

## Tisha B'Av Sinat Chinam Discussion. Team Sara Molly Lucas

**The point of this discussion is to decide whether or not the punishment of the destruction of the Second Temple fits the crime of "sinat chinam", if sinat chinam is still around today, and what we can do in our camp community to prevent sinat chinam.**

(Background information to be told to your group)

It is said that the First Temple was destroyed because of three things the Jewish people were doing wrong- sexual immorality, idol worship, and bloodshed. It was only 70 years from the destruction of the First Temple until the Second Temple was built.

Fast forward to the destruction of the Second Temple. It is said that the Second Temple was destroyed because of "Sinat Chinam" or "baseless hatred." Baseless hatred is literally hatred based on nothing. It's being annoyed with something someone is doing even though it doesn't affect you at all. It's being rude and inconsiderate to a peer for no reason. Doesn't it seem a little ridiculous that the First Temple was destroyed because of three very serious things, and yet the Second Temple was destroyed because of one, simple thing- baseless hatred?! And, even more so, it has been almost 2,000 years since we had the Second Temple.

It does not seem that the punishment fits the crime! Go into the discussion questions....

- 1) What kind of "Sinat Chinam" do we experience in Judaism today?
  - a. *COUNSELORS*: Steer the conversation from small things like Temple politics to differences between Ashkenazic and Sphardic Jews and even more so differences between Reform, Conservative, and Orthodox Jews.
- 2) Have you ever found yourself arguing with a friend about Judaism? Have you ever been hurt by these arguments or something that your friend may have said?
  - a. *COUNSELORS*: Things they may argue about could be:
    - i. Whether or not they keep a strict enough level of kashrut.
    - ii. Whether or not their observance of Shabbat is "good enough"
    - iii. Whether or not they consider intermarriages okay and are their friends with non Jewish mothers still Jewish
- 3) Imagine yourself as a new convert to Judaism. You have spent a long time studying to be Jewish and now you have finally been converted by your Conservative Rabbi. You make aliyah, meet a nice Israeli man or woman and you decide to get married. Everything is great, until you find out two things. The first is that you cannot be married by a Conservative Rabbi in Israel. Only Orthodox Rabbis can marry someone in Israel! What do you do?
  - a. You get very angry but you really want the Rabbi that you're close with to marry you so you go back to your home in America for the wedding- you can always come back to Israel happily married in a few weeks! [If you choose this continue to 4]

- b. You decide being married in Israel is important to you, and you continue on the track to being married by the Orthodox Rabbi, even though he is not the Rabbi who you would prefer. [If you choose this, continue to the bullet point underneath]
  - i. Now that you decided to get married in Israel, you learn that because you were converted by a Conservative Rabbi, you're not actually Jewish according to this Rabbi's standards, and you either cannot be married in Israel, or you need to go through another Conversion. [Continue to question 4]
- 4) How does that make you feel? You have converted, you want to be in Israel, the Jewish homeland, yet you are still made to feel inferior to others.
  - a. *COUNSELORS*: Ask how it makes them feel!
  - b. Is Sinat Chinam still around today? [Yes!]
- 5) So what do you think? Is Sinat Chinam a good enough reason for us to be in exile?
  - a. *COUNSELORS*: If it's not, why are we still in exile?!
- 6) What are things that we can do to prevent Sinat Chinam in our camp community?
  - a. *COUNSELORS*: Get the kids to say things that they can do to be nicer to one another
  - b. *Also* another thing that they may come up with is teaching tolerance around camp- perhaps groups can come up with different things going on in the world and take a little bit of time this month to teach people in camp about different injustices in the world. No injustice is too small!
    - i. *Examples*: Darfur
    - ii. Genocide in Rowanda
    - iii. Anti-gay movement
    - iv. Child labor
    - v. Unfair governments

From this discussion, we will go into writing letters to a person (or multiple people) who we have wronged in our lives and who we want to ask forgiveness or just write to. These people can be dead or alive, in camp or not. That should take from 15-25 minutes

Motzei Shabbat

6:30 Seudat Shlishit

8:40 Maariv and Havdalah Kizad then Eichah Reading

*Ma'ariv - Bay - Beit Messer + Minh-Mer - shel Eichah - Beit un bet*

*Can't do Bay*

# Tisha Ba'av

Time	Koch	Ilanot	Soleim	Shoafim	Amizim	Gan	Time	Magshimim	Bogrim	Machon	Nivonim	
8:00			Tefilot									
9:00		Aruchat Boker					8:30		Tefilot			
10:00	Tarbut Y.	Yehadut	Tarbut Y.	Sport	agam	chug	10:15	Aruchat Boker-Cold Breakfast				
11:00	Sport	Tarbut Y.	Sport	Yehadut	p. tzrif	Tefilot/vrit	11:00	P. Edah	Yehadut	P. Edah	Chofesh	
12:00	Yehadut	Sport	Yehadut	Tarbut Y.	Nikayon	Shira/Rikud	12:00	Yehadut	Chug	Chofesh	P. Edah	
1:00		Aruchat Tzohoryim					1:00	Chug	P. Edah	Yehadut	Yehadut	
1:45		Menucha					2:00	Mincha				
3:00-5:00		Praying with Lior					3:00	Aruchat Tzohoryim				
5:00-6:00	agam st	Chug	agam st	p. tzrif	spot	Their staff	4:00	Menucha				
6:30		Aruchat Erev					5:00-7:15	Praying With Lior				
7:15		Peulat Erev					7:30	Aruchat Erev				
		Hargat'ah process					8:45	Ma'ariv				
							9:15	Late Dinner				

*Chofesh bet un bet + bet Messer complex all day*

*grave*