



Centropa Family Education Program **Lo Ta'amod Al Dam Re'echa/Do Not Stand Idly By Your Neighbor's Blood***

Centropa believes that stories are universal and stories connect us all – and that is why we use Centropa stories to do what Judaism has always done: turn to examples of the past to reflect on how we can apply that wisdom to the present.

Judaism is a religion of action – what matters most is what you do, how you behave. This is true for rituals that connect us to God – prayer, for example – and it is also true regarding our actions towards others.

In this family education program, we apply Centropa's stories from our past to reflect on our values, and translate that learning into action for the present and future.

Parents and their children will watch two Centropa films about people who chose to help others, and each other. These films are based on the interviews Centropa did with over 1200 elderly Jews living in Central and Eastern Europe. We asked them to tell us their *entire* life stories spanning the 20th century as they showed us their old family photographs – and by using photographs instead of video, we have preserved Jewish memory, stories we can all learn from.

Viewing two Centropa stories – one about two Sephardic sisters saved by a Catholic priest, and another about how Jews worked with their Muslim and Christian neighbors to save each other during the Bosnian war of the 1990s – parents and teens will identify and discuss the Jewish values illustrated in each film.

Then, together they will create a family values mission statement – along the lines of the ethical wills of the Middle Ages – that identifies the values they consider most important for their family. They will write up their declaration so they can place it somewhere in their home where they can be reminded of their commitment. Finally, each family will choose one value to focus on for the rest of this year and name three ways they will realize that value in their lives.

This program is designed for a 90 minute time period, but it can be adapted. Feel free to contact Lauren Granite, Centropa's US Education Director, for more information: granite@centropa.org, or (301)787-0052.

* This family education program is based on the Jewish values project designed by Ilona Shechter at Gideon Hausner Day School for her 8th grade students. Thank you, Ilona!

Program Overview

Activity	Supplied Needed	Time
General Set-Up	Tables around the room based on need. Ask each family to bring a family photograph.	
Part I: Introduction	Four poster boards, thick markers	15 mins
Part II: <i>Three Promises</i> http://www.centropa.org/centropa-cinema/matilda-kalef-three-promises?language=All&subtitle_language=All	<i>For film:</i> projector, speakers, computer, film downloaded to computer or USB drive, or burned to a disk. <i>For activity:</i> Jewish values. Copy the list of values (attached) several times for each table, then cut each value into its own strip and pile onto the center of each table.	30 mins
Part III: Let All Who are Hungry Come and Eat, <i>Survival in Sarajevo</i>: http://www.centropa.org/centropa-cinema/survival-sarajevo-friendship-time-war?language=All&subtitle_language=All	<i>For film:</i> projector, speakers, computer, film downloaded to computer or USB drive, or burned to a disk. <i>For activity:</i> Print out multiple copies of photographs from the Survival in Sarajevo website: http://upload.centropa.org/upload/centropa-sarajevo/Centropa.org__Sarajevo/Sarajevo_home.html Each table should have multiple copies of each photograph to choose from, piled in the center.	20 mins
Part IV: Family Values Statement	Paper for creating the Mission Statement or collage, either blank paper or paper with the image of a picture frame around the edges. Markers, pens, whatever they might need to make their statements colorful and interesting. The values strips and photographs used in the prior activities. Family photographs.	20 mins
Part V: Conclusion/Wrap Up	No supplies needed.	5 mins

Part I: Introduction/Opening Activity (15 mins)

In the four corners of the room, facilitators will post these questions, on large poster boards so people walking into the room can see them from a distance:

- What are our obligations to each other?
- What are our obligations to our community?
- What are our obligations to our country?
- What are our obligations to the world?

As parents and children walk into the room, direct them to choose one question and to go to the corner where that question is. Encourage parents and children to separate, though it's not required.

Give them 5 minutes to discuss their question. Facilitators should circulate, and pose these questions to the groups, pushing them to reflect on their choices further:

- How do they define "community?" (work/school; ethnic/religious; nationality; other?)
- Do they see a connection between our obligations to one group and the others, or do they see them as very separate?

After 5 minutes, the Family Educator will conduct a discussion with everyone, asking someone from each group to report what they discussed and posing the above two questions to the entire group.

Participants go to the tables – parents should *not* sit with their own children, but each table should include parents and children.

Part II. *Three Promises* (30 mins)

The Family Educator introduces *Three Promises: The Story of the Kalefs of Belgrade*, and everyone watches the film. This is what you should include in the Introduction:

"Jews have always learned from the stories of our past and used those stories to reflect on how we want to live in the present. Today we will watch two short films – stories from 20th century European Jewish life – and reflect on what those stories teach us about how we want to live today.

This first film, *Three Promises: The Story of the Kalefs of Belgrade*, is about two Sephardic sisters saved during the Holocaust by a Catholic priest. But it is so much more. As you watch, think about the values you see illustrated in their story."

After the film, ask if there are any questions, and then instruct each table to go through the Jewish values piled in the center of the table and each person should choose 1-2 values they saw illustrated in the film.

Then, they go around the table so each person can explain their choice to the rest.

After everyone at the table has explained their values, each person must select 1-2 of those values most important to them. They will keep these with them for the rest of the program.

The facilitator/Family Educator asks a few of the tables (or, depending on the number, each table) to share and explain their answers to everyone.

Participants switch tables – again, parents should *not* sit with their own children, but each table should include parents and children.

Part III. Let All Who are Hungry Come and Eat (20 mins)

All participants watch *Survival in Sarajevo: Friendship in a Time of War*. The Family Educator can introduce the film by saying this:

“This story will bring us to the end of the 20th century, in a terrible war caused by ethnic hatred and violence. In this war, Jews were not the victims. In this war, Jews joined with their Muslim and Christian neighbors to stand against hate.”

After the film, each table discusses the values they saw demonstrated in this film – using any values left on the table, as well as those they chose from the first film. In addition, each participant chooses 1-2 photographs – found in the middle of the table - that represent to them the values from the story they think are most important.

After this activity, each person should have 1-2 values on pieces of paper, and 1-2 photographs that illustrate for them Jewish values they saw in the films.

To wrap up this part of the program, the Family Educator asks someone at a few of the tables (or, depending on the number, each table) to share and explain the group’s answers.

Part IV. A Family Values Statement (20 mins)

Participants switch tables again, and parents must sit with their children for this concluding activity.

Each family is given a piece of paper that has an image of a frame around the edges – or, if they prefer a blank sheet of paper, that is okay, too.

Their task: Write a family values mission statement, or make a collage using the photographs and values they chose or saw during the program, by following these steps:

- a) Discuss the values and photographs each family member chose throughout the program. Decide on the values you want your family to live by, using these questions as guidelines:
 - What are our obligations to each other?
 - What are our obligations to our community?
 - What are our obligations to our country?
 - What are our obligations to the world?

NOTE: Facilitators should project these questions onto the screen, or place copies at each table for participants to refer to.

b) Design a mission statement to hang on your refrigerator or place prominently in your home – can be a collage, or a list of values. The family photograph should be somewhere on this statement.

c) Choose one of the values that your family will focus on for the rest of the year and name three specific ways you will live that value, and how you will know that you did.

Part V. Conclusion (5 mins)

Facilitator leads a wrap-up discussion, including telling the families the following:

- Families should take home their collage or mission statement and put it on the refrigerator or some central, public location in the house so everyone will be reminded of their commitment.
- If families want help finding ways to live out their values, they can contact the Religious School Director or Family Educator.
- If they want to see the films again, or other films about 20th century Central and Eastern European Jewish life, everything can be found at www.centropa.org.

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Jewish Values

Print out multiple versions of this list for each table and then cut it so that each value is on its own strip of paper. Place the strips in a pile on each table.

Adam Yachid – “a single human being,” one human being was created originally in order that no one can say, “My father was greater than your father.”

Ahavat ha-Beriot – “love of all God’s created beings, “acting in a loving fashion to any and all human beings.

Bakesh Shalom ve-Rodfehu – “seek peace and pursue it,” the obligation to actively reduce conflicts, advocate for peace, and prohibiting violence against the innocent

Bechirah Chofshit – “freedom of choice,” all human beings have the ability to freely choose their actions, and they are responsible for those choices

Chesed/Rachamim – “compassion,” especially for the disadvantaged or vulnerable

Darchei Shalom – “ways of peace,” preserving societal peace, including inter-ethnic relations, such as feeding the poor in any community

Ger – “the stranger,” love of strangers, empathy with foreigners, and insistence on including strangers in every aspect of society

Hakem Takim Imo – “you shall surely lift it up with him,” a law designed to encourage aid to anyone in distress, even one’s enemy

Hocheach Tacheeach – “you shall rebuke,” the obligation to be a social critic when you see that society or individuals are making terrible mistakes – an expression of caring for others

Kevod ha-Beriot – “honor of human beings,” Jewish value of encouraging dignity and respect for all human beings.

Kevod Nashim – “honor of women,” encouraging the dignity and honor of women

Kupah, Tamchuy, Platten – “central communal agencies for distribution of basic needs,” dedicated to relieving poverty, including soup kitchens, community chests for clothing, and tickets for a meal and free lodging for an evening

Lo Ta’amod Al Dam Re’echa – “do not stand by the blood of your neighbor,” prohibition of passivity in the face of violence to others

Pidyon Shevuyim – “redemption of captives,” the obligation to do everything in one’s power to help people who are trapped in some way

Pikuach Nefesh, “the saving of life,” the highest Jewish obligation, overriding almost every other law

Retsichah, “prohibition against murder”

Rodef, “pursuer,” the obligation to actively intervene to prevent the murder or injury of innocent victims, even if it means killing the aggressor

Tzedekah, “righteousness,” charity

Tzedek Tzedek Tirdof, “pursue justice,” the obligation to actively pursue justice

Tselem Elohim, “image of God,” the idea that every human being is created in the image of God

Umot ha-Olam, “nations of the world,” respect for non-Jews, especially the aged and vulnerable

Ushemartem Et Nafshoteichem, “and you shall protect your health,” obligation to protect the general health of oneself and one’s society

Yatom, Almanah – “orphan/widow,” special care for orphans and widows