

# "TIMELINES IN JEWISH THOUGHT"

One example of how it might be filled out:

<p><b>Task A.</b> 1. Why does the verse say <math>\text{ךָ כָּךְ}</math> (Go You)? Isn't this redundant - the Hebrew "<math>\text{ךָ}</math>" already implies "you".</p> <p>2. The order of the words seems strange; doesn't one leave home and then later the land?</p>	<p><b>Task B.</b> What was the form of the call to Abraham? Did God speak directly to him? Did he dream it?</p>
<p>THE LORD SAID TO ABRAHAM "GO FORTH FROM YOUR NATIVE LAND AND FROM YOUR FATHERS' HOME TO THE LAND THAT I WILL SHOW YOU." (Genesis 12: 1)</p>	
<p><b>Task D.</b> I disagree with answer C. In fact Abraham didn't go alone he went to the land of Israel with his family. Perhaps <math>\text{ךָ כָּךְ}</math> implies "go to yourself" ie. go to your inner self, to find your greatest strength and potential - then you will be able to fulfil my vision.</p>	<p><b>Task E.</b> Perhaps Abraham heard God directly, perhaps he felt an inner calling to leave his old life and search for the new. And in our days too, although many people may not hear the voice of God directly, they feel a calling... whether this is the voice of conscience or inner insight, the voice should not be ignored, but should be considered as possibly God's voice</p>
	<p><b>Task F.</b> Every Jew must try to visit at least the land which God has shown us: the land of Israel.</p> <p><b>Task G.</b> This problem I've been having lately with some of my friends - I'm going to solve it myself. I can't depend on others.</p>
<p><b>Task C.</b> Answer to A. #1: Perhaps the Hebrew implies Go by yourself to show there are certain journeys which must be made alone.</p>	

## Aims:

- To show chanichim that many topics relevant to us today have been relevant in previous periods of history and have been discussed and written about.
- To show chanichim different styles of Jewish sources: from legal to narrative, from poetry to philosophy.
- To suggest the connection between traditional sources and the ways we can make Jewish decisions today.

## Method:

- Choose 5-6 subjects, and for each, gather about seven short sources, each source from a different period in Jewish history. (Have each source backed with poster-board, so that they are strong and easy to handle.)
1. Mix the sources up on a large table; chanichim should be seated around the table. At one end of the table, or hanging on a nearby wall, place the 5-6 subject headings, each in a different color. Divide the group into 5-6 subgroups (according to the number of subjects chosen). Each group must try to find the sources relevant for their group, read them and then try and order them chronologically on a "literary timeline".
  2. When the groups have finished setting up their timelines, send them outside the room for a short break. During this time, the madrichim hang up all the timelines and place by each source a small card which shows the century in which that source was written. (In order to carry this out quickly, smoothly and without mistakes, it is crucial that madrichim have these cards prepared previously!)
  3. The chanichim return to the room and each group first examines their own timeline to see whether they ordered it correctly or not. Each group then examines the timelines of the other groups. A general discussion can then follow.

## Questions for discussion:

- What did chanichim learn from the exercise?
- Did they find it difficult to guess the order of the sources or not?
- What kind of clues helped them determine whether a source was earlier or later?
- Did they find that they were more interested and drawn to the earlier sources or to the later sources? Was their interest connected to the historical period of the source?
- How important is it for us to know the date of a given source?

[In many cases, the ordering of the sources will probably have been difficult; this may be a good opportunity to discuss the idea of Jewish sources being a kind of inter-generational dialogue.]