

Tisha b'av Peulat Edah

There will be an introduction to the movie Remember the Titans.

Clips will last about 15 minutes.

We split into 6 groups of ten for discussion

Group 1- Aryeh and Sarah, Maayan

Group 2- Tali A. and Danny, Bat Chen

Group 3- Abby and Karen, Ela, Hagai

Group 4- Shlomi and Gill, Liran

Group 5- Ruth and Tali M, Hezi

Group 6- Carly and Mike, Josh

Discussion questions:

Ask campers their general thoughts about the clips.

How did you see the relationship of Julius and Gary develop throughout the clips?

How do you define tolerance? Actual definition- a fair, objective, and permissive attitude toward those whose opinions, practices, race, religion, nationality, etc., differ from one's own; freedom from bigotry.

Is it enough to simply be tolerant?

What is one step above tolerance? (Lead them towards a discussion of acceptance)

Dont read this out load-this is just so you know what we want campers to gain: Tolerance is one thing but in order to truly function as a society or community we need acceptance. Tolerance is simply allowing something even if you dont believe in it, whereas acceptance is the actual belief that something is right and portraying that in daily life.

How do you define acceptance? Actual definition- the act of assenting or believing.

Do you believe that acceptance is the final step of tolerance?

Have you seen or experienced intolerance in your life? In what ways?

Have you ever stood up against intolerance?

On tisha b'av we commemorate many tragic events that have happened to the Jewish people throughout our history. Majority of these event have been caused by intolerance towards Jews.

Have you ever experienced anti-semitism or felt unaccepted for being Jewish? How did you cope with it?

If you live in a mostly Jewish community, how do you interact with people that are not Jewish?

If you live in a mostly non-Jewish community, how do you deal with feeling like a minority?

Is it important for us specifically as Jews to stand up against intolerance? If so, how can we do this?

B.ogrim 2011
Tisha B'Av Pe'let Edith

Sandy Koufax was a pitcher who played his entire major league baseball career for the Los Angeles Dodgers in the 1960's. Sandy Koufax was born in Brooklyn, New York to a Jewish family. When he was in high school, school sports were not available in New York because teachers refused to supervise extracurricular activities. In exchange, he began playing basketball for the Edith and Carl Marks Jewish Community House of Bensonhurst local community center team. Before Sandy Koufax was a prominent baseball player, he was known in his community for being a great basketball player.

Sandy Koufax is remembered as an outstanding Jewish Athlete. He was scheduled to pitch in Game 1 of the 1965 World Series. He decided not to play in the game because the game conflicted with Yom Kippur. This decision brought about national attention as a conflict between social pressures and personal beliefs. He was inducted into the Baseball Hall of Fame in 1972. On May 27, 2010, Sandy Koufax was included in a group of prominent Jewish Americans at the first White House reception in honor of Jewish American Heritage month. He was acknowledged for his well-known decision not to play baseball on Yom Kippur.

Senator Joe Lieberman is an Orthodox Jew and a U.S. Senator from Connecticut. During an important budget vote, Senator Lieberman had to choose between remaining in the Senate chamber and voting on Shabbat or missing the vote and returning home before Shabbat. He chose to remain in the Senate and vote, even though Shabbat had already begun. Following the voting session, he walked to the home of parents of a non-Jewish colleague to spend the rest of Shabbat. Joe Lieberman was born in Stamford, CT. He is a graduate of Yale University and Yale Law School. He was elected as a "reform Democrat" in 1970 to the Connecticut Senate, where he served three terms as Majority Leader. After an unsuccessful bid for the U.S. House of Representatives in 1980, he served as state Attorney General from 1983 to 1989. In 1988, he won the election to the U.S. Senate and was re-elected in 1994 and 2000. In the 2000 U.S. Presidential election, Joe Lieberman was the Democratic nominee for Vice President, making him the first Jewish candidate on a major American political party presidential ticket. Religion is something very important to him. He married his first wife, who was Jewish, and raised two Jewish children. They got divorced a number of years later, partly because of their differing religious observance. His second wife is Jewish as well, and is the daughter of a Holocaust survivor. In his second marriage he has another daughter and step-son who were both raised Jewish. Joe Lieberman considers himself an observant Jew. He keeps a kosher home and is shomer Shabbat. He has founded synagogues to attend in Washington, as well as at his home in Connecticut.

Ruth Bader Ginsburg was born on March 15, 1933 in Brooklyn, New York. She was an excellent student in school graduating at the top of her class in grammar school and an academic leader in high school, as well as having been confirmed with honors from East Midwood Jewish Center. After earning her B.A. in government in 1954, she married Martin D. Ginsburg. While she was pregnant, she experienced sex discrimination at her job. She went to law school and following her graduation received a succession of job experiences. She served as a clerk for Federal District Judge Edward L. Palmieri, spent two years on a Columbia Law School project, became the second woman to join the faculty of Rutgers Law School. 1963, and she tried many cases for the American Civil

Liberties Union before the United States Supreme Court. Ruth Bader Ginsburg was nominated by President Jimmy Carter to the United States Court of Appeal for the District of Columbia. She was sworn in on June 30, 1980, and served for thirteen years. President Bill Clinton was confronted with a vacancy on the Supreme Court after Judge Byron R. White resigned. After three months of searching for a candidate, he nominated Ruth Bader Ginsburg. During her Senate confirmation hearings, she did not answer any questions concerning issues that were coming up before the court. Her nomination was approved by the Senate by a vote of ninety-six to three and she was sworn in on August 10, 1993. Ruth Bader Ginsburg had to overcome many obstacles as a woman and as a Jew to achieve her success. She has paved the way for other Jewish women to move up the ladder of success. Ruth Bader Ginsburg was sworn in as the 107th justice to the U.S. Supreme Court in August 1993 becoming the second woman to sit in this court and the first Jewish justice since 1969.

Sir Moses Montefiore was born in Leghorn, Montefiore and brought up in London where he was taught elementary Hebrew by his mother's brother. First apprenticed to a firm of grocers and tea merchants, he left to become one of the 12 "Jew brokers" in the City of London. After initial setbacks, he went into partnership with his brother Abraham and they established a fine reputation. In 1812, Montefiore married Judith Cohen, which made him Nathan Mayer Rothschild's brother-in-law and stockbroker. He retired from business in 1824 and devoted his time and resources to community and civic affairs. His first visit to Eretz Yisrael had a profound religious effect on him, and from then until the end of his life, he became strictly observant. In all, he visited Eretz Yisrael seven times. He established his own synagogue on his estate at Ramsgate and in later years, traveled with his own "shohet" (charged with slaughtering animals in accordance with Jewish law). His early activities on behalf of the Jews in Eretz Yisrael included a plan to acquire land to help Jews become self-sufficient, as well as attempting to bring industry to the country by introducing a printing press and a textile factory. He inspired the founding of several agricultural settlements as well as Yemin Moshe outside of Jerusalem's Old City which was named after him. Montefiore was Sheriff of London, 1837-1838, and was knighted by Queen Victoria. He received a baronetcy in 1846 in recognition of his humanitarian efforts on behalf of the Jews. He was president of the British Board of Deputies from 1835-1874, with one brief interruption. Despite his position, he did not play a prominent role in the emancipation struggle, preferring to help oppressed Jewish communities abroad. He was known to have such stature that he visited Russia in 1846 to ask the authorities to stop persecution of the Jews. He also visited Morocco in 1863 and Romania in 1867 for the same purpose. Montefiore deeply loved Eretz Yisrael and believed in its messianic restoration as opposed to the large-scale, planned development of the country as the solution to the Jewish problem. Sir Moses Montefiore's physical stature (he was 6 ft. 3 in. tall), together with his background and his philanthropy, made him highly respected and admired in England and abroad. His 100th birthday was a public holiday in Jewish communities around the world.

Marc Chagall was born in Vitebsk, Byelorussia to a poor Hassidic family. The eldest of nine children, he studied first in a cheder before moving to a secular Russian school,

where he began to display his artistic talent. With his mother's support, and despite his father's disapproval, Chagall pursued his interest in art, going to St. Petersburg in 1907 to study art with Leon Bakst. Influenced by contemporary Russian painting, Chagall's distinctive, child-like style, often centering on images from his childhood, began to emerge. From 1910 to 1914, Chagall lived in Paris, and there absorbed the works of the leading cubist, surrealist, and fauvist painters. It was during this period that Chagall painted some of his most famous paintings of the Jewish shtetl or village, and developed the features that became recognizable trademarks of his art. In 1914, before the outbreak of World War I, Chagall held a one-man show in Berlin, exhibiting work dominated by Jewish images and personages. During the war, he resided in Russia, and in 1917, endorsing the revolution, he was appointed Commissar for Fine Arts in Vitebsk and then director of the newly established Free Academy of Art. The Bolshevik authorities, however, frowned upon Chagall's style of art as too modern, and in 1922, Chagall left Russia, settling in France one year later. He lived there permanently except for the years 1941—1948 when, fleeing France during World War II, he resided in the United States. Chagall's horror over the Nazi rise to power is expressed in works depicting Jewish martyrs and Jewish refugees. In addition to images of the Hassidic world, Chagall's paintings are inspired by themes from the Bible. His fascination with the Bible culminated in a series of over 100 etchings illustrating the Bible, many of which incorporate elements from Jewish folklore and from religious life in Vitebsk. Among his most famous building decorations are the ceiling of the Opera House in Paris, murals at the New York Metropolitan Opera, a glass window at the United Nations, and decorations at the Vatican. Israel, which Chagall first visited in 1931 for the opening of the Tel Aviv Art Museum, is likewise endowed with some of Chagall's work, most notably the twelve stained glass windows at Hadassah Hospital and wall decorations at the Knesset. Chagall received many prizes and much recognition for his work. He was also one of very few artists to exhibit work at the Louvre in their lifetime. Chagall died on March 28, 1985, in Saint-Paul, France at age 97.

What are some of the issues you face as teenagers who are Jewish? (E.g. interdating, school on Jewish Holidays, going out on Shabbat, Kashrut)

What are some of the problems and consequences of the decisions you make about some of these issues?

How can Jewish teenagers remain loyal to their identity in their current environment?

How much of a role does peer pressure play in personal decision making? Examples?

Who are the people you can turn to when faced with these dilemmas? Parents? Rabbis? Friends? Teachers – which ones? People at camp? Friends- which ones?

At your age what role should your parents play in helping you with these dilemmas? Decide? Advise? Ignore? Other?

What are the conflicting values that I (the reader) am dealing with?

Is there a way that I can resolve this conflict without giving up one value over the other,

since both are important to me?

Is it necessary to choose one value over the other? Are there times when you have felt a conflict between Jewish values and secular values? Can you tell us about that time?