH, # 72, take the former position, and Rambam and Bertinoro (in their commentaries on M Terumot 1:2) adopt the latter.
12. Jerome D. Schein and Lester J. Waldman, eds. The Deaf Jew in the Modern World (New York, 1986), p 17.
13. BT. Shabbat 65b and Yevamot 105a. The latter tractate is devoted to this biblically ordained ceremony, which obtained when a married man died before he could sire a child. His brother was then obligated to marry the widow in order to "build up a name" for his deceased brother. In modern Israel, the brother is no longer permitted to marry his sister-in-law, but the ceremony of chalitzah is still necessary in order to release her so that she can marry again.
14. See, e.g, the question of whether a priest whose hands are discolored may lift them in blessing the congregation; BT Megillah 24b.
15. BT. Hagiga 3b-4a. The discussion revolves around the question whether any one of these acts is enough to characterize one as a shoteh. Sh. A., Yoreh De'ah 1:5, deems one of these actions sufficient.
16. "The Difference Between 'Shoteh' and 'Peti' and the Obligation of Keeping Commandments and Learning Torah in Relation to a 'Peti,'" Behavioral Sciences and Mental Health, Paul Kahn, special issue editor (New York: Sepher Hermon Press, 1984), p.229.
17. See Gates of Mitzvah, Simeon J. Maslin, editor (New York: CCAR, 1979), pp. 97-115 for a discussion of the role of mitzvot in Reform Judaism
18. Rabbi Joseph Glaser recounts an example of such creativity: a deaf, and basically speechless, boy calligraphed his Torah portion, incorporating its theme (the burning bush) into the artwork (personal communication, 1991).
19. BT. Gittin 60b, Rambam, Hilkhot Tefillah 12:8, Sh. A., OH 53:14 and YD 139:3, cited in J. David Bleich, Contemporary Halakhic Problems, Volume II (New York, 1983), p. 30. Though the Shulchan Arukh rules that a blind person may not be called to the Torah, since one is not permitted to read it from memory (OH 139:3), this ruling is challenged by a number of authorities who hold that the obligation of the one called up to read the Torah portion personally no longer applies (Maharil, quoted by Isserles ad loc.; Mordechai Yaffe, Levush, OH 141:3; Bayit Chadash to Tur, OH 141; Magen Avraham, OH 139, n. 4; Turei Zahav, Orach Chayim 141, # 3; Mishnah Berurah, OH 139, # 12). The Conservative Movement issued a responsum in 1964 regarding a blind man's wish to read the Torah for the congregation on Shabbat using Braille. The responsum, signed by Ben Zion Bokser, then Chairman of the Committee on Jewish Law and Standards, states, "We would not regard it appropriate for a person to read the Torah from Braille. Such reading would have the same status as reading from the printed text of Humash, which is not regarded as valid." However, a blind man may bless the reading of the Torah when it is read on his behalf by a reader. The bar mitzvah may, according to some

authorities, recite the haftarah from memory or from a Braille text, while others require that a sighted reader repeat the haftarah prior to the final blessings over the reading by the Bar mitzvah.

Mark Washofsky notes: "R. Binyamin Slonick, a student of R. Moshe Isserles in the 16th century, in Resp. Mas'at Benyamin, # 62, addresses the question whether a blind person may be called to the Torah. In doing so, he remarks that he himself has become blind in his old age and that those such as R. Yosef Karo (Beit Yosef, OH 141) who prohibit this practice would 'expel me from God's portion, the Torah of Truth and eternal life.' His language testifies not only to his ultimate halakhic conclusion that the blind are in fact permitted to be called to the Torah, but also to his fervent wish that the law not be otherwise. His is not an attitude of resignation, a passive readiness to accept whatever lot assigned to him by the Torah; he actively desires that halakhah not exclude him from a ritual which has long been a source of much satisfaction to him." ("Some Notes on the Rights of the Disabled"; unpublished paper, 1991)

20. Such a student might be reminded of Moses' speech impediment, which did not hinder him from becoming Judaism's greatest leader. He or she might also want to read Les Gruber's article, "Moses: His Speech Impediment and Behavior Therapy," *Journal of Psychology and Judaism* 10:5-13 (Spring/Summer, 1986), pp. 5-13. He takes Moses' description of himself as k'vad peh u- khevad lashon (Exodus 4:10) to mean that he stuttered and that the Torah account accurately describes the sort of therapy stutterers use today to overcome their disability.
21. Numbers Rabbah, Bamidbar 4:20.
22. M Sanhedrin 4:5, BT Sanhedrin 37a.

(From: <http://data.ccarnet.org/cgi-bin/respdisp.pl?file=5&year=5752>)

## LESSON 7: *She'elot u'Teshuvot* Part II: Working with Texts to Solve Camp Issues

### Goals:

- To provide CITs with the textual resources and skills necessary to make informed decisions based on Jewish tradition and contemporary realities.
- To encourage CITs to use a Jewish frame of mind when trying to help those with disabilities.

### Objectives: At the end of this lesson, CITs will be able to...

- analyze Jewish texts about the rights of those with physical disabilities and the obligations of a community toward those with physical disabilities.
- decipher which texts studied thus far are relevant to their camp community.
- Write a *teshuvah* in response to a *she'elah* about the obligation to provide a camping experience for those with physical disabilities.

### Materials:

- Text Packets
- *She'elah* prompt
- Computers for each group

### Core Activity:

- 60+ minutes—Writing Our Own *Teshuvah*

#### 1) Writing Our Own *Teshuvah*

##### 60+ minutes

In groups of no more than six, the CITs will write a *Teshuvah* for the following *She'elah*: What are the obligations of [fill in name of camp here] toward individuals with physical disabilities, hearing impairments and visual impairments?

The CITs should utilize the texts used throughout the first three units ( the facilitator should provide all these texts with references in a packet). CITs should also be reminded to keep in mind potential limitations of the camp. The CITs may wish to refer to the *Teshuvah* previously studied as well as any other *teshuvot* found on the CCAR website (<http://ccarnet.org/documentsandpositions/responsa/>).

## LESSON 8: Synthesizing *Tefillah*

### Goal:

- To give CITs a *tefillah* leading experience.
- To encourage CITs to enhance their prayer experience by applying what they have learned to *tefillah*.

**Objectives:** At the end of this *tefillah*, prayer experience, CITs will be able to...

- incorporate new prayers, *kavannot*, and/or texts into *tefillah*.
- utilize the texts that they have learned in *tefillah*.
- create a prayer environment that is accessible to someone who is blind, deaf, or with a physical disability.

### Core Activity:

- 30-45 minutes (not including planning)—*Tefillah* Leading

#### 1) *Tefillah* Leading

##### 30-45 minutes

The group of CITs assigned to this unit should lead *tefillah* with a physical disabilities “theme.” CITs may wish to use *kavannot* and/or rewritten “*Nisim B’Chol Yom*” blessings from Lesson 1. The service may include discussions of relevant prayers, a text study, an experiential activity, or anything else that the group comes up with. The person in charge of *tefillah* should serve as an advisor for this process which should probably begin a week in advance.

**NOTE TO FACILITATOR:** the exact position of this *tefillah* in regards to the rest of the lessons may fall before or after Lesson 7 (possibly even the same day) depending on how scheduling works. Keep in mind that each new unit also begins with a special *tefillah* when placing these on the calendar.

## UNIT 4 : Sexuality, Gender and Families: Is Our Tradition Really All That Traditional?

This unit aims to breakdown preconceived notions of Judaism's perspective on sexuality and families. Although it may seem as though the Jewish tradition favors nuclear families, binary understandings, and heterosexuality, an examination of Jewish texts leads to a more nuanced understanding of these issues. The CITs will study texts related to families, gender, and sexuality in order to formulate an understanding of the various perspectives that exist within Judaism. They will explore their camp community, assess its accessibility to those who are LGBT, those who have family members who are LGBT, and those who come from varied family structures. The CITs will note the camp's strengths and make suggestions as to how to address its shortcomings in these areas.

### UNIT UNDERSTANDINGS

- 1) Jewish texts concerning marginalized individuals can inspire us to reach out to those who are not included.
- 2) The Jewish concept of learning from every individual (*Pirke Avot* 4:1) pushes us to overcome societal misconceptions about those who are different from us.
- 3) Inclusion strengthens Jewish communities.
- 4) The Jewish textual tradition exhibits a nuanced, as opposed to binary, understanding of gender.

### AUTHENTIC ASSESSMENTS

- Lesson 1: *Kavannah*
- Lesson 6: Coming Out at Camp Ritual
- Lesson 8: Assessing the Camp for LGBT Openness

### MEMORABLE MOMENTS

- Lesson 2: Me and My family
- Lesson 3: Sharing the Stories and the Stories of Our Campers
- Lesson 5: Hineini: *Coming Out in a Jewish Day School*

## LESSON 1: *Avot*: “Forefathers” (Part of *Tefillah*)

**NOTE TO FACILITATOR:** The opening for this Unit 4, as for the rest of the units, begins with the CITs’ daily prayer service. CIT director, rabbi, *rosh tefillah*, or whoever regularly leads services should be sure to include time for journaling and a discussion in this service. The prayer of focus for this lesson is the first blessing in the *Amidah*, the *Avot*, “Ancestors.” This prayer, the discussion around it, and the journal entry will take approximately 20 minutes of *tefillah*.

### Goals:

- To allow CITs to reflect thoughtfully on the meaning of prayers that they may recite by rote every day.
- To push CITs to consider how and why certain segments of the Jewish community, including but not limited to women, are not fully integrated into the all aspects of Jewish life.

**Objectives:** At the end of this *tefillah*, prayer service, CITs will be able to...

- identify populations within the Jewish community who are not fully integrated into the community.
- explain whether or not they agree with Marcia Falk and why.
- write a *kavannah* about the importance of gender equality when remembering our ancestors for the *Amidah*.

### Materials:

- *Siddurim* with the *Amidah*
- Copies of *Avot* with Marcia Falk text (Appendix 4A)
- Journals
- Pens/pencils
- Journal Prompts (Appendix 4B)

### Core Activities:

- 10 minutes—*Avot*
- 10 minutes—Journal Entry

#### 1) *Avot*:

##### 10 minutes

The person leading services should lead the CITs in the *Amidah* (with *Avot*) according to the *minhag* (tradition) of the CITs or camp. Read the translation of the *Avot*. This activity focuses on the mention of the foremothers and forefathers in the prayer. Explain to the CITs that some traditional Jews do not include the foremothers in this prayer. Have the CITs read aloud or in *chevruta* the Marcia Falk text that accompanies the *Avot* (Appendix 4A).

The facilitator should ask the CITs:

- Does Marcia Falk believe that women are fully integrated into Judaism? How so or how not?
- Do you agree with Marcia Falk?
- Can you think of other groups of Jews besides women whose stories are not recognized in our liturgy?
- The addition of the foremothers illuminates the heterosexual marriages of our ancestors. What implications does this have for contemporary families?

**2) Journal Entry:**

**10 minutes**

The facilitator should allow the CITs 10 minutes to spread out with their journals and respond to the following prompt (Appendix 4B):

Think about the *Avot* and what issues the addition of the foremothers addressed. In addition to women, think about other populations that may not be fully included in the Jewish community. Considering Marcia Falk's words, "We need to bring women's lives *fully into the foreground* of our awareness in order to begin to correct the imbalance in our liturgy, ultimately, to move toward the creation of a genuinely inclusive community," rewrite the *Avot* in a way that would move us even further toward a "genuinely inclusive community."

APPENDIX 4A

**AVOT: ANCESTORS**

(From: Mishkan T'filah, p. 166)

BLESSED ARE YOU, Adonai, our God,  
 God of our fathers and mothers,  
 God of Abraham, god of Isaac, and God of  
 Jacob,  
 God of Sarah, God of Rebecca, God of  
 Rachel, and God of Leah,  
 The great, mighty and awesome god,  
 transcendent God  
 Who bestows lovingkindness, creates  
 everything out of love,  
 Remembers the love of our fathers and  
 mothers,  
 And brings redemption to their children's  
 children for the sake of the Divine Name.  
 Sovereign, Deliverer, Helper and Shield,  
 Blessed are You, Adonai, Sarah's Helper,  
 Abraham's Shield.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק  
 וְאֱלֹהֵי יַעֲקֹב,  
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,  
 אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה.  
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
 אֵל עֲלִיוֹן,  
 גּוֹמֵל חֲסָדִים טוֹבִים,  
 יוֹקֵנָה הַכֹּל,  
 יוֹזְכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,  
 וְיַמְבִּיא גְּאֻלָּה לְבָנָי בְּנֵיהֶם,  
 לְמַעַן שְׁמוֹ בְּאַהֲבָה.  
 מְלִדֵּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן.  
 בְּרוּךְ אַתָּה יְיָ,  
 מִגֹּן אַבְרָהָם וְעֹזֵר שָׂרָה.

In the version of the *Avot* above, the names of the foremothers have been added in accordance to *Mishkan T'filah*. Many progressive *siddurim* include the names of the foremothers, while many traditional *siddurim* do not. Some scholars believe that the word *avot* is to be understood as “parents” or “ancestors” as opposed to “forefathers.” The following is Jewish feminist writer Marcia Falk’s response to this proposal:

Although one would *like* to think the Rabbis saw God as the protector of *all* our ancestors, the text itself, which goes on to enumerate the *avot* by name, including only the forefathers in the list, contradicts this reading [of interpreting *avot* as gender inclusive]. Sadly there is not much evidence that the Rabbis gave thought to the foremothers when they composed or said these prayers; there is almost no mention of the foremothers by name anywhere in the liturgy.

Today, of course, many congregations add the names of the patriarchs’ wives—Sarah, Rebekah, Rachel, and Leah—into this part of the *Amidah*, an insertion that is sanctioned by all the non-Orthodox branches of Judaism. Despite more than ample authorization, however, many congregations still resist this first step toward recording the presence of Jewish women in history. This resistance is a telling sign of the tenacity with which patriarchal attitudes can pervade communal consciousness, such that the invisibility of women is taken to be normative, and even minimal attempts to address absences in the liturgy are regarded as intolerable. It tells us that, indeed, we need to go far beyond the token gesture of making four of our foremothers an optional reference in our prayers; we need to go beyond even making their inclusion mandatory. We need to bring women’s lives *fully into the foreground* of our awareness in order to begin to correct the imbalance in our liturgy, ultimately, to move toward the creation of a genuinely inclusive community.

(From: *My People’s Prayer Book: Volume 2: The Amidah* p. 60, 67)



## APPENDIX 4B

### **Journal Prompt:**

Think about the *Avot* and what issues the addition of the foremothers addressed. In addition to women, think about other populations that may not be fully included in the Jewish community. Considering Marcia Falk's words, "We need to bring women's lives *fully into the foreground* of our awareness in order to begin to correct the imbalance in our liturgy, ultimately, to move toward the creation of a genuinely inclusive community," rewrite the *Avot* in a way that would move us even further toward a "genuinely inclusive community."

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## LESSON 2: Non-Traditional Biblical Families

### Goals:

- To give CITs an opportunity to explore what makes their family unique.
- To expose CITs to the wide variety of family structures that exist.

### Objectives: At the end of this lesson, CITs will be able to...

- recognize various types of family dynamics and structures that exist in the TaNaKH.
- design a family tree that articulates various aspects of their family including various ethnicities, religions, sexual orientations, etc.
- identify ways that their families are similar to and different from those of their peers.

### Materials:

- One copy of each of biblical text posted around the room (Appendix 4C)
- Tape
- 11x17 inch or larger sheets of paper
- Pens/pencils
- Markers
- Journals
- Journal Prompts (Appendix 4D)

### Core Activities:

- 15 minutes—Families in the Bible
- 10 minutes—Me and My Family
- 10 minutes—Journal
- 25 minutes—Family Trees

### 1) Families in the Bible

#### 15 minutes

The facilitator should tape the biblical texts of family situations, dynamics, and make-ups around the room. The facilitator should give the CITs a few minutes to meander the room quietly to read the different family situations. The facilitator should then instruct the CITs to sit down by one that surprised them the most and/or one with which they feel that they most closely identify.

The facilitator should ask the following questions, giving time between each for the groups to discuss:

- Why did you choose this text?
- Was there anything about this text that surprised you?
- Was there anything about this text with which you find yourself identifying?
- Do you think that this text has any application to contemporary life?

## **2) Me and My Family**

### **Me and My Family**

#### **10 minutes**

This activity is intended for all of the staff and CITs. The facilitator should have everyone gather in a circle. The facilitator can stand in the middle of the circle or be a part of the circle and stand with everyone else. The facilitator explains that the following activity is a silent activity. The only actions or movements are a step inside the circle. The facilitator will read a statement and if anyone who is part of the circle agrees they step in the circle. After everyone gets a moment to look around and see who is standing inside the circle and who is standing outside the facilitator says, "Step back into the circle," and then proceeds to the next statement.

A suggested list of statements is as follows:

1. I have a family.
2. I have an extended family.
3. Sometimes my family drives me crazy.
4. I have siblings.
5. I have siblings that I always get a long with.
6. I have siblings who I fight with often.
7. I love my family.
8. Someone in my family is adopted.
9. I have a family member who is not straight.
10. I am familiar with the phrase LGBT.
11. Someone in my family is gay.
12. Someone in my family is a lesbian.
13. Someone in my family is bisexual.
14. Someone in my family is transgender (born one gender and identifies as another).
15. Someone in my family is intersex (born with both male and female gender traits).
16. Someone who I live with is gay, lesbian, transgender, or inter-sex.
17. Not everyone in my immediate family is Jewish.
18. Sometimes when talking about families I feel excluded.
19. Not everyone in my family has the same ethnic background.
20. Everyone in my family is from the same racial background.
21. Someone close to me has died.
22. One of my family members has died.
23. Someone in my immediate family has died.
24. I am part of a "nuclear" family.
25. I am part of a "non-nuclear" family.
26. Someone who is not in my immediate family lives with me.
27. I live with someone who is not part of my immediate family.
28. My parents are divorced.
29. I have one or more step-parents.
30. I have one or more step-siblings.
31. I have one or more half-siblings.
32. My mom is a lesbian.
33. My dad is gay.

34. I am surprised that some people did or did not step in during certain statements.
35. There are people here with whom I have things in common that I didn't know about before.
36. I admitted something about myself during this activity that I have not expressed to this group before.
37. I feel safe.
38. I feel uncomfortable.
39. I have a lot of questions.
40. I feel comfortable.
41. I feel like I can be honest in this group.

### **3) Journal Entry**

#### **10 minutes**

Give CITs ten minutes to spread out with their journals and respond to the following prompt (Appendix 4D):

Was there anything about this activity that made you uncomfortable? What was it and why were you uncomfortable? Did you find yourself “admitting” something to the group that you have never expressed to people in this group before? How did that feel? Was there anything that you did not feel comfortable being honest about in this activity? Were you honest? Why or why not?

### **4) Family Trees**

#### **25 minutes**

The facilitator should instruct the CITs to design a family tree using a large piece of paper and markers, pens, or pencils. This family tree can be designed in any way the CITs wish to design it. On their family tree, CITs should include, to the best of their ability, age, gender, death, illness, marital status, ethnicity, sexuality, religion, professions, and any other distinct characteristics about the individuals on their family tree. The people on it may include biological and non-biological family, immediate and extended family, pets, and other important people. The family trees will be used in the next lesson.

...[A]nd when they were in the field, Cain set upon his brother Abel and killed him.

*-Genesis 4:8*

*The first act of murder in the bible is a brother killing his own brother.*

Sarah saw the son whom Hagar the Egyptian had borne to Abraham, playing.

She said to Abraham, “Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac.”

The matter distressed Abraham greatly, for it concerned a son of his.

But God said to Abraham, “Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you. As for the son of the slave-woman, I will make a nation of him, too, for he is your seed.”

*-Genesis 21:9-13*

*Abraham had two sons, Isaac and Ishmael. Isaac was the son of his wife, Sarah, and Ishmael was the son of his wife's maidservant, Hagar. God tells Abraham to listen to his wife and send Ishmael and Hagar away. Abraham does this.*

Some time afterward, God put Abraham to the test. [God] said to him, “Abraham.”

And he answered, “Here I am.”

And [God] said, “Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.”

So early next morning, Abraham saddled his donkey and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.

*-Genesis 22:1-3*

*God tells Abraham to sacrifice his son Isaac, and Abraham listens. Along the way, Isaac asks Abraham where the sheep for the offering is. Abraham tells Isaac that God will provide it, choosing not to tell Isaac that Isaac himself is the intended sacrifice. In the end, an angel of God tells Abraham not to sacrifice his son. After this incident, Isaac and Abraham are never recorded as speaking to each other again.*

Isaac pleaded with Adonai on behalf of his wife [Rebecca], because she was barren; and Adonai responded to his plea, and his wife conceived. But the children struggled in her womb, and she said, “If so, why do I exist?” She went to inquire of Adonai and Adonai answered her,

“Two nations are in your womb,  
Two separate people shall issue from your body;  
One people shall be mightier than the other,  
And the older shall serve the younger.”

*-Genesis 25:21-23*

*The twins inside of Rebecca’s womb are Jacob and Esau. Their rivalry begins in the womb and continues throughout their lives. Jacob tricks Esau into selling him his birthright and later pretends to be Esau in order to receive Esau’s blessing from their father Isaac, who has gone blind. Rebecca instructs Jacob to run away for his own safety.*



Then Jacob said to Laban, “Give me my wife, for my time is fulfilled, that I may cohabit with her.”

And Laban gathered all the people of the place and made a feast. When evening came, he took his daughter Leah and brought her to him; and he cohabited with her.

Laban had given his maidservant Zilpah to his daughter Leah as her maid.

When morning came, there was Leah!

So he said to Laban, “What is this you have done to me? I was in your service for Rachel! Why did you deceive me?”

Laban said, “It is not the practice in our place to marry off the younger before the older. Wait until the bridal week of this one is over and we will give you that one too, provided you serve me another seven years.”

Jacob did so; he waited out the bridal week of the one, and then he gave him his daughter Rachel as wife.

Laban had given his maidservant Bilhah to his daughter Rachel as her maid.

And Jacob cohabited with Rachel also; indeed, he loved Rachel more than Leah. And he served him another seven years.

*-Genesis 29:21-30*

*After Jacob runs away from home (to flee from Esau’s wrath) he meets Rachel, his uncle’s daughter, and falls in love with her. His uncle, Laban, promised Jacob he could marry Rachel if he worked for him for seven years. After the seven years, Laban tricked Jacob into marrying Rachel’s sister, Leah. Only after seven more years of servitude was he allowed to marry Rachel.*

A certain man of the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months. When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile. And his sister stationed herself at a distance, to learn what would befall him. The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. When she opened it, she saw that it was a child, a boy crying.

She took pity on it and said, "This must be a Hebrew child." Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?"

And Pharaoh's daughter answered, "Yes."

So the girl went and called the child's mother.

And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages."

So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, I drew him out of the water."

*-Exodus 2:1-10*

*For the first part of Moses' life, he is raised Egyptian.*

Now the priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father's flock; but shepherds came and drove them off. Moses rose to their defense, and he watered their flock.

When they returned to their father Reuel, he said, "How is it that you have come back so soon today?"

They answered, "An Egyptian rescued us from the shepherds; he even drew water for us and watered the flock."

He said to his daughters, "Where is he then? Why did you leave the man? Ask him in to break bread."

Moses consented to stay with the man, and he gave Moses his daughter Zipporah as wife. She bore a son whom he named Gershom, for he said, "I have been a stranger in foreign land."

*-Exodus 2:16-22*

*Rather than marrying an Israelite, Moses married Zipporah, a Midianite.*

Jonathan, out of his love for David, adjured him again, for he loved him as himself.

*-I Samuel 20:17*

*Some suggest that the love between Jonathan and David was not a love of friendship, but a romantic love.*

They broke into weeping again, and Orpah kissed her mother-in-law farewell. But Ruth clung to her. So she said, “See, your sister-in-law [Orpah] has returned to her people and her gods. Go follow your sister-in-law.”

But Ruth replied, “Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people will be my people, and your God my God. Where you die, I will die, and there I will be buried. Thus and more may Adonai do to me if anything but death parts me from you.”

When [Naomi] saw how determined she was to go with her, she ceased to argue with her; and the two went on until they reached Bethlehem.

*-Ruth 1:14-18*

*Some say that Ruth’s devotion to her mother-in-law expressed through her statement “For wherever you go...” is the first example of a conversion. Others say that Ruth is not converting, but is willing to sacrifice much and follow the ways of her mother-in-law. Still others view the relationship as a romantic one.*

So Boaz married Ruth; she became his wife, and he cohabited with her. Adonai let her conceive, and she bore a son.

And the women said to Naomi, “Blessed be Adonai, who has not withheld a redeemer from you today! May his name be perpetuated in Israel! He will renew your life and sustain your old age; for he is born of your daughter-in-law, who loves you and is better to you than seven sons.”

Naomi took the child and held it to her bosom. She became its foster mother, and the women neighbors gave him a name, saying, “A son is born to Naomi!”

They named him Obed; he was the father of Jesse, father of David.

*-Ruth 4:13-17*

*The son of Ruth and Boaz (Ruth's second husband) becomes Naomi's foster child.*

In the fortress Shushan lived a Jew by the name of Mordechai, son of Jair son of Shimei son of Kish, a Benjaminite. [Kish] had been exiled from Jerusalem in the group that was carried into exile along with King Jeconiah of Judah which had been driven into exile by King Nebuchadnezzar of Babylon. He was foster father to Hadassah—that is, Esther—his uncle’s daughter, for she had neither father nor mother. The maiden was shapely and beautiful; and when her father and mother died, Mordechai adopted her as his own daughter.

*-Esther 2:5-7*

*Mordechai takes his cousin, Esther, in as his daughter after her parents die.*

## APPENDIX 4D

### **Journal Prompt:**

Was there anything about this activity that made you uncomfortable? What was it and why were you uncomfortable? Did you find yourself “admitting” something to the group that you have never expressed to people in this group before? How did that feel? Was there anything that you did not feel comfortable being honest about in this activity? Were you honest? Why or why not?

### **Journal Prompt:**

Was there anything about this activity that made you uncomfortable? What was it and why were you uncomfortable? Did you find yourself “admitting” something to the group that you have never expressed to people in this group before? How did that feel? Was there anything that you did not feel comfortable being honest about in this activity? Were you honest? Why or why not?

### **Journal Prompt:**

Was there anything about this activity that made you uncomfortable? What was it and why were you uncomfortable? Did you find yourself “admitting” something to the group that you have never expressed to people in this group before? How did that feel? Was there anything that you did not feel comfortable being honest about in this activity? Were you honest? Why or why not?



## LESSON 3: Every Family is Different

### Goals:

- To create a safe space where CITs can share their family stories.
- To push CITs to use their own personal stories as a jumping off point for empathizing with their campers.

### Objectives: At the end of this lesson, CITs will be able to...

- share their family tree by highlighting the struggles and uniqueness of their own family.
- identify ways that CITs and/or campers may be struggling at camp because of their family trees.
- listen to one another with compassion and empathy in order to share their own personal stories.
- support one another by listening to each other's story.

### Materials:

- Family Trees
- Copies of Debbie Friedman's "*Mi Shebeirach*" (Appendix 4E)

### Core Activities:

- 60 minutes—Sharing Our Stories and the Stories of Our Campers
- 10 minutes—"Mi Shebeirach"

### 1) Sharing Our Stories and the Stories of Our Campers

#### 60 minutes

The facilitator should take the CITs to a quiet, private, outdoor space where they can share their family trees. The CIT staff should also participate in this sharing. Each CIT is invited to take 3-5 minutes to share an aspect of his/her family tree that s/he struggles with. It may be a divorce or a death, a relationship, an event that was life-changing, etc. It is something that makes their story unique, caused the CIT to struggle, and has also caused the CIT to grow in some way. The CITs should share ways in which this struggle presents itself at camp (for example, when everyone writes home to their mother's this may be difficult for the camper whose mother just passed away, etc.). Additionally, if time permits, CITs can each share an anonymous story about one of their campers who they see struggling at camp because of a particular family situation (e.g., a camper whose parents are going through a divorce that seems to be affecting his/her summer).

### 2) *Mi Shebeirach*

#### 10 minutes

The facilitator hands out copies of Debbie Friedman's "*Mi Shebeirach*" and explains to CITs that the *Mi Shebeirach* is not only a prayer for physical healing, but also for healing of the spirit. The "*Mi Shebeirach*" can bring us strength as a community and allow us to recognize those in our lives who struggle. The facilitator should explain to the CITs that they will sing the first verse of Debbie Friedman's "*Mi Shebeirach*" (Appendix 4E)

together and they will pause after this verse to allow the CITs to share the names of anyone in their family, including themselves, who may be in need of healing. In addition, the CITs are invited to mention that they are thinking about a camper (without saying his/her name) who may be struggling at camp. After everyone has had a chance to share, everyone will join together in the second verse.

APPENDIX 4E

***Mi Shebeirach***

Lyrics by Debbie Friedman and Drorah Setel

*Mi shebeirach avoteinu  
M'kor habracha l'imoteinu*

May the source of strength who blessed the ones before us,  
Help us find the courage to make our lives a blessing  
And let us say: Amen.

*Mi shebeirach imoteinu  
M'kor habracha l'avoteinu*

Bless those in need of healing with refuah sh'leimah  
The renewal of body, the renewal of spirit  
And let us say: Amen.

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(ASCAP).

## LESSON 4: Homosexuality in Judaism: A Look Across the Denominational Spectrum—SCRIPTED LESSON

**NOTE TO FACILITATOR:** This lesson is 90 minutes long. If necessary, this lesson may be split over two days (split between the two parts of the jigsaw).

### Goals:

- To provide CITs with an overview about Judaism's stances on homosexuality.
- To encourage CITs to grapple with the tensions between remaining true to the text and discounting aspects of text which feel unethical to modern senses.

### Objectives:

By the end of this lesson, CITs will be able to:

- summarize two biblical texts related to prohibitions on homosexual male sex.
- analyze the two biblical texts related to prohibitions on homosexual male sex.
- compare and contrast different Jewish denominational stances on homosexuality.
- discuss the tension between the intention of the text and liberal ethical standards.

### Materials:

- Butcher paper and tape or whiteboard
- Markers for butcher paper or whiteboard
- Computers
- Websites About Judaism and Homosexuality for each group (Appendix 4F)
- Denominational Inquiry Charts (Appendix 4G)
- Pens/pencils

### Activities:

- 2 minutes—Jewish Texts Related to Homosexuality
- 8 minutes—Text Discussion
- 35 minutes—Denominational Inquiry: Jigsaw Part I
- 35 minutes—Denominational Inquiry: Jigsaw Part II
- 10 minutes—Wrap-up Discussion

### Set-Induction: Jewish Texts Related to Homosexuality

**00:00-00:02**

When the CITs arrive in the room the facilitator should already have the following written up on a whiteboard or on a large piece of butcher paper:

**Do not lie with a male as one lies with a woman; it is an abhorrence.—Leviticus 18:20**

**If a man lies with a male as one lies with a woman, the two of them have done an abhorrent thing; they shall be put to death—their bloodguilt is upon them.—Leviticus 20:13**

The facilitator should have someone read the texts aloud and then asks the CITs to raise their hands if they recognize these texts.

### **Activity 1: Text Discussion**

**00:02-00:10**

The facilitator should ask the CITs the following questions pertaining to the texts on the whiteboard or butcher paper:

1) What are these texts talking about?

*Possible Answers:*

- Homosexuality*
- Homosexual sex*
- Sinning*
- Lying down*

2) Is it surprising to you that these texts come from the Torah? Why?

*Possible Answers:*

- Yes, because it is unethical.*
- Yes, because my values contradict this.*
- No, I recognize it.*
- Yes, because we don't kill people because they are gay today.*
- Yes, because just because people do something that others think is wrong does not mean we should kill them.*

4) Are these texts referring to men or to women?

*-Men*

*-It says men, but it might be a prohibition for male and female homosexual sex.*

5) What are your feelings about these texts?

*-They make me uncomfortable.*

*-The Torah is old; it's not really relevant anymore.*

*-I'm confused, don't we follow the laws in the Torah. Does that mean we should be against homosexuality?*

6) Is there a tension between what you feel is morally and ethically right and what these texts say or are they in line with your ethics and morals?

The facilitator should say: Jews from all different backgrounds struggle with the implications that these verses have in modern life. Today we are going to see how different Jewish movements struggle and work with these texts.

### **Activity 2: Denominational Inquiry: Jigsaw Part I**

**00:10-00:45**

The facilitator should break the CITs into four groups. Each group is assigned to one of the following: Conservative, Orthodox, Reconstructionist, or Reform. Each group should be given a copy of Websites About Judaism and Homosexuality (Appendix 4F) and each

CIT should be given a chart (Appendix 4G). Within their groups, the CITs will search through the articles and websites listed in order to fill in the row on the chart corresponding to the denomination they are assigned to. The issues that the CITs are inquiring about are listed across the top of the chart (Understanding of Leviticus 18:22 and 20:23, Difference Between Male-Male and Female-Female Relationships, Stance on Same-Sex Unions, Stance on Ordaining Rabbis Who Are Homosexual, Mention of Bisexuality and/or Transgender/sexual Issues, LGBT Synagogues and Organizations Affiliated with this Movement, Sexuality: Biological or a Choice?). There is a lot of information to sift through, but the CITs need to be encouraged to be brief in their summaries. It is okay if they do not get through everything.

**NOTE TO FACILITATOR: These websites should be sufficient to fill in most of the chart. If necessary, CITs can search other links found at these sites.**

### **Activity 3: Denominational Inquiry: Jigsaw Part II**

**00:45-01:20**

The CITs should regroup so that they are in groups of four with one representative who covered each denomination in their group. The CITs share what they learned with one another and fill in the remainder of their charts. If regrouped correctly, at the end of the 15 minutes everyone will have an entire chart filled in.

### **Wrap-up Discussion**

**01:20-01:30**

CITs join back together as a whole group. Facilitator asks the following:

1) What were the most surprising findings that you discovered through filling-in and sharing your findings with one another?

*Possible Answers:*

*-All Jews struggle with these issues.*

*-I found myself very comfortable with the responses that I found.*

*-I was very angry by some of the results in my chart.*

2) Did you learn anything about your denomination's stance toward homosexuality that you didn't know before? (Modify this question if in a non-denominational camp.)

*Answers will vary by camp affiliation.*

3) Are you particularly uncomfortable with any findings that you came across? Why?

*Answers will vary by camp affiliation.*

4) Do you feel any tensions between what you feel is morally and ethically right and what our denomination's stance is regarding homosexuality?

*Answers will vary by camp affiliation.*

5) How do we navigate these tensions?

*Possible Answers:*

*-We ignore the text.*

*-We act differently in Jewish settings than when we are not in Jewish settings.*

*-It doesn't matter; we pick and choose from the Torah anyway.*

*-Obviously the Torah is correct, so we're just going to have to live with it.*

The facilitator should say: There are likely people at our camp, if not in this room, from varying sexual orientations. While camp is a very open and welcoming place, it can also be a difficult place at times for individuals who are not heterosexual. The fact that Judaism and our culture is not always completely welcoming of people who are not straight means that these tensions that you may have felt doing this examination today are present for some of us on a regular basis. Over the next several lessons we will work on navigating these tensions and making sure that we can do our best to facilitate a safe and caring space for everyone, regardless of sexual orientation. Over the next several days, stay attuned to the language that you hear, the way activities are done, and conversations that occur that may be alienating for those who are not heterosexual. This is the beginning of an ongoing discussion.

Before we leave, I want everyone to share one word that expresses how they feel about the subject matter that we covered today.

## Websites About Judaism and Homosexuality

### **GENERAL OVERVIEW**

“Overview: Jewish Views on Homosexuality”:

[http://www.myjewishlearning.com/life/Sex\\_and\\_Sexuality/Homosexuality.shtml](http://www.myjewishlearning.com/life/Sex_and_Sexuality/Homosexuality.shtml)

*This article deals mainly with Conservative and Reform views on homosexuality, but also makes brief mention of Reconstructionist and Orthodox Judaism.*

### **GENERAL OVERVIEW**

“Homosexuality and Judaism”:

[http://en.wikipedia.org/wiki/Jewish\\_views\\_on\\_homosexuality](http://en.wikipedia.org/wiki/Jewish_views_on_homosexuality)

*This article discusses Jewish perspectives on homosexuality by movement, including Conservative, Orthodox, Reconstructionist, and Reform.*

### **SAME-SEX MARRIAGE**

“Judaism and Same-sex Marriage: The major Jewish denominations, not surprisingly, have come to different conclusions about same-sex marriage,” by Rabbi Amber Powers

[http://www.myjewishlearning.com/life/Sex\\_and\\_Sexuality/Homosexuality/Same\\_Sex\\_Marriage.shtml](http://www.myjewishlearning.com/life/Sex_and_Sexuality/Homosexuality/Same_Sex_Marriage.shtml)

*This article discusses the views of same-sex marriage by movement, including Conservative, Orthodox, Reconstructionist, and Reform.*

### **ORDAINING HOMOSEXUAL RABBIS**

“Ordaining Gays and Lesbians: Denominational Approaches: Reconstructionist and Reform rabbinical schools admit gay students; Conservative and Orthodox schools do not,” by Naomi Grossman

[http://www.myjewishlearning.com/life/Sex\\_and\\_Sexuality/Homosexuality/Gay\\_Communities/Rabbinic\\_Ordination.shtml](http://www.myjewishlearning.com/life/Sex_and_Sexuality/Homosexuality/Gay_Communities/Rabbinic_Ordination.shtml)

*This article discusses the stances of ordaining rabbis who are homosexual by movement, including Conservative, Orthodox, Reconstructionist, and Reform.*

### **LINKS**

Jewish Lesbian, Gay, Bisexual, and Transgender links

<http://www.myjewishlearning.com/links/lindex/glbts.shtml>

*This site offers a series of links to various LGBT synagogues, groups, and organizations. Click on the links to find out more about who they serve.*



**APPENDIX 4G**

**Different streams of Judaism take different stances on homosexuality. See if you can summarize what each movement says regarding issues below.**

	<b>UNDERSTANDING OF LEVITICUS 18:20 and 20:13</b>	<b>DIFFERENCE BETWEEN MALE-MALE AND FEMALE-FEMALE RELATIONSHIPS</b>	<b>STANCE ON SAME-SEX MARRIAGE</b>	<b>STANCE ON ORDAINING RABBIS WHO ARE HOMOSEXUAL</b>	<b>STANCE TOWARD BISEXUALITY AND/OR TRANSGENDER/SEXUAL ISSUES</b>	<b>LGBT SYNAGOGUES OR ORGANIZATIONS AFFILIATED WITH THIS MOVEMENT</b>	<b>SEXUALITY: BIOLOGICAL OR A CHOICE?</b>
<b>CONSERVATIVE</b>							
<b>ORTHODOX</b>							
<b>RECONSTRUCTIONIST</b>							
<b>REFORM</b>							

## LESSON: 5 Hineini: *Coming Out In a Jewish Day School*

**NOTE TO FACILITATOR: This movie is 60 minutes long and may be best done as an evening program.**

### **Goal:**

- To provide CITs with a casual atmosphere where they can watch a movie and learn about the difficulties being gay or lesbian in a Jewish setting.

**Expressive Outcomes:** At the end of this lesson, CITs will...

- feel moved to support those who are gay and lesbian.
- be dissatisfied with the status quo of the ways gay and lesbian individuals are treated in the Jewish community.

### **Materials:**

- Copy of DVD or tape of Hineini: *Coming Out In a Jewish Day School*
- DVD player
- Projector and screen or television
- Snacks for watching the movie

### **Core Activity:**

- 70 minutes—Watching Hineini: *Coming Out in a Jewish Day School*—movie time runs 60 minutes

### **1) Viewing Hineini: *Coming Out In a Jewish Day School***

#### **60 minutes**

Instead of a formal lesson on this day, the time allotted for the daily lessons, or better yet a special evening program time, should be designated for viewing the documentary Hineini: *Coming Out In a Jewish Day School*. The facilitator should allow the CITs to bring pillows, etc., so they can relax while watching the movie. Snacks should also be provided. The facilitator should explain to the CITs that tomorrow they will be reflecting on and discussing the movie, but for now they are invited to relax and enjoy the film.

## LESSON 6: Coming Out at Camp

### Goal:

- To create a space for CITs to think critically about how accessible camp is for those who are LGBT.

### Objectives: At the end of this lesson, CITs will be able to...

- identify the difficulties of coming out in the camp environment.
- evaluate whether camp is a safe and comfortable space for someone to come out at camp.
- create a coming-out ceremony for camp.

### Materials:

- Copies of “A Coming-Out Prayer for Lesbian, Gay, Bisexual, and Transgender People and Those Who Love Them” (Appendix 4H)
- Pencils/Pens
- Paper or Computers

### Core Activities:

- 25 minutes—Movie Discussion and Applicability to Camp
- 35 minutes—Creating a Coming Out Ceremony

### 1) Movie Discussion and Applicability to Camp

#### 25 minutes

The CITs should gather in a circle for this discussion. The facilitator should ask:

- What are your reactions to Hineini: *Coming Out in a Jewish Day School*?
- What in the movie surprised you?
- With whom do you most identify in the movie? (Shulamit, Rabbi Lehmann, Shula’s parents, Shula’s friends, other gay students, students who took issue with Shula’s sexuality, etc.)
- What did you think about Rabbi Lehmann’s transformation throughout the movie?
- Were any parts of the movie particularly emotional for you? If so, why?
- What are your thoughts about the Open House?
- Does it matter that the Open House is not a Gay Straight Alliance?
- Do you think the work is done at New Jew? Why or why not?

**NOTE TO FACILITATOR: Make sure that at least 15 minutes of the discussion are reserved for the following questions pertaining to camp:**

- Without naming names, do you think that there are people at camp like Shula?
- Do you think that there are people at camp afraid to come out? Why or why not?
- Is camp a safe place to come out?
- If or when people come out at camp, how do you think the camp community will respond?

- Are you comfortable with your peers and/or counselors coming-out at camp, why or why not?
- What types of struggles does someone who is considering coming-out face at camp?
- What types of struggles does someone who is out at camp face?
- Do you feel that you have a responsibility in terms of fostering an environment where people feel safe being LGBT at camp? If so, what is your responsibility?
- What are ways that this camp community is not a safe place for someone who is LGBT?
- What can you do to foster a safe space for anyone at camp, regardless of sexual orientation?

## **2) Creating a Coming-Out Ceremony**

### **35 minutes**

The facilitator explains: At one point in the documentary, a student came out to Miss Tanchel, and Miss Tanchel responds “*Mazel Tov!*” Miss Tanchel explains that you wish someone “*Mazel Tov*” on a happy occasion, and this was one.

Judaism marks many transitional moments with ceremonies, such as *brit milah*, *brit bat*, or a baby naming at birth, consecration upon beginning religious school, *b’nei mitzvah*, confirmation, marriage, etc. Coming-out is a huge transitional moment for an individual.

The facilitator should break the CITs into groups of no more than five or six. Each group will create a coming-out ceremony that could be used at camp. Each group should read over “A Coming-Out Prayer for Lesbian, Gay, Bisexual, and Transgender People and Those Who Love Them” (Appendix 4H) for inspiration. The CITs should consider the space that would be used, what songs and prayers might be included (you may need to write your own!), as well as what types of rituals would mark the occasion (is there *challah*, grape juice, special foods, an immersion of some kind, a piece of jewelry that is distributed, etc? Who is involved in the ceremony: rabbis, educators, fellow campers and/or counselors?

At the end, the facilitator should have each group briefly share their ceremony. These ceremonies will later be edited and finalized for *Yom Lilmod Ul'lameid*.

## APPENDIX 4H

### **A Coming-Out Prayer for Lesbian, Gay, Bisexual, and Transgender People and Those Who Love Them**

*Adapted from the siddur of Congregation Sha'ar Zahav (San Francisco, CA; [www.shaarzahav.org](http://www.shaarzahav.org)), "Prayers, Poems, and Songs."*

O God of truth and justice, the evasions and deceits we practice upon others and ourselves are many.

We long only to speak out and to hear the truth, yet time and again, from fear of loss or hope of gain, from dull habit or from cruel deliberation, we speak half-truths, we twist facts, we are silent when others lie, and we lie to ourselves.

Whether we are lesbian, gay, bisexual, transgender, or questioning, family or friends, we sometimes feel forced to pretend to be that which we are not, to present ourselves in ways which are not truthful, and sometimes with outright lies.

But as we stand before You, our words and our thoughts speed to One who knows them before we utter them. We do not have to tell untruths to You as we are often forced to do in the world. We know we cannot lie in Your presence.

May our worship help us to practice truth in speech and in thought before you, to ourselves, and before one another; and may we finally complete our liberation so that we no longer feel the need to practice evasions and deceits.

*(From Kulanu: All of Us: A Program and Resource guide for Gay, Lesbian, Bisexual, and Transgender Inclusion, p. 231)*

## LESSON 7: The First *Adam*

### Goals:

- To expose CITs to Jewish texts that contain gender ambiguity.
- To push CITs to look at ways that the camp community is influenced by societal norms of gender in ways that can exclude others.

### Objectives: At the end of this lesson, CITs will be able to...

- identify ways that they push traditional gender norms.
- explain how ancient and contemporary Jewish texts understand the first *adam* to have had an ambiguous gender identity.
- identify ways that they are forced to identify their gender at camp.
- analyze ways that camp deals with and stresses gender identification.

### Materials:

- Journals
- Journal Prompts (Appendix 4I)
- Pens/Pencils
- “Terms for Gender Diversity in Classical Jewish Texts” for facilitator (Appendix 4J)
- “The First *Adam*” text study (Appendix 4K)
- Note cards for each CIT

### Core Activities:

- 10 minutes—Journal Entry
- 15 minutes—Occupational Bathrooms
- 10 minutes—Gender Diversity in Jewish Texts
- 15 minutes—The First *Adam* Text Study
- 5 minutes—Gender Notecard Introduction

### 1) Journal Entry

#### 10 minutes

Give CITs ten minutes to spread out with their journals and respond to the following journal prompt (Appendix 4I):

In what ways do you push gender norms? Are there ways you dress or hobbies or interests that you have that society has implied are for someone of the opposite gender? How do you feel when wearing these clothes or engaging in these activities? Do you feel free to talk about these things with your friends? Your family? Why or why not? Does camp make you feel like you have more freedom to engage in these activities or do you feel that the camp community not accepting of these practices? Why?

## **2) Occupational Bathrooms**

### **10 minutes**

The following exercise is intended to (re)introduce the CITs to the concept of gender diversity, emphasizing that gender cannot be easily divided into male and female, men and women, or boys and girls.

The facilitator asks the CITs:

- When you go somewhere with separate men's and women's bathrooms, who here knows which one to use? Why?
- If bathrooms were divided by occupation, by doctors, lawyers, housecleaners, teachers, etc., do you know which one people in your family would use?
- If bathrooms were divided by occupation, would it be unclear for anyone in your family? Why or why not?
- If someone was working in two jobs, how would s/he know which bathroom to use?
- If someone was between jobs, which bathroom would s/he use?
- How would someone feel if s/he did not know which bathroom to use?

## **3) Gender Diversity in Jewish Texts**

### **10 minutes**

The facilitator should say: We do not divide bathrooms by occupation, but we do separate them by gender. Let's see which bathrooms certain categories of people described in Jewish texts would use.

The facilitator should read the terms and definitions from "Terms for Gender Diversity in Classical Jewish Texts" (Appendix 4J) including what centuries the terms are from and the frequency they occur in texts.

After reading each one, the CITs should suggest which bathroom each type of person would use. It will be easier for *zachar* and *nekevah*, but more difficult thereafter.

Afterwards, the facilitator should ask the CITs to identify people today who the answer to this question might be ambiguous for as well. (If they do not get there on their own, suggest that people who are gender nonconforming (someone who sees his/her gender falling outside of mainstream understandings of "male" or "female"), transgender (someone who does not identify with the gender he or she was assigned to at birth) or intersex (someone with a combination of "male" and "female" sexual traits) may not feel comfortable using a bathroom labeled for women or men.

The facilitator asks:

- How do you imagine someone who is transgender or intersex might feel about having to choose between a men's or women's bathroom?

#### **4) The First *Adam* Text Study**

##### **15 minutes**

In *chevruta* or small groups, the CITs should do the “First *Adam* Text Study” (Appendix 4K). After 10 minutes or so, the facilitator should ask the CITs if there are any major insights that they would like to share with the group.

#### **5) Gender Notecard Introduction**

##### **5 minutes**

The facilitator should hand a notecard to each CIT that they will carry around with them. The facilitator should explain to the CITs that over the next 24 hours they are to list all of the ways that they needed to identify their gender in some way at camp. Some examples include: sleeping in a cabin with people of the same gender, using a men’s/women’s room, using toiletries designated for a specific gender (e.g., deodorant and soap), gender specific programming, dressing in gender specific clothing (even button down shirts button on a different side for men and women), pairing off for activities, etc.



## APPENDIX 4I

### **Journal Prompt:**

In what ways do you push gender norms? Are there ways you dress or hobbies or interests that you have that society has implied is for someone of the opposite gender? How do you feel when wearing these clothes or engaging in these activities? Do you feel free to talk about these things with your friends? Your family? Why or why not? Does camp make you feel like you have more freedom to engage in these activities or do you feel that the camp community not accepting of these practices? Why?

### **Journal Prompt:**

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### **Journal Prompt:**

In what ways do you push gender norms? Are there ways you dress or hobbies or interests that you have that society has implied is for someone of the opposite gender? How do you feel when wearing these clothes or engaging in these activities? Do you feel free to talk about these things with your friends? Your family? Why or why not? Does camp make you feel like you have more freedom to engage in these activities or do you feel that the camp community not accepting of these practices? Why?

## Terms for Gender Diversity in Classical Jewish Texts

by Rabbi Elliot Kukla, 2006

**Zachar:** This term is derived from the word for a pointy sword and refers to a phallus. It is usually translated as “male” in English.

**Nekevah:** This term is derived from the word for a crevice and probably refers to a vaginal opening. It is usually translated as “female” in English.

**Androgynos:** A person who has both “male” and “female” sexual characteristics. 149 references in Mishna and Talmud (1st-8th Centuries CE); 350 in classical midrash and Jewish law codes (2nd -16th Centuries CE).

**Tumtum:** A person whose sexual characteristics are indeterminate or obscured. 181 references in Mishna and Talmud; 335 in classical midrash and Jewish law codes.

**Ay'lonit:** A person who is identified as “female” at birth but develops “male” characteristics at puberty and is infertile. 80 references in Mishna and Talmud; 40 in classical midrash and Jewish law codes.

**Saris:** A person who is identified as “male” at birth but develops “female” characteristics at puberty and/or is lacking a penis. A saris can be “naturally” a saris (saris hamah), or become one through human intervention (saris adam). 156 references in Mishna and Talmud; 379 in classical midrash and Jewish law codes.

(From: [http://www.transtorah.org/PDFs/Classical\\_Jewish\\_Terms\\_for\\_Gender\\_Diversity.pdf](http://www.transtorah.org/PDFs/Classical_Jewish_Terms_for_Gender_Diversity.pdf))

## The First Adam

### A. Genesis 1:26-27

And God said, “Let us make *adam* (human) in our image, after our likeness... And God created the *adam* in [God’s] image, in the image of God (*b’tzelem Elohim*) [God] created him, man and woman he created them.”

1) In text A, God creates *adam* in God’s image, or *b’tzelem Elohim*. What does it mean to be made in God’s image?

2) In text A, how many humans are created? What is/are the gender/s of the human/s?

### B. Genesis Rabbah 8:1

AND GOD SAID: LET US MAKE ADAM, etc. (Genesis 1:26). ... Rabbi Yermiah ben Elazar said: When the Holy One, blessed be God, created *adam*, He created him an *androgynos*, for it is said, male and female [God] created them and called their name Adam (Gen.5:2).

Rabbi Samuel ben Nachman said: When Adonai created Adam, [God] created him double-faced, then [God] split him and made him of two backs, one back on this side and one back on the other side...

Rabbi Tanhuma in the name of Rabbi Benayah and Rabbi Berechya in the name of Rabbi Elazar said: [God] created him as a amorphous mass (*golem*) extending from one end of the world to the other...

1) Text B is midrash (a rabbinic interpretation of a biblical text) on text A. How do the three rabbis in text B understand what *adam* is? Are these definitions similar to or different from your interpretation of Text A?

2) If *adam* was created *b’tzelem Elohim*, and according to text B the first human had multiple genders, what implications does this have for people who are gender non-conformist, transgender, or intersex?

### C. Rabbi Margaret Moers Wenig, 21st century

“...[T]his verse is a merism, a figure of speech in which a totality is expressed by two contrasting parts (e.g., “young and old,” “thick and thin,” “near and far”). . . God created male and female and every combination in between.”

(From: <http://www.jewishmosaic.org/verses/view/2>)

1) Rabbi Wenig suggests that text A indicates that God created “male and female and every gender in between.” Do you agree with this understanding? Why or why not?

2) If God created “male and female and every combination in between,” what is our responsibility toward creating a safe and welcoming space for people of all genders at camp?

3) Do you think people of all genders can feel welcome at our camp? Why or why not?

## LESSON 8: Assessment Chart and Language Guide

**NOTE TO FACILITATOR:** This lesson lasts 90 minutes. You may wish to split it over two days.

### Goals:

- To have CITs evaluate how the camp addresses LGBT issues.
- To motivate CITs to advocate for LGBT Jews.

**Objectives:** At the end of this lesson, CITs will be able to...

- evaluate the camp policy and application forms in terms of their sensitivity to LGBT issues.
- identify ways that the camp currently addresses and falls short on being welcoming to LGBT campers and staff and as well as campers and staff with LGBT family members.
- create ways for the community to be increasingly welcoming to LGBT Jews and their families.

### Materials:

- Notecards from previous lesson
- Paper
- Pens/Pencils
- “Making Your Jewish Community Trans-Friendly” (Appendix 4L)
- Copies of staff applications
- Copies of camp non-discrimination and anti-harassment policies
- Copies of camper applications
- Computer access
- Access to a director/assistant director who can answer questions about LGBT policies

### Core Activities:

- 20 minutes—Notecard Review
- 15 minutes—Examining “Making Your Jewish Community Trans-Friendly”
- 55+ minutes—Assessing the camp for LGBT openness

### 1) Note Card Review

#### 20 minutes

The facilitator should break the CITs into groups of four or five. In their groups, the CITs should share what they marked on their note cards in terms of all the ways they had to identify their gender at camp. They should express whether they were or were not surprised at the things they ended up marking on their note card. Have each group compile a single list. The CITs should circle situations on their list where they believe identifying gender is necessary and appropriate. The CITs should put an X on the list next

to places where they need to identify their gender at camp, but they feel that this is not necessary. The CITs should put a question mark next to anything they are unsure about.

After doing this, the facilitator should lead a full-group discussion about anything that had an X next to it. After all small groups list their Xs, the CITs should have a facilitated group discussion about whether or not they agree that these identifiers are necessary. The CITs should also discuss if there are any situations which CITs commonly identified as a time when people need to identify gender, but that they view as unnecessary.

## **2) Examining “Making Your Jewish Community Transgender-Friendly”**

### **15 minutes**

The facilitator should divide the CITs into three groups. Each group is assigned one of the following: Facilities, Language, or Policy. As a group they are to read and examine Rabbi Elliot Rose Kukla and Reuben Zellman’s “Making Your Jewish Community Transgender-Friendly (Appendix 4L). After examining the document, each group should look at their focus (facilities, language, and policy) in depth. As a group they should come up with ways that these issues apply to camp, ways that camp raises additional issues, and ways that not only transgender, but other LGBT issues would need to be addressed at camp.

For example, CITs may wish to consider:

-Facilities: Not only are there bathrooms at camp, but there are cabins. Are cabins accessible to LGBT Jews? What were some gender issues that came up on the note cards that have to do with facilities?

-Language: When parents are filling out forms, is there a space for mother and father on the form, or is the form gender-neutral (e.g., spaces for parent/guardian #1, parent/guardian #2)? Is there a visible statement on the camp website or in other marketing tools that expresses welcome and openness to all people, regardless of gender or sexual orientation?

-Policy: Do staff applications and policies indicate that camp is opening and welcoming to those who are LGBT? What other ways might staff be affected?

## **3) Assessing the Camp for LGBT Openness**

### **55+ minutes**

After brainstorming in groups, the CITs are to go through documents and walk through camp facilities noting areas of LGBT inclusion and exclusion. In areas of exclusion, the CITs should make notes and suggestions on how to improve the situation. An example might be suggesting that areas of camp that are labeled by gender, such as bathrooms, be relabeled to be accessible to all genders.

If there is no statement explicitly welcoming LGBT Jews and their family members to camp, the CITs should ask the directors why. If no explicit statements exist, the CITs can draft versions of statements that they would that the directors add.

The CITs will likely not finish this project today, but they should gather enough information so that they will be able to refer back to these notes to make formal suggestions in the last unit of the curriculum.

## Making Your Jewish Community Trans-Friendly

by Rabbi Elliot Kukla and Reuben Zellman, 2007

*“And God created the human being in God’s own image...”*  
— Genesis 1:27

### What Does “Transgender” Mean?

“Transgender” and “trans” are broad terms. They can include anyone who knows themselves to be a gender that is different than the gender they were assigned at birth. For example, a person may have been raised as a boy, but now sees herself as completely female.

Other trans people may have an alternate gender identity that is neither male nor female, and for some people their gender identity may vary at different points in their lives. Some transgender people modify their bodies through medical means, and some do not.

### What’s at Stake?

Transphobia, the fear of gender variance in society, impacts all parts of life. Children who do not conform to conventional gender expectations often experience physical, verbal, and sexual abuse at home and at school. As a result, transgender youth are much more likely to drop out of school, be disowned by their families, or commit suicide. Transgender adults face discrimination in employment, healthcare, and social services.

Unfortunately, the Jewish community is equally impacted by transphobia. As a result, many trans and gender-nonconforming individuals feel unwelcome in synagogues and other Jewish institutions, and cannot access spiritual care, social support, and Jewish community life.

### How to Make Your Jewish Community More Trans-Friendly

Synagogues and other Jewish organizations are making changes and developing programming to educate members about transgender issues. The following are some examples of steps institutions have taken to become more inclusive and welcoming. As you implement changes, make sure to work with and support the leadership of transgender people themselves whenever possible.

#### EDUCATION

- Invite the whole community to a panel discussion, workshop, or other event that will offer information and open up dialogue about transgender issues.
- Offer an adult education class or sermon about gender diversity in Jewish texts or transgender issues in general.
- Advertise, host, or co-sponsor other organizations’ transgender-related programs.
- Assess what messages are conveyed in your religious school or children’s programs about gender and gender roles. Make sure there is support for trans and gender-nonconforming children and parents.

## FACILITIES

Create a non-gender-specific restroom that is available to everyone. If you already have a single-stall restroom in your building, this can be easily accomplished by covering the “Men” or “Women” sign with an “All-Gender Restroom” sign. This applies to temporary, shared or rental facilities also.

In buildings where a single-stall restroom does not already exist, it may be more complicated to create restroom options that will make all members of your community feel comfortable. However, doing this work sends a very important message about the accessibility of your community. Many transgender people decide where they will go based upon whether there is a trans-friendly restroom or not.

## LANGUAGE

Let people know that you are trans-inclusive by using welcoming language. It is very important. In newsletters, event announcements, sermons etc., instead of saying “this event welcomes men and women,” try “all genders welcome”; rather than talking about “both men and women,” try “people of all genders.” Saying that your community welcomes “everyone” is not enough. Research shows that transgender, as well as gay, lesbian, and bisexual people, often assume that the word “everyone” does not include them.

## OUTREACH

Create an outreach plan that includes the changes your community is making. Remember that the world at large is not very welcoming to transgender people. Therefore, trans people often assume that they are not welcome or included in your community, unless it is stated otherwise. Publicize the trans-inclusive steps that your community has taken, as well as the programs that you are planning. It lets trans people know that your community cares about being an affirming place for them.

## POLICY

Include “gender identity” and “gender expression” in your organization’s non-discrimination and anti-harassment policy.

## POLITICAL AND SOCIAL ACTION

Include transgender and gender diversity issues as part of your community’s social action work. Support transgender community services and advocacy organizations.

## RITUAL

- Be prepared to incorporate or develop new rituals or adapt existing ones in order to be trans-inclusive. How comfortable might a trans person be marking a wedding, b’nei mitzvah, conversion, loss, or other life-cycle event in your congregation? How open could they be about their identity from the bimah? Transgender people often experience unique life-cycle events, such as moments of gender transition or a name change. Some wish to mark these events in a Jewish way, either publicly or privately.
- Listen carefully to the needs that transgender people express, and be especially sensitive around vulnerable experiences such as the mikveh or illness. Be open to change and try to accommodate those needs to the greatest possible extent, even if it’s not the way things are “usually” done.



- If your synagogue has a mechitzah (divider between men's and women's seating), support transgender people in praying where they feel comfortable.
- Adapt liturgy so that it is more inclusive of all genders. Include non-gendered and/or multi-gendered options for people and for God in your prayerbook.
- Observe the National Transgender Day of Remembrance (November 20<sup>th</sup>) It can be as simple as adding a memorial reading in your Shabbat service. For more information on this day visit: [www.gender.org/remember](http://www.gender.org/remember).

## MORE INFORMATION & RESOURCES

- **Jewish Mosaic: The National Center for Sexual and Gender Diversity** hosts TransTexts, an online guide to transgender issues in Jewish sacred texts. They also maintain a growing archive of trans-related documents, essays, and Torah commentaries through their LGBT Resource Library and Torah Queeries project. You can also find a guide to Transgender Etiquette/Support 101 on their website: [www.jewishmosaic.org](http://www.jewishmosaic.org).
- **The Sylvia Riviera Law Project** offers educational and training materials as well as information on the social and legal impacts of transphobia. [www.srlp.org](http://www.srlp.org).
- People who are intersex face issues that are related to those faced by trans people, but are not the same. The archived website of the former **Intersex Society of North America**, [www.isna.org](http://www.isna.org), offers information and resources on intersexuality.
- **The Accord Alliance** also offers related information and links to support groups: [www.accordalliance.org](http://www.accordalliance.org).
- **The National Center for Transgender Equality** is dedicated to advancing the equality of transgender people through advocacy, collaboration and empowerment. Their website includes 52 things you can do to support transgender equality: [www.nctequality.org](http://www.nctequality.org).
- The Children's National Medical Center in Washington, DC, hosts the **Children's Gender and Sexuality Advocacy and Education Program**. This program provides outreach to families and education to professionals in order to support and affirm children who do not fit society's definition of idealized masculinity/femininity or sexual orientation. [www.dccchildrens.com/gendervariance](http://www.dccchildrens.com/gendervariance).
- For basic definitions of many terms associated with trans identity, as well as community information, and tips for friends and allies, visit **Trans@MIT**: <http://web.mit.edu/trans>.
- We also recommend Trans Etiquette/Respect/Support 101, available at [www.transtorah.org/resources.html](http://www.transtorah.org/resources.html).

(From: [http://www.transtorah.org/PDFs/Trans\\_Friendly\\_Community.pdf](http://www.transtorah.org/PDFs/Trans_Friendly_Community.pdf))

## LESSON 9: Synthesizing *Tefillah*

### Goals:

- To help CITs gain experience in leading *tefillah*.
- To give CITs creative license to utilize the material they have learned and turn it into a meaningful prayer experience.

**Objectives:** At the end of this *tefillah*, prayer experience, CITs will be able to...

- incorporate new prayers, *kavannot*, and/or texts into *tefillah*.
- utilize the texts that they have learned into *tefillah*.
- analyze ways that they struggle with acknowledging the spectrum of sexuality and family structures in a camp context.

### Core Activity:

- 30-45 minutes (not including planning)—*Tefillah* Leading

#### 1) *Tefillah* Leading

The group of CITs assigned to this unit will lead *tefillah* with a “theme” related to families, gender, and sexuality. CITs may wish to pieces of their journal entries from Unit 4 as well as texts used throughout the unit. The service may include discussions of relevant prayers, songs, a text study, an experiential activity, or anything else that the group comes up with. The person in charge of *tefillah* should serve as an advisor for this process which should probably begin a week before the final day of the lesson.

**NOTE TO FACILITATOR: The exact position of this *tefillah* may fall before or after Lesson 8 (possibly even the same day) depending on how scheduling works. Keep in mind that each new unit also begins with a special *tefillah* when placing these on the calendar.**

## UNIT 5 : We Can Learn from Everyone

The past several units have focused on ways that we can make camp a more accessible environment. In terms of disabilities, the units have focused on increased compassion and how to work with those who have various types of disabilities. This unit will examine how we can learn from those with disabilities as well as texts that emphasize the importance of learning from others. CITs will reflect on what they have learned from their campers, especially those whom they did not perceive as having much to offer. CITs will examine how they have learned and can learn from those with developmental disabilities, in particular.

### UNIT UNDERSTANDINGS

- 1) Jewish texts concerning marginalized individuals can inspire us to reach out to those who are not included.
- 2) The Jewish concept of learning from every individual (*Pirke Avot* 4:1) pushes us to overcome societal misconceptions about those who are different from us.
- 3) Inclusion strengthens Jewish communities.
- 4) Individuals with developmental disabilities have much to teach.

### AUTHENTIC ASSESSMENTS

- Lesson 3: Paper-Tear Midrash
- Lessons 6 and 7: Child Inquiry Study
- Lesson 8: *Tefillah* experience

### MEMORABLE Moments

- Lesson 2: *Praying with Lior*
- Lesson 5: Silent Hike and Learning Web

## LESSON 1: *Eilu D'varim*: These are the Things (Part of *Tefillah*)

**NOTE TO FACILITATOR:** The opening for Unit 5, like the previous units, begins with the CITs' daily prayer service. The CIT director, rabbi, *rosh tefillah*, or whomever regularly leads services should be sure to include time for journaling and a discussion in this service. The prayer of focus for this lesson is the text that follows the blessing over Torah: *Eilu D'varim*: These are the Things. This prayer, the discussion around it, the journal entry, and the song will take approximately 30 minutes of *tefillah*. This needs to be accounted for ahead of time. For this particular lesson, CITs will write their "Torah" that they want to convey to others. During the subsequent daily *teffilot* during this unit, a few CITs should share their Torah with group (this sharing may also be done during closing circle).

### Goals:

- To allow CITs to reflect thoughtfully on the meaning of prayers that they may recite by rote every day.
- To broaden the understanding of "Torah" from text and laws that we can learn from to include things that we learn from people.

**Objectives:** At the end of this *tefillah*, prayer service, CITs will be able to...

- recognize the song *Ayzehu Chacham* and state the theme of the song.
- define "Torah" as something not limited to texts, but also including teachings from people.
- write about their own Torah.

### Materials:

- Siddurim with *Eilu D'varim*
- Copies of *Ayzehu Chacham* (Appendix 5A)
- Copies of *Eilu D'varim* with Lawrence Kushner text (Appendix 5B)
- Journals
- Pens/pencils
- Journal entry prompts for each CIT (Appendix 5C)

### Core Activities:

- 10 minutes—*Ayzehu Chacham*
- 10 minutes—*Eilu D'varim*
- 10 minutes—Journal Entry

#### 1) *Ayzehu Chacham*:

##### 10 minutes

The song leader should open or close *tefillah* with Josh Nelson's *Ayzehu Chacham* (Appendix 5A). Ten minutes is allotted to this segment to give time to teach the song and to explain that the text it is based on *Pirkei Avot* 4:1 "Who is wise? One who learns from everyone?" Learning from everyone is the theme of this unit.

## **2) *Eilu D'varim* and Journal Entry:**

### **10 minutes**

The person leading services should lead the CITs in *Eilu D'varim* (either from the *siddur* or Appendix 5B) according to the *minhag* of the CITs and/or camp. If the *minhag* is not to do *Eilu D'varim* in English, make sure it is at least read in English. This activity focuses on the last line, “*v'talmud Torah k'neged kulam,*” “But the study of Torah encompasses them all.”

After reading this text, ask one of the CITs to read the Kushner text (also on Appendix 5B) aloud.

The facilitator should ask:

-If everyone has a Torah, how do we then understand the meaning of the last line of the text, “But the study of Torah encompasses them all”?

After taking a few answers, ask CITs to turn to a partner and share a time when they learned someone's Torah.

## **3) Journal Entry:**

### **10 minutes**

Allow CITs 10 minutes to take their journals and respond to the following prompt (Appendix 5C):

We learn in the song “*Ayzehu Chacham*” that we really need to listen to people in order to learn from them—and when we truly listen and thus learn from everyone we become wise. Additionally, Lawrence Kushner teaches us that everyone has a Torah to teach. What is the Torah that you hope people learn from you?

[NOTE—starting tomorrow during *tefillah* [or tonight during closing circle] a few CITs will share their Torah each day.]

**NOTE TO FACILITATOR: Starting tomorrow during *tefillah* [or tonight during closing circle] you should have a few CITs share their Torah each day. You may wish to have the CIT staff model this first.**

## Ayzehu Chacham

*Josh Nelson*

Do you hear, or do you listen?  
Do you look, or do you see?  
Can you feel a separation?  
Because of you? Because of me?  
There are truths in one another  
There are troubles we have seen  
There is hope in understanding  
There is life in the space between

Ayzehu chacham?  
Halomeid, halomeid mikol adam.  
*(Who is wise? Those who learn from all people.)*

Are we caught up in beginnings?  
Speaking first and hearing last?  
With all the lessons we are learning  
There's more to life than this broken past

Ayzehu chacham...

Can you make your circle wider?  
Can you hear what's there inside her?  
Can you hear what's there beyond your door?  
Words that help you start to hear her  
Words that make the message clearer  
Words of blessing that we all are here for

Ayzehu chacham?...

*English Words and Music © 2007 Josh Nelson Music (BMI)*  
*Hebrew text: Pirkei Avot 4:1*

(From: <http://joshnelsonproject.com/music/>)

**APPENDIX 5B**

***EILU D'VARIM***

(From: *Mishkan T'filah*, p. 44)

THESE ARE THINGS that are limitless,  
of which a person enjoys the fruit of this  
world,  
while the principal remains in the world to  
come.  
They are: honoring one's father and  
mother,  
engaging in deeds of compassion,  
arriving early for study, morning and  
evening,  
dealing graciously with guests, visiting the  
sick,  
providing for the wedding couple,  
accompanying the dead for burial,  
being devoted in prayer,  
and making peace among people.  
But the study of Torah encompasses them  
all.

אֵלוּ דְבָרִים שְׂאִין לָהֶם שְׁעוֹר,  
שְׂאָדָם אוֹכֵל פְּרוּתֵיהֶם  
בְּעוֹלָם הַזֶּה  
וְהִקְרוּ קִיּוֹת לוֹ לְעוֹלָם הַבָּא.  
וְאֵלוּ הֵן:  
כְּבוֹד אָב וְאִם,  
וּגְמִילוּת חֲסָדִים,  
וְהַשְׁכָּמַת בֵּית הַמְדַרְשׁ  
שַׁחֲרִית וְעֶרְבִית,  
וְהַכְנָסַת אוֹרְחִים,  
וּבִקּוּר חוֹלִים,  
וְהַכְנָסַת כֶּלֶה, וְלִנּוּת הַמֵּת,  
וְעִיּוֹן תְּפִלָּה,  
וְהִבָּאֵת שְׁלוֹם  
בֵּין אָדָם לַחֲבֵרוֹ,  
וְתִלְמוּד תּוֹרָה כְּנֶגֶד כָּלֶם.

Each person has a Torah, unique to that person, his or her innermost teaching. Some seem to know their Torahs very early in life and speak, and sing them in a myriad of ways. Others spend their whole lives stammering, shaping, and rehearsing them. Some are long, some short. Some are intricate and poetic, others are only a few words, and still others can only be spoken through gesture and example. But every soul has a Torah. To hear another say Torah is a precious gift. For each soul, by the time of his or her final hour, the Torah is complete, the teaching is done.

(From: Lawrence Kushner's, *God Was in this Place and I, i Did Not Know*, Vermont: Jewish Lights Publishing, pp. 177-8)

## APPENDIX 5C

### **Journal Prompt:**

We learn in the song “*Ayzehu Chacham*” that we really need to listen to people in order to learn from them—and when we truly listen and thus learn from everyone we become wise. Additionally, Lawrence Kushner teaches us that everyone has a Torah to teach. What is the Torah that you hope people learn from you?

[NOTE—starting tomorrow during *tefillah* [or tonight during closing circle] a few CITs will share their Torah each day.]

### **Journal Prompt:**

We learn in the song “*Ayzehu Chacham*” that we really need to listen to people in order to learn from them—and when we truly listen and thus learn from everyone we become wise. Additionally, Lawrence Kushner teaches us that everyone has a Torah to teach. What is the Torah that you hope people learn from you?

[NOTE—starting tomorrow during *tefillah* [or tonight during closing circle] a few CITs will share their Torah each day.]



## LESSON 2: *Praying with Lior*

**NOTE TO FACILITATOR:** This is an 87 minute long movie and may be best done as an evening program.

### **Goals:**

- Provide a casual atmosphere where CITs watch a movie, but also learn about what they can gain from working with individuals with developmental disabilities.

### **Expressive Outcomes:** At the end of this lesson, CITs will...

- realize that with patience they can gain a lot from working with individuals with developmental disabilities.
- be inspired to learn from those with developmental disabilities.

### **Materials:**

- Copy of DVD of *Praying with Lior*
- DVD player
- Movie projector and screen or television
- Snacks for watching the movie

### **Core Activity:**

- 110 minutes—Watching *Praying with Lior* (movie time runs 87 minutes)

#### **1) Viewing *Praying with Lior*:**

##### **110 minutes**

Instead of a formal lesson on this day, the time allotted for the daily lessons, or better yet a special evening program time, should be designated for viewing the documentary *Praying with Lior*. The facilitator should allow the CITs to bring pillows, etc., so they can relax while watching the movie. Snacks should also be provided. The facilitator should explain to the CITs that tomorrow they will be reflecting on and discussing the movie, but for now they are invited to relax and enjoy the film.

### LESSON 3: Learning from Lior—SCRIPTED LESSON

**NOTE TO FACILITATOR: This is 90 minute long lesson. Facilitator may wish to break it down over two days.**

#### **Goals:**

- To provide CITs with a space to explore ways in which they can learn from others.

#### **Objectives:** At the end of this lesson, CITs will be able to...

- identify two texts that are related to learning from others.
- interpret the texts related to learning from others through Paper-Tear Midrash.
- list ways that different people in the movie learned from Lior, including his family, classmates, congregants, and people on his little league team.
- discuss preconceived notions that they had about children with developmental disabilities and explain ways that these notions were supported or refuted in the documentary.

#### **Materials:**

- Journals
- Pens and pencils
- Journal prompts with article (Appendix 5D)
- Paper-Tear Midrash texts with instructions (Appendix 5E)
- Colored construction paper
- Cardstock
- Glue

#### **Activities:**

- 20 minutes—Journal Entry
- 10 minutes—“*Ayzehu Chacham*”
- 30 minutes—Paper-Tear Midrash
- 25 minutes—Small Group Discussion
- 5 minutes—Closing

#### **Set-Induction: Journal Entry**

##### **00:00-00:20**

The facilitator advises the CITs to take their journals and spend the next 20 minutes reading the article and responding to the following journal prompt (Appendix 5D):

The following article was written by Rabbi Devora Bartnoff, Lior’s mother, in 1997 while she was undergoing cancer treatment. Read the article, then reflecting on the article and the movie we watched last night by answering the following: How do the movie and article make you feel? What surprised you? What did you learn? With whom do you most

identify from the movie (e.g., family members, classmates, congregants, Ilana Trachtman (the director), Lior, etc.)?

### **Activity 1: *Ayzehu Chacham***

**00:20-00:30**

The facilitator or song leader brings the CITs back from their journaling by singing “*Ayzehu Chacham*” (which they learned previously at services). Start the song slowly and quietly, building in intensity as more CITs come back. The Song lyrics may be projected on the wall or song sheets may be provided. Invite the CITs to sing along and to think about what the meaning of these words in reference to Lior.

After the song is sung, the facilitator should remind the CITs that this song is based off of a *Pirkei Avot* 4:1: *Ezeh hu chacham? Ha'lomeid mikol adam,*” “Who is wise? One who learns from everyone.”

The facilitator asks:

1) In the context of *Praying with Lior*, what might it mean that someone who is wise is someone who learns from everyone?

*Possible Answers:*

*-Everyone learns from Lior, a child with Down's Syndrome, even though he might not be someone who one would initially think they could learn from.*

*-Congregants explain that they become better prayers because of Lior's inspiration.*

*-One of Lior's classmates says that they are “tested” by Lior—they learn how to learn from different people.*

*-Lior learns from everyone and is wise—he learned how to pray by being surrounded by a prayerful community, he learns how to speak to people from his speech therapist, he learns how to play different games from his siblings, etc.*

2) Who are some people you know who are wise because they learn from everyone? What makes them wise?

*Possible answers:*

*-Friends who take time to meet and befriend all different people.*

*-Students who do a lot of different extracurricular activities.*

*-A teacher, clergy member, or educator they really admire because they take time to learn from different students.*

### **Activity 2: Paper-Tear Midrash**

**00:30-1:00**

**NOTE TO FACILITATOR: Paper-Tear Midrash is a project where a text is interpreted artistically through the use of construction paper. The only supplies used are construction paper, glue, and a piece of cardstock. The paper is torn and glued to make the design which is mounted on another piece of paper (in this case, 11x17 inch cardstock should be used). The use of torn paper puts all of the CITs on the same artistic level.**

The facilitator should hand out the description of the project with the instructions and texts (Appendix 5E). The facilitator should then explain what Paper-Tear Midrash is (a way to artistically represent a text by tearing paper and gluing it to make a design—called “midrash” because midrash is a rabbinic method used to interpret texts).

The facilitator says: You should read the text from *Ta’anit* and then consider how the *Ta’anit* text and the text from *Pirkei Avot* relate to one another. Then, think of a situation that you have found yourself in that relates to the texts. Take this experience and, with the text in mind, illustrate it with Paper-Tear Midrash. Remember, in Paper-Tear Midrash, you are given the freedom to use symbols to represent your images rather than feeling bound to literal imagery.

You are allowed to talk to one another while working on this project, but you may not talk about what you are designing. You have 30 minutes to work on this project and I will let you know when time is running out.

### **Activity 3: Small Group Discussion**

#### **01:00-01:25**

The facilitator should put the CITs into groups of no more than four or five CITs with one advisor/counselor. The CITs should bring their Paper-Tear Midrash to the group. One at a time, each CIT’s picture will be discussed for five minutes. For the first two minutes, the rest of the CITs and the advisor/counselor will describe what they think they see in the picture, but they may not ask any questions. The CIT then has the remaining three minutes to respond and explain what s/he depicted in his/her Paper-Tear Midrash. Any clarifying questions from other CITs and the group leader may also be addressed at this time. This process should be carefully timed so that everyone gets a chance to present and hear what others have to say.

### **Closing**

#### **01:25-01:30**

The facilitator should bring the CITs back together and ask:

-By a show of hands, who here depicted themselves as the wise person in their Paper-Tear Midrash?

-By a show of hands, regardless of whether or not you depicted yourself, who here believes that they are wise because they learn from everyone?

The facilitator says: It is very difficult to be wise according to this definition because in order to learn from everyone you need a great deal of patience and compassion. It means learning from a peer who drives you a little crazy, from your camper who annoys you, from your advisors, teachers, rabbis, educators, parents and other adults with whom you may not always get along. Over the next day pay attention to those times when you find yourself encountering someone who you usually discount because you do not think s/he has much to offer you and see what you can learn from him/her. If you can, record the encounters, how you felt, and what you learned. See if you are able to look past what initially turns you off. You all have the potential to be wise, so go out and take this challenge upon yourselves.

## APPENDIX 5D

### Article and Journal Prompt:

The following article was written by Rabbi Devora Bartnoff, Lior's mother, in 1997 while she was undergoing cancer treatment. Read the article, then reflecting on the article and the movie we watched last night answer the following: How do the movie and the article make you feel? What surprised you? What did you learn? With whom do you most identify from the movie (e.g., family members, classmates, congregants, Ilana Trachtman (the director), Lior, etc.)?

### Philadelphia Jewish Exponent February 20, 1997

**HEADLINE:** Praying With Lior

**BYLINE:** Bartnoff, Devora

**BODY:** Praying With Lior  
by **Devora Bartnoff**

Most mornings I have trouble getting out of bed. It's an old bad habit. I used to lie awake and brood. I've progressed to the point where I now lie awake and meditate. It's very joyful, actually. But it still doesn't help me get out of bed.

Often my 5-year-old son, Lior, wakes up during my morning inertia. His general routine is to climb out of his bed (he's learned better than to expect a parent to attend to him at the early hour of 6:30 a.m.) and mount the stairs to the third floor, where our bedroom is. He peeks into the doorway expectantly. I lift up my head. "Hey Lior," I whisper. "Come to Mommy."

He bounds over and then, with unsuppressible exuberance, he bursts out, "Mommy, Mommy!"

I lift him up and tuck him under the covers, feeling the blessing of this very special soul cuddled beside me. My cheeks are soon soaking wet from his kisses. "I love kisses," he whispers with serious big brown eyes.

"Lior, let's not wake up Daddy. Let's go downstairs."

Lior slides out from under the covers. I follow him, grabbing my early morning uniform -- stretched-out sweater and tattered, 10-year-old Israeli slippers.

He leads the way with a purposeful step, down two flights of stairs to the front room. He grabs two prayer books from the shelf and hands me one. We cuddle under Grandma's crocheted blanket.

Lior's davening is mesmerizing. His little body naturally moves in the way of the ancient zaydas. His eyes are half-shut. A serious look is on his face. He vocalizes sounds reminiscent of Kabalat Shabbat, Friday night z'mirot, Shabbat morning p'sukei d'zimra, and various Yiddish melodies. His voice is clear and very strong.

I remember the winter after Lior was diagnosed with Down syndrome. The entire family participated in a statewide conference for families with young children in early-intervention programs. Another participant approached me after a workshop we had both attended. "I heard what you said in there. You're so lucky. You have a child with Down syndrome. He's a real person. My young daughter may someday be able to turn over herself, but that's all I can hope for. Your son is going to have a life."

I think about that woman a lot. I am lucky. I suppose most people don't think so. But when I sit beside Lior at sunrise and he pours his heart out to God, using every technique four years of speech therapy have given him, raising his little arm to emphasize his earnestness, I feel deeply, deeply blessed.

And I'm mystified about why he loves to pray so much. Most typical kids his age would much rather be playing with LEGOs.

The big question Lior asks every morning is, "Is it Shabbas?" And when the answer is, "Yes, Lior, tonight is Shabbas, and tomorrow we go to shul," he jumps up and down with unbounded joy and shouts, "Yeah, Shabbas!"

His sense of time reflects a deep understanding of the process of Jewish time. There's "everyday" profane time and then there's Shabbas, holy time. Each day of the week brings us that much closer to holy time, to Shabbas. I think Lior's weekday davening is a way of borrowing from Shabbas' holiness. It helps keep him on track. Great Jewish philosophers have written deep and powerful essays on this phenomenon. Lior gets it naturally.

My family has the blessing of living in a neighborhood that houses several wonderful davening communities. Our community, Minyan Dorshei Derech, is part of the Germantown Jewish Centre. For Lior it is a second home.

There are those Saturday mornings when I admit I would love to lie in bed; it's just too much trouble to get four children out to shul. I'm tired from the previous week's chemotherapy -- there are a lot of great excuses. But most of the time I can't. I get there on time because I don't want to miss davening with Lior.

My husband feels the same way. We're responsible for providing Lior with this weekly opportunity to do what he loves to do best and to be where he loves to be most in the whole world.

Lior is a very important and vibrant member of the community, even though he's only 5-1/2. When he enters the room he nods to people, gets his Siddur, puts on his tallit (specially made for him by several women in the neighborhood) and takes his regular seat in the front. He shyly looks around to see if his beloved regulars are sitting in their usual spots. He then finds the correct page, according to where my Siddur is turned, and begins to quietly daven. Periodically the group

breaks out in song. Lior listens for a minute. Then he closes his eyes, and with that same serious look on his face I saw during our private weekday davening, he lets go his voice.

I used to think people were so aware of Lior because they loved him so much. I now realize it's a much deeper relationship than that. Lior's kavannah (intentionality) serves as an inspiration to every adult in that room. When he lifts his voice with unwavering clarity, "Ya, ya, ya," and puts it inside the cacophony of voices around him, he gives everyone in the room permission to do the same. People measure where they are in their inner prayer experience against the authenticity of his. His davening has a profound effect on the community.

Lior deeply loves the Torah. He shows this love in very physical ways. Each week he helps to open the ark. And then, upon seeing the Torah sitting inside, he stands on his very tiptoes and gives it a huge hug and kiss. He smiles to himself. "Torah," I hear him murmur to himself. "Torah." I am in awe of such a moment of kedusha, of pure holiness.

Lior then proceeds to walk through the entire congregation and shake everyone's hand. He greets his special adult friends at this time. "Hi Mitch," he whispers. "Michael, Good Shabbas." A collective smile flows from one end of the room to the other as Lior continues on his rotation. He manages to connect with every single member of his prayer community.

"Can you imagine what his Bar Mitzvah is going to be like?" I hear someone whisper. I feel a surprisingly strong emotional reaction to that statement. I pray that God will grant me the blessing to live to be part of that day. I also wonder what it will be like. Will Lior continue to be able to create a place for himself in this community? Will his charming childlike innocence be able to evolve into more mature forms of expression?

And then I hear our communal introductions at the end of the service. It's Lior's turn. "Lior Liebling," he says clearly (except for the Ls, which still give him trouble). And I think, he's doing just fine. He's figuring it out himself. It's my job to sit back and trust him. I don't know where he's going with all this. But our communal tradition is powerful enough to guide him. And he's wise enough to listen.

Lior has opened up so many people to the multidimensionality of human nature. What does it mean that he is "retarded"? He speaks to God in a way that eludes most of us. He is one of my most important spiritual teachers.

And he gives great kisses.

**Devora Bartnoff** is the mother of four children, a family therapist in private, and a rabbi. She serves as coordinator of Community Outreach on Healing for the Philadelphia Board of Rabbis.

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(From: [www.prayingwithlior.com/press/Devora's\\_Article.doc](http://www.prayingwithlior.com/press/Devora's_Article.doc))

## Paper-Tear Midrash

Paper-Tear Midrash is a way that we can creatively depict and interpret texts. All you need for Paper-Tear Midrash is paper and glue. You have received at a piece of cardstock on which you will design your Paper-Tear Midrash. All you can use to design it are your hands, the paper, and the glue. **NO SCISSORS OR PENS OR PENCILS ARE TO BE USED!**

For your Paper-Tear Midrash, reflect on the two texts below and think of a situation in which you were involved that reminds you of these texts. You have 30 minutes to design and craft your creative reflection! *B'hatzlacha!!!* Good luck (and have fun)!!!

***Pirkei Avot 4:1***

Who is wise? One who learns from all people...

***Bavli: Ta'anit 7a:***

Rabbi Nachman son of Isaac said: Why are the words of the Torah compared to a tree, as it is written [in Proverbs], "It is a tree of life to them that grasp it"?

[Answer:] This is to teach you that just as a small tree may set a bigger tree on fire, it [works the same way] with scholars: the younger sharpen the minds of the older.

This [answer] is in line with what Rabbi Chanina said: **I have learned much from my teachers, and from my colleagues more than from my teachers, but from my students [I have learned] more than from all of them.**



## LESSON 4: Learning from Our Students

### Goals:

- To give CITs an opportunity to continue to process *Praying with Lior* and to think about how it applies to themselves and their campers.

### Objectives: At the end of this lesson, CITs will be able to...

- draw parallels between Lior and the lessons he teaches and lessons that can be learned from their campers.
- retell the story of the boy with the flute in reference to a moment at camp.
- act out ways that they can act as the rabbi from the story did in order to help people realize the gifts that others have to offer.

### Materials:

- Famous People with Disabilities for facilitator (Appendix 5F)
- “The Boy and His Flute” for facilitator (Appendix 5G)
- Whiteboard or butcher paper and tape
- Several pieces of butcher paper for each group in the Lior discussion
- Markers
- Paper
- Pens/pencils

### Core Activities:

- 5 minutes—Famous People
- 15 minutes—Lior Discussion
- 5 minutes— The Boy and His Flute
- 15 minutes—Planning Skits
- 20 minutes—Performing Skits

### 1) Famous People

#### 5 minutes

On a white board or butcher paper in the front of the room the facilitator should write down the following names (with space to write next to each one): Abraham Lincoln, John F. Kennedy, Franklin D. Roosevelt, William Clinton, Whoopi Goldberg, James Earl Jones, Walt Disney, and Albert Einstein. The facilitator should ask the CITs to call out the first thing that comes to mind when they think of these people.

After going through this exercise, the facilitator should ask the CITs what all of these people had in common. Then, the facilitator should inform them that each of them had a disability, but that we may not have known this about many of these people because their strengths, accomplishments, and talents overrode these disabilities. On the Famous People with Disabilities sheet (Appendix 5F) the specific disabilities that each individual had are explained so that the facilitator can pass this information onto the CITs.

(Adapted from: *Jewish Community Guide to Inclusion of People with Disabilities*, p. 226)

## **2) Lior Discussion**

### **15 minutes**

The facilitator should say: Sometimes when we know that someone has a disability, we label him/her as such (e.g., “The kid with Down’s syndrome”). When we do this, we are defining the individual by his/her disability. In the case of these famous people, however, they were defined by their achievements and accomplishments rather than their disability (e.g., we think of Whoopi Goldberg as a funny comedian, not as someone with Dyslexia). So too, we can look at Lior as someone who simply has Down’s Syndrome, but the documentary really emphasized what Lior brings to the community and what he teaches them. He happens to have Down’s Syndrome, but is not solely defined by it.

The facilitator should break the CITs into groups of no more than five or six for this discussion. Each group should take a large piece of butcher paper and, using markers make two columns, one labeled “Lior” and the other labeled “Campers.” The facilitator should explain to the CITs that they should spend five minutes writing in the “Lior” column lessons that they learned from Lior from the film. After writing down these lessons, the CITs should spend the remaining ten minutes reflecting on some of the campers with whom they work. They should consider what they believe might initially define the campers (e.g., shy, quiet, boisterous, annoying, slow, bright, wild, etc.) and then see if they can move beyond these initial impressions to brainstorm things that they have learned from their campers in spite of (or because of) these impressions. Afterwards, all of the lists should be taped onto the wall or put in a place where every one can see them.

## **3) The Boy and His Flute**

### **5 minutes**

The facilitator should read the story “The Boy and His Flute” (Appendix 5G) to the CITs.

## **4) Planning Skits**

### **15 minutes**

The facilitator should have the CITs return to their groups. The CITs should spend a minute or two looking at the Lior/Campers chart and each group member should briefly explain the lessons that s/he contributed. They should then choose one scenario based on the lesson on the list that reminds the group of the story the “The Boy and His Flute.” The situation may not have been resolved the way the rabbi resolved the situation in the story, or it may have been resolved in a similar matter. Regardless, the CITs should write or rewrite the scenario in a realistic way to depict how someone could have helped others recognize a camper’s gifts that may not have initially seemed like gifts; just as the rabbi helped the congregants recognize the gift of the young boy.

## **5) Performing Skits**

### **20 minutes**

Each group of CITs should perform their skit. Afterwards, a few minutes should be used to reflect on what individuals learned from creating and watching the skits.

## APPENDIX 5F

### Famous People With Disabilities

1. **Abraham Lincoln**—*Depression and Marfan syndrome* (Marfan syndrome is a growth disorder that causes you to grow very tall, very quickly and the heart has a difficult time keeping up with your body's growth.)
2. **John F. Kennedy**—*Physical Disability* (In military service during World War II, JFK sustained a back injury. He used crutches to get around the White House.)
3. **Franklin D. Roosevelt**—*Polio* (Polio left FDR wheelchair bound. When he was first elected most people did not know that he used a wheelchair because there was no television and newspapers did not write about it because it was a taboo subject.)
4. **William Clinton**—*Hearing impairment*
5. **Whoopi Goldberg**—*Learning disability (dyslexia)*
6. **James Earl Jones**—*Communication disorder (stutter)* (James Earl Jones did not speak in school because he was embarrassed. He learned to speak without a stutter by reading poetry.)
7. **Walt Disney**—*Learning disability* (Walt Disney did not learn how to read until he was nine. He drew pictures to help him remember what he was learning.)
8. **Albert Einstein**—*Learning disability.* (Albert Einstein was kicked out of school for behavior problems. His teachers thought he could not learn. He did not learn to read until he was nine.)

(Adapted from: *Jewish Community Guide to Inclusion of People with Disabilities*, p. 226)

## The Boy and His Flute

*Adaptation of a Chasidic Tale of Ba'al Shem Tov*

Once upon a time, about 200 years ago in Eastern Europe, there was a young Jewish orphan who loved to play his flute. He would spend his days caring for his sheep and sitting in the field playing beautiful music.

The boy knew he was Jewish, but he was never raised with any Jewish education. Although he was 11 years old, he didn't even know the aleph-bet.

One day, he noticed people walking by all dressed up.

"Where are you going," the boy asked a man who was dressed in his finest clothes.

"Where am I going?!" he exclaimed! "Why to *shul*! It's Rosh HaShanah after all."

The boy watched as that man and many others traveled to the *shul*. Then he continued playing his flute and watching his sheep.

A few days later the boy noticed many people walking back toward the *shul* again.

He said to someone walking by, "I thought last week was Rosh HaShanah. Where is everyone going today?"

The person walking by responded, "To *shul* of course! Today is Yom Kippur. It is the holiest day of the year. You should be in *shul* as well."

The boy watched as that man walked on. He played his flute for a few more moments and then decided the man was right.

"I should go to *shul*, after all *I am* Jewish," he said to himself.

With that, he put his flute in his pocket and walked to the *shul*.

The boy walked into the *shul* and picked up a *siddur*. However, because he could not read Hebrew he did not know what to do. He watched as everyone around him fervently davened and shuckled, their bodies swaying back and forth to the prayers they mumbled to themselves. As much as the boy wanted to pray alongside everyone, he just could not follow along.

"But I *do* know how to pray," the boy thought to himself. With that, he pulled his flute from his pocket and in the midst of the service he began to play the most beautiful music he had

ever played. Taken up by the intensity of the moment he played and played with all his heart. He knew he was talking to God.

After a few minutes he felt all eyes on him. He stopped playing when he realized that these were not friendly faces looking in his direction, rather he was surrounded by the angry faces of all the congregants in the *shul*.

“What is he thinking?!” he heard one man whisper angrily to another.

“Doesn’t that child know that we do not play instruments on Yom Kippur! It is *muksa*, forbidden!!!” said another man.

The boy was mortified, and just as was about to run out of the *shul*, the rabbi walked over to the boy. The boy was shaking in fear of the rabbi, so much so that he thought he might fall over. The rabbi, instead of yelling at him as the boy expected, put his arm around the boy with a broad smile on his face.

The people at the *shul* were shocked! After all, this boy was breaking the sanctity of the holiest day of the year and here the rabbi was practically hugging the child!

The rabbi turned to the congregation and said, “This boy has saved our prayers!”

The rest of the congregation gasped in disbelief, as did the young boy.

“You see,” said the rabbi, “our prayers were stuck floating around this room. Everyone in here was *davening* the correct words, but there was no *kavannah*, no intention behind them. They were almost meaningless. Then this boy came into the room and graced us with his beautiful music, with his heart, his soul, and his *kavannah*. This boy’s prayers were able to lift ours up to God. Because of this child, our prayers have been saved.”

With that he hugged the child and whispered to him, “You have a wonderful gift, child. You pray to God with all your heart and all your soul. Continue to play your flute and pray through your music, and when you are ready, come to me and I will teach you myself how to follow along with the words of the *siddur*. But *never* stop playing.”

## LESSON 5: Learning from Our Peers

**NOTE TO FACILITATOR: This lesson is 50 minutes long, but it also includes a hike which will lengthen it considerably.**

### Goals:

- To provide a space for CIT group bonding.
- To utilize the beauty and nature of camp.
- To give an opportunity for CITs to hear what their peers are learning from them.

**Objectives:** At the end of this lesson, CITs will be able to...

- Choose a text from *Pirkei Avot* and discuss it in terms of what they learned from another CIT.
- share with the group something that they learned from another CIT.
- reflect in writing about what it feels like to know that someone else learned from them.

### Materials:

- Text strips for each person (Appendix 5H)
- Yarn
- Pair of Scissors
- Pens/pencils
- Tape
- Journals
- Journal Prompts (Appendix 5I)

### Core Activities:

- Time depends on camp—Silent Hike
- 40 minutes—Learning Web
- 10 minutes—Journal Entry

#### 1) Silent Hike

##### Length varies depending on camp

The facilitator should lead the CITs on camp hike, preferably one that is traditionally used at camp for special occasions. The facilitator should tell the CITs to hike silently, appreciate the nature, and to look around at their peers and think about the lessons they have learned from one another over the course of the summer.

#### 2) Learning Web

##### 40 minutes

The facilitator should gather the CITs in a circle at a scenic or sacred space on the hike.

The facilitator says: Much of our focus thus far in this unit has been on what we can learn from those with disabilities as well as what we can learn from our campers. We learned

from *Ta'anit* 7a that Rabbi Chanina said, “I have learned much from my teachers, and from my colleagues more than from my teachers, but from my students [I have learned] more than from all of them.” This text acknowledges the importance of what we learn from our peers.

Hopefully, each of you has harnessed the opportunity to learn from each and every one of your peers. Each of you should take these three texts [the facilitator should be handing out Appendix 5H] and choose one that reminds you of someone in the group, CIT or staff. One person will start by picking up the ball of yarn and will then read the text to the person and explain what the text has to do with him/her. You will then pass the ball of yarn and the text to that person. The person you pass the yarn to will wrap the yarn around his or her wrist, and this will continue until we are all connected in the web. Afterwards, we will pass around the scissors, each person cutting off your piece of yarn, and then tying it around your wrist.

### **3) Journal Entry**

#### **10 minutes**

After the Learning Web, the facilitator should instruct the CITs to take some tape, spread out with their journals, and respond to the following journal prompt (Appendix 5I):

Tape the text you received from the Learning Web into your journal. How did it feel to have received this text from this individual? Before now, were you aware of the impact that you had made on this person?

## APPENDIX 5H

### *Pirkei Avot* Texts About What we Can Learn from Others

Joshua ben Perachyah said: Provide for yourself a teacher and acquire for yourself a friend; and judge every man towards merit.-- *Pirkei Avot* 1:6

Ben Zoma said: Who is wise? He who learns from all men, as it is written (Psalm 119:99) "I have gained understanding from all my teachers." --*Pirkei Avot* 4:1

He [Ben Azzai] also used to say: Despise no man and deem nothing impossible; for there is no man who does not have his day and there is no thing that does not have its place. -- *Pirkei Avot* 4:3

Rabbi Meir used to say: Do not look at the flask but at what is in it; there may be a new flask that is full of old wine and an old flask that does not even have new wine in it.-- *Pirkei Avot* 4:27

The wise man does not speak before one who is greater than he in wisdom and he does not break in upon the speech of his fellow. He is not hasty to answer. He asks what is relevant and answers according to the *Halakah*. He speaks on the first point first and on the last point last. Where he has heard no tradition he says, "I have not heard"; and he agrees to what is true.-- *Pirkei Avot* 5: 10



## APPENDIX 5I

**Journal Prompt:**

Tape the text you received from the Learning Web into your journal. How did it feel to have received this text from this individual? Before now, were you aware of the impact that you had made on this person?

**Journal Prompt:**

Tape the text you received from the Learning Web into your journal. How did it feel to have received this text from this individual? Before now, were you aware of the impact that you had made on this person?

**Journal Prompt:**

Tape the text you received from the Learning Web into your journal. How did it feel to have received this text from this individual? Before now, were you aware of the impact that you had made on this person?

## LESSON 6: Camper Inquiry Part I

### Goals:

- To encourage CITs to engage with those with whom they have difficulty engaging.
- To give CITs an opportunity to explore in depth a relationship with a camper with whom they have been having difficulties.

### Objectives: At the end of this lesson, CITs will be able to...

- write about a “crack” that developed into a rose.
- identify particular relationships they have with a camper that they would like to improve.
- observe a camper in different aspects of his or her camp life.

### Materials:

- Journals
- Journal Prompts with Story (Appendix 5J)
- Pens/pencils
- Camper Inquiry Study (Appendix 5K)
- Paper

### Core Activities:

- 10 minutes—Journal Entry
- 50 minutes (not including time spent with camper in observation and discussion)—Camper Inquiry Study

#### 1) Journal Entry

##### 10 minutes

The facilitator should give the CITs 10 minutes to read “The Diamond Parable” and respond to the following journal prompt (Appendix 5J):

Write about a situation where you experienced a “rose” emerging from a “crack.”

#### 2) Camper Inquiry Study

##### 50 minutes

The CITs should each be given a Camper Inquiry Study handout (Appendix 5K) and they should spend the remainder of the lesson beginning the Camper Inquiry study. After the lesson and while the CITs are spending time with their units, the CITs are to talk to the CIT director as well as the unit-head of the session with which they are working about which camper they are studying and what questions they want to ask this camper. The facilitator should instruct the CITs not to interview campers before their questions have been approved by both the CIT director and camper’s unit-head. The CITs should also be reminded that it is important to use pseudonyms for the names of people and units in their study.

The CITs should have at least two significant periods of time where they will be able to observe their camper. If there is not sufficient time before the next lesson, the facilitator may consider moving Camper Inquiry (Lesson 6) before Learning from Our Peers (Lesson 5). Before the Child Inquiry Part II, the CITs should complete the entire study with exception to the Reflection and Presentation sections.

## APPENDIX 5J

### The Diamond Parable

*Adapted Jewish Folktale*

Once upon a time there was a king whose most prized possession was a beautiful diamond. He loved this diamond very much and would show it off to all of his friends. One day, as he passed the beautiful diamond around the banquet hall, the diamond fell and became cracked.

The king was beside himself; after all, his greatest possession was now flawed. He brought it to all the royal jewelers, but not one of them could fix the crack the diamond had sustained.

He was feeling completely hopeless and frustrated after all the jewelers in the land failed to repair his beloved diamond. They all told him the same thing, that any repair would only crack the diamond more, lessening its worth. Then one day an artist came and told the king that he would fix the diamond without lessening its worth. The king was skeptical, but also desperate, so he agreed.

The artist began to carve away at the diamond. When he was done, he returned to the king. The diamond was half the size that it had been originally, but its worth was now infinitely more! You see, from the crack, the artist had carved a beautiful rose. The once ugly crack was now the stem of the stunning flower.

You see, the artist took what everyone else viewed as a flaw and brought out the natural gift that had been inside all along.

#### **Journal Prompt:**

Write about a situation where you experienced a “rose” emerging from a “crack.”

### **Camper Inquiry Study**

**\*\*\*Note: Use pseudonyms for all identifying names in this study (including campers, counselors, unit heads, and unit names)**

#### **Choose a camper to study by:**

- Focusing on a particular camper with whom you have had difficulty connecting over the course of your time spent with him or her. Why is this camper someone that you would like to know more about?
- Write down some initial impressions of your camper – what words or phrases would you use to describe your camper? Does this camper appear relaxed, stressed, excitable, sad or happy? What seems to affect this camper's moods?

#### **Observe social interactions:**

- With which campers does this camper choose to work? Play? How do these relationships affect him/her?
- What role does he/she assume in the respective areas (leader/follower/co-participant)?
- How well does this camper get along with peers?
- How does this camper interact with counselors? With CITs? With unit heads?

#### **Observe your camper as a learner:**

- As you observe this camper navigating the camp day, what do you observe about him/her as:
  1. A listener – Does s/he appear attentive? Inattentive?
  2. A participant – Is s/he active at some times more than others? Inactive at times? When? What kinds of questions does s/he ask? What types of comments does s/he make?
  3. Physical movement of different kinds around camp– Is this camper well coordinated and able to engage in various sports and games?

#### **Learn about the spiritual life of your camper :**

- Do you notice your camper doing kind things and being sensitive to the feelings of other campers?
- What level of involvement do you observe in different activities at camp?
- What are your camper's interests?
- What does this camper enjoy to do most at camp?
- What Jewish activities does your camper enjoy?

**Plan one or two brief conversations/interviews with your camper:**

- Write out what questions you want to ask your campers. Your questions may be about friendships, interests, hobbies, activities outside of camp and interests or affinities in camp activities. Consider what types of things you want to learn more about your camper.
- **Share your prospective interview questions with your CIT director as well as the unit head of the session with which you are working before conducting the interview. Once they are approved you may begin your observations and interviews.**

**Reflection:**

- After thinking about your camper in depth and conversing with him or her, how have your feelings changed toward your camper?
- What have you learned about how to better engage with your camper?
- What is your camper's Torah that s/he has to teach?

**Presentation:**

- Either through an artistic medium (drawing, painting, collage, etc.) or through a piece of writing, illustrate your camper in two ways: the way you understood your camper before the study and the way you understand your camper now.

(Adapted from: DeLeT - Day School Leadership through Teaching "Child Study" Inquiry, HUC-JIR Los Angeles, 2009)

## LESSON 7: Camper Inquiry Part II

### Goal:

- To challenge CITs to reflect deeply on difficult relationships with campers and to consider how to turn them into a positive relationships that allows for growth on behalf of both the CIT and the camper.

### Objectives: At the end of this lesson, CITs will be able to...

- analyze a relationship with a particular camper.
- identify ways to improve a difficult relationship with a camper.
- illustrate the ways that their understandings of campers differ before and after carefully observing them.

### Materials:

- Completed Camper Inquiry Study (with exception to Reflection and Presentation)
- Paper
- Pens/pencils
- Various Art Mediums

### Core Activity:

- 60+ minutes—Reflection and Presentation of Camper Inquiry Study

### 1) Reflection and Presentation of Camper Inquiry Study

Having done the bulk of the Camper Inquiry Study, the CITs should complete the study by reflecting on what was learned and then creatively presenting the findings. The CITs should follow the Camper Inquiry guidelines on Reflection and Presentation in order to convey how an in depth study of a camper with whom the CIT finds difficult to engage can change the perspective on how the CIT can relate with the camper. The products will be finalized in the next (and final) unit in preparation for *Yom Lilmod Ul'lameid*.

## LESSON 8: Synthesizing *Tefillah*

### Goals:

- To help CITs gain experience in leading *tefillah*.
- To give CITs creative license to utilize the material they have learned and turn it into a meaningful prayer experience.
- To provide a space for CITs to express their feelings about the successes and struggles they have in learning from others.

**Objectives:** At the end of this *tefillah*, prayer experience, CITs will be able to...

- incorporate new prayers, *kavannot*, and/or texts into *tefillah*.
- utilize the texts that they have learned in *tefillah*.
- analyze ways that they struggle with learning from everyone.
- evaluate the feasibility of learning from everyone in the camp environment.

### Core Activity:

- 30-45 minutes (not including planning)—*Tefillah* Leading

#### 1) *Tefillah* Leading

The group of CITs assigned to this unit will lead *tefillah* with a “theme” related to learning from everyone. The CITs may wish to pieces of their journal entries from Unit 5 as well as texts used throughout the unit. The CITs may also consider using personal stories as well as imagery related to *Praying with Lior*. The service may include discussions of relevant prayers, songs, a text study, an experiential activity, or anything else that the group chooses. The person in charge of *tefillah* should serve as an advisor for this process which should probably begin a week before the final day of the lesson.

**NOTE TO FACILITATOR:** The exact position of this *tefillah* in regard to the rest of the lessons may fall before or after Lesson 7 (possibly even the same day) depending on how scheduling works. Keep in mind that each new unit also begins with a special *tefillah* when placing this on the calendar.



## UNIT 6 : Putting it All Together

The CITs will begin this unit by examining texts about pursuing justice. They will continue by planning *Yom Lilmod Ul'lameid*, a day where they can enact these by doing a presentation on all that they have learned throughout the summer in terms of supporting and advocating for those who are often marginalized by the camp community. The CITs will plan *Yom Lilmod Ul'lameid* for stakeholders in the camp community, including but not limited to directors, donors, board members, parents, and staff. They will applaud the camp on where it has done well and make suggestions for overall improvement so that their camp can move toward becoming a fully accessible environment.

### UNIT UNDERSTANDINGS

- 1) Jewish texts concerning marginalized individuals can inspire us to reach out to those who are not included.
- 2) The Jewish value of pursuing justice demands that we act on behalf of those with disabilities and other differences.
- 3) Our Jewish communities are strengthened by inclusion.
- 4) “It is not your duty to complete the work, neither are you free to desist from it.”—*Pirkei Avot 2:16*

### AUTHENTIC ASSESSMENT

- Lesson 3: *Yom Lilmod Ul'lameid*

### MEMORABLE MOMENTS

- Lesson 3: *Yom Lilmod Ul'lameid*
- Lesson 4: *Siyum*

## LESSON 1: *Ahava Rabbah*: Great Love (Part of *Tefillah*)

**NOTE TO FACILITATOR:** The opening for Unit 6, as for the rest of the units, begins with the CITs' daily prayer service. The CIT director, rabbi, *rosh tefillah*, or whoever regularly leads services should be sure to include time for journaling and a discussion in this service. The prayer of focus today is *Ahava Rabbah*. This prayer, the text study, and the journal entry will take approximately 25 minutes of *tefillah*. This needs to be accounted for ahead of time.

### **Goal:**

- To give CITs an opportunity to use prayer as a way to think about transmitting their learning onto others.

**Objectives:** At the end of this *tefillah*, prayer service, CITs will be able to...

- analyze why *Ahava Rabbah* demands that we both learn and teach.
- explain what is important for them to transmit to others from the summer and why.

### **Materials:**

- *Siddurim*
- *Ahava Rabbah* with text study questions (Appendix 6A)
- Journal Prompt (Appendix 6B)
- Journals
- Pens/pencils

### **Core Activities:**

- 15 minutes—*Ahava Rabbah* text study
- 10 minutes—Journal Entry

#### **1) *Ahava Rabbah* discussion**

##### **15 minutes**

The person leading services should lead the CITs in *Ahava Rabbah* (from the *siddur* or from Appendix 6A) according to the *minhag* of the community. If it is not the *minhag* of the camp to read it in English, be sure to do that as well.

Afterwards, the facilitator should lead the CITs in the “Questions for Discussion” (also on Appendix 6A).

## **2) Journal Entry**

### **10 minutes**

After the discussion, the facilitator should give the CITs 10 minutes to spread out and respond to the following journal prompt (Appendix 6B):

In the prayer *Ahava Rabbah*, we ask God to allow us to understand, learn, and also to teach in order that we can fulfill everything in God's Torah. What are some of the essential things you have learned over the course of the summer that you want to teach to others? Do you feel that these learnings and teachings allowed you to become closer to God? How so, or why not?

## APPENDIX 6A

### AHAVA RABBAH

(From: *Mishkan T'filah*, p. 62)

HOW DEEPLY You have loved us Adonai, our God, gracing us with surpassing compassion! On account of our forebears whose trust led You to teach them the laws of life, be gracious to us, teaching us as well. **O Merciful One, have mercy on us by making us able to understand and discern, to heed, learn, and teach, and, lovingly, to observe, perform, and fulfill all that is in Your Torah.**

Enlighten our eyes with Your Torah, focus our minds on Your mitzvot, unite our hearts in love and reverence for Your Name. Then we will never feel shame, never deserve rebuke, and never stumble. Having trusted in Your great and awesome holiness, we shall celebrate Your salvation with joy.

Gather us in peace from the four corners of the earth and lead us upright to our land. For You, O God, work wonders. You chose us. Truly, you drew us near to Your Great Name, that we might acknowledge You, declaring You One in love.

Praised be You, Adonai, who chooses Your people Israel in love.

אֱהָבָה רַבָּה אֶהְבֵּתֵנוּ, יי אֱלֹהֵינוּ,  
חַמְלָה גְדוֹלָה וַיְתַרָה חֶמְלַת עָלֵינוּ,  
בְּעִבּוֹר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁבִטְחוּ בְךָ,  
וַתִּלְמַדְם חֻקֵי חַיִּים,  
כִּן תַּחַנְּנֵנוּ וַתִּלְמַדְנוּ. הַמְרַחֵם,  
רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל,  
לְשִׁמְעַ, לְלַמּוֹד וּלְלַמֵּד,  
לְשׁוֹמֵר וּלְעוֹשֵׂת וּלְקוֹיִם  
אֵת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאֱהָבָה.  
וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,  
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,  
וַיַּחַד לְבַבֵּנוּ לְאֱהָבָה וּלְיִרְאָה אֵת שְׁמֶךָ,  
וְלֹא נִבּוֹשׁ וְלֹא נִכְלָם,  
וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד.  
כִּי בְשֵׁם קְדוּשָׁתְךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ,  
נִגְיֵלָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.  
וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,  
וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,  
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֶתָּה,  
וּבָנוּ בְּחַרְתָּ וְקִרְבַּתֵּנוּ  
לְשִׁמְךָ הַגְּדוֹל סֶלָה בְּאַמֶּת,  
לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאֱהָבָה.  
בְּרוּךְ אַתָּה יי,  
הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאֱהָבָה.

### Questions for Discussion

- 1) The highlighted text above asks God to allow people to “understand and discern...learn and teach...and fulfill all that is in Your Torah.” In what ways are we responsible for both learning and teaching over the course of this summer?
- 2) Based on your answer to the first question, in what ways do our learnings and teachings allow us to fulfill all that is in God’s Torah?
- 3) How can you imagine teaching what you have learned about inclusion to others so that they can fulfill all that is in God’s Torah?
- 4) How does all of this relate to God’s love for the Jewish people?

## APPENDIX 6B

### **Journal Prompt:**

In the prayer *Ahava Rabbah*, we ask God to allow us to understand, learn, and also to teach in order that we can fulfill everything in God's Torah. What are some of the essential things you have learned over the course of the summer that you want to teach to others? Do you feel that these learnings and teachings allowed you to become closer to God? How so, or why not?

### **Journal Prompt:**

In the prayer *Ahava Rabbah*, we ask God to allow us to understand, learn, and also to teach in order that we can fulfill everything in God's Torah. What are some of the essential things you have learned over the course of the summer that you want to teach to others? Do you feel that these learnings and teachings allowed you to become closer to God? How so, or why not?

## LESSON 2: *Tzedek Tzedek Tirdof: Justice, Justice You Shall Pursue*

**NOTE TO FACILITATOR:** This lesson is the kick-off for an intensive week of preparation leading up to *Yom Lilmod Ul'lameid*. This is the only set lesson until this presentation. The next several days should be reserved to plan, edit, and finalize the projects for *Yom Lilmod Ul'lameid*. Stakeholders of the community, including but not limited to donors, board members, directors, a few involved parents, and a few involved staff members should be invited. The day that the CITs will plan should include *tefillah*, a gallery presentation, as well as board style presentation (see Lesson 3 for a suggestion as to how to run the day).

### Goal:

- To give CITs an opportunity to transform their learning into social justice.

**Objectives:** At the end of this lesson, CITs will be able to...

- explain texts that relate to acting on what they have learned.
- discuss the Jewish reasons that they need to advocate on behalf of those who are excluded to the greater community.
- plan and prepare a proposal to lay and professional camp stakeholders about how to make camp more inclusive.

### Materials

- Text Study (Appendix 6C)
- Rubric for Committees (Appendix 6D)
- Pens/Pencils
- Paper

### Core Activities:

- 15 minutes—The Game of Knots
- 15 minutes—Text Study
- 30 minutes—Group Breakout and Planning

### 1) The Game of Knots

#### 15 minutes

The facilitator should break the CITs into groups of 10 to 15 CITs. With their arms in the air, each group of CITs should walk to the middle of the circle. Each person should grab the hands of someone else is across the circle from them. They should not hold the hand of the person next to them. The CITs are now in one big knot and must untangle themselves. They may not let go of anyone's hand in order to untangle themselves.

Afterwards, the facilitator should explain to the CITs that, just as they worked together to untangle themselves, teamwork is needed to plan and execute their final project.

(Adapted from: Marc Gopin, Mark Levine, and Sid Schwarz's, *Jewish Civics: A Tikkun Olam/World Repair Manual: Second Edition*. Maryland: The Washington Institute for Jewish Leadership and Values, 1997, p. 99)

## 2) Text Study

### 15 minutes

The facilitator should instruct the CITs to break off into *chevruta* for the text study (Appendix 6C).

## 3) Group Breakout and Planning

### 30 minutes

The facilitator should bring the CITs back together and have them share some reactions to the last text concerning the responsibility of the CITs to share what they have learned in order to prevent others from being exclusive. They should also discuss how they see this responsibility related to Deuteronomy's passage concerning the pursuit of justice.

The facilitator should now explain to the CITs that it is time to really start working on *Yom Lilmod Ul'lameid*. Invitations, if they have not yet been sent out, should be sent out immediately (although it is crucial that the invitees have been made aware of this date well in advance). Most importantly, the projects they worked on all year need to be made presentable, a handbook put together, and formal presentation planned (see structure in Lesson 3).

The facilitator continues by explaining that the next week will be an intensive week of work (it should be planned that the CITs have several hours each day without camper responsibilities to work on this project) in anticipation of their final assessment. They now have an opportunity to advocate on behalf of all those who are not currently included in the camp community.

When planning their presentations, the CITs need to be reminded to present material in a way that is not condescending to the stakeholders, that points out the camp's strengths and weaknesses, that invites people to question their work, and that makes suggestions based on what is needed in camp as well as what is **feasible** for the camp to do (e.g., it would be great if all of the cabins are wheelchair accessible, but if the camp is built into a mountain, moving the entire camp to a flat location would not be a feasible suggestion). The facilitator should give each committee a copy of the Committee Rubric (Appendix 6D) and encourage the CITs to periodically assess their presentations, striving to have all aspects of presentation fall into the "Excellent" category of the rubric.

Although it is up to the facilitator about how to break up groups in a meaningful way, the layout below suggests that committees (of varying sizes depending on how much work is anticipated in each) be based around the assessments by unit.

Each group is responsible for:

- 1) Finalizing projects that need to be presented for the gallery and designing how they will be presented
- 2) Contributing to a group wide Powerpoint presentation that shows what has been learned, where the camp is strong, and what weaknesses need to be addressed in the different areas of inclusion

- 3) Contributing to a handbook that stakeholders in the camp community will receive about ways to make the camp community more inclusive (depending on what the CITs as a group decide, this may be a staff handbook or something directed to the general camp community)
- 4) Finding ways to utilize contributions of as many CITs as possible with individual consent in using his/her work (particularly when editing someone's work is involved)

Additionally it needs to be determined how invitations will go out, what the setting of the day will look like, who is emceeding, what each group will say during the formal presentation, and so forth.

The following are suggestions of committees and what needs to be done for each one based on various assessments from throughout the summer:

### **I. *Tefillah* and Unit 1 Committee**

#### A. For *Tefillah*

- Plan opening *Tefillah* for Presentation day
- Devise a method of presenting *kavannot* and rewritten prayers that the CITs have developed
- Contribute to the Powerpoint presentation and handbook ways to make the camp prayer space(s), liturgy, and *siddurim* more accessible

#### B. For Lesson 3: Journal Entry: Pledges

- Edit and compile the pledges for the handbook and the gallery
- Contribute some key excerpts of the pledges to the Powerpoint presentation so that stakeholders can see what the CITs committed themselves to at the beginning of the summer and how far they have come

#### C. For Lesson 4: Dealing with Others who Use Words Like Gay and Retard/ed

- Compile, edit, and make presentable the posters and guides for gentle rebuking for the gallery
- Contribute a finalized guide to gentle rebuking as well as the skits and ads that were videotaped (record them if this has not yet been done) to the Powerpoint presentation



## **II. Unit 2 Committee**

### **A. For Lesson 5: Jigsaw Part II—A Program for Our Camp**

- Take the special needs programs designed during this lesson, and combine similar ones to present suggestions of ways to incorporate those with disabilities into camp for the Powerpoint presentation, handbook, and/or gallery presentation
- Contribute to the Powerpoint presentation and handbook ways that camp addresses the needs of campers with disabilities and ways that this can be improved upon

### **B. For Lesson 8: Marketing Campaign Scenario—Making Camp Affordable**

- Take the brochures designed for this assessment and design one final brochure to be presented at the gallery
- Contribute to the Powerpoint presentation and handbook ways that the community can make others aware of financial opportunities available to make camp more affordable

## **III. Unit 3 Committee**

### **A. For Lesson 2: List of Ways to Help Campers (with disabilities)**

- Compile these into one list to be presented at the gallery
- Contribute to the Powerpoint presentation and handbook suggestions to camp as to how to help campers with disabilities

### **B. For Lesson 4: Audit (ways camp is/is not accessible)**

- Compile findings of the audit for gallery
- Contribute to the Powerpoint presentation and handbook strengths and weaknesses in terms of camp accessibility as well as feasible suggestions for improvement

### **C. For Lesson 5: Camp Model**

- Make the models presentable for the gallery
- Contribute to Powerpoint and handbook ways that camp can feasibly use suggestions from the models (may be combined with B)

D. For Lesson 7: *Teshuva* (camp responsibilities to those with physical disabilities, hearing impairments and visual impairments)

- Edit, type up, and finalize the *Teshuvot* for the gallery presentation
- Contribute to the Powerpoint presentation and handbook a list of ways that camp needs to be responsible to meeting the needs of those with these types of disabilities (may be combined with A and B)

#### **IV. Unit 4 Committee**

A. For Lesson 6: Coming Out at Camp Ritual

- Edit, type up, and finalize rituals to be presented in the gallery
- Contribute to the Powerpoint and handbook a list of ways to foster a comfortable environment for coming-out at camp

B. For Lesson 8: Assessing the Camp for LGBT Openness

- Compile the lists for the gallery presentation
- Contribute to the Powerpoint presentation and handbook ways that camp does well in terms of being open to those who are LGBT and their family members, as well as suggestions for improvement

#### **V. Unit 5 Committee**

A. For Lesson 3: Paper-Tear Midrash

- Prepare the Paper-Tear Midrash for the gallery presentation
- Contribute to Powerpoint presentation and handbook ways that we can learn from all people, including our campers, particularly those who people often look at as not having a lot to teach

B. For Lessons 6 and 7: Camper Inquiry Study

- Edit, type up, and prepare the reflection pieces for the gallery
- Contribute to the Powerpoint presentation and handbook ways to troubleshoot difficult camper issues

## ***Tzedek Tzedek Tirdof: Justice, Justice Shall You Pursue***

### **A. Deuteronomy 16:20**

Justice, justice shall you pursue.

*What do you believe it means to pursue justice?*

### **B. Rabbi Abraham Joshua Heschel**

Justice, justice shall you pursue: “The term ‘pursue’ carries strong connotations of effort, eagerness. This implies more than merely respecting or following justice”; we must actively pursue it.

(From: David L. Lieber and Jules Harlow’ (eds.) *Etz Hayim: Torah and Commentary*. New York: Jewish Publication Society, 2001, pp. 1088-9)

*Are Rabbi Heschel’s thoughts about the meaning of Deuteronomy 16:20 similar to or different from your own?*

*In what ways do you believe you need to actively pursue justice in terms of what you have learned over the course of the summer?*

### **C. Babylonian Talmud, Shabbat 54B**

For each person who is able to prevent his household [from sinning] but does not prevent them, he is responsible for [the sins of] his household; [if he can prevent] his fellow citizens [but does not], he is responsible for [the sins of] his fellow citizens; if [he can prevent] the whole world [but does not], he is responsible for [the sins of] the whole world.

*Do you agree with the Talmud that one who does not prevent others from sinning is responsible for the sins of those people?*

*Do you feel that this applies to any of the things that we learned about over the course of the summer? If so, which aspects of inclusion does it apply to and how?*

*In what ways does this text relate to pursuing justice?*

**APPENDIX 6D**

	<b>Fair</b>	<b>Good</b>	<b>Excellent</b>
<b>Attractiveness of Presentation</b>	We have a lot of information, but it is not well organized.	We have a lot of information that is well organized.	We have a lot of information that is well organized and is attractive to visual, auditory, and kinesthetic learners.
<b>Camp Strengths and Weaknesses</b>	Our presentation only points the weaknesses of the camp.	Our presentation points out both strengths and weaknesses of the camp.	Our presentation points out both strengths and weaknesses and articulates reasons that things are labeled as strengths and weaknesses.
<b>Suggestions for Improvement</b>	Our presentation does not offer suggestions for improvement.	Our presentation offers suggestions for improvement, but they are not feasible.	Our presentation offers suggestions for improvement that are feasible. Additionally, it addresses issues that exist that the stakeholders should be aware of even though improvements may not be feasible at this time.
<b>Inviting Quality</b>	Our presentation will make stakeholders defensive and they will leave feeling as though they had been reprimanded.	Our presentation will invite stakeholders to ask a lot of questions, but they will not feel motivated to act.	Our presentation is inviting and welcoming to stakeholders. It will encourage them to ask questions and it will motivate them to act.

### LESSON 3: *Yom Lilmod Ul'lameid*

#### Goals:

- To give the CITs an opportunity to present the material that they have acquired in a meaningful way.
- To provide an opportunity for major stakeholders in the camp community to learn from the CITs.

#### Objectives: At the end of this lesson, CITs will be able to...

- lead *tefillah* for themselves and the camp stakeholders.
- showcase what they have learned over the course of the summer.
- formally present the suggestions they have compiled for making the camp a more inclusive environment.
- address questions and concerns from the stakeholders about what steps need to be made in order to make the camp community more inclusive.

#### Materials (will vary greatly from camp to camp depending on the way the presentation is done. Some materials may include the following):

- *Siddurim*
- Final versions of assessments from the course of the semester
- Tables set up science fair style for presentations
- Room with a “board room” set up
- Handout addressing needs that the community should meet
- Powerpoint presentation on computer
- Projector
- Screen for projector
- Sound system with ability to play audio
- Food/snacks, water/drinks

#### Core Activities:

**NOTE TO FACILITATOR: These will vary greatly from camp to camp depending on the way the presentation is done. The following activities are one way the day might be set-up) CITs should be encouraged to dress in “business” appropriate attire—possibly the types of clothes they would wear on Shabbat.**

- 30 minutes—Snacks and Mingling
- 45 minutes—*Tefillah*
- 80 minutes—Gallery
- 60 minutes—Lunch
- 100 minutes—Formal Presentation/Q&A
- 10 minutes—Thank You and Closing

### **1) Snacks and Mingling**

#### **30 minutes**

As guests arrive they can have tea, coffee, and snacks. The CITs and guests should introduce themselves to one another. Any last minute preparations can be made at this time.

### **2) Tefillah**

#### **45 minutes**

The *tefillah* committee leads services for the CITs and guests. At this time a formal welcome is given to all guests. This can be done by the CIT director, camp director, a CIT, or any combination of them. The person/people introducing should explain that *Yom Lilmod Ul'lameid* means A Day to Learn and to Teach. It should be emphasized that everyone present on this day is both a teacher and a learner, whether the person is a CIT, a camp director, a board member, etc. and that it is the hope of the CITs who meticulously planned this presentation that *everyone* will spend the day in both of the roles.

### **3) Gallery**

#### **80 minutes**

Stations with final presentations should be set up around a large room. There will be tables set up for some presentations, others may require wall space. At this time, the CITs who worked on each project should stand by their projects as the guests take this time to walk through the room and speak with the CITs about the projects. The CITs should introduce their assessment projects to the guests by describing what they learned about, what the project entailed, as well as the reason that the project is important. The guests are encouraged to ask questions about the projects at each station. The guests may choose to read some of the writings, ask questions about the art, inquire about the camp models, and so forth. The guests should try to visit as many stations as possible, although it may not be possible to visit all of them.

### **4) Lunch**

#### **60 minutes**

This time should be allotted for the CITs and guests to eat together on a more informal basis. Questions about the projects may continue at this time.

### **5) Formal Presentation/Q&A**

#### **100 minutes**

The room for this section should be set-up “board meeting” style. CITs and guests will join together and after an introduction from one of the CITs, the findings from each project will be presented along with ways that camp is strong in terms of addressing inclusion, areas where work needs to be done, as well as specific suggestions of improvements that can be made. The presentation may be accompanied by a handbook to inclusion in which all the handouts that were created and finalized during the previous week are included as well as a Powerpoint presentation to guide key points throughout the presentation. Each committee will have 20 minutes, 12-15 minutes to present followed by a 5-8 minute Q&A.

## **6) Thank You and Closing**

### **10 minutes**

The CIT director, a CIT, and/or a camp director should thank all of the guests for coming to *Yom Lilmod Ul'lameid*. They should be encouraged to continue conversations with the CITs about how to make camp a fully inclusive environment and should be encouraged to keep the lines of communication open. The CITs should be congratulated on their accomplishments and should be encouraged to continue this good work as they move on into staff positions.

## LESSON 4: *Siyum*: Culmination—SCRIPTED LESSON

**NOTE TO FACILITATOR:** This is the concluding lesson for the curriculum and, if deemed appropriate, may be combined with a CIT graduation or closing night activity. It should be done in a quiet space (outdoors if possible) where there is room to spread out and reflect. The group song leader should be present at this activity as well as all CIT staff. This lesson is 90 minutes long.

### **Goal:**

- To provide CITs with a sense of closure to the work that they have been doing over the course of the summer as well as to give them an opportunity to look toward the future.

### **Objectives:** At the end of this lesson, CITs will be able to...

- write a letter to themselves to remind them what work needs to be done and what they will commit themselves to upon completion of the summer.
- bless the group as they continue forward on their individual journeys.
- explain that there are different types of *kaddish* and that they mark a transition from one stage to another.

### **Materials:**

- *Siyum* Sheets (Appendix 6E)
- Letter Paper with *Pirkei Avot* 2:16 (Appendix 6F)
- Pre-Stamped Envelopes
- Pens/Pencils

### **Activities:**

- 10 minutes—*Lo Alecha*
- 20 minutes—Letter Writing
- 5 minutes—*L'chi Lach*
- 40 minutes—Blessing the Group
- 10 minutes—*Kaddish D'Rabanan*
- 5 minutes—Conclusion: *Oseh Shalom*

### **Set-Induction: *Lo Alecha***

#### **00:00-00:10**

The facilitator should hand out the *Siyum* sheets (Appendix 6E) to each CIT. A song leader should lead the group in *Lo Alecha*.

The facilitator should then read the English of *Lo Alecha* aloud explaining that *Pirkei Avot* 2:16 teaches, “It is not your duty to complete the work, neither are you free to desist from it.”



The facilitator should then ask:

1) What does it mean that it is not up to us to complete the work, but neither are we free to desist from it?

*Possible Answers:*

*-We cannot do everything by ourselves.*

*-We need to use teamwork to get things done.*

*-There is always work that still needs to be done and we are required to work toward it.*

2) What might this text mean in the context of the completion of this summer and the work we have done?

*Possible answers:*

*-We need to come back to camp to do more work for inclusion.*

*-We cannot walk away from this place.*

*-We need to take what we have learned home and use it to do make sure all of the places we are a part of are inclusive environments.*

*-We need to find other people to help us work toward making sure camp is more inclusive in the summers to come.*

*-There will always be work that we have to do, even though we know the task is infinite.*

The facilitator should say: We have done great work over the course of the summer, but as we know, we have only touched the tip of the iceberg. There is more work to do in our communities and at our camp. Even though the summer is drawing to a close and this group is about to be separated by distance, it does not mean that our work of this group is complete. You must now be able to commit yourselves to continuing the work that needs to be done in order to make people aware of the issues of accessibility that need to be addressed in all of the communities of which we are a part.

### **Activity 1: Writing Letters**

**00:10-00:30**

The facilitator should distribute the letter paper with the text of *Pirkei Avot 2:16* printed on the top (Appendix 6F) as well as a blank, pre-stamped envelope. The facilitator then explains to the CITs that they are to write a letter to themselves that will be mailed home to them in a few weeks (or months—this is up to the CIT director’s discretion). This is the final journal activity of the summer and through it the CITs are to commit themselves to continuing the work of justice and inclusion in their communities. In the letter, the CITs may wish to include specific ways that they intend to foster inclusive environments, goals that they have, things that they want to make sure to remember, and a reminder that it is important that they do not take it upon themselves to complete *all* of the work. It is up to them to raise awareness so that others are aware that this is the responsibility of the community, not of any one individual.

### **Activity 2: *L’chi Lach***

**00:30-00:35**

The song leader should play Debbie Friedman’s *L’chi Lach* (Appendix 6E) as the group comes back together. The facilitator should explain that the words of this song are inspired by Abraham’s journey to the land of Israel. So too is each CIT heading on a

journey and each one of will be a blessing. The facilitator then explains to the CITs that they will all now have an opportunity to verbally offer a blessing to the rest of the CITs so that they will all be blessed on the parts of the journey that are about to begin, the transition from camp to home, from being CITs to counselors, and the continued journey of learning and teaching others about the Jewish values related to inclusion.

### **Activity 3: Blessing the Group**

**00:35-01:15**

The facilitator should encourage each CIT to bless the group with a blessing to begin their next journey. The CIT director, advisors, and so forth should also participate in the blessing giving. There is no formal structure for the blessing, but some individuals may wish to begin with, “May we be blessed...,” “*Mi shebeirach avoteinu v'imoteinu...*, May the One who Blessed our Ancestors...,” or “*Baruch atah Adonai*, Blessed are you Adonai...”

### **Activity 4: *Kaddish D'Rabanan***

**01:15-01:25**

After everyone has an opportunity to bless the group, the facilitator should say: We say the *kaddish* at different times. We have the *Chatzi Kaddish* which comes between parts of our service, ending one part and beginning another. We also have the Mourner's *Kaddish*, or *Kaddish Yatom*, which is said after someone dies and marks our remembering them. *Kaddish*, therefore, marks the end of one journey and the beginning of another. So too is this group about to end one journey, and begin another.

At the conclusion of a course of study there is often a *siyum*, a culmination, in which *Kaddish D'Rabanan* is recited. *Kaddish D'Rabanan* marks the end of one part of study, but does not mean that studying is complete. Today is our *siyum*. We are ending one course of study and are now moving forward to learn, but also to teach, and to act upon the values and virtues that you have learned throughout the course of the summer. *Kaddish* marks the stopping of something, but does not indicate the end.

The facilitator should have the CITs join in reading Debbie Friedman's English version of *Kadish D'Rabanan* (if they know it, the song leader may lead the song) and then recite the traditional Aramaic version (Appendix 6E). This should be done slowly, as it is likely that many of the CITs are unfamiliar with parts of this prayer.

### **Closing: *Oseh Shalom***

**1:25-1:30**

The morning should conclude with the facilitator rereading the last line of *Kaddish D'Rabanan* (*Oseh Shalom*), in Hebrew in and English followed by the song leader leading the group in singing *Oseh Shalom*.

***Siyum—The End of One Journey Brings the Beginning of Another***

***Lo Alecha***

*Jeff Klepper and Dan Freeland, Text: Pirkei Avot 2:16*

*Lo alecha ham'lachah ligmor,  
Lo alecha ligmor. x2*

*V'lo atah ben chorine l'hibateil mimenah,  
V'lo atah ben chorine. x2*

*It is not your duty to complete the work, neither are you free to desist from it.*

***L'chi Lach***

*Debbie Friedman & Savina Teubal, based on Genesis 12:1-2 ©1988*

*L'chi lach to a land that I will show you  
Lech li-cha to a place you do not know  
L'chi lach on your journey I will bless you  
And you shall be a blessing, you shall be a blessing  
You shall be a blessing l'chi lach*

*L'chi lach and I shall make your name great  
Lech li-cha and all shall praise your name  
L'chi lach to the place that I will show you  
Li-simchat chayim, li-simchat chayim  
Li-simchat chayim l'chi lach.  
And you shall be a blessing, you shall be a blessing  
You shall be a blessing l'chi lach.*

***Kadish D'Rabanan***

*Debbie Freidman, based on Kadish D'Rabanan © 1988*

*For our teachers and their students,  
And the students of the students,  
We ask for peace and lovingkindness,  
And let us say, Amen.*

*And for those who study Torah  
Here and everywhere,  
May they be blessed with all they need,  
And let us say, Amen.*

*We ask for peace and lovingkindness,  
And let us say, Amen.*

## KADDISH D'Rabbanan

*Yitgadal v'yitkadash sh'meih raba  
 b'alma di vra chiruteih,  
 v'yamlich malchuteih  
 b'chayeichon uv'yomeichon  
 uv'chayei d'chol beit Yisrael,  
 baagala uviz'man kariv,  
 v'imru: Amen.  
 Y'hei sh'meih raba m'varach  
 l'alam ul'almei almaya.  
 Yitbarach v'yishtabach v'yitpaar  
 v'yitromam v'yitnasei,  
 v'yit'hadar v'yitaleh v'yit'halal  
 sh'meih d'kud'sha b'rich hu,  
 l'eila min kol birchata v'shirata,  
 tushb'chata v'nechemata,  
 da'amiran b'alma, v'irmu: Amen.  
 Al Yisrael v'al rabanan,  
 v'al talmideihon  
 v'al kol talmidei talmideihon,  
 v'al kol man d'askin b'oraita,  
 di v'atra hadein v'di  
 v'chol atar vaatar,  
 y'hei l'hon ul'chon sh'lama raba,  
 china v'chisda v'rachamin,  
 v'chayin arichin,  
 um'zonei r'vichei, ufurkana,  
 min kadam avuhon  
 d'vish'maya v'ara v'imru: Amen.  
 Y'hei sh'lama raba min sh'maya,  
 v'chayim tovim aleinu v'al kol  
 Yisrael v'imru: Amen.  
 Oseh shalom bim'romav  
 hu b'rachamav ya'aseh shalom  
 aleinu v'al kol Yisrael, v'al kol  
 yoshvei teiveil, v'imru: Amen.*

יתגדל ויתקדש שמה רבא.  
 בעלמא די ברא כרעותה,  
 וימליך מלכותה  
 בחייכון וביומיכון  
 ובחיי דכל בית ישראל,  
 בעגלא ובזמן קריב,  
 ואמרו אמן.  
 יהא שמה רבא מברך  
 לעלם ולעלמי עלמין.  
 יתברך וישתבח ויתפאר  
 ויתרומם ויתנשא  
 ויתהדר ויתעלה ויתהלל  
 שמה דקדשא בריך הוא,  
 לעלא מן כל ברכתא ושירתא  
 תשבחתא ונחמתא,  
 דאמירן בעלמא, ואמרו אמן.  
 על ישראל ועל רבנן,  
 ועל תלמידיהון  
 ועל כל תלמידי תלמידיהון,  
 ועל כל מאן דעסקין באורייתא,  
 די באתרא הדין ודי  
 בכל אתר ואתר.  
 יהא להון ולכון שלמא רבא,  
 חנא וחסדא ורחמין,  
 וחיין אריכין,  
 ומזוני רויחי, ופרקנא,  
 מן קדם אבוהון  
 די בשמיא וארעא ואמרו אמן.  
 יהא שלמא רבא מן שמיא,  
 וחיים טובים עלינו ועל כל  
 ישראל, ואמרו אמן.  
 עשה שלום במרומו  
 הוא ברחמיו יעשה שלום  
 עלינו ועל כל ישראל, ועל כל  
 יושבי תבל, ואמרו אמן.

APPENDIX 6F

הוא תִּיה אומר, לא עליך המלאכה לגמור, ולא אתה בן חורין לבטל ממנה.  
*He [Rabbi Tarfon] said, "It is not your duty to complete the work, neither are you free to desist from it."* –Pirkei Avot 2:16