**MOTL Tour**

**Target Audience:** Young Jewish Adults

**Length of Tour:** 90 minutes

**Floors: 3rd floor, 2nd floor, 1st floor, Choderov, Halleluja**

**Goals of Tour:**

* Show depth and continuity of Jewish life and culture in Europe over a millennia.
* Show diversity of Jewish experience in Europe, between trying to integrate and retaining Jewish texts and customs.
* Show interwar years in Europe, and the similarities of the lives of Jews then to ours now.
* Focus on stories of individuals and communities.
* Highlight traditions Jews brought with them over countries and centuries; think about which of our own family traditions we want to bring with us in the future.
* Mutual responsibility within the community

**Opening**

Three Options for opener: Chodorov Synagogue ceiling, Halleluja gallery, 1st Floor. Chose a location based on preference and availability. Begin with following introduction while standing at location, then describe location.

1. Introduction to Museum:
   1. ANU- Museum of the Jewish People is the largest Jewish museum in the world, and the only Jewish museum in the world that tells the unique and ongoing story of the Jewish people.
   2. Explanation of Yom HaShoah. Emphasis on remembering, stories, honoring individuals and communities, focusing on preserving their stories rather than only focusing on destruction. We cannot begin to understand what was lost until we understand *what was*.
   3. Marian Turski (Polish Holocaust survivor): “Auschwitz did not suddenly fall from the sky.”

Entrance to ANU

1. Chodorov Ceiling:
   1. Question: Do you have a synagogue at home? What does it look like?
   2. Built in mid-17th century Galicia (today: Ukraine). Destroyed during WWII.
   3. Israel Lisnicki painted the interior and signed his name.
   4. Question: Take a look at the inside of the ceiling. What elements surprise you?
   5. Mythological animals, exotic animals, shapes, Zodiac, colors. All of this show importance of synagogue in shtetl, restriction on showing human faces.
   6. Jerusalem on southeastern corner of synagogue.

Halleluja Gallery

Question: What is synagogue in Hebrew? Why do we call it this? What do we do there? Explain that Jews gather as a community, eat, pray, learn, socialize and more in the beit Knesset.

1. Rabbi Shlomo Ibn Dahan Synagogue- Fez, Morocco
   1. The synagogue was founded in the 17th century and renovated in the 19th century. It was abandoned and looted after the departure of Morocco’s Jews in the course of the 20th century. The synagogue was one of 100 historical buildings selected for conservation and protection. In 1999, it was even renovated.
   2. Question: What is the seating like in this synagogue? Are they similar or different from your home synagogue? Explain that the chairs could be moved around, indicating togetherness of the community.
2. Shulhof- Vilna
   1. Construction of the synagogue began in 1573. The “Schulhof,” or synagogue courtyard, was developed over the following centuries. The complex came to include several smaller synagogues, a study hall, ritual baths and the famous Stershon rabbinical library. Most of the courtyard buildings were destroyed during the Second World War. What survived the Germans was destroyed by the Soviets. One of the synagogues in the courtyard was the prayer house attended by the Vilna Gaon who led the rabbinic opposition (the Mitnagdim) to the rise of the Hassidic movement.
   2. Question: What are all of the buildings for? All for prayer? Explain the complexity of the synagogue compound, and emphasize the multi-use of the synagogue as a place to pray, learn, eat and socialize.
3. Paradesi Synagogue- Cochin, India
   1. Founded in 1568 by Jews expelled from Spain, it is still active today.
   2. Question: What is on the floor? Where are the tiles from? Explain that tiles are from China. Sephardic Jews who settled in India did business with other Sephardic Jews who settled in China. Their common language, Ladino, connected them.

First Floor

* 1. 143 Hours by Hadassah Goldvicht
     1. This work, which was created by the artist when she was pregnant, deals with various essences of time and is somewhat reminiscent of a fetal ultrasound or a moon in the process of reaching its full phase. The work features five clocks that count the 143 hours between the end of Shabbat and the start of the next one six days later. The clocks, which gradually become full during the week, display, in real time, the number of hours that are left before Shabbat starts in different cities around the world. When Shabbat starts and the clock is full, the count is discontinued for 25 hours and the clock is replaced by an image that conveys the qualities of time that are inherent in Shabbat.
     2. One of the clocks is “outside of time” and tells the time in the North Pole. Because a full six months can separate sunrise and sunset at the poles, Shabbat can theoretically continue there for six or more months. That explains the artist’s choice to portray an infinite Shabbat on this clock, which continues uninterruptedly in parallel with daily life and constitutes a mirror image of the days of the week.
     3. Question: How do you observe Shabbat- individually, with family, or communally? How do you signify a ‘stop’ in your week?
  2. Alone on the Roof Shabbat and Holidays by Itamar Sagi

1. The title of the work is based on the song “Alone on the Roof, Shabbat and Chagim” by Israeli songwriter, Yaakov Rotblit (1987) and sung by Yehudit Ravitz. The song tells the story of a lonely woman looking at the happy family of her lover which she is not part of. Shabbat tends to be family-centric causing many singles to feel unsupported and on the periphery of the community. Including this piece in our exhibition makes the statement that Shabbat is truly for everyone, and sometimes Shabbat can be lonely.
2. Question: Is there a reason that certain parts of the Jewish week or year are done with others? Is there a benefit to experiencing something joyful or sorrowful with others? Should it be mandatory?

Second Floor

1. Masa video
2. Carol Hamoy, *The Invisible Part of the Children of Israel*:
3. Goal: Encourage us all to be mindful of people whose stories have remained transparent throughout history, and share the responsibility we have to carry those stories forward.
4. The work consists of transparent vinyl dresses, suspended from the ceiling accompanied by pages listing the names of Biblical women whose accomplishments are not celebrated in the Torah or whose names have been lost to scripture. Carol Hamoy’s ethereal works float weightlessly, inviting meditation on the transient nature of human life and a metaphorical celebration of femininity, self-determination and community among women. She seeks in this work to “make visible the invisible part of the children of Israel.”
5. Question: What groups of people have been transparent throughout history that you want to remember? How can we work to include these invisible groups into our own communities today?
6. Ashkenaz/Sepharad:
   1. Goal: Show establishment of European Jewish communities, show how they existed but were separate in language and dress from non-Jewish neighbors. Show complicated relationship.
   2. Jewish communal life drawings in Ashkenaz or Sepharad: Jews lived, celebrated, and mourned together.
   3. Question: How were these communities dependent on each other during the Middle Ages?
   4. Megillat Esther. Explain history and why the megillah moved to different places.
7. This ancient scroll bears witness to the history of the Jews expelled from Spain. The writing style and the method used to process the parchment are consistent with Spanish traditions and indicate the origin of the scribe. The Ashkenazi influences in the writing suggest that it was written after the expelled Jews settled in a Western Europe Ashkenazi community.
8. The scroll ended up in the city of Fez, Morocco, home to a large community of Jews expelled from Spain. It came into the possession of the Monsonego family, many of whom were eminent rabbis. The scroll was read on Purim in the Fez synagogue.
   1. Question: Was it safe to be a Jew in the Middle Ages? Explain complexities of different countries, rulers and time periods.
9. Poland/Lithuania/Ottoman Empire:
   1. Goal: Continue to enhance the idea of a complicated relationship with non-Jewish neighbors. Show diversity of growing Jewish world.
   2. Video of Lublin/Saloniki.
   3. Keritot tractate from Venice. This volume contains one of the tractates of the Babylonian Talmud printed in Daniel Bomberg’s printing house in Venice. Bomberg, a Christian, was the first to print a full edition of all the tractates of the Babylonian Talmud, a project for which he received official permission from Pope Leo X. The first edition was printed in 1520-1523 and following its success two additional editions were printed during Bomberg’s lifetime. The volume here is from the second edition, printed in 1528.
10. Modernity:
    1. Goal: Show increasing Jewish integration into world life, but simultaneous anti-Semitism and separation. This section approaches the world affected by the Holocaust.
    2. Pick one about Jews in the army: Dreyfus Affair, Yom Kippur scarf, diary, Yiddish army recruitment poster.
    3. Pre-WWII shtetl cheder photos.
    4. Question: Do you see any scenes that are familiar to you? If you could include an image of community life from your own home town, what would be in it?
       1. Roman Vishniac: A photographer born in St. Petersburg, Russia in 1897. As a young man, he traveled to the West, initially to Berlin and after that to New York. Most of his fame is attributed to a series of dramatic photographs about a vanishing world: the world of Eastern European Jews in the 1930’s. His photographs were taken clandestinely while exploring Jewish towns and streets dressed as a textile trader.
    5. Moroccan Henna dress: Jewish population grew in N.Africa and Middle East, and developed their own cultural identity. They wore clothing similar to that of their non-Jewish neighbors, such as this henna dress, yet still had ceremonies and prayers that look like modern day ones. Point out hamsa on dress.
11. Jewish question:
    1. Goal: Briefly introduce the complicated question Jews had to answer: where do we go?
    2. Explain developing political movements: Socialism, Zionism, Communism.
    3. Question: Now that we have gotten up to this point in history, what do you think is the right solution to the Jewish question? Where should they go, and what belief system should they follow?
12. Jews Behind the Iron Curtain:
    1. Goal: Show Jews who remained in Eastern Europe post-WWII. Demonstrate worldwide Jewish connections.
    2. Stars of David Necklace. The necklace consists of 250 Stars of David in groups of 10 or 15. Necklaces of this type were brought into the Soviet Union by travelers in 1975-1991 during the late period of the Iron Curtain. Their design did not arise suspicion. Once in the state, they were taken apart and the Stars of David were given to Refuseniks (Jews who were denied permission to emigrate from the Soviet Union) to strengthen their Jewish identity.
    3. Question: Have you ever acted on behalf of another Jew that you didn’t know, perhaps in a different country? How so? Mutual responsible.

Third Floor:

In light of the great community diversity and in light of the difficult history we saw on our journey, today in the Jewish world - even in our group - there are diverse and different modern Jewish identities. We invite you to the floor to find their personal identity, through an identity or cultural meeting, or to look for what the future of modern Jewish identity is in your eyes.

1. Third Floor: Modern mosaic of Jewish life today and past 150 years. Give orientation of floor.
2. Being Jewish Today
   1. Question: Spend a few minutes with the individuals and families. Find someone that shares your Jewish story.
   2. Question: Have you ever been challenged by someone else with a different Jewish identity? Have you ever struggled to accept someone into your own Jewish community?
3. Judaism by the numbers + Streams of Judaism
   1. Statistics of Jewish population 1970 vs. 2021. From Prof. Sergio Della Pergola.
   2. Question: What do you think explains the drastic population shifts we see in some countries?
   3. Streams of Judaism: Just like we see on these trees, there are different branches of Jewish practice: Conservative, Reform, Modern Orthodox, Haredi, Secular, Jews by choice, and so on. While each group might practice their Judaism in a different way, through different approaches to prayer or different dress, we are all on branches of the same tree with the same roots.
4. Theater, Dance, Film, Music
   1. Ask group to pick one to discuss with you.
   2. Question: What is Jewish theater/dance/film/music to you?
   3. Explain how Jewish culture influenced, and was influence, by the world around them. Example: Jewish music- Ofra Haza. Her outfit for *Gelbi* was influenced by her Yemenite roots.
   4. Give group 5 minutes to explore this section of 3rd floor. Meet near Jewish food interactive.
5. Jewish food interactive
   1. Question: Is there a special food that you eat with family/friends on holidays or special occasions? Encourage discussion on Jewish food.
   2. Give group 5 minutes to explore sections on Jewish food, art, literature, languages. Meet near Women Trailblazers section.
6. Women Trailblazers
7. Luminaries
   1. Question: What quality makes someone a luminary? Who is a hero of yours?
   2. Explain section. Give group 5 minutes to explore/watch Shaanan Street video.

**Sikkum:**

Three Options for sikkum: Chodorov Synagogue ceiling, Halleluja gallery, 1st Floor. Chose a location that you did not use for your opening remarks. First, describe location (notes above). Then, use closing conversation:

Question: What is something that surprised you about our museum tour today? What is something that was difficult for you?

Throughout three floors, dozens of countries and over millenia, we have traced the Jewish story and seen how our own is part of the global story. This story is a unique and ongoing one. We are currently the generation responsible for telling the stories of our Jewish ancestors, and thinking of how we want to write our own.