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"Toward the Development of the Primary Grade
Curriculum in Jewish Social Studies"

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TOWARD THE DEVELOPMENT OF THE PRIMARY GRADE
CURRICULUM IN JEWISH SOCIAL STUDIES

by

David A. Baylinson

Thesis submitted in partial
fulfillment of requirements
for Ordination.

Hebrew Union College-
Jewish Institute of Religion
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Referee:
Professor Sylvan D. Schwartzman

This thesis is written in an effort to provide material for the Primary Grade curriculum that has been suggested by Dr. Sylvan D. Schwartzman in his Monograph Toward a New Curriculum For the One-Day-A-Week Reform Jewish Religious School.

In his introduction the author examines the various curricula that are being used in the Reform Jewish Religious Schools today and comes to the conclusion that the majority do not meet the needs either of the age group that comprises the Primary department or the aims and objectives of the Reform Religious School. The author suggests Dr. Schwartzman's curriculum as the more realistic one, and illustrates how materials can be created to fill in the curriculum.

The main body of the thesis concerns itself with this material. It is divided into four units: The Religious School, The Reform Temple, The Reform Home, and Review Units on the School, Temple and Home. Each unit is a syllabus for the teacher to use in conducting a forty-five minute class session on the topic. Each lesson contains for the teacher the method of motivation for the lesson, an appropriate story for that lesson, activity to illustrate the lesson and a song or poem. Various methods of approaching the lesson are suggested so that a smooth lesson may result. Where the author has felt that existent material serves the purpose he has recommended its use, but in other cases he has written original songs and stories to supplement a particular lesson.

reduced
in two
units
1961

Throughout the author has tried to point out to the teacher who might be using the material just what are the points to be emphasized, and which points may be skimmed over.

Each unit contains a trip that the class is to take to observe other Reform Religious Schools and Temples in an effort to widen their scope of experience which will eventually include schools and temples of Conservative and Orthodox branches.

The thesis concludes with an appendix of suggested songs and digests of suggested stories.

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The problem of curriculum in the Reform Religious School is now one that must progress past the stage of discussion and argument and enter into the field of solving the problem. Our schools are at the stage now where they need help. The department that requires the closest scrutiny and that needs the greatest immediate attention is the Primary department. In the past five years the greatest curriculum changes have taken place in the confirmation and the High School departments, with revisions being made and new texts being published. But the scarcity of new materials for the primary grades, and the slowness to change its course of study is appalling. For some unknown reason, educators, on the whole, seem to be perfectly satisfied with texts written twenty or thirty years ago, and a course of study developed from the literature at hand, rather than changing the curriculum and establishing an entirely new set of materials that will fit the changing times. It is unfortunate, but such an obstinate approach by many educators has led to a situation in which reports are made to Religious School directors that members of the Primary grades are already bored with Religious school. Bored at the age of five or six years! We may cease our wondering then as to the reasons for difficulties in later years. Certainly such a situation is reason enough to reevaluate the present curriculum and find materials suited to a newer curriculum.

It is interesting to note, however, that there have been revisions in the aims and the objectives of Reform Religious Education, but actual revisions of curriculum and material have not followed hand in hand. The latest Guiding Principles of the Commission of Jewish Education of the Union of American Hebrew Congregations and the Central Conference of American Rabbis as set forth by Dr. Solomon B. Freehof are as follows:

"It is our duty in the education of adults and children to establish a firm conviction of God's presence. His beneficent governance of the universe, His infinity yet His nearness to every searching heart. This is the ultimate aim of all our education and the test of its effectiveness.

The convictions of faith must be translated into principles of action. The devotion of worship in public services and in private prayer the life of righteous action towards our fellowmen and hopefulness and courage in the enterprise of living, all these are the moods which we must engender as consequence of the faith in God the Eternal. Religious education must lead not only to information and knowledge, but also to character growth and personality development." ¹

These are the aims and the objectives. It is then the duty of those who set up the curriculum to do so in such a way that these aims are realized, and the objectives carried out to their fullest extent. If the aims are unrealistic, then they too, must be modified. But are these aims unrealistic? Not in the least. They can certainly be fulfilled in a Reform Religious School. But are they? Here I am afraid the answer is in the negative. The curriculum proposed by the commission

that has ratified these aims and objectives has not provided a suitable curriculum to meet its objectives. The objectives are not being met because:

- 1) the curriculum does not cover a wide enough area of experience;
- 2) the curriculum is not specifically geared to each age level;
- 3) the curriculum is not adjusted to the daily experiences of the children in question and
- 4) the curriculum is not Reform centered.

If we are to meet the demands of such a charge as the one set forth by Dr. Freehof, and certainly it is one worth while striving to meet, then it is necessary that we do some soul searching into our present curriculum for the Reform Religious School and see just what is lacking, search for answers to the problem of our unstimulated child in the primary department. This paper will concern itself only with the early grades in that primary department, in an effort to provide material for teacher and student that will be able to be put to use in a changed curriculum.

We must first realize and mark well that it is here, in the kindergarten and first grade that our children get their first contact with the religious school, and religion in many aspects. It is here that first opinion, attitudes, moods and feelings are formed. It is here that character is built, and the process of faith in God is begun. It is within these formative years that the idea of being Jewish is established, and in this period the child can either identify himself with a God and religion that is only of the past, or a vital, living, ever surging Judaism. Never underestimate the importance of the

primary department in the religious school. Here the mold is begun, and in future years when it hardens, it is too late to remold it. We must begin the shaping now, realizing that every curve, every line that we set in to it will be part of the finished product.

Our first task then is to build a program of study around the five and six year old that will meet his needs, and be in proportion to his emotional adjustment and mental aptitude. Therefore, we must be aware of the makeup of this particular age group.

The child of this age group needs guidance in group living, in "give and take," a chance for participation in concrete learning situations, a wise channeling of interests, the opportunity to develop his personal powers. This is the time when he feels at home only in his own world. And his world is one of the "here and now."² It is those things which he knows and loves, that which he has frequent contact with. He has just barely discovered his own actual world, and at this point has only a healthy tolerance for too much magic, too much fairy tale, or too much other-worldness. He can comprehend space that is at hand, the home and the school, but there is no clear understanding of the extent of time in hours, days and years. It is difficult for him to comprehend time in the past. He is the center of his own universe. He is interested in discussions about experiences, those that he has or knows that he soon will participate in himself, and not interested in attitudes and opinions about abstract things. It must also be kept in mind that at this age school presents to the child an entirely new realm in which suddenly he is thrust without the other members of his family being present. Often this instills in him a frightening feeling of inadequacy and insecurity. This is, in essence, the child

of the kindergarten and first grade that we must serve. This is the child that we must educate religiously. But is this the child that we are actually serving? Or are we ignoring all or most of the above characteristics that make up this child, and merely forcing upon him material that has no meaning to him at all? Perhaps we are hindering, rather than helping his progress.

In the curriculum for Jewish Religious Schools prepared by Emanuel Cameron the question is asked:

"What is involved in developing a good course of study for Jewish children?" the answer:

"Good courses of study imply a concept of Judaism as the living experience of the Jewish people. This living experience should be reflected, as far as possible, in the home, the school, in the synagogue and in the Jewish community." 3

Yet nowhere, in the entire curriculum of the primary grades do we find reference at all to living Judaism, nor its relation specifically to the school, home or synagogue. As an example, below is the curriculum for grades kindergarten through second:

KINDERGARTEN

1. Customs and Ceremonies related to holiday celebrations
2. Prayers for children
3. Selected Bible stories
4. Selected Songs and Games

GRADE I

1. Projects related to Customs and Ceremonies
2. Selected Bible stories

3. Selected Songs and Games

GRADE II

1. Customs and Ceremonies related to holidays
2. Hebrew Reading leading to readings of simple stories, prayers and songs
3. Selected Bible stories
4. Selected Songs and Games.⁴

Like subjects are taught again in the third and fourth grades. This is certainly not a "this world" curriculum, nor does it strive to meet the needs of the age level toward which it is directed.

Or if we take at random any present day Religious School curriculum we find much the same thing. A curriculum that is based for the first three years on holidays and bible stories, year after year after year, till our children want to hear no more about the Bible, and are almost conditioned against celebration of the Jewish holidays. This is not so much an exaggeration as we might want to believe.

In his study of curriculum in his book Education of the Jewish Child, Dr. Richard C. Hertz illustrates graphically that Customs and Ceremonies, Holidays and Bible stories are the normal course of study for the overwhelming majority of Reform Religious Schools.⁵ It is also interesting to note that a category of "Jewish surroundings" is not even mentioned in the survey, due to the fact that no such course of study has been instituted into the school at that time. Not one curriculum study showed anything more than the traditional mode of study.

Not one of the above examples seems to take into consideration the age level and the needs of the child. What is not considered is the following:

- 1) Is the child being made "at home" in the religious school?
- 2) What type of material can the child of this age best absorb?
- 3) Are we catering to his emotional and mental level?
- 4) Are we developing his Jewish attitudes along the lines that we desire?

Dr. Sylvan D. Schwartzman has said: "Our curriculum focuses upon adult rather than child needs, and its content is in large measure ill suited to the intellectual and emotional maturity of children. We have serious doubts whether most children in our schools can digest formal Jewish history, Bible, theology, liturgy and the rest in the grades in which they are customarily taught, and there is considerable evidence to support this contention."⁶

Dr. Schwartzman's own curriculum put forth in an Hebrew Union College Monograph attempts to rectify the situation. His kindergarten curriculum is as follows:

RELIGIOUS LIVING: How we come to know God and the ways we worship Him.

SOCIAL STUDIES: Getting to know our Reform Jewish surroundings.

EDIFICATION: Stories of animal heroes of Jewish life, songs.

SKILLS: Worship, hymns, songs, prayers, terminology

PARENT EDUCATION: Establishing a Reform home. ⁷

Here, finally is a curriculum that is set forth for the child

of the primary grade that meets his needs and fulfills the requirements for that age group.

The kindergarten child is new to his surroundings in the religious school. He is surrounded by many children and in a large building containing many strange things. Where then do we begin? From the very beginning of course. We do not start his education at a period some 4000 years before his birth, but start it at the here and now. Why is he in religious school? Where are his brothers and sisters and what are they doing? What makes a school a religious school? Who are the people involved that he will have contact with? Who is this man called the Rabbi and what does he do? These are the questions that are running through the mind of each and everyone of those small children as they take their first step into the religious school, and we must be prepared to answer each and everyone of those questions. If we are going to give our children any feeling of belonging, then the first thing to be done is make them belong to the school. So we would start with an orientation to the school, the people working in the school, the Rabbi, teachers, staff.

Once our students become acquainted with the school itself and its functions, and feel at home within the walls of the classroom, we may begin to widen their horizons to another aspect - the Temple - for this surely will be their next point of contact. Will the Temple become to them such an awesome place that they shall never feel at ease within its imposing walls, or shall it not rather become a place so familiar to them that they shall always be ready to enter into it to seek refuge and comfort. The Temple must be made a living thing for our young people.

In the present curriculum no time has been set aside for study of the Temple. Only when an occasional chapel is scheduled for a holiday do our primary grade students enter into the sanctuary, and then under very adverse conditions. Our children must know at the outset what a Temple is and what it does. Just what facilities their own Temple has and to whom does it do service. It is not right that our students are well into the intermediate department before they have any specific knowledge of the ceremonials of the sanctuary itself. The primary grades is the place for such instruction.

Finally, the school must not be set apart from the home and vice-versa.

"Families, school and peer groups do not operate in vacuo; they are, from one standpoint, social funnels through which flows the environing culture; from another point of view they are social growths which appear about the surface, but draw their sustenance from the soil of the prevailing culture; from still a third point of view they are like so many islands which one leaves to enter the life of a larger society." 8

So the Jewish home must also be taken into consideration with the school and the Temple. This, too, is part of making Judaism live for our young people.

So the change in present curriculum. Once we have accepted Dr. Schwartzman's curriculum as better meeting the needs of the primary department, and in the light of the needs of this age group it must be accepted, the next step is to implement that curriculum. But the problem is not solved there. For it is a three-fold problem. The third aspect

of the problem is the teacher. In both large and small religious schools of the Reform Temples the professional teacher is the exception. By professional we mean trained, not just in the field of general education, but trained in the field of Reform Religious education. Therefore we meet the problem that in telling a story, presenting a holiday or a concept, the teacher himself is often unaware of what is to be stressed and what is to be derived from that particular lesson. Too often the teacher is not fully equipped to scale the material down to the particular age level he is teaching. At the same time it is customary to have the primary class self-contained, that is for one teacher to be in charge of all subjects and skills. Therefore the particular instructor must be versed in music, arts and crafts, and dramatics. This is not always the case.

Our three-fold problem then is this: How to change the curriculum, how to implement the new curriculum, and how to best prepare the teacher for her task. Dr. Sylvan D. Schwartzman in his monograph has solved the first problem. This paper attempts to solve the latter two problems.

A course of study is offered under the heading of Social Studies. The course is designed to cover a forty-five minute period of the school day, for one year of study.

In an attempt to implement the curriculum of Dr. Schwartzman in satisfying the needs of the primary grades this course is composed of three units on the Religious School, The Temple, and the Home. Through these units the child has his first contacts with the three parts that will eventually make up his religious life. They are so introduced so that they will become an integral part of his life.

Secondly, in an effort to alleviate the problem of the professional teacher, the author has outlined each lesson of each unit so that any competent person with a love and knowledge of children can conduct the lesson, and in the case of an absence, the substitute can take over without any break at all in continuity. For each lesson the Motivation, Lesson development, Story, Activity, and suggested songs are given. Where material already published has seemed suitable the author has made reference to it, otherwise he has provided new material suitable for the particular age group.

It is hoped that such a course of study will indeed meet the objectives of our Reform Religious Schools and meet the goals set forth by our religious educational leaders.

Our desire is to raise a generation of positive, faithful and dedicated Reform Jews, whose faith in the Divine is their guidepost to life, who will truly fulfill the mission of Israel to be a light unto the nations. It is the sincere hope of the author of this paper that he has made one small contribution to the fulfillment of this desire.

NOTES TO INTRODUCTION

1. Emanuel Gamoran. Curriculum for the Jewish Religious Schools,
UAHC, p. 1.
2. Arnold Gesel and Frances Ilg. The Child From Five to Ten,
Harper & Brothers, p. 63
3. Gamoran, op. cit., p. 8.
4. Ibid., pp. 13-14.
5. Richard C. Hertz. The Education of the Jewish Child. UAHC,
pp. 74-76
6. Sylvan D. Schwartzman. Toward a New Curriculum For The One-Day-A-
Week Reform Jewish Religious School. HUC Press, p.7.
7. Ibid., p. 14.
8. James H.S. Bossard. The Sociology of Child Development, Harper &
Brothers, p. 520

Unit 1. The Religious School

Lesson 1: Introduction to the Religious School

OBJECT OF LESSON: To introduce children to their new teacher and surroundings, through a trip around the school.

MOTIVATION: The teacher should be at the door to meet all the new pupils. Upon introduction of herself to parent and child, the children should be shown where to hang coats or smocks, and then directed to a library or play corner until all students arrive. *See appendix for suggestions of opening prayers and songs that may become a routine procedure for beginning lesson. When the bell rings, make roll taking a game, trying to remember as many names as possible. Go around the room a few times repeating names and associations that children will enjoy. ("I hope that Judy Green will wear a green dress next week, and I'll certainly remember her name"). Following this introduction, speak to the children informally about the school. Mention to them that you, too, think that the school and Temple are so big. Talk about some of the various things there are to see in the Temple and religious school, and some of the people that they will have an opportunity to meet. Before beginning your trip around the school, be sure you have notified all the people involved. Then prepare the children for the trip. (Proper way to walk, provide partners, etc.) Speak enthusiastically about the trip so that the children, too, will feel this enthusiasm in their trip to see new things. The "warm up" to the trip should take no longer than 15 minutes.

1. Be sure to point out to class:

- a. other classrooms
- b. Rabbi's study

- c. Library
- d. Offices
- e. Basement (furnaces, etc.)
- f. Laboratories
- g. Assembly rooms
- h. Music room

PROJECT: Following the trip around the religious school, which replaced the usual story telling hour, provide the group with paper and crayons. The overall project for this unit will be a frieze that will grow each week. The first week's contribution will be: "What I liked best in the religious school." Provide extra incentive by telling the class that these pictures will be put around the room. This activity should last no longer than 10 minutes. Then spend about 5 more minutes having the children explain their pictures to the class. If you find that the first day makes them a bit reticent to speak, then you take a few pictures and explain them yourself. Do not pick any in which there may be doubt in your mind as to the content. Such mistakes could stifle any further contributions on that child's part.

ACTIVITY: By now the class will be ready again for renewed activity, and this is an excellent place to take a break before the next lesson is taught. An appropriate game at this time would be "Going to Jerusalem" except we will change it to "Going to Religious School." If it is impossible to have a rug, or to mark off the floor with chalk, then space chairs in the appropriate places, and anyone caught in the area between the chairs is "out". As a variation at this age, those caught in the restricted area could be "in religious school" and take their seats until all the students arrive, thereby eliminating some of the competitive aspects.

Complete this lesson with a review of the many things seen and

the people visited, with a reminder to the class that next week there will be a very special visit to a very special person.

Lesson II: The Rabbi

OBJECT OF LESSON: To introduce children to the Rabbi and to acquaint them with the duties that the Rabbi performs.

MOTIVATIONS: If Temple has a long history, with many rabbis having been in the pulpit, secure pictures of these men and have them on display in an obvious spot before the class begins. Children will no doubt want to know who these men are, and will probably be surprised and amused at some of the pictures. Draw attention to the pictures. The one of the current Rabbi they will most likely recognize. Then explain that all of the men were Rabbis, too, in the past. Explain to the class, that some of the men may look funny, but everyone was dressed and looked like this many years ago, just as today our rabbi looks just like we do. If this is a new congregation, then secure pictures of other rabbis of the past and follow the same procedure. For this lead into a discussion the duties of the Rabbi.

LESSON: Tell the children, in story form preferably, about the career of a Rabbi. As an example:

You know, boys and girls, I once knew a boy who wanted to be a Rabbi. First he had to go to kindergarten, then through first grade, and through all the grades until he went to college...like some of your bigger brothers and sisters. And then he even went to a second college and learned more and more. He learned lots of Hebrew, (that's the language of our Sh'ma), and he learned lots and lots of Bible stories, and all about the Bible. After he had learned more and more, he became a Rabbi. And do you know what he does now? Can anyone tell me some of the things that they think a rabbi does? (Elicit as many as possible).

Now let's put them together. A Rabbi teaches you, he helps you say your prayers in Temple, he marries a bride and groom, he helps your older brother and sister when they are confirmed or Bar Mitzvah, he helps to make Sunday School so much fun, he blesses us at the consecration service, and answers so many questions that we have and that our parents have, too. He does do a lot.

ACTIVITIES: Following the story of the Rabbi's activities, take the class to a short visit, (no longer than 5 minutes), with the Rabbi. Let the Rabbi show them his study, his robe if he wears one, and any other pertinent material he may have at hand. Ask the Rabbi in advance if he will reiterate some of the things that the class discussed concerning his work.

On returning from the visit with the rabbi, give each child:

1 sheet white construction paper

6 strips 1" x 3" colored construction paper

1 circle $1\frac{1}{2}$ " diameter colored construction paper

scraps of cloth, or paper

jars of paste, paste sticks

newspaper to cover tables

Show children how to make Rabbi out of materials at hand.

SONG: (If time permits)

Tune: Oh, do you know the muffin man.

Oh, do you know who the Rabbi is?	Our Rabbi's name is Rabbi.....
Who the Rabbi is, who the rabbi is?	Rabbi....., Rabbi.....
Oh, do you know who the Rabbi is?	Our Rabbi's name is Rabbi.....
Who teaches us so much.	We all love him so much.

LESSON III. CONSECRATION.

MOTIVATION: By this week the children will have been informed that they are going to participate in a consecration service, and it is taken for granted that in a group this service has been explained to them. (Consecration is the ceremony in which all newcomers people are blessed by the Rabbi at the very beginning of their Religious School life, so they may always learn as much as they can every year.) No other motivation than the knowledge of the service should be necessary to begin this lesson. Perhaps a good starting point for any rehearsal that is necessary would be a reminder of the duties of the Rabbi, one of them being blessing the children at the consecration service.

LESSON: Most of the lesson will be taken up with rehearsal of the consecrants. Since every Temple has its own special format for the service, I shall not endeavor here to construct a lesson.

ACTIVITY: If part of the service is concerned with the children approaching the altar with flowers, then suggest to the class that it would be a nice idea to have some remembrance of the consecration on the frieze that they are building up already containing their pictures of the religious school and the cut outs of the Rabbi. Ask the class for suggestions. One will probably be to make some flowers. There are two methods:

1. Materials:

Two boxes of kleenex or other facial tissue of different colors,

shallow pans of red, blue, yellow, green paint (thick)

scotch tape

METHOD: Give each child a few sheets of different colors of the tissue. Show them to pick up the tissue from the center and draw into folds. Dip the top tips into colored paint. Attach three or four flowers with scotch tape at the "stem". Then attach each bouquet to a piece of $8\frac{1}{2} \times 11$ paper.

SONG: Begin the singing activity by singing one of the songs learned for consecration. Then introduce

"Consecration song"....Ray Cooke, manuscript. *See appendix for words.

Lesson IV: Rabbi's Helpers

OBJECT: To acquaint the children with the other people who serve in the religious school, and to give to them an appreciation of all they do for the children; to instill in them the desire to also help out in the maintenance of the school through their pride in the religious school, that is, by helping to keep halls clean, classrooms tidy, cupboards straight, etc.

MOTIVATION: Be sure that at the beginning of this session you have prominently displayed on your desk your roll book, the charity collection envelope, paper with announcements, or weekly teacher's bulletin, and supplies that you will use for this week. At outset of the day, ask the children if they noticed anything on your desk, and to describe what they saw....discuss what each thing is used for. Bring up the matter as to how you could remember who was present and who absent if there were no rollbook, where you would put the money if there were no collection envelope for the charity. At the same time, ask the children what they found on their desks. The answer will probably be: "nothing." Bring this around to the fact that there wasn't

even any dirt on the desk. "Who cleaned it?" Of course, the custodian or janitor.

STORY: From the discussion of the secretary and custodian, go into a discussion of secretaries of days gone by. Tell the class that these people, who were secretaries back in the times when people dressed different, and even talked differently, were called "scribes". This means the same as a secretary today. Tell them that you know of one particular man who was a scribe. His name was Ezra. When the class shows interest in this man, read them one of the many Bible stories about Ezra the scribe, or if you prefer, make up one of your own taken from biblical material. (See the book of Ezra, for digest of story see appendix.)

ACTIVITY: The story of Ezra should contain the fact that the scribes of long ago used special pens, called quill pens, made of the feathers of birds, ducks and geese. And that they wrote on heavy paper. Tell the class that they are going to make quill pens and paper that was used long ago. Class may be taken to office to ask secretary questions and contrast her materials with those of former days.

Materials:

feathers

white construction paper

solution of diluted brown tempera and liquid glue

paint and brushes

Method:

Quill pens. Have the children paint the feathers in any design that they so desire.

Parchment paper: Have the children tear the white construction around the edges and make a few tears into the center from the edge. Then dip the paper into the solution of paint and glue. Let stand overnight.

SONG: While the materials from the activity period are being put away, explain to the children how they are helping the custodians with his work, and how nice it is to share the work in keeping the room clean. Tell them also that they can help the school secretary by always bringing in notes on time, or envelopes, etc. A good song for this activity would be: "Something to Share", in Something to Share, Goldstein, Rose, United Synagogue Commission on Jewish Education., P. 25. See appendix for words.

Lesson V: Other teachers in the religious school, other classes.

Object: To acquaint the class with the other teachers in the school, to instill in them the incentive to progress through the grades in the religious school.

MOTIVATION: Plan in advance with two or three other teachers in the school to visit their classrooms during the day. Perhaps the High School is having a breakfast. Bring the class in before the prayer. Let them also visit, if possible, a class in Hebrew and hear one or two children reading some Hebrew words. If only the upper grades have a special music period, then stop in at one session. Be sure that the teachers involved know of your impending visit.

LESSON: On your return to the classroom, ask the children how many have brothers and sisters in upper grades of the religious school. Did we visit any of their classrooms? Does anyone know the name of their brother or sister's teacher. Then explain to the children that each year we have a different class and a different teacher, and that as we grow older we learn more and more new things, do more and more, and always enjoy the new things that we are learning and doing. Review the various things that you saw with the class on their trip. Ask them what they liked best.

ACTIVITY: The parchment from the previous week will be dry and ready to be used this week. As the papers are handed back, remind the class that they were used by the Scribes of long ago. "Let's pretend that we are scribes." Tell the class that instead of using quills, though, that this week we will use crayons. As scribes we want to tell of our visit this week to the other classrooms. Have the children draw on the parchment paper that activity that they liked best on their visit. Put these drawings up on the frieze that is on the wall.

SONG: If time permits, "compose" with the children a song about their visit of that morning. Use as a tune one of the nursery rhymes familiar to them. For example, "Ten Little Indians".

One little, two little, three little classrooms

Four little, five little.....etc.

In our religious school.

Lesson VI: The Library

OBJECT OF LESSON: To instil in the children the feeling of closeness to Jewish books, and to acquaint them with the use of library facilities.

MOTIVATION: Before the class hour, have a corner in the room set aside as a library corner if you have not already done so. For this lesson decorate the corner in a special way, with book jackets of stories for the little ones, and a special display of picture books. It should be a policy for early comers to go over to this library corner and read until the class is begun. Begin the lesson by asking how many took advantage of the corner this morning, what books they read, and then where do they think the books come from. From here go into a discussion of the library facilities.

LESSON: Explain to the children that the Jewish people have always been very interested in books. As a matter of fact, one of the names given to the Jewish people is "People of the book." This is because the Jews gave that wonderful book, the Bible, to the world. Of course, they now read other books beside the Bible. Tell the children all that they can learn from books beside the Bible. Tell the children all the fun they can have, too, from looking through the many picture books available. For an example, take one of the books from the corner and read it to the children, showing all the pictures, and then have a discussion of the story that you read. (What did you like best? What new thing did you learn? What picture did you think was the prettiest? Who remembers the name of some of the people in the story? etc.) Tell the children that all these books came from the Temple library, and if they want to, they can go to this library and take books home with them for a week or two. Take the children into the library, and, having arranged with the librarian in advance, have her show the children which section of the library contains books for them, and how they may take books out of the library. Permit the children who desire to take a book out this week.

ACTIVITY: Upon return to class, have the children show the books that they borrowed from the library. The project for the lesson will be making bookmarks.

Materials:

colored felt 5" x $1\frac{1}{2}$ "

colored scraps of felt, preferably cut out in some Jewish theme, such as star of David.

paste

scissors

Method:

Have the children paste contrasting scraps of felt onto the larger felt rectangle. Then have them cut fringe on the bottom.

For the frieze: Paste onto the frieze of the "Religious School", a number of book jackets with the caption: "From Our Library".

LESSON VII: OTHER RELIGIOUS SCHOOLS (REFORM)

OBJECT OF LESSON: To acquaint children with other reform religious schools in the community.

MOTIVATION: At least one month in advance, plan with another religious school for your class to make a trip to visit a kindergarten class of that school. Have your children prepared with a song that they know well from one of their previous lessons, so that they can sing it for the class that they are visiting, or some other class. The only motivation needed for this lesson is the trip itself. Explain to the class that there are other religious schools, and wouldn't they like to see how other children go to religious school.

LESSON: The majority of the lesson will consist of the trip. Before taking the trip, however, tell class to take note of:

1. Classrooms
2. Offices
3. Meet the Rabbi
4. Activity
5. Stories told

On return to class, review with the children the various things that they saw, what was the same, what was different. Ask the children what they enjoyed most and what they remembered best.

ACTIVITY: Making of a movie.

Materials:

Opaque projector or two roller towel tubes
scotch tape
drawing paper
crayons.

Have the children draw various scenes of their trip to the other religious school. Suggest that some draw their own room, others the bus, or the walk, whichever case may be, others the school they visited, and some the room, and finally the trip back to their own school. Attach all of the drawing in sequence with scotch tape. If an opaque projector is available, slowly draw the pictures through the projector as a movie. If not, then attach one end of the picture to one tube. Cut slits in the other tube large enough for the papers to be drawn through. Slowly draw the pictures through the tube, rolling it as it moves through. After the showing of the movie, attach the pictures to the frieze. If time permits, go over the frieze from the beginning, as a quick review of the unit on the religious school.

Save the frieze for a more detailed review at the end of the year.

UNIT II: THE REFORM TEMPLE

LESSON I: INTRODUCTION

OBJECT OF LESSON: To give students an overall picture of the Temple and its facilities.

MOTIVATION: Do not make this unit completely separate from the preceeding unit on the religious school, but allow it to become a carry-over from that unit. Introduce the unit by a pictures-through-opaque-projector film on the Reform Temple.

Following the film strip ask the children about the various things they saw, what they recognized, etc. From this go on to the:

LESSON: Following the film strip on the Temple, read to the children the story of Samuel, the Temple Boy, to be found in Cohen, Bible Tales for Very Young Children, Book II; (see appendix for digest of story).

Explain to the class that in the days that Samuel lived, children very often went to the Temple, just as we go to school today, and while they learned all the things that we learn today, they also helped other men keep the Temple clean, light the candles at night, see that everything was always ready for services. Samuel was such a boy. Explain to the class that today boys and girls do not do this, but a man does it, as they have learned in the lesson on the custodian. Also, explain that Temples are different, but all have some things alike as they will learn.

ACTIVITY: Have available for the class large building blocks of various sizes and shapes, enough so that the entire class can participate. The overall project of this unit will be the construction of a Temple with all of the facilities. In future lessons, however, do not introduce the activity with: "Now, let's see what we can add to our Temple.....," but rather introduce each activity as a separate program, and then elicit from the children the idea of adding on to the Temple

each week, so that finally they will have a complete Temple, built in one corner of the room.

Make the "building" large enough so that one or two children can step inside at one time. It would be well to construct two or three rooms. Direction will have to be given by the teacher. Be sure that in the room that is to be the sanctuary, blocks are constructed so that paper "stained glass" windows can be added, and an ark put on one wall.

SONG: To tune of "Here we go round the mulberry bush"

1. Here is the way we build our Temple

Build our Temple, Build our Temple

Here is the way we build our Temple

All on a Sunday (Saturday) morning.

2. First we Build the walls so tall

The walls so tall, the walls so tall

First we Build the walls so tall

All on a Sunday (Saturday) morning.

Try to have the class suggest further verses, for example:

Then we build the window so bright.....

LESSON II. THE TEMPLE FACILITIES

OBJECT OF LESSON: To give the children an overall picture of the facilities of the Temple, their use and purpose in the Temple family.

MOTIVATION: The children will be taken on a trip around the Temple, with superficial explanations of the various parts. The main sanctuary, the chapel, the brotherhood and sisterhood rooms, a youth room, the offices, choir loft should all be visited.

LESSON: Following the trip, the teacher should review with the class the various places that have been visited and talk to the children about the purpose of each room.

The sanctuary: This is a special room that is set aside for services and special occasions like weddings, bar-mitzvahs, etc. Many people can sit in the sanctuary and say their prayers together.

The chapel: This is also a special room set aside for services when there are not as many people present. The chapel is just like the sanctuary, but it is smaller.

The brotherhood and sisterhood rooms: These rooms are set aside for meetings and gatherings for our mothers and fathers. They listen to talks here, see movies, have meetings, etc.

The youth room: For our older brothers and sisters. They, too, have meetings here, and also have a lot of fun seeing movies, listening to records, having discussion groups, etc.

The offices: Recall the discussion of the secretaries. Here is where the letters are sent from, records are kept, things are mimeographed for teachers and students.

The choir and organ loft: A special place for those men and women who help us in our songs during our services. They practice the music here and sing here, too.

Remind the children that they have learned about some of these things and will learn more.

LESSON III: THE SANCTUARY

OBJECT OF LESSON: To acquaint children with the sanctuary and to various ceremonial objects, their use and their meaning.

MOTIVATION: Story

STORY: Solomon Builds the Temple, Bible Tales For Very Young.

Children, II; Cohen, UAHG. (see appendix for digest of story).

LESSON: Following the story, which should take ten to fifteen minutes to tell, draw the children into a discussion of Temple.

(Have any of you ever seen a Temple? Yes, our own Temple. Was it like Solomon's Temple? What was different? Do you think that Solomon's Temple was larger than ours?)

Through this discussion, inform the children that Solomon's Temple was the only one in the land, and so was very, very large. Of course, it was many, many years ago, so that they did not have electricity as we do, nor any of the other modern conveniences. Relate to the lesson of the past week by also suggesting that there were no Sisterhood rooms, no organ loft, etc. Following this, ask the children to list with you the many things that they can remember are in their own Temple. By the end of the discussion, the following objects should be mentioned:

The pulpit	Windows (stained glass)	Lecturn
Ark	Everlasting light (Ner Tamid)	Ten Commandments
Menorah/s	Pews	Prayer books
Torah	Choir and organ loft	Hymn books
Any special decorations or painting		
Any special plaques		

ACTIVITY: The activity will be painting or orange crates that will serve both as lecturn and ark for the Temple that is being

constructed. With small brushes and enamel paint, put into separate containers; all the children should be able to partake of this activity. The crate or crates that are to be used for the ark should be painted a deep blue on the outside, with gold or silver or yellow on the inside. The crate or crates that will be the lecturns, should be painted brown, light or dark. Be sure to inform the children at the start of the activity for what purposes these crates are intended, so that there will be some incentive to their painting.

SONG: The House of the Lord, Sing for Fun, Cook, UAHG. (see appendix for words.)

LESSON IV: THE SANCTUARY (Continued)

OBJECT OF LESSON: To give the children a first hand experience with the various objects that the sanctuary contains, with an explanation of each.

MOTIVATION: Trip to sanctuary

LESSON: The children should be taken in a group to the sanctuary, at a time when it will be free for at least twenty minutes to a half hour. Assemble the children first in the first few pews so that they may be able to get an overall picture of the sanctuary. Have with you the list that you prepared the previous week of the objects in the sanctuary. Read from the list the various objects and have the children find them as you read. If no one suggests to open the ark when Torah is mentioned, you open the ark for them. Since the children will be sitting at first, it would be well to start with the larger things, finally working up to the ark and the Torah, at which time the children should be assembled upon the pulpit.

The sanctuary: This is the part of our Temple that we call the sanctuary. It is a big word, and it means the place where we say prayers together.

The pulpit: Where I am standing is the pulpit. Here, at this desk is where the Rabbi stands during services.

The windows: (If stained glass) You can see how we beautify our sanctuary. We even put colored glass into the windows. (Following should be a short explanation of the various windows.)

Paintings or plaques: These too, are to beautify the Temple. (Follow with explanations)

The choir loft: This is where the men and women sing the beautiful songs during the service.

Pews: Where you are sitting are the seats that the congregation sits in, and we call them Pews.

MENORAHS: This is the Hebrew word for lights. In our Temple we have a seven-branched light. We know that Solomon, too, had a light with seven branches, for in Rome, there is a big arch in stone that was made for a general named Titus, who one time took things out of the Temple, and he had an artist cut pictures out of the stone, and one picture shows some soldiers taking a menorah out of the Temple, and it has seven lights. Some Temples have menorahs with six and some with eight lights.

The everlasting light: This light is always kept lit, even though there is no one in the sanctuary. The Hebrew word for an everlasting light is NER TAMID. Ner, means light; tamid, means everlasting, that is, it never goes out, lasts forever. The reason that we always keep it lit is to remind us that God is always with us here.

The ark: (bring the children up to the pulpit). These doors, (or curtains), are closed over what we call an ark. It is not like Noah's ark that we heard the story of, but is a little room. Some arks are very big, others are smaller. All arks are alike, though, in one way - - and that is that they always contain the Torah that we will talk about in a little while. The Ark is a very, very special place because it does hold the Torah.

The Torah: (Open the ark). (The Torah will be "dressed", and will probably have a mantle, a pointer, and perhaps rimonim, (the crowns on the top of the scrolls.) The children will no doubt exclaim on the beauty of the dress. Explain that just as the girls like to dress up their favorite dolls, and the boys like to have shiny trains or toys; or dress up when they go to a party, so we like to dress up the Torah. The mantle is just decoration, like a tie clasp or a string of pearls.

The velvet cover is like a beautiful dress. If there is a picture of a crown on the cover, explain that this is like putting a crown on a queen or a king. Remove both mantle and cover and open scroll so that all may see. The scrolls are all in Hebrew. They have in them the first five books of the Bible. All the stories of Adam and Eve, Noah, Abraham, Isaac and Jacob, Moses, and lots more. Special men write the Torah, with a special pen called a quill pen, just as the scribes used. In fact, the men who write the Torah are called scribes. It is very difficult to do and takes a long, long time. The pointer in Hebrew is called a YAD. This means "hand", and the pointer is shaped like a hand. We use it to keep our place as we read. We never put our fingers on the Torah, but use the YAD. The YAD is made of silver, because silver is not used for guns and things that hurt.

The RIMONIM are pomegranates: Pomegranates are like big oranges all full of seeds that taste very good. A pomegranate is sweet. We put these silver pomegranates on the torah because we think that the torah is very sweet, and because we think that it has many, many seeds in it too. Every new story is a new seed. Sometimes we put beautiful crowns on our Torahs because we are so proud of them and love them.

Before leaving the sanctuary, have the class take one more look around to remember all of the things that they saw.

ACTIVITY: There will probably not be time for a full activity after the trip. It is suggested that this week, you begin the construction of the ceremonials for the Temple in the classroom, completing them the following week.

Materials: TORAH

Two empty toilet paper rolls

silver or aluminum foil

shelf paper

Wind the shelf paper around the scrolls. The paper may be covered with drawings first. Cover the entire scroll with the silver foil as a covering.

EVERLASTING LIGHT:

Make as a Japanese lantern. Fold a piece of construction paper in half. Starting from the folded edge, cut strips till within 1 1/2 inches of edge. Open, and paste along edge. Compress.



TORAH:
Cover both rolls with silver paper.

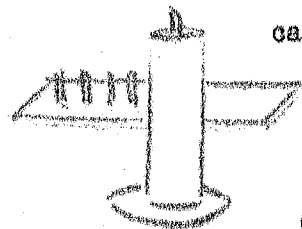
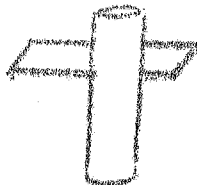
EVERLASTING LIGHT:



Paste at sides A & B.

Fold in middle slightly

MENORAH:

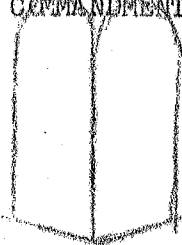


candle

Clay base

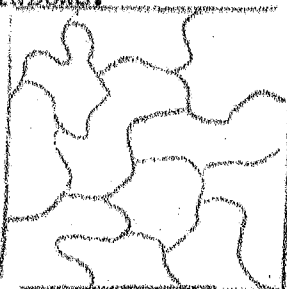
Roller towel
roll.

TEN COMMANDMENTS:



cardboard

WINDOWS:



Have children draw lines on plain paper.
Fill in spaces with bright colors.

LESSON V: WHAT A TEMPLE DOES

OBJECT OF LESSON: To give the class an idea of the various functions of a Temple, and the activities that take place within a Temple.

MOTIVATION; Story

The Robin and the Fly.

Freddie the fly was having a wonderful time. He was flying around inside the kindergarten class of Temple (insert own name). Freddie always liked to visit the religious school. The children were all smiling, and all having such fun. In fact, Freddie thought that the religious school was one of the happiest places to be. First, he stopped at David's place and sat right in the middle of his drawing of the Temple. Then he turned to fly over to see what Sus was drawing, when he passed by the window and there, sitting right on the window sill was a robin. The robin had his head to one side, as if ready to ask a question. Freddie flew up into the air, out the door of the classroom, out the front door and around to the side, and stopped right upon the back of the robin.

"Doesn't that look like fun?" asked Freddie?

"Who's that," said the robin, because he couldn't see Freddie.

"It's me, Freddie the fly. I'm on your back. I saw you looking into the classroom. I go there every week. They have such fun."

"I just came up from my winter vacation," said the robin. My name is Robert. This is my first stop. But I am lost. Where am I?"

"This is a Temple," said Freddie. "This part is the religious school. The other part is the Temple, too. It has a beautiful sanctuary in it, and many other rooms."

"Oh," said Robert. "I've heard of a Temple. But I've always wondered just what/^{do}they do at a Temple?"

"Oh boy," said Freddie, "this is going to be fun! Let's take a trip!! I'll sit on your back and direct you. And you'll find out just what they do at a Temple. Ready?"

"Okay, let's go," said Robbie.

Freddie hopped up on Robbie's back and they flew up into the air. He told Robbie that he had already seen one thing that they do at a Temple. That was, have religious school. They flew and flew, over roofs and over tree tops. They almost had a collision with a big airplane, but Freddie yelled just in time, and Robbie ducked under it. It made so much noise, they couldn't even hear each other for a few minutes.

"Stop here," yelled Freddie. "Fly down to the pretty colored window."

"Is this another Temple?", asked Robbie.

"Yes, and there is a wedding here. That's another thing a Temple does. Isn't it pretty?"

"Oh, it's beautiful. That's the Rabbi on the pulpit in front of the bride and groom. I've seen Rabbis before."

"We came just in time. The wedding is almost over," said Freddie. "Time to go on. There is still more to see."

They flew up into the air, over the roof tops. As they passed over a big apartment house, Robbie was so busy looking around, they went right into a big TV antenna. Someone's screen looked very funny for a few minutes! They suddenly came to another big Temple.

"Stop here," called Freddie. "This Temple looks very busy. We'll stop here for a few minutes."

Robbie the Robin flew down to the Temple. He stopped at one of the windows.

"Look here," he called. "All these people. It must be some kind of a meeting."

They listened for awhile. Then they found out that it was a Brotherhood and Sisterhood meeting. The men and women of the congregation were having a dinner and then were going to listen to a man speak about the Temple.

"Why, I didn't know they had meetings at the Temple, too," said Robbie.

"Oh, of course," said Freddie. "Many a night I come in to the Temple and buzz around the speaker. They don't like it, too much, but I have so much fun."

Suddenly, Robbie flew to another window. There he saw the Rabbi talking to a young couple. He whistled for Freddie. "Look here," he called. "The Rabbi is talking to a boy and girl."

"Well of course, you silly bird. The Rabbi does that often. When people have questions, they come to the Temple and talk to the Rabbi."

"My oh my, there sure are a lot of things that go on in a Temple. Tell me, Freddie, once I sat on this window sill here, and looked into a beautiful room, full of seats with lots of people. There was music, too, and I sang right along, till they closed the window. What was that?"

"That was a service. The people were saying prayers and thanks to God. That is another thing they do in Temple."

"Oh my goodness," cried Robbie the Robin. "My air train is going to leave soon and I'll be late and I want the wind to help push me farther north. Thanks so much Freddie. You really taught me a lot."

And with that, Robbie the Robin flew up into the air and disappeared.

Freddie watched him go, and then he flew back to the religious school, into the window to see if the children had finished their drawings. And on his way back he thought to himself:

"Isn't it wonderful. You can do so many things at a Temple."

LESSON: Teach the lesson by a play activity. Let the children take turns being the Robin and the Fly. Let them "fly" from place to place remembering all the things that a Temple does. The teacher should suggest some further ones. Here is a list of suggestions:

1. Religious services
2. Religious school
3. Weddings, Bar Mitzvah, Confirmation
4. Meetings
5. Dinners, dances, etc. in social hall
6. Talks with Rabbi
7. Class for grownups

ACTIVITY: Continue with the construction of objects in the sanctuary as found on page 24 and 25.

LESSON VI: TEMPLE AUXILIARIES - (Youth Group, Sunday School Council,
Keren Ami Council.)

OBJECT OF LESSON: To give the children some idea of the various groups that comprise the Temple, their activities and functions.

MOTIVATION: Play by youth group, or songs by group.

LESSON: Arrange with the youth group a few weeks in advance that you would like to have them come into your classroom on a specified date to perform some skit for the boys and girls, illustrating the work of the Youth Group. The National Federation of Temple Youths provides a number of these plays and skits that can be adapted for this purpose. Following the play, have a few members of the group talk about what they do as a youth group. Be sure to emphasize that most of these boys and girls still go to religious school.

In this same hour, it would be well also to invite one or two boys and girls into the class who represent the school council and, if there is a Keren Ami council in your city, have some representatives from your school also present. Let each describe to the class the various things that they do. Meet with each previous to their coming to your class.

After the various groups leave the room, review with the children the various things that they were told.

SONG: tune: Mary has a little lamb.

The Temple has a nice Youth Group
Nice Youth Group, nice Youth Group
The Temple has a nice Youth Group
For us when we grow up.

They are always having fun
Having fun, having fun,
They are always having fun
Just as we do, too.

ACTIVITY: One of the rooms of the class, "Temple", should be set aside as the "Youth room". The activity of the morning will be to decorate this room.

Pictures: Have some of the children draw pictures for the "walls." Suggest that these pictures have something to do with what they have learned about the youth group or about the Temple.

Curtains: Have cut-out lengths of curtains proper for this particular temple. Show the children how to, either tack or scotch tape the curtains in the proper places.

Making curtains, (if time permits.)

Materials:

White muslin

potatoe

tempera paint.

Cut each potatoe in half. With a regular table knife, cut out a design from the potatoe. The raised portion will make the design. The teacher will have to make the potatoe print. The children can dip the potatoe carefully into a pan of paint to just cover the top. Do not dip too far. Make the imprint on the muslin and allow to dry.

LESSON VII: TEMPLE AUXILIARIES (PTA! Sisterhood, Men's Club, others)

OBJECT OF LESSON: To give the children an idea of the activities and functions of other auxiliaries of the Temple with emphasis on the Parent-Teachers association.

MOTIVATION: Ask your room mother or mothers to come to the class on the day of this lesson. If possible, have them make a display of the various activities of their organization and what they do for the children of the religious school. Also, if possible, have available some information from the sisterhood, men's club and any other organizations in the Temple.

LESSON: From the discussion of the various people involved, go over with the class the fundamentals of these organizations. The main point to put across is that all of these organizations are part of the Temple and aid the Temple as a whole; and also, that all of them have something directly to do with the children of the class.

For example:

PTA: Provide parties for class on holidays

Work to see that children have fun and learn

Help teachers in preparations for and during trips

Help get many of the materials

Sisterhood: Provide many of the materials

Help with luncheons of youth group, etc.

Men's Club: Father and son night

Provide and help with materials for play

ACTIVITY: Since this will be the last day when it will be possible to have any project work on the Temple, it would be well to finish up all material that you have been working on. Further work may be done by making, for the front of the Temple, a sign with the Temple name and also any inscription your own temple may have of its own.

This may be done with pre-school children by the teacher outlining the letters and having the children color them in, after explaining to the class the words that they are to be coloring. Some children may enjoy making a picture of their classroom temple.

SONG: Review the song on page 16 (tune: Round the mulberry bush.)

add:

This is the way our Temple looks

Temple looks, Temple looks

This is the way our Temple looks,

All on a Sunday (Saturday) morning.

We all love our Temple bright

Temple bright, Temple bright

We all love our Temple bright,

All on a Sunday (Saturday) morning.

LESSON VIII: OTHER REFORM TEMPLES IN THE COMMUNITY

MOTIVATION: Trip

LESSON: Arrange with another Reform Temple in the community to bring your class for a visit to the Temple. Before the visit, tell the class to look for differences and similarities in the Temple:

1. What are the facilities?
2. What is the sanctuary like?
 - a) compare with own
3. The ark and the scrolls?
4. Are there auxiliaries?

If possible, have one of the older students act as guide. While in the sanctuary, point out to the class the similarities with their own Temple, and any differences that are apparent. If possible, have them see an open Torah, so that they may see that it is the same as the one in their own temple.

This trip will no doubt take up the entire time allotted for the day, and therefore, no activity will be possible. If time does permit, upon return to the classroom, go over with the class the various things that you saw, stressing these things that were alike and their Temple. Invite any discussion.

UNIT III THE REFORM HOME

Lesson I. Introduction

OBJECT OF LESSON: To make children aware of the fact that there is something that makes a home specifically Jewish, with emphasis on the Reform Jewish Home.

MOTIVATION: Discussion. Begin the class by discussing your trip to the Religious School that morning. Talk about the various homes that you passed. One brick, one stone, ranch, two story, etc. Emphasize that so many of the homes were different, but in some sections you saw homes that were very much alike...or at least some that had like things. Ask some of the children to describe their homes... inside and out. Bring from them, if possible, by suggestion some of the things in their home that may have Jewish content. If necessary, describe your own home and its interior, mentioning in some way the ceremonial objects that you have: The Mezuzo on the doorpost, the Kiddush cup, the candlesticks, etc.

LESSON: From the motivating discussion, show the class that there are some things to be found in homes that are there because the people are Jewish. All of the outsides may look alike, but if we see a Kiddush cup, a plate with Hebrew, a challah cover, a sabbath knife, we then know that this is a Jewish home. Some of the things that are found in the Jewish home that we will talk about later are:

Mezuzo	Spice box	Menorah
Kiddush cup	Bible	Pictures
Seder plate	Hebrew books	
Sabbath candles	Jewish books	

When discussing these various items, make sure that you have on hand pictures or displays of the various objects so that the children may get a visual picture of them.

ACTIVITY: Throughout this unit, the class will keep a scrapbook of their Jewish Home. The first project will be to draw a picture of their own home, including in it anything that they can remember that is part of a Jewish home. Many children will no doubt have difficulty in doing this latter part, so the teacher will have to make suggestions. Remember, even candlesticks that may or may not be lit on the Sabbath are part of a Jewish home for these children. The Lighting may come later. This drawing should form the cover for their scrapbook.

SONG: A poem that would be very good for this unit is found in:

Hahn, In God's Way, p. 3, "God in our home" See Appendix for words.

GAME: (If time permits) "Making our Jewish Home."

Tell the children that you are going to ask them some questions. Every time that someone can answer the question you will put another line to the house, until it is complete. Make the questions simple, based on known material from the Religious School. No art talent is necessary for this game. As the frame is drawn, add various items of a Jewish home that have been discussed. If you feel totally inadequate to draw, then affix pictures with scotch tape.

Lesson II: Jewish Items in the Home: The Mezuzo

OBJECT OF LESSON: To acquaint the children with the mezuzo, its use and its contents.

MOTIVATION: Before class have pictures of the Mezuzo on the board. Secure a real mezuzo or two from the gift shop or from home and have them on your desk when the children come in so that they can be readily seen. When the hour is begun, tell the children that you have a story about the picture on the board and the things on your desk. At least one child will know or remember from the previous week just what it is, but hold them off until after the story with: "Some of us may know what it is, but let's not tell until after the story so that everyone will be able to guess."

STORY: LOST AND FOUND

"Is this the Lost and Found?" a voice said.

Mrs. Black looked around. "My, my," she said to herself, "I thought I heard someone speaking. But I don't see anyone."

"Is this the Lost and Found?" the voice said again. "I'm lost and I want to be found."

Mrs. Black got up from her chair and looked over the counter. And there, way, way down, almost touching the floor was the funniest man she ever did see. In fact, when she looked again, it really didn't look like a man at all. Mrs. Black just looked and looked. The man, or whatever it was, seemed to be dressed in a silver suit, almost like a king, or a knight at King Arthur's Round Table, dressed in armor. But when Mrs. Black looked even closer, it seemed that there was a big hole in front of the silver suit, and there was some writing on paper

inside of the hole.

"Maybe," thought Mrs. Black, "That's a sign with his name."

"What..." she began, "or who...who are you?"

"Why, don't you know." the man in the silver suit asked. "I am a Mezuzo."

"A Mezuzo...what is that?"

"Mezuzo is my Hebrew name. In English it's doorpost."

"Mr. Doorpost? That certainly is a funny name. Where do you live?"

"Well," said the Mezuzo, "right now I am lost. I live in any Jewish home where the people really want me. And I live right on the doorpost. That's where I got my name. But I fell off my own house, and now I can't seem to find my way back."

"But what do you do there?" asked Mrs. Black.

"Oh, I just sit on the side of the door and smile at everyone when they come in or go out, and remind them to say 'thank you' for the nice things that they have, for the sunny day, or the rain that makes the flowers grow, and all of the time I am saying: 'This is a Jewish home.'"

"How nice," said Mrs. Black. And then she couldn't keep quiet any longer. She just had to say it. "But - uh - hmm - haven't you a hole in your suit?"

The Mezuzo laughed and laughed. "Yes, I have. But it is to show you that I'm not an empty fellow," he said. "There is something like paper inside of me. It's all rolled up. The part that you see is a word for God. And inside are some Hebrew words. In English it says: "Hear O Israel, the Lord our God, the Lord is One." There are also some

other words that tell us to love and obey God."

"Well now," said Mrs. Black. "I know more about you and I think I can help you find your home."

"Oh good," said the Mezuzo. "Then I won't be lost anymore."

And just then two children ran up to the Lost and Found window and asked: "Have you seen a Mezuzo?"

"Oh, yes," said Mrs. Black. "Here he is. We've had such a nice visit."

The Mezuzo sparkled all over with joy, and his whole silver body was shiny bright he was so happy. The children took him and thanked Mrs. Black for taking such good care of him, and before you could say "Mezuzo" the children ran all the way home and put the Mezuzo back on the doorpost where he really belonged.

"See, Mommy," the children said. "Our Mezuzo is back home again. Now we have a Jewish home."

And the Mezuzo just smiled happily.

LESSON: Following the story, review the essential details of a Mezuzo. It is a Hebrew name meaning doorpost, and it is put on the doorposts of Jewish homes. The doorpost is the wood or metal around the doorway. The Mezuzo has in it some parchment with Hebrew writing on it. First of all it has the Sh'ma (which the children may know from Chapel.) In English it is: Hear O Israel, the Lord our God, the Lord is One. This follows the portions as in the prayerbook: And thou shalt love the Lord thy God.... On the outside of the parchment that shows through the little window are Hebrew letters reading: SHAH-DAI meaning God or Lord almighty. If you are able to copy these letters for SHAH-DAI on the board, do so, or have someone make a large paper with

the letters on it.

ACTIVITY: Making the Mezuzo

Materials:

aluminum foil

crayons

newsprint

scissors

scotch tape.

On the newsprint have the children draw a design, or if possible, according to the group, copy the Hebrew letters for SHADDAI. Or trace it for them. Decorate around the paper. Roll the newsprint as you would a cigarette. Wrap this roll in aluminum foil, after cutting a window in the foil. To make this window, fold the foil in half, make three cuts, open. Scotch tape foil in back. Put in scrapbook.

cut on dotted line

SONG: Levy, Rogoff, Deutsch, So We Sing, "Our Mezuzzah"

See Appendix for words.

Lesson III. Jewish Items in the Home (con.)

OBJECT OF LESSON: To give children an acquaintance with other ceremonial objects that may be in a Jewish home. Note: You must be careful not to give the impression that if these things are not all found in the home, or even if none of them are found in the home, that it is not a Jewish home. You will find that Reform homes do not always have these items, and such an idea that they are absolutely essential to a Jewish home might cause a great deal of concern to the pre-school child. It should be suggested that these items are found only in Jewish homes, that they are nice to have, that some Jewish homes have them, others do not!

MOTIVATION: Film strip. Alexark and Norsim: ceremonial objects of Judaism

LESSON: Following the film, a further description of the various ceremonial objects will be necessary. Those items that are used for the Sabbath will be fully discussed at a later date.

Kiddush cup (wine cup) used for prayer over wine on the Sabbath.

Seder plate: Used on Passover, has places for all the different things that we use on Passover.

Challah cover: Used on the sabbath to cover the bread.

Challah knife: A special knife, just for use on the Sabbath.

Candles: For special prayer over lights on the Sabbath.

Hebrew books: Point out the hebrew writing in the book, that is like what the children saw in the torah.

Spice box: Used for a special service that comes at the end of the sabbath. Will be discussed further later.

Menorah: Used for the holiday of chanukah. Lights are lit for eight days.

It is not necessary to go into detail. It will be sufficient if the child is able to recognize these items. It would be well, after discussing all of them, to hold them up again and repeat each name.

ACTIVITY: a) Game - "House, House, who has your....."

The children sit in a circle. One child, the "house" hides his eyes. The children in the circle hold their hands behind them. The teacher walks around and puts a ceremonial object into the hands of one of the children. The child hiding his eyes comes into the middle of the circle. The children chant: "House, house, who has your..(kiddush cup). The child has three guesses to determine who has the item. When found, the child who was hiding the object becomes "it".

b) (If time permits); for their scrapbook have the children make some item out of a collage. Collage is the pasting of various materials onto a piece of construction paper. Have in the center of each desk the following:

Construction paper

Paste, paste stick

Scraps of cloth, rubber bands, toothpicks, colored paper in various shapes, leaves, cotton, etc...

The children then use these various scraps to make a picture. Realism is not the object, but design is.

Lesson IV: The Family

OBJECT OF LESSON: To give children an idea of the relationships of the Jewish family, how to get along, what they do together.

MOTIVATION: Story

STORY: "Ruth's Birthday Surprise"

Ruth knocked on David's door. It was lunch time and mother had asked them to clean up. Ruth always helped David clean up his room, and David then helped Ruth put her dolls away in her own room.

"David", she called. "It's time to clean up. I've come to help."

Ruth heard some funny noises in the room. Usually David just called, "Come in!", but not today. Ruth waited for a minute, and then David said: "Thanks, Ruth, but I'll clean up myself today." And then she heard that funny sound again, like two pieces of paper being rubbed together.

Ruth shook her head. It seemed so strange. Just like some of the strange noises she heard in the basement when her father worked in his workshop. And what a funny smile he had when he came up from the basement last night. And mother smiled, too when he nodded his head. "Something is funny here," thought Ruth.

But Ruth remembered that Saturday was her birthday, and she decided that maybe they were hiding her presents, and didn't want her to see all the packages. But just to make sure she went into the kitchen and told her mother that she was ready for lunch, but David was cleaning his room himself. "Isn't that funny," she asked.

"I'm sure," said Mother, that David must have a good reason for cleaning up himself. Let's not even ask him why." And Mother smiled that funny smile.

That night was Friday night, and Ruth was very excited. For it was her birthday the next day, and tonight was a Shabbos meal. She waited for her father to come home at the window. She knew that he'd have a few big packages under his arm for her birthday. When the car stopped, Ruth's eyes got big, but when Daddy stepped from the car, his hands were empty except for his own briefcase.

"I wonder why," thought Ruth. "Daddy always comes home with packages the day before my birthday."

But it was Shabbos, and Ruth soon forgot. They all sat around the table, and everything looked just beautiful. Mother said the prayer over the candles, then Daddy blessed the wine, and Ruth and David said the blessing over the bread. Then came the part that Ruth liked best. Daddy put his hands on David's head and her head and said a prayer, and then everyone gave everyone else a big kiss for the Sabbath.

"Why I feel like it's my birthday already," said Ruth.

After dinner, Ruth went up to the playroom to play with some of her dolls. Daddy ran downstairs, David went into his room, Mother went to her room and Ruth heard her moving around as if very busy.

"I wonder what everyone's doing," she thought. But before she knew it it was time for bed. She crawled into the covers and thanked God for all the good things she did that day, and before she knew it, she was fast asleep, dreaming of her birthday tomorrow, and the party she was going to have after services.

It was finally Saturday. Ruth woke up early, but everyone in the house was up already. Daddy, Mother, and David all came into Ruth's room and sang "Happy Birthday to You." After breakfast, they all got dressed and went to Temple. On the way, Ruth wondered again where

all the packages were. At Temple, the Rabbi told the story of Noah and his Ark. Ruth turned to Mother and whispered: "That's my favorite story." Mother turned to Daddy and smiled, Daddy turned to David and smiled. And still that funny smile. Ruth looked around. All her friends that were coming to her party were at services. Then, the Rabbi called for all the birthday children to come up to the pulpit for a special blessing and Ruth went up, too. The Rabbi blessed all the birthday children, and when Ruth came back to her seat, she got a big kiss from her parents.

After services, everyone went home and Ruth's friends all came to her house for her party. They had a wonderful lunch. After lunch, Ruth looked around and suddenly saw that Mother, Daddy and David were not in the room. Then she saw ^{them} coming up the cellar stairs, and Daddy was carrying the biggest box she ever did see.

"Here is your birthday present, Ruth," he said. "It's from Mother, from David, and from me. We all worked on it together so you'd have a special birthday.."

Daddy set the package down, and Ruth was very excited. Now she knew what all the smiles were for, and why David cleaned his room himself. They were all making her a present. She opened the box and let out a yell.

"It's Noah's Ark, it's Noah's ark!! And here's Noah, and his wife, and children and so many animals. My favorite, special Bible story. Oh thank you Mother, thank you Daddy, and thank you David. This is the best birthday I ever had."

LESSON: The story is a simple one, and will no doubt appear to the children as the usual primary happy ending birthday story. It will be up to the teacher to draw from this story the "morals" that she wants to teach. As said above, in this unit we are trying to give the children a feeling of how the family gets along, and good family relationships. Do not list specific things but approach it from a more casual angle.

Wasn't it nice the way David and Ruth usually worked together to clean up their room?

What a nice present it was for Ruth to have, because everyone worked together to make it.

I especially liked the part about the Sabbath meal. It's so much fun to say prayers together on the Sabbath.

I bet David liked his sister an awful lot to work so hard on her present.

Isn't it a nice idea to go to Temple on the saturday near your birthday.

Ask the children what part they liked best and why. No doubt they will come up with some of these things, too. This "feeling" is the most that we can accomplish.

ACTIVITY: Have on hand magazine illustrations of children, adults, parents, animals, etc. Have a collection of enough for a few for each child. Give each child construction paper, scissors, paste. Tell them to make up a picture "My Family". Put this into their scrap-book.

SONG: "Bless our Mothers" in Sing For Fun, Cook. P. 15

See appendix.

Lesson V. The Home of the Rabbi:

OBJECT OF LESSON: To give the children a picture of a complete Jewish Home, with the majority of ceremonial objects.

MOTIVATION: Trip

LESSON: Arrange with the Rabbi a few weeks in advance for a trip with the class to his home. The duration of the trip need to be no more than fifteen minutes of actual visiting. Tell the Rabbi that the things you would like to be pointed to are:

The Mezuzo

Jewish library

Pictures

Kiddush cup

Spice box

Seder plate

other ceremonial objects.

If possible, arrange with the Rabbi to give a little talk on the use of the various articles in his home. If there are any particular stories attached to any of the articles that may interest the children, by all means have the rabbi tell the story. Let it be emphasized that here in this home is a larger collection of Jewish items than you may find in other homes because it is the Rabbi's home.

Give the children ample time to ask any questions that they may have as to the home of the Rabbi.

It would be nice if there was some light refreshment and the appropriate blessings said. If near a holiday, the particular ceremonial objects can be used.

There will probably be no time after the visit for any activity or song or game. If there is just a short time, then have the children make a picture of their trip for their scrapbook.

LESSON VI: HOME PRAYERS:

OBJECT OF LESSON: To teach children some simple home prayers, and to instil in them at this early age the idea of saying prayers at home, not only in the Temple.

MOTIVATION: Speak to the class about the prayer that you yourself say in the evening or in the morning such as:

When I woke up this morning, and looked out the window, and saw the sun shining, I said: "Thank You, God, for the beautiful sun," or

This morning when I got out of bed and saw that it was raining, I said, "Thank You God, for the rain that makes the flowers and the food grow."

After this introduction of a simple prayer, ask the children if any of them have special prayers that they say at home. Have them recite the prayers to the class. No doubt you will receive a number of "prayers before going to bed." After this recitation, go into the lesson.

STORY: The Prayer that found a Home:

Once there was a prayer who had no home. The prayer's name was "Thank You, God." All of his friends had homes with some little child. They lived with the children, and everytime something good happened, the child would say: "Thank You, God, for being so good." But our little prayer just couldn't find a home. There just weren't any children who wanted him.

He went around and around looking for a home. Once he walked past a big house, with shiny windows and beautiful curtains. "Here," he thought, is going to be a home for me." He was even more sure when he saw a big red wagon outside of the door, and a bicycle parked in front.

Thank You, God, went in the front door. There he saw a little

boy. The prayer was so, so happy. The little boy sat at a table. He was going to eat lunch. Here's my chance, he thought. This little boy will say, "Thank You, God," and I'll have a home. He sat right on the little boy's lips, and what do you think happened? The little boy began to pout, then he began to whimper, and finally cry right out loud.

"I won't eat, I won't eat," he cried, and he pushed the plate away.

The tears were coming faster and faster, and soon they ran down his face and washed the prayer right off of his lips.

"Oh, my goodness," cried the prayer, "this will never do. I'd better swim right out of here. I am going to be washed away." And he swam down the chin, down the neck, and finally flew away. And the poor little prayer still had no home. He flew and he flew, looking and looking. Most of the children already knew how to say, "Thank You, God," and didn't need him. But somewhere he knew he'd find a home. Then far, far away he saw a little girl. Where she lived it was raining. The little girl was looking out of the window. "Thank You, God" looked into his little address book, and saw that no prayer was living here yet. "I'll make this my home," he thought. And he flew faster and faster. But when he got closer, he saw that the little girl didn't even have a smile on her face. And he heard her mother saying to her: "Won't it be fun to play with your toys inside today? And isn't it nice that we have the rain so that the flowers that you planted will get big and tall and beautiful."

Thank You, God, ran right up to the little girl. He sat on her tongue. And what happened? Just when he thought he had a home the little girl cried:

"I don't care. I don't care at all for the rain. I hate it."

And by the second "I don't care," the little prayer was pushed right off her tongue and onto the floor. He was almost ready to cry himself. He went out of the house and sat in the top of a tree.

"Tweet, tweet, tweet tweet, hello there," said a pretty bluebird. "You must be a prayer; why are you sitting up here in the tree? I thought all prayers had homes."

"I don't have a home," said the little prayer. "I'm just a very young prayer, and I haven't found a home yet."

"Well, well," chirped the bluebird, "don't you worry about a thing. I'll help you find a home. I know just the place. You come with me."

Thank You, God, felt very happy again. He was going to have a home. The prayer flew and flew and flew with the bluebird. He thought he was never going to stop. First through rain, then through snow, then through hail...he was getting awfully wet, and finally the sun was out again, and everything looked very bright. But still the prayer was wondering if he'd really ever have a home.

"Here we are," whistled the bluebird. "Right down there is going to be your new home. I know the family well. There is a little boy here who has just begun religious school. His older brothers and sisters go, too. They are in the older classes, and each one has a prayer in him. Now it is time that the little boy had a prayer to give a home to. I know he'll be glad to see you."

Thank You, God, looked down. There was a little boy sitting at the table. He was about to take his milk. The prayer flew swiftly down and sat right on his lips. And before the little boy took the first sip he said: "Thank You, God, for my food." Thank You, God, had found a home at last. And the little boy had given the little prayer a home.

Do you have a home for a prayer? Right now another Thank You, God is looking for a place to live. If you give thanks to God for the good things you have every day, then you know that you have a prayer living with you. I hope you do.

LESSON: Following this story, one or more children will no doubt say that they have a Thank You God living with them. Explain that all that is necessary to give a prayer a home, is to say your prayers. At night, before eating, and for all the things that you love. And mention that there are so many places and times at home that you can say a prayer:

When you wake up to a nice day, or a rainy day

When you eat

When you get a new toy

When you are going someplace special

At the sabbath table

For the flowers

Tell the children that you have one prayer that they can learn to say before meals. It is in Hebrew and English. Begin to teach the Motsi:

Baw-ruch ah-taw Ah-do-noi, El-oh-hay-noo, Meh-lech- haw-oh-lawn
Hah-moh-tsi leh-chem min haw-aw-retz.

(underlined syllables are accented)

"Thank You God for all the food that comes from the earth."

SONG: in Let's Talk about God, Kripke, No. 10, How we talk to God. (see appendix).

ACTIVITY: PRAYER CHART

Materials: One sheet white construction paper

Colored construction paper

Scissors

Have the children cut out strips of different colors about 1" x 5". Prepare the white paper with 8 or 10 slits wide enough to insert the colored strips. Paste the white in the scrapbook only on edges. Each time the child remembers to say Thank You God at home, he inserts another colored strip. He may draw a design on the white paper.

LESSON VII: The Sabbath in the Home: (The Sabbath will occupy three lessons, the fourth lesson being a model sabbath, followed by an abbreviated lesson on the havdalah ceremony)

OBJECTS OF LESSONS: To acquaint the children with the celebration of the Sabbath in the home, to teach them the few prayers associated with the holiday, and to instil in them the beauty of the Sabbath.

MOTIVATION: Film strip - JEC

LESSON: Your film strip, if properly used will be your lesson. Study the strip before showing it to the children so that you are able to comment on each frame. The things to emphasize are:

This is a celebration in the home

The holiday comes each and every week, from evening Friday, until evening Saturday.

You say three special blessings, one over the candles, one over the wine, one over the bread.

The table has an extra festive appearance.

It is a happy holiday.

Teach the class the blessing over the wine, review the bread.

Wine: Baw-ruch Ah-taw Ah-do-noi, El-oh-hay-noo, Meh-lech, haw-oh-lawn
Beh-ray P'ree Hah-gaw-fen.

"Thank You God for the sweetness that is like the sweet wine."

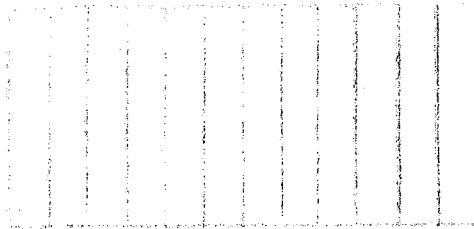
SONG: So we Sing, Levy, Deutch, Rogoff, P. 8,9., Shabbath
Shalom. (see appendix).

ACTIVITY: Shabbos table cloth.

Materials:

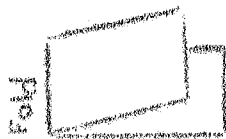
Blue and white construction paper

With paper cutter prepare strips of blue and white paper. Cut 12 strips across the width of the paper in this manner:



Cut one page of strips for each child.

Prepare contrasting sheet of either the blue or white paper in this manner: Fold paper in half touching width edges. Draw lines from folded edge to within $1\frac{1}{2}$ inches of other edge, (as with everlasting light.)



The child is to cut along the prepared lines with paper folded.

Give each child one of these prepared papers along with one sheet of contrasting strips. They are to weave the strips through the paper. Some children will be able to do a perfect job, others will need help. Do not strive for perfection.

The finished job will be the table cloth to be used at the model sabbath.

LESSON VIII. The Sabbath (Continued.) The blessings reviewed, the blessing for the candles.

OBJECT OF LESSON: To continue the work on the sabbath, particularly to give some idea of the reason for the sabbath.

MOTIVATION: Story

STORY: "Molly and the Sabbath Queen", Weilerstein, Behrman House. (see appendix for summary.)

LESSON: Use as the take off for your lesson the fact that Molly wanted to prepare for a nice sabbath and the sabbath queen was happy that she did. Why did Molly feel this way about the sabbath? Why did the Queen want her to have a nice sabbath? Following is an idea of how you might approach the subject:

Have you ever drawn a very hard picture, perhaps for a present to someone, and worked very long on it so that it would be perfect, and then needed a rest afterward? Or did something particularly nice happen to you one time, and always after you remembered that thing... maybe even had a special time to remember it. Well, our bible story tells us that God made the world in six days, and we know he must have worked very hard, and on the seventh day he rested. And the Hebrew word for rest is Shabbos. So, God asked that we all make the sabbath a special day. And another reason for the sabbath is that something very special and nice happens to us everyday. One day it might be a special trip, another something specially good to eat, the third day may be going to a party, the fourth day we may see a very pretty flower or plant, the fifth day we have a very good time at play, the sixth day the sun is shining so very brightly. And the seventh day.....Well, that is the Sabbath. It is also a special day. But this special day we say Thank You to God in a special way. Even though we have said it everyday for the nice things we have, isn't it a nice idea to have one certain day,

when, in case we might have forgotten to say thank you, say on Tuesday and Thursday, we can say Thank you on the sabbath. And as we learned, there are some special ways to say thank you. One is Friday night, when we say the special prayers over the wine, the bread and the candles. When the whole family says thank you together for all the good things.

Another is going to Temple, or to Religious School, another is being especially helpful in the house. All this says Thank You to God.

So, we can say that Shabbos means rest, it means Thank You, and it means being together with everyone we love.

Blessing for the candles:

Baw-ruch Ah-taw Ah-do-noi, El-oh-hay-noo Meh-lech- haw-oh-lawn
Ah-sheer Kid-shaw-noo b'mitz-voh-sawv Vitz-ee-vaw-noo l'had-likmayr Shel
Shah-baws.

ACTIVITY: Making candle sticks and wine cup and challah.

Materials:

Plasticine

Oil cloth pads

Clay sticks (or pencil without eraser)

The challah is made simply by making thin rolls with the clay and laying them one over the other in the form of a challah, pinching the ends.

To make the candlesticks you may either cut a stick of the Plasticine into two or three parts, and make a hole in the top of each for each candlestick, or they may be shaped into candlesticks.

The wine cup may be made at the start as for a candlestick, then hollowing out to shape a cup, with stem and base.

SONG: "Our Sabbath Table is like a Princess," Cook. (See appendix for words.)

LESSON IX: The Sabbath (Continued)

OBJECT OF LESSON: To complete the study of the Sabbath.

MOTIVATION: Story, "Helping with Sabbath Eve", in Down Holiday Lane, Golub, UAHG, CINCINNATI, 1947
(See appendix).

Following the story of the Sabbath Eve, ask the class what they do to help on the sabbath and on other days. Emphasize this idea of all working together to make the sabbath a beautiful day, and to make the Friday evening meal a special one. It must be pointed out at this time, however, that there is a difficulty arising from these lessons, in that in some of the homes the sabbath will not be celebrated. We must not give the child the idea that his parents are "bad" because they have not done this in the past. He will then get the impression that there is either something wrong with his home, or else turn against the teacher for suggesting that something should be done that is not done, and therefore casting aspersions against those he loves. Tell the class that it is nice if this is done. If it is not, then why not ask their parents to do it one Friday evening as a special treat. It is taken for granted that the parents will be aware of the lessons of the class, and by letter, or through a program of adult education, will be prepared to go along with the school, and try having the Sabbath meal.

LESSON: Review the lessons on the teaching of the blessing over the wine, lights, and bread.

SONG: So we Sing, Levy, Deutsch, Rogoff, "Kiddush". (See appendix.)

ACTIVITY: Making a challah cover.

Materials:

White muslin

heavy wax crayons

wax paper

iron

Have the children make a design on the muslin with the wax crayons. Suggest that a picture of the challah, wine cup, candles might be a good idea. Have them color in all designs carefully. When all the children have completed their designs, gather them up. With each one, lay the colored side down on the waxy side of the wax paper. Go over each with an iron, not too hot. This will preserve the crayon. If time permits, you can unravel the edges for about 1/2 inch or so to make ^{it} decorative.

LESSON X: Model Sabbath and Havdalah.

OBJECT OF LESSON: This lesson is to show the children just how the sabbath ceremony is carried out for the Friday evening meal.

The procedure should be as follows:

1. Have a "head table", (it may be the teacher's desk.) Set it with a white table cloth. Have displayed on that table a silver kiddush cup, silver candlesticks with white candles, a challah with a challah cover, a special sabbath knife for the bread, a wine bottle (with grape juice.)
2. At each child's place have:
 - a. The table cloth that they made.
 - b. Their clay candlesticks and cup to one side, with birthday candles unlit in the candleholders.
 - c. A cup with "wine," a piece of challah in a white napkin.
 - d. Some special treat.
3. Tell the children that they are to pretend that the classroom is a home, and that we are all one big family, having our Friday evening meal. Each girl is a Mommy, each boy a Daddy, and pretend also that some of them are the children. All say the different blessing together, and then drink the wine and eat the bread.
4. Following the blessings, sing with the children some of the Sabbath songs that they have learned.

After the songs, tell the children a Sabbath story: Adam's First Sabbath, would be a good one.

Before the lesson is over, it would be a good idea to just introduce the children to the havdalah ceremony, show how it is done. It is not necessary to teach them any of the blessings. To just mention that there are special blessings will be sufficient.

HAVDALAH: Hebrew word meaning "separation" or "dividing." The havdalah ceremony divides the sabbath from the weekdays. Just as we have a special ceremony to welcome the sabbath, we have a special one to say goodbye; to say Thank You, God, for the Sabbath and ask that the happiness of the sabbath be with us all the week. The havdalah involves all of our senses. The ceremonial objects involved are the following:

prayer book

twisted candle, (to give as much light as possible, so that the light of the sabbath will last all week.)

spice box, (with sweet smelling spices for the sweetness of the sabbath.)

wine cup and wine, (also the sweetness of the sabbath.)
plate.

The five senses are involved in the following way:

seeing: the light of the candle

hearing: the prayers

smelling: the spices

tasting: the wine

feeling: the warmth of the candle.

The ceremony is that the lights are lit with a blessing, the spices are "sniffed" with a blessing, the wine is tasted with a blessing. All blessings revolve around the division of the weekday and sabbath. The candle is not blown out, but wine is put in the havdalah plate and the candle snuffed out in the sweet wine.

D. REVIEW UNITS ON SCHOOL, TEMPLE AND HOME.

There will be one review lesson for each of the three units previously outlined.

LESSON I: Review lesson of the Religious School.

OBJECT OF LESSON: To give an overall review of the unit on the Reform religious school.

MOTIVATION: Replace the frieze that the children developed on the wall.

LESSON: Place a few children in front of each phase of the frieze. Ask each one to tell part of the story of the frieze, what they remember, till most of the frieze is explained as best as possible by the children. Then the teacher should review lesson by lesson the unit on the religious school.

I. Introduction: Recall the trip around the school, the places visited (the classrooms, the rabbi's study, the offices, the basement, the library, the trip to the music room, etc.) Emphasize the many different places that make up the religious school.

II. The Rabbi: Recall the trip to the Rabbi's study. Mention the various things that a Rabbi does, (works in the religious school, conducts services, conducts wedding, barmitzvah and confirmation, blesses children at consecration.) A Rabbi goes to school a long time to learn many things so he can teach others. Recall song from Page 2. - "Do you know who the Rabbi is?"

III. The Rabbi and Consecration: Talk about the consecration ceremony. Sing "consecration song" from page 6.

IV. Rabbi's Helpers: Hold up your roll book again and any other office material and tell the class that the helpers are still on the job.

Recall for them the job of the secretaries and the custodian. Thank the class for the help they have given. Song: "Something to Share", Page

V: Other teachers and classrooms: Since this will be almost the last session of the religious school year, it would be well to mention the new teacher and grade that the class will go to next year. Ask them the things that they will do as they go up in the grades.

Song: "Ten Little Classrooms, page 10.

VI: The Library: Ask the class to hold up their hands if they have borrowed a book from the library. Ask one child to tell about the borrowing. Remind the children that they always can borrow good books from the library, if they wish.

VII: Other Schools: Show the "movie" that you constructed during the lesson on the other reform religious schools. Discuss the trip and what you saw.

LESSON II: REVIEW LESSON ON THE REFORM TEMPLE

MOTIVATION: This lesson should be conducted within the sanctuary. The lesson should begin with a short children's service. The service should include use of the organ and a children's choir, or if the latter is not possible, some hymn singing familiar to the children.

LESSON: Following the service the lesson might be conducted as follows:

1. Remarks to the effect that once again the class is in the sanctuary, one part of the Temple.
2. Recall for the class the many other rooms that make up the Temple as a whole: The chapel, the sisterhood and brotherhood rooms, the youth room, the offices, the choir loft and organ and any others in your particular Temple.
3. Ask the children to give to you the various names of the objects in the sanctuary. The pulpit, the ark, the menorah, the Torah, the stained glass windows, pews, everlasting light, prayerbooks, pictures, Ten Commandments, plaques, organ loft should all be mentioned. Encourage the children to say a little about each thing.
4. Recall for the class the story of the Robin and the Fly, p. 26. and the many things that a Temple does. Review for them the various facets of the Temple such as religious services, religious school, weddings, Bar Mitzvah, confirmation, classes for grownups, dinners, dances, lectures, etc.
5. Follow this with the many different groups that one has in the Temple: The Youth Group, the Keren Ami council, the School Council, the Sisterhood, the Men's Club, etc.
6. Finally, review with the class the trip that they took to the other Reform Temple.

Conclude your lesson by taking a circuitous route back to the classroom and passing all the various rooms that you have spoken of.

If time permits, upon return to the classroom, review the songs:

- a. Here is the way we build our Temple, p. 16
- b. The House of the Lord, (see appendix)
- c. The Temple has a nice Youth Group, p. 30
- d. God is in His Holy Temple. (Union Hymnal #4 - see appendix).

LESSON III: REVIEW LESSON ON THE REFORM HOME

MOTIVATION: Have the children bring their scrapbooks to class. Let them begin the morning by looking at the scrapbooks of the other children. Start the lesson by saying: "What would our scrapbooks say if they could talk?"

LESSON: Take varied lengths of string of about two or three feet in length. Wind them into a ball of string. Let each child take turns pulling out the strings, slowly. As each is doing this, let him tell just what his scrapbook would say if it could talk. After this activity, the following are the points of review that should be brought up, with accompanying review of the songs the children learned.

1. Jewish homes have some things in them that no other homes have: The mezuzo, the kiddush cup, hebrew books, seder plate, shabbos candles, spice box, etc.

SONG: God in our Home., page 36

2. The Mezuzo is a hebrew word meaning doorpost. It is hung outside the door and is a reminder that this is a jewish home, and tells us to say thank you to God.

SONG: Our Mezuzo, page 40

3. The Jewish family likes to work together to make everyone as happy as can be. This is done by being good, helpful and loving to our parents, brothers and sisters.

SONG: Bless our Mothers, page 46

4. The Rabbi's home has a lot of nice Jewish things in it. Recall the visit to the Rabbi's home.

5. Recall the story of the Prayer without a Home on page 48. Remind the children that Thank You, God, is a good prayer to always remember.

Go over some of the Sabbath blessings here.

6. Review the essentials of the Sabbath. The Sabbath means rest, it means Thank You, God, and it means being together and helping those we love.

SONG: Our Sabbath Table is like a Princess," page 56.

Shabbat Shalom, page 53.

7. Review Havdalah, meaning dividing the sabbath from the weekday, all five senses being used.

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APPENDIX

Unit I., Lesson 4

"Something to Share"

Since I am little, I've little to give
But when I grow up I'll give more
Something to spend, and something to share
Yes, that is what money is for.

"The Story of Ezra"

Ezra was known as a scribe. He returned with the exiles to Palestine. He found that the people who had remained had not been living according to good Jewish law. Ezra wanted the people to begin again to live a good Jewish life. The first thing that he did was obtain a scroll of the law. He gathered all of the people in the large square of the city. He then read from the scroll so that all the people could hear, standing on a platform high above them. In order to make sure that everyone heard, he had men explaining the words as he went along. Ezra worked hard to rebuild Palestine.

Unit II., Lesson 1.

"Samuel the Temple Boy"

The story is taken from the biblical account. Hannah was childless and prayed to God for a son. She promises that she will give her son to serve in the Temple if God grants her wish. Samuel is born, and when he is old enough Hannah takes him to Eli the Priest to

help in the Temple. Samuel helps Eli and one night hears God speaking to him. God tells Samuel that Eli's sons are wicked. Samuel tells this to Eli after much persuasion. The story ends with Eli predicting great things for Samuel.

Unit II, Lesson 3.

"Solomon Builds the Temple"

This is a short story concerning the building of the Temple. The story concerns itself with materials for the Temple, and goes into detail about the various rooms of the Temple and the Ark.

"The House of the Lord"

This is the House of the Lord,

This is the House of the Lord.

Mah tov u'mah tov.

How wonderful is this House.

Unit III, Lesson 1.

"In God's Way"

God is in our home we know

He's with us night and day

And though His face He ne'er does show

We hope He'll always stay.

It's wonderful to live with God

To feel His love each day

That's why at night e'er heads do nod

We thank Him as we pray.

Unit III, Lesson 2.

"Our Mezuzah"

We have a tin Mezuzah

It has a secret slide.

I opened it and there I found

A tiny scroll inside.

Unit III, Lesson 4.

"Bless Our Mothers"

Bless our Mothers (fathers, brothers etc.) Lord we pray

Bless our Mothers on this day

Bless our Mothers. Keep them strong.

Bless our Mothers all year long.

Unit III, Lesson 7.

"Shabbat Shalom"

Oh look at me, I'm fresh and clean

I'll wear my very best

For Shabbos comes but once a week

A very welcome guest.

Shabbat Shalom dear Mommy (Daddy etc.)

Shabbat Shalom to you.

Unit III, Lesson 8

"Our Shabbas Table"

Our Shabbas table is like a princess

Like a princess dressed in white.

She wears a crown of jewelled candles

Jewelled candles sparkling bright.

Oh welcome, welcome Shabbas princess

Shabbas princess dressed in white

You fill our homes with peace and gladness

Peace and gladness Friday night.

Unit III, Lesson 9.

"Helping with Sabbath Eve."

The story concerns a brother and sister, twins, who have never had to do for themselves. A big sister, or mother is always doing their work. The sister finally realizes that this is hindering their growth. When mother takes sick, sister decides she will change things. The first project is a sabbath meal for the grandparents. The twins work hard and the meal is a success. When mother returns she finds the twins now self-sufficient, and allows them to help with future Sabbath eve preparations.

General Songs for regular singing

"Let's Shake Hands", Ray M. Cook, sing for fun, p. 37

Hands can clap, and hands can slap; hands can hold and things unfold.

Hands can take and hands can shake; Let's shake hands,

It's so good to be so friendly. Let's shake hands.

"Thank You." Rose B. Goldstein, Songs to Share., p. 13

Thank you dear loving God, for the morning light

Thank you for myself, growing straight and strong,

That you for listening God, to my happy song.