

# REMEMBERING THE ROHINGYA

RABBI MAURICE A. SALTH, PARASHAT VAYEISHEV 5778

## FACILITATOR'S GUIDE

### BIG QUESTION: HOW DO WE REMAIN CONSCIOUS OF SUFFERING IN THE WORLD?

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In this sermon, Rabbi Salth focuses on the cupbearer's failure to remember Joseph as a way for us to consider our own failures to remember those suffering or wrongly persecuted in the world.

### DISTRIBUTING THE SERMON:

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Links to a video recording of the sermon, as well as a copy of the written text, are available on the CORE Groups page of the Central Synagogue website. A few days before your meeting, you should contact your group members to let them know which sermon you will be discussing, so that they can watch and/or read it in preparation for the discussion. (It is helpful to include a link to the materials in your email). In order to keep the sermon fresh in everyone's minds, you may wish to recommend that participants make a note of any questions or reactions they have immediately after watching it. Even if you saw the sermon in person, please at least review the written text before the meeting, so that you can participate fully in the discussion.

### NAME TAGS:

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For at least the first several sessions, please ask everyone in the group to wear a name tag (or, if seated around a table, to place a name card in front of them). Even if most people know one another, it is important that no one feel uncomfortable for not remembering everyone else's name.

### INTRODUCTION AND ICE-BREAKER:

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Ask each person to introduce themselves, and to share with the group:

- (a) their name; and
- (b) something they regularly forget; OR
- (c) a strategy they utilize so as not to forget something.

## OPENING ACTIVITY

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**Materials: pens, post-its, blank wall or table.**

This activity will allow participants to reflect on the things in their lives that they forget and why we forget.

- (1) Pass out pens and two post-its to each participant. On the first post-in, ask them write down something they've recently forgotten. On the second post-in, ask them write down why they think they forgot it.
- (2) When people seem to be winding down, designate one section of the wall or table for the post-its containing what was forgotten, and a separate section for the reasonings. Ask everyone to place their post-its in the appropriate section. Once this has been done, beginning first with the reasons why, ask participants what they notice about the answers. Are there certain themes that emerge? Are there any reasons that were surprising? Ask people to discuss how convincing or understandable these reasons are, without the writers providing any context. Do you empathize with these reasons?
- (3) Next, move on to the first post-its: the things that were forgotten. What kinds of things were forgotten? Are these one-time tasks/events, or recurring responsibilities? Are they major or minor?
- (4) Finally, brainstorm together strategies that the participants utilize to remember. Consider asking participants to "try on" one of those strategies, and report back at the next meeting on how successfully it was utilized.

## TEXT STUDY

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Attached is a text-study sheet that you may use to facilitate a discussion of the themes and issues raised by the sermon. Please make sure to either make a copy for each member or ask everyone to bring it themselves, in paper or electronic form. If you choose the latter course, you may still wish to print a few extra copies for those who may forget to bring theirs.

Here are some things to consider:

- (a) It is customary to recite a blessing before studying Torah.

**BARUCH** atah, Adonai  
Eloheinu, Melech haolam,  
asher kid'shanu b'mitzvotav  
v'tzivanu laasok b'divrei Torah.

בְּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְעִסוֹק בְּדִבְרֵי תוֹרָה.

**BLESSED ARE YOU**, Adonai our God,  
Sovereign of the universe,  
who hallows us with mitzvot,  
commanding us to engage with words of Torah.

- (b) Our tradition teaches us that Torah study can be a source of healing and blessing. You may want to ask members of the group if they would like to dedicate their study to anyone in particular. This is a nice way to help the group get to know one another, and to learn about significant events in each other's lives.
- (c) Depending on the preferences of your group, you may choose to distribute this sheet the week before the meeting, so that participants will be familiar with the texts, and can begin to think about their own responses.
- (d) You can choose to either work through the texts as one group, or to break up into pairs ("hevruta") for an initial period of discussion, and then allow the pairs to share something they learned with the group.
- (e) The ultimate goal of these groups is not for participants to master a particular number of Jewish texts, but to connect with one another. If group members are sharing their own stories and experiences in a way that seems fruitful, there is no need to cut off that conversation in order to make sure you "finish" the text sheet. If you are unsure, you can always poll the group to decide whether it is time to move on.

## CONCLUSION

We recommend that you wind down the text study about 15 minutes before the end of the session, to allow for a meaningful conclusion. This conclusion may take any shape you wish. Some possibilities are:

- (a) Ask each person to name one insight they have gained, or one question that they are taking with them.  
 (b) Ask each person to offer a blessing to the group, drawn from your learning together.  
 (c) Ask each person to say one word to represent how they are feeling coming out of your discussion.