

A blue-bordered card with a white background. At the top right is the Hebrew word 'שבת' (Shabbat). Below it, the word 'SHABBAT' is written in bold, followed by 'day of rest'. A quote in italics reads: 'Make Time for Rest and Renewal'. Below the quote is a paragraph: 'The Jewish approach demands we carve out time for rest and reflection, truly separating ourselves from the never-ending drumbeat of life.' At the bottom left, the text 'SENSIBILITY CARD' is written in white on a blue background.

שבת

SHABBAT
day of rest

*Make Time for Rest and
Renewal*

The Jewish approach demands we carve out time for rest and reflection, truly separating ourselves from the never-ending drumbeat of life.

SENSIBILITY CARD

On One Foot: Shabbat

IMPORTANT TEXTS

“Remember the Sabbath day and keep it holy. . . . For in six days the Lord made heaven and earth and sea, and all that is in them, and He rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.” — *Shemot (Exodus) 20:7-10*

“We have to remember to stop because we have to stop to remember.”
— Judith Shulevitz, *Bring Back the Sabbath*, NY Times Magazine, March 2, 2003

“Observe the Sabbath day and keep it holy, as the Lord your God has commanded you... you shall not do any work—you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do. Remember that you were a slave in the land of Egypt and the Lord your God freed you from there with a mighty hand and an outstretched arm; therefore the Lord your God has commanded you to observe the Sabbath day.” — *Devarim (Deuteronomy) 5:11-14*



The Implications

We will look at *Shabbat* in the context of:

- Unplugging: Disconnect to Connect **120**
- *Shabbat* Soul Session: Remembering **125**
- Challah for Hunger: Back-Pocket *Torah* **130**
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Unplugging: Disconnect to Connect

This Activity is Great For



Learning

- Group Learning



Pastoral Counseling



Spirituality

- Alternative Service
- Mindfulness



Holidays

- Shabbat

Big Ideas

- Being “plugged in” to technology means that you miss out on important things around you.
- Disconnect in order to truly connect to what matters.

I. Beginning the Conversation

Assign students to walk around campus and take photos of people using their smartphones. (You may choose to assign this a few days prior to the session if possible, or simply send students out at the beginning of the session. If you are pressed for time, take the photos on your own phone and show them to the students.) When students return, view the photos together.

TALK IT OUT

- What do you notice about the people in the photos?
- What happens when you work on your smartphone? What do you notice about yourself?
- Have you ever tried to unplug from your smartphone? What happened?

Note to Facilitator:

One of the observations students may have when viewing the photos is the way that people on smartphones are focused on the screen, and may not notice what is going on around them — another person trying to be heard, beautiful scenery, or even a dangerous situation (you may wish to use this opportunity to warn them about driving while texting).

Tell students that researchers have found that “attention is a limited-capacity resource — there are definite limits to the number of things we can attend to at once.” It is estimated that our brains can process 120 bits of information per second — and to understand one person speaking to us, we need to process 60 bits of information per second. Our brains help cope with the overflow of information that we receive by focusing only on certain things and filtering out the rest. “In other words we have a cognitive blind spot: we don’t know what we’re missing because our brains can completely ignore things that are not its priority at the moment — even if they are right in front of our eyes.”

Levitin, Daniel J. *The Organized Mind: Thinking Straight In the Age of Information Overload*. New York: Dutton, 2014, p. 11, 7

**II. A Deeper Dive**

Show students the “basketball demo” video: <http://www.youtube.com/watch?v=vJG698U2Mvo>. Their job is to count how many times the players in the white shirts pass the basketball, while ignoring the players in the black shirts.

“ TALK IT OUT

- Did you count the number of passes correctly?
- Did you miss the man in the gorilla suit?

(The majority of people who watch this video miss the man in the gorilla suit — because their attentional system was overloaded.)



Chavruta

Group students in *chavruta*, and have them read the following quotes and discuss:

A. Daniel J. Levitin, *The Organized Mind: Thinking Straight in the Age of Information Overload*, New York: Dutton, 2014, p.7:

Every status update you read on Facebook, every tweet or text message you get from a friend, is competing for resources in your brain with important things like whether to put your savings in stocks or bonds, where you left your passport or how best to reconcile with a close friend you just had an argument with.

B. Sherry Turkle, transcript of *Alone Together* Ted Talk https://www.ted.com/talks/sherry_turkle_alone_together/transcript?language=en#t-1118000:

[T]echnology appeals to us most where we are most vulnerable. And we are vulnerable. We're lonely, but we're afraid of intimacy. And so from social networks to sociable robots, we're designing technologies that will give us the illusion of companionship without the demands of friendship. We turn to technology to help us feel connected in ways we can comfortably control. But we're not so comfortable. We are not so much in control.

... These days, those phones in our pockets are changing our minds and hearts because they offer us three gratifying fantasies. One, that we can put our attention wherever we want it to be; two, that we will always be heard; and three, that we will never have to be alone.

- Ask students to read out loud the line or phrase that resonates most with them. How does this manifest in their lives?

OFF THE PAGE AND INTO LIFE



A. Ask students to raise their hands if the following statements apply to them:

1. I check my phone before I get out of bed in the morning.
2. I check my phone before I go to sleep at night.
3. I check my phone at least once during class.
4. I check my phone at least three times during class.
5. If I have to turn off my phone for an hour or more I get anxious.
6. If I have to turn off my phone for a half hour or more I get anxious.
7. If I have to turn off my phone for 10 minutes or more I get anxious.
8. If I have to turn off my phone for any reason I get anxious.





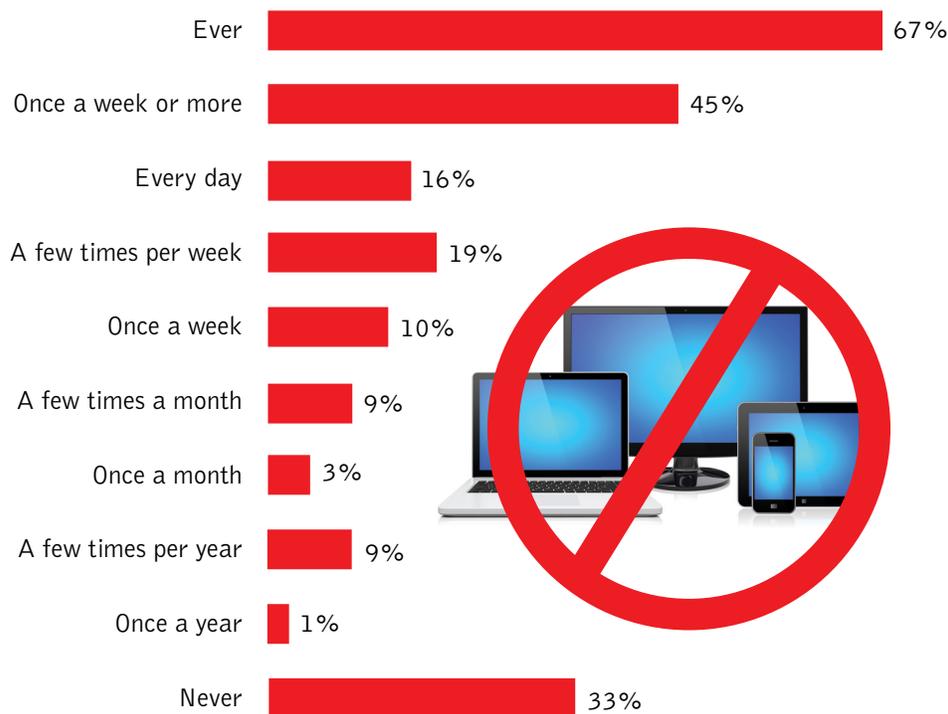
B. Redefine Your Relationship

Give out paper and pens. Ask students to draw a stick figure of themselves on the left side of the paper, and a cell phone on the right. Ask them to draw what their relationship with their phones currently looks like. Then ask them to draw the figures again, and to draw what they would like their relationship with their phones to look like.

Go around and have students share their pictures, and then brainstorm how they can achieve this kind of relationship. Write down their answers on a whiteboard or large pad of paper, so you can go back to this list and email it to them.

How Often Do Americans Try To Unplug?

% of Americans who attempt to unplug from technology in 2016 (Forbes statista)



Source: The Harris Poll

<http://www.forbes.com/sites/niallmccarthy/2016/03/01/how-often-do-americans-try-to-unplug-from-technology-infographic/#32e767a3a85f>

Shabbat



C. Reclaim *Shabbat* As a Day to Unplug and Consider What Matters

Tell students that even before cell phones were invented, Judaism had a way for us to unplug: *Shabbat*. Along with the positive commandments of *Shabbat*, like *Kiddush*, *havdalah* and communal prayer, come the negative commandments of *Shabbat*: all the things we are told not to do. Many traditional Jews do not work or use their computers or phones on *Shabbat*. Recently, a group of diverse Jews got together and decided to hold back from using technology on *Shabbat* in order to appreciate the other things in life that they had been missing. They call this project The Sabbath Manifesto.

Read together a description of the Sabbath Manifesto:

Way back when, God said, “On the seventh day thou shalt rest.” The meaning behind it was simple: Take a break. Call a timeout. Find some balance. Recharge.

Somewhere along the line, however, this mantra for living faded from modern consciousness. The idea of unplugging every seventh day now feels tragically close to impossible. Who has time to take time off? We need eight days a week to get tasks accomplished, not six.

The *Sabbath* Manifesto was developed in the same spirit as the Slow Movement, slow food, slow living, by a small group of artists, writers, filmmakers and media professionals who, while not particularly religious, felt a collective need to fight back against our increasingly fast-paced way of living. The idea is to take time off, deadlines and paperwork be damned.

In the Manifesto, we’ve adapted our ancestors’ rituals by carving out one day per week to unwind, unplug, relax, reflect, get outdoors, and get with loved ones.

“TALK IT OUT

- Do you think you could unplug for one day? What would you need to make it work?
- Have you ever thought about Shabbat in this way before? How could taking a break from technology every week impact your life?

Encourage students to participate in the National Day of Unplugging (<http://nationaldayofunplugging.com/>). Encourage using Shabbat as a weekly way to detox from technology, even if it is just for a few hours. Consider challenging students to spend a Shabbat totally unplugged — take out students who successfully complete the challenge for ice cream/ snacks/coffee after Shabbat.



Soul Session: Remembering

Shabbat

This Activity is Great For



Learning

- Group Learning



Spirituality

- Alternative Service
- Mindfulness



Holidays

- Shabbat



Big Idea

We have to remember to stop because we have to stop to remember.

I. Beginning the Conversation

In this session, students will consider why Jewish tradition advocates that we stop working on *Shabbat*, and how to take this opportunity to remember what is important.

Soul sessions are based on the work of Parker Palmer, specifically his development of the “circle of trust” and his emphasis on drawing out the soul and giving it safe space. In these soul sessions, we will use a piece of text or artwork connected to a sensibility, and give ourselves the time and safe space to fully experience the text and discover our relationship to it. Our goals in these sessions are: (1) to get in touch with the wisdom that we have within; (2) to have real, meaningful encounters with Jewish ideas; and (3) to create a welcoming community that nurtures true, honest and kind communication.

For more information about Parker Palmer, the Center for Courage and Renewal, and the principles and procedures of Circles of Trust, see <http://www.couragerenewal.org/approach/>.

Note to Facilitator:

As the facilitator, your role is to help the circle participants create a secure space where they can meaningfully encounter themselves, each other and the text. As much as possible, try to facilitate and not teach: you should be involved in the discussions, journaling and participating in small discussions like other members of the group. Give the group the space and trust to proceed without telling them what they should think or how they should interpret.





How to conduct a soul session:

1. Set up chairs in a circle, where everyone can see each other.
2. Welcome students to the soul session, and explain what a soul session/circle of trust is. You may wish to distribute the Courage and Renewal touchstones, and read each touchstone out loud, in order to set the stage for the work that the group will do together. ([http://www.couragerenewal.org/PDFs/CourageRenewal-Circle-of-Trust-Touchstones-\(c\)2015.pdf](http://www.couragerenewal.org/PDFs/CourageRenewal-Circle-of-Trust-Touchstones-(c)2015.pdf))
3. Explain that the principle of double confidentiality will apply to this session: What other people mention in this soul session and in the breakout sessions, is totally confidential. You may not tell anyone what someone else said in this session. In addition, if you see participants from this soul session after the session has concluded, you may not ask them about what they talked about here, unless they specifically invite you to do so.
4. Introduce the text: Tell students that we will read two sources about *Shabbat*. One is from the Ten Commandments in Exodus, and the second is an excerpt by a contemporary author in the New York Times. In our session today, it does not matter whether you have read these sources 100 times or if this is your first encounter with the texts. What we will do is read them as if it is the first time, and create the space and atmosphere to have a deep and meaningful personal encounter with the text.
5. Ask for two volunteers to read the texts out loud, one after the other, so that we can hear the texts in two different voices (the texts can be found on the page right after this facilitation guide)
6. Invite members of the circle to comment on what resonates for them in the pieces they just read. You should be involved as a member of the circle, but don't rush to fill the silence - give participants the time and space to comment and reflect. Encourage participants to speak into the middle of the circle, rather than to each other.
7. Before the session, write out the following items - or any other items you would like to pose - on a large sheet of paper. At this point in the session, post the paper on the wall and read out the items:
 - When I stop, I . . .
 - I want to remember . . .
 - I am . . .
 - I wish that . . .
 - I want to . . .
 - I regret that . . .
 - I will . . .



8. Small Group Discussion: Bring the group back together and explain that you will now separate them into groups of two or three (depending on how much time you have carved out for this session, and your space constraints). Each group will find someplace to gather, and then each individual in the group will have 10 minutes to complete the items that are written on the paper, or whatever other thoughts the texts have prompted in them. Each group should appoint a timekeeper to raise his or her hand when the 10 minutes are up. After each member of the group has had his or her ten minutes, they should return to the circle.

Ground rules for the breakout groups:

- a. Sit in silence and give the individual who is speaking the space and time to talk at his or her own pace. Do not jump in with questions or comments. Hold the space for them to talk. If they take all 10 minutes to talk, then your job is simply to listen. If they decide they do not want to talk at all, sit in silence with them for 10 minutes. If they have finished what they have to say, and they invite questions before the 10 minutes are up, ask brief, open and honest questions - without introducing your own opinion or offering advice.
 - b. Do not give advice — your job is not to tell the others what they should do. Your job is to help create a safe, open space where honest, soulful reflection can occur.
 - c. The rule of double confidentiality applies. Members of the group may not tell anyone else what they heard in this conversation. In addition, if you see a member of your group later on, you may not ask them about what they talked about, unless they specifically invite you to do so.
9. Whole Group Reflection: When everyone returns to the circle, invite participants to share with the whole group something they have discovered (about themselves only - no talking about what others had said) through their journaling and small group discussions, or to reflect on the soul session and its process of reflection and building of safe space. Allow students to sit in silence to reflect; do not rush to close.
10. Optional: Invite students to participate in a *Shabbat* meditation.

A Breathing Meditation by Naomi Levy

Naomi Levy, *To Begin Again*, pp. 212-213, quoted in *Noam Zion, The Shabbat Table Celebration Revisited*, p. 112.

Take a slow deep breath in. Feel the warmth entering your being. Now breathe out slowly. Imagine that you are releasing all the cares of the week. All the tension. All the worries. All the sadness. Spend the next few minutes taking long, full breaths. Each time you inhale, imagine that you are filling up your every limb with lightness, like a helium balloon, so that with each breath you are gradually floating higher and higher. Each time you exhale, imagine that you are releasing the heavy weight that burdens your soul. ...

Shabbat



Breathe in peace, breathe out anxiety.
Breathe in light, breathe out darkness.
Breathe in joy, breathe out pain.
Breathe in health, breathe out sickness.
Breathe in trust, breathe out fear.
Breathe in rest, breathe out panic.
Breathe in the life breath that comes from God,
breathe out all that we take for granted.
Then take a moment now to thank God for something you forgot to
thank God for today.

11. Closing: Thank students for their time and for creating a welcoming, honest, safe space. Remind them again that double confidentiality applies. Tell students that you are always happy to speak with them about some of the issues that have come up for them in this session, but that because of double confidentiality you will not refer back to what they said unless they explicitly and proactively invite you to do so (make sure to let them know that, so no misunderstandings occur).

II. Texts

A. Exodus 20:7-10

ז זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. **7** Remember the Sabbath day and keep it holy.

ח שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֶאכֶתְךָ. **8** Six days you shall labor and do all your work,

ט וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלָאכָה—כָּה אַתָּה וּבִנְךָ וּבִתְּךָ עַבְדְּךָ וְאִמְתְּךָ וּבְהֵמָתְךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ. **9** but the seventh day is a Sabbath of the Lord your God: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements.

י כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל כֵּן בֵּרַךְ ה' אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ. **10** For in six days the Lord made heaven and earth and sea, and all that is in them, and He rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it. (JPS Translation)



B. Judith Shulevitz, *Bring Back the Sabbath*, NY Times, March 2, 2003:

The story told by the Sabbath is that of creation: we rest because God rested on the seventh day. What leads from God to humankind is the notion of imitatio Dei: the imitation of God. In other words, we rest in order to honor the divine in us, to remind ourselves that there is more to us than just what we do during the week.

...

The Sabbath provides two things essential to anyone who wishes to lift himself out of the banality of mercantile culture: time to contemplate, and distance from everyday demands. The Sabbath is to the week what the line break is to poetic language. It is the silence that forces you to return to what came before to find its meaning.

...

What was Creation's climactic culmination? The act of stopping. Why should God have considered it so important to stop? Rabbi Elijah of Vilna put it this way: God stopped to show us that what we create becomes meaningful to us only once we stop creating it and start to think about why we did so. The implication is clear. We could let the world wind us up and set us to marching, like mechanical dolls that go and go until they fall over, because they don't have a mechanism that allows them to pause. But that would make us less than human. We have to remember to stop because we have to stop to remember.



Challah for Hunger: Back-Pocket Torah

This Activity is Great For



Social Justice

- Service Projects
- Challah for Hunger



Learning

- Dvar Torah

Big Idea

- Many of the practices and rituals of Shabbat are meant to lead us to care for the hungry and vulnerable.

I. Beginning the Conversation

Below are three *divrei torah* to use as “back-pocket Torah” at Challah for Hunger sessions, or to adapt for other social justice and service projects. Deliver them as presented here, or use them as a springboard for a more extensive *dvar Torah*, text study or group activity:

Dvar Torah #1: Why Shabbat?

When you ask most Jews why we have *Shabbat*, they will probably tell you that God created the world in 6 days and then rested on the seventh, *Shabbat*. That is the reason given in the Ten Commandments as presented in *Shemot/Exodus*. But in **Devarim/Deuteronomy Chapter 5**, when Moshe re-tells the story of Mount Sinai and the Ten Commandments, the text tells us:

יב שְׁמוֹר אֶת יוֹם הַשַּׁבָּת לְקֹדֶשׁוֹ כַּאֲשֶׁר צִוָּה ה' אֱלֹהֶיךָ.

12 Observe the Sabbath day and keep it holy, as the Lord your God has commanded you.

יג שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלַאכְתֶּךָ.

13 Six days you shall labor and do all your work,

יד וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וְאִמְתֶּךָ וְשׁוֹרְךָ וְחֲמֹרְךָ וְכָל בְּהֵמַתְךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ וְאִמְתֶּךָ כָּמוֹךָ.

14 but the seventh day is a Sabbath of the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do.

טו וַזְכַּרְתָּ כִּי עַבְדְּ הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצֵאֲךָ ה' אֱלֹהֶיךָ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה עַל כֵּן צִוָּה ה' אֱלֹהֶיךָ לַעֲשׂוֹת אֶת יוֹם הַשַּׁבָּת.

15 Remember that you were a slave in the land of Egypt and the Lord your God freed you from there with a mighty hand and an outstretched arm; therefore the Lord your God has commanded you to observe the Sabbath day. (JPS translation)

The *Torah* tells us that we all need to rest on *Shabbat* — not just our families, but also our slaves, our animals, and non-Jews who live with us. Why? “So that your male and female slave may rest as you do.” We are supposed to remember that we were slaves in Egypt and couldn’t rest, and remember to let those who work for us (we can talk about why and what kind of slaves they had another time) rest as well.

This is amazing. At a time when the rest of the world had not started thinking about the rights and dignity of others, the *Torah* is telling us to rest every 7th day so that others can have a break.

Author and journalist Judith Shulevitz writes that *Shabbat* “invented the idea of social equality.”

“The Israelite Sabbath institutionalized an astonishing, hitherto undreamed-of notion: that every single creature has the right to rest, not just the rich and the privileged. Covered under the Fourth Commandment are women, slaves, strangers and, improbably, animals. The verse in Deuteronomy that elaborates on this aspect of the Sabbath repeats, twice, that slaves were not to work, as if to drive home what must have been very hard to understand in the ancient world. The Jews were meant to perceive the Sabbath not only as a way to honor God but also as the central vehicle of their liberation theology, a weekly reminder of their escape from their servitude in Egypt.

In other words, we have the Sabbath to thank for labor legislation and for our belief that it is wrong for employers to drive their employees until they drop from exhaustion.” (Judith Shulevitz, *Bring Back the Sabbath*, NYTimes, March 2, 2003, <http://www.nytimes.com/2003/03/02/magazine/bring-back-the-sabbath.html?pagewanted=all>)

So, Challah for Hunger is not a new idea. From its very beginnings, *Shabbat* has been about concern for the other — especially the other who does not have as much as you do.

Dvar Torah #2: Challah for Hungry ... Priests

When we bake challah today, we are going to do something that looks a little strange before we start braiding. We are going to make a blessing and then remove a small portion of the challah, wrap it up and throw it in the oven.

What is this about?

While we were still in the desert, the *Torah* tells us that we received a commandment: when we got to the land and started making our own bread, we should always separate some and give it to the priest. The priests will not have their own land — they will be working in the Temple — and so we need to remember to look out for them. So, the original “Challah for Hunger” was “Challah for Hungry Priests.” The priests ate because the people looked out for them, and shared their food with them.

(From MyJewishLearning: There are a whole host of rules about when one should take challah — it is typically done only when making a large batch of dough, using over 10 cups of flour. It should be done when one bakes a large batch of any kind of bread, not just challah bread. If one is using more than 14 cups of flour, there is a blessing to say immediately before taking challah.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוֵּנוּ לְהַפְרִישׁ חֶלֶה מִן הַעֲסָה

Barukh ata adonai eloheinu melek haolam asher kidshanu b'mitzvotav v'tzivanu lehafrish challah min ha'issah.

For more information, see: [http://www.myjewishlearning.com/article/ask-the-expert-taking-challah/.](http://www.myjewishlearning.com/article/ask-the-expert-taking-challah/))



Shabbat



This is one of the most important ideas in Judaism — and if you keep your eyes open, you see that it comes up all the time. We are never allowed to think of only our own needs. We always have to think about others. Traditionally, Judaism teaches us that God gave us the gifts we have — whether it is having enough money to buy food and clothing, or the blessing of being able to go to college, or health, or a great voice, or a strong body, and the millions of other gifts we have — so that we can share them with others. We are God’s way of giving to others - God gives us the merit of being the way that God takes care of others.

The Lelover Hassidic Rebbe taught: “If people come to you for assistance and you tell them, ‘God will surely help you,’ then you are acting disloyally to God. For you should understand that God has sent you to help the needy, not to refer the poor back to God.” (Quote from Noam Zion, *The Shabbat Table Celebration Revisited*, pp. 3-4)

Dvar Torah #3: A 19th Century Prayer

Before we begin to make our challah, I want to read to you a prayer written by an amazing 19th century Jewish woman. This woman, Fanny Neuda, lived from 1819 to 1894 in Moravia, Czechoslovakia. After her husband died at a young age, Fanny created her own *siddur*, prayer book. She is thought to be the first Jewish woman to write her own prayer book in German. Fanny’s book was called *Prayers and Supplications: Intimate Devotions, A Book of Prayer and Ethics for Jewish Women and Girls, for Prayer in Public and in Private, for All Occasions in a Woman’s Life*. It was a bestseller in German-Jewish communities, and was published in English in the US in 1866.

Listen to Fanny’s words as she makes her challah for *Shabbat*. You will see that like you, she too was thinking about the hungry as she prepared her challah:

Our father in heaven: By your holy command I am separating a measure of *challah*. At the same time, I recall ancient times when, with a willing heart, our forefathers would offer the first of their produce upon your altar. Today, too, our God, we offer up offerings of love -- may they find favor before You. Whenever we satisfy the hunger of those in need, using their distress and their deprivation and relieving their concerns for their sustenance, we are offering a sacrifice before you, father of the poor and the destitute. Our Father in heaven -- accept my gift with mercy and favor and grant me a strong and loyal heart; then even if You demand great and difficult sacrifices of me, I shall offer them up and rejoice in my faith.

Allow us to earn our daily bread with dignity and not in dread. May we eat of it and may it bring us an abundance of blessing and prosperity. With good health and vigor may we rejoice in life and its grace, and with joyful heart and a good spirit, we shall praise You Who are good and Who performs good, and may You send blessing and success to our endeavors.



Just for Hillel Professionals: Resting and Recharging

This Activity is Great For



Just for Hillel
Professionals

Shabbat



I. Beginning the Conversation

As Hillel professionals, you are always on the go — teaching a class, having coffee with a student, running a service project, and the million other things that make up an “average” Hillel professional’s day. In our *Shabbat* sessions, we have talked about the idea that we have to remember to stop because we have to stop to remember. Use these questions to reflect on how stopping and remembering can enhance your life and professional practice:

1. How much time do you take to rest, reflect and recharge in a typical week?
2. How could you incorporate more opportunities to rest and reflect into your schedule?
3. Are you always “on” on *Shabbat*? How can you carve some time into your *Shabbat* to give yourself the “stopping and remembering” time that you need?

Try It Out: At the beginning and end of your workday, force yourself to take 5 minutes to clear your mind and simply focus on your breathing. Notice the effect of those 5 minutes on the rest of your day.



Textsheets for Students

On the next pages, you'll find just the texts mentioned in each of the sections of this curriculum, without the facilitator's guide. Use these sheets if you would like to make copies of the texts for students, while keeping the facilitator's notes just for you!



Unplugging: Disconnect to Connect

A. Daniel J. Levitin, *The Organized Mind: Thinking Straight in the Age of Information Overload*, New York: Dutton, 2014, p.7:

Every status update you read on Facebook, every tweet or text message you get from a friend, is competing for resources in your brain with important things like whether to put your savings in stocks or bonds, where you left your passport or how best to reconcile with a close friend you just had an argument with.

B. Sherry Turkle, transcript of *Alone Together* Ted Talk https://www.ted.com/talks/sherry_turkle_alone_together/transcript?language=en#t-1118000:

[T]echnology appeals to us most where we are most vulnerable. And we are vulnerable. We're lonely, but we're afraid of intimacy. And so from social networks to sociable robots, we're designing technologies that will give us the illusion of companionship without the demands of friendship. We turn to technology to help us feel connected in ways we can comfortably control. But we're not so comfortable. We are not so much in control.

... These days, those phones in our pockets are changing our minds and hearts because they offer us three gratifying fantasies. One, that we can put our attention wherever we want it to be; two, that we will always be heard; and three, that we will never have to be alone.

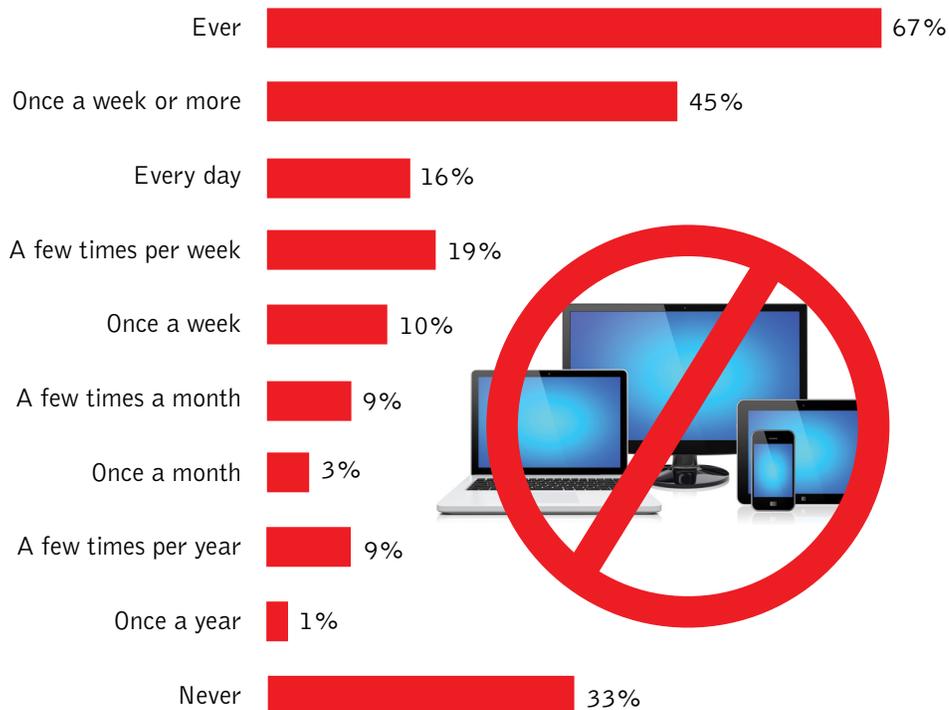


Unplugging: Disconnect to Connect (continued)



How Often Do Americans Try To Unplug?

% of Americans who attempt to unplug from technology in 2016 (Forbes statista)



Source: The Harris Poll

<http://www.forbes.com/sites/niallmcCarthy/2016/03/01/how-often-do-americans-try-to-unplug-from-technology-infographic/#32e767a3a85f>

C. Reclaim *Shabbat* As a Day to Unplug and Consider What Matters The Sabbath Manifesto.

Way back when, God said, "On the seventh day thou shalt rest." The meaning behind it was simple: Take a break. Call a timeout. Find some balance. Recharge. Somewhere along the line, however, this mantra for living faded from modern consciousness. The idea of unplugging every seventh day now feels tragically close to impossible. Who has time to take time off? We need eight days a week to get tasks accomplished, not six.

The Sabbath Manifesto was developed in the same spirit as the Slow Movement, slow food, slow living, by a small group of artists, writers, filmmakers and media professionals who, while not particularly religious, felt a collective need to fight back against our increasingly fast-paced way of living. The idea is to take time off, deadlines and paperwork be damned.

In the Manifesto, we've adapted our ancestors' rituals by carving out one day per week to unwind, unplug, relax, reflect, get outdoors, and get with loved ones.

Shabbat Soul Session: Remembering

A. Exodus 20:7-10

ז זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. **7** Remember the Sabbath day and keep it holy.

ח שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֹאכֶתְךָ. **8** Six days you shall labor and do all your work,

ט וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה כָּל מְלֹאכָה אֲתָה וּבִנְךָ וּבִתְךָ עַבְדְּךָ וְאִמְתְּךָ וּבְהֵמָתְךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ. **9** but the seventh day is a Sabbath of the Lord your God: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements.

י כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי עַל כֵּן בֵּרַךְ ה' אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ. **10** For in six days the Lord made heaven and earth and sea, and all that is in them, and He rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it. (JPS Translation)



B. Judith Shulevitz, *Bring Back the Sabbath*, NY Times, March 2, 2003:

The story told by the Sabbath is that of creation: we rest because God rested on the seventh day. What leads from God to humankind is the notion of imitatio Dei: the imitation of God. In other words, we rest in order to honor the divine in us, to remind ourselves that there is more to us than just what we do during the week.

...

The Sabbath provides two things essential to anyone who wishes to lift himself out of the banality of mercantile culture: time to contemplate, and distance from everyday demands. The Sabbath is to the week what the line break is to poetic language. It is the silence that forces you to return to what came before to find its meaning.

...

What was Creation's climactic culmination? The act of stopping. Why should God have considered it so important to stop? Rabbi Elijah of Vilna put it this way: God stopped to show us that what we create becomes meaningful to us only once we stop creating it and start to think about why we did so. The implication is clear. We could let the world wind us up and set us to marching, like mechanical dolls that go and go until they fall over, because they don't have a mechanism that allows them to pause. But that would make us less than human. We have to remember to stop because we have to stop to remember.