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TOWARD A PROGRAM OF TRAINING IN JEWISH BACKGROUND
FOR PARENTS AND TEACHERS OF THE
REFORM RELIGIOUS SCHOOL

Hillel Cohn

Thesis submitted in partial fulfillment
of the requirements for the Degree of
Master of Arts in Hebrew Letters and
Ordination

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Referee, Prof. Sylvan D. Schwartzman

Digest of the Thesis

The thesis is what its name implies. It is the first step in evolving a program of training in Jewish background for parents and teachers of the Reform religious school. In ten chapters there is given the basis for a series of pamphlets on Jewish subjects which can be given to parents and teachers. The purpose is to develop their Jewish knowledge so that they contribute more effectively to the program of Jewish education.

In the introductory chapter the thesis states the problem. The problem is examined in light of the views of general education, Christian education, Jewish education and Reform Jewish education. These views justify the need for the work as does the insufficiency of prior attempts at confronting the problem. The problem is to provide materials which can make the parent and teacher more effective. The solution is to create materials which can enhance their Jewish knowledge.

The second chapter seeks to ascertain the areas on which the parent and teacher ought to have knowledge. Through an examination of the curricula used today, major categories are found and they are made the basis for the ensuing chapters. The analysis of the curricula used today provides an index for measuring the fields of interest

which the proposed work must deal with. Seven areas emerge as the major fields.

The following chapters take the areas and deal with them individually. For each area there is an introductory section and an outline for the proposed text. The introductory statements delve more thoroughly into the curricula and examine the present works in the particular field. On that basis there is given an outline for the proposed text. This methodology is followed for the areas of Bible, post-Biblical literature, Jewish history, Reform Judaism, observances, beliefs and ethics and comparative religion.

In the concluding statements the writer emphasizes the need to transform the outlines into workable materials. It is also suggested that the basic work might serve other purposes. While only a foundation for a more extensive kind of activity, the thesis attempts to state the need, justify it and provide the basis for dealing with it in an effective and meaningful manner.

TABLE OF CONTENTS

| Chapter | Page |
|---|------|
| I. INTRODUCTION | 1 |
| The Problem. | 1 |
| The Point of View of General Education. | 13 |
| The Point of View of Christian Education | 16 |
| The Point of View of Jewish Education | 25 |
| The Point of View of Reform Jewish Education. | 30 |
| Attempts at Dealing With the Problem | 48 |
| II. AN ANALYSIS OF EXISTING REFORM RELIGIOUS SCHOOL CURRICULA | 60 |
| A Short History of Jewish Education. | 60 |
| The UAHC-CCAR Commission Curriculum. | 66 |
| The Schwartzman Curriculum. | 74 |
| The Zerlin Curriculum. | 83 |
| The Kurzband Curriculum. | 88 |
| Conclusions. | 94 |
| III. TOWARD A TEXT FOR PARENTS AND TEACHERS OF THE REFORM RELIGIOUS SCHOOL ON BIBLE | 99 |
| Introduction to the Text | 99 |
| Outline of the Proposed Text | 112 |
| IV. TOWARD A TEXT FOR PARENTS AND TEACHERS OF THE REFORM RELIGIOUS SCHOOL ON POST-BIBLICAL LITERATURE | 116 |
| Introduction to the Text | 116 |
| Outline of the Proposed Text | 126 |
| V. TOWARD A TEXT FOR PARENTS AND TEACHERS OF THE REFORM RELIGIOUS SCHOOL ON JEWISH HISTORY | 131 |
| Introduction to the Text | 131 |
| Outline of the Proposed Text | 141 |

| | |
|--|-----|
| VI. TOWARD A TEXT FOR PARENTS AND TEACHERS OF THE REFORM RELIGIOUS SCHOOL ON REFORM JUDAISM | 145 |
| Introduction to the Text. | 145 |
| Outline of the Proposed Text | 154 |
| VII. TOWARD A TEXT FOR PARENTS AND TEACHERS OF THE REFORM RELIGIOUS SCHOOL ON OBSERVANCES | 157 |
| Introduction to the Text. | 157 |
| Outline of the Proposed Text | 168 |
| VIII. TOWARD A TEXT FOR PARENTS AND TEACHERS OF THE REFORM RELIGIOUS SCHOOL ON BELIEFS AND ETHICS | 172 |
| Introduction to the Text on Beliefs | 172 |
| Introduction to the Text on Ethics | 182 |
| Outline of the Proposed Text | 193 |
| IX. TOWARD A TEXT FOR PARENTS AND TEACHERS OF THE REFORM RELIGIOUS SCHOOL ON COMPARATIVE RELIGION | 197 |
| Introduction to the Text. | 197 |
| Outline of the Proposed Text | 207 |
| X. SOME CONCLUDING STATEMENTS | 210 |
| NOTES. | 214 |
| BIBLIOGRAPHY | 227 |

A THREE-FOLD DEDICATION

To the memory of those in our family
who sacrificed their lives for
the sanctification of God's name

To my beloved parents
who have been and will always remain
my most inspiring teachers

To my wife
who is continually a source of deep
encouragement, inspiration and love

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H.C.

CHAPTER I

INTRODUCTION

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INTRODUCTION

A. The Problem

The present work is based on the realization of the current situation in the program of religious education of Reform synagogues. It does not require an extraordinary degree of insight or too deep of an investigation to see that the field of Reform Jewish education is in dire need of a considerable body of material to make its work more effective. There are new fields which constantly suggest the development of new materials on different levels and of different types. Perhaps the most glaring urgency is one which has been ignored for the most part. There appears to be a definite need today to train parents to be effective and adequate partners in the program of Jewish religious education. There appears also the task of training teachers to be able workers in the program of Jewish religious education.

Parents, as we shall have occasion to point out further on, can be effective partners with the religious school only when they are equipped to serve as teachers at home. When parents possess the ability to discuss material which the child has been taught in the religious school and to discuss that material with a relative degree of knowledge, then the

child is helped and the entire system of religious education becomes a more effective one. Parents, then, must be given the proper tools by which they might become such partners with the synagogue school.

In most cases teachers are not trained to teach effectively. Only in the larger cities where Bureaus of Jewish Education or Colleges of Jewish Studies exist¹ and standards can be regulated is there some indication of teacher proficiency. The fact exists that teachers can well utilize effective and suitable supplementary materials to improve their teaching. Where courses are unavailable, or where those courses do not fill the specific need of Reform educators, material must be available which can be given to a teacher to help teach a subject more clearly.

Considering the practical situation of Reform Jewish education as it exists, pulling away the veils of publicity, we find that parents and teachers of the Reform religious school can well benefit from concise presentations dealing with the major areas covered by the curricula used in the religious schools. Not only can they use such materials - they often demand them. As of yet such materials are not available.

The situation becomes clearer, we feel, with the use of an example. Jewish history is one of the basic subjects taught in the Reform religious school. Certainly very few parents or teachers are historians or even well-versed in the field of Jewish history. For the parent who seeks to help his

child achieve an understanding of Jewish history, or for the teacher who desires to teach his class more effectively, additional information beyond the child's textbook can be received from other sources. The teacher or parent may want clarification or elucidation on a particular point. For such clarification he may go to the History of the Jews by Heinrich Graetz.² There one will find a virtual ocean of information, yet one will find few islands to stand on and a choppy surf which makes even an approach practically impossible. The Graetz work remains in the domain of the scholar and the need of the parent is still left unfilled. For a more concise approach the parent or teacher might turn to one of the single volume Jewish history books, such as the works by Abram Sachar,³ Marx and Margolis⁴ or Solomon Grayzel.⁵ Experience has shown that even these rather popularly oriented works do not elicit much of a positive response. The teacher or parent is not willing to delve that deeply into the subjects, or is unable to devote the time required to read such a work in its entirety. The outcome is that original desire to be an effective partner is thwarted and the religious school program has not progressed. What we believe parents and teachers need is material which will be short enough to stimulate their interest, thorough enough to give them information and readable enough to let the material be absorbed. The optimum objective should be to have a teacher or parent able to go to a Graetz volume or to a Marx and Margolis work and deal with it intelligibly. But this objective is one which is out of

question for the time being. In its place we must realistically appraise our goals and provide materials which can fit into such realistic goals.

Therefore it is our belief that one of the greatest needs in the Reform religious educational system today is a series of pamphlets for the use of parents and teachers in the various areas of Judaism taught in the religious school. These pamphlets should basically be brief, readable and motivating.

What should such a material include? Again we shall revert to our example of the area of Jewish history. Out of necessity such a work can not include the entire field. To present the entire subject of Jewish history one would have to deal with a period such as the Rabbinic period in as thorough a manner as did George Foot Moore in his volumes on Judaism in that era.⁶ In dealing with the Pharisees, one would have to approximate the magnitude of the work by Louis Finkelstein on the subject.⁷ This kind of treatment becomes impossible and it negates the basic idea of the present work.

A work such as we have in mind must restrict itself to presenting the key facts and the basic insights. Such a work must make a distinction between that which is major or primary and that which is secondary. It must ultimately make a decision of what is greater importance and what is of lesser import. Thus, while a detailed account of the struggle between the Pharisees and the Sadducees might be of importance, the primary elements of that struggle can be sifted out of the mass of material and be presented briefly

and intelligibly. The same holds true with other eras of Jewish history. If the short presentation has the proper motivation and content, the more thorough works might conceivably be consulted by the parent or teacher.

The capsule summaries are, then, what their name implies: brief presentations of the key ideas or facts which can make the teacher more effective and which can make the parent more effective as they both take their places in the realm of Jewish religious education. What is needed, according to our study, is a small dosage of material which can explain a given area. Such a work can hopefully motivate some desire for a further investigation of that area.

We are concerned with the role of both parent and teacher. We have so far directed our remarks mainly to the role of the parent. Teachers, likewise, would benefit from a work such as is proposed. There is fortunately an increasing awareness today of the need to provide religious school teachers with effective methodology for teaching and with sufficient background in a subject area. While the many texts used in conjunction with the programs of education in the Reform religious school direct the teacher to supplementary materials, most of those materials presuppose a good background on the part of the teacher. This background is virtually non-existent. The teacher cannot read a work such as Graetz's because he or she has no idea of the over-all content of Jewish history. The teacher needlessly gets lost in the supplementary materials and emerges none the richer.

The teacher should have available a type of material which can give him a perspective of the entire field. When a teacher is assigned to teach Jewish history in the sixth grade he is expected to deal with a certain period. The present situation shows that the teacher has little idea of the total structure of Jewish history.

The teacher must know something about the whole field if he is to make sense of the particular teaching assignment with which he is charged. While some communities have teacher training schools, these are confined mainly to larger cities with extensive Jewish populations and resources.⁸ The small city which seeks desperately to have a working program of religious education is in need of materials to supplement the teachers background, materials which do not presuppose any extensive knowledge on the part of the teacher.

Examining the practical situation one finds that most teachers are genuinely desirous of having further information. Yet they are just not prepared to sift through the pages of scholarly texts. These texts are not only too deep for them, but in many cases are unavailable. Thus a teacher who wishes to adequately teach the subject of Post-Biblical Jewish Literature can either confine himself to the materials which the pupils' text contains and gain no additional competence, or he must go to a work such as Meyer Waxman's History of Jewish Literature.⁹ This is both cumbersome and impractical. It also posits a desire on the part of the teacher that simply does not exist. For such a teacher,

and the average teacher is of this sort, it becomes necessary to have a short presentation of the field of Post-Biblical Jewish Literature if that teacher is going to make religious education a meaningful matter for the children. If the teacher is content with being a chapter ahead of the class, or if the director of the school is satisfied with that kind of an approach, then our work has no purpose. If, on the other hand, the program of religious education is seen as a vital need which demands accuracy, thoroughness and interest then the availability of a work such as we propose becomes a must.

If religious education aimed merely to bring the child up to the level of education which is present in the home, it would be valueless. Education rather seeks to provide a greater experience for the child, an experience which reaches beyond the attainment of the parent. An appraisal of the level of Jewish knowledge on the part of the parents of children who attend the religious schools of the Reform temples reveals an extremely low level. The goals of religious education, on the other hand, displays a rather high degree of expectation.

Religious education can only fulfill its goals if there is some kind of distinction made between the objectives set for the child and the real competence of the parent. There must be a conscious effort to increase the parental level of knowledge in Jewish areas. The only other alternative is to lower the goals for the children and this,

needless to say, is absurd. The only conceivable answer to the problem is to take those necessary steps which can increase the competence in the home. As we have tried to show thus far in these introductory statements, that need can best be fulfilled by providing the home with the proper tools which will aid in raising their level of competence.

There is a need which can be felt strongly for short presentations of the major areas covered in the religious school curricula. These presentations should be designed to give the parent a deeper familiarity with the subject matter being studied by the children. They must always assume that the parent approaches that material with little or no background at all. They must begin with the assumption that the parent is virtually ignorant in the area. While this assumption does not speak well of the efforts in Jewish religious education for the past fifty years, it is an assumption which eliminates a naive approach to the real situation.

We come, then, to the plan of this work. Our first concern shall be to document the need for such a work. Next we shall strive to ascertain the major areas covered in the major curricula currently used in the Reform religious schools. Upon such a basis we shall present a categorization of the major subject areas with which these curricula deal, and establish broad areas which include the subjects covered in the program of Reform religious education. For each of the subject areas which are contained in the

curricula we will undertake a more detailed study in terms of the implementation in the various curricula and in terms of the texts and other materials are available for use by the teacher and by the parent. By an analysis of the texts being used we shall be able to establish the major areas covered in those texts, areas which should be further illuminated by a text for the use of parents and teachers. On this basis we shall offer our suggestion towards a text in the particular area. We would hope that on the basis of our investigation and the findings which we arrive at, that we can establish the criteria for a practical text which can fill a vital need in the field of religious education for the Reform movement.

At this point it is necessary to state one of the overriding suppositions on which this work rests. All through Jewish history we find example after example of attempts to reckon with needs which the times suggest. While the end result might not change, the means of reaching those ends have constantly demanded new interpretations and new techniques. This is particularly true of the Reform movement of which we are a part. Reform Judaism has never been satisfied with traditional means when newer approaches have held out the promise of greater effectiveness. In recent years Reform Judaism has taken many encouraging and often daring steps toward the fulfillment of an end objective to provide a better Jewish education for adults and children. The means utilized to achieve the ends have varied. New

techniques and new methods have been combined with the time-tried and most often have met with great success. Our work is designed to deal with a traditional goal, namely, a better basic Jewish knowledge for parents and teachers. We feel that means must be used today which we have thus far only sketched but which we shall now deal with in more depth.

This work shall make a most concerted effort to reckon with a need which particularly exists in Reform Judaism. While that movement has come to grips with many areas which reflect change in modern Jewry, it has expressed little tangible concern for the problem we are dealing with. Aside from pronouncements and preachments, the relation of school and home has increased very little. We hope to clarify the problem and deal with it in an effective manner.

Reform Judaism represents a movement which takes cognizance of changing conditions. Like those reform movements of Judaism which came before it, it has made an effort to deal with Judaism in terms of new conditions. It sees in Judaism a changing way of life which demands new ideas and new materials to deal with new needs and new desires; or, to deal with old needs recast into new terms. When confronted, for example, with a ritual or ceremonial which traditional Judaism practiced, Reform Judaism tried to examine that ritual on the basis of current needs, current desirables and current situations. In that process of examination Reform Judaism may have decided to abandon a certain ritual, basing that abandonment on what it felt was

an enlightened approach to the origin and practice of that rite. Thus, for example, Tisha B'Av is not part of the ritual calendar of the Reform Jew. It was found to be meaningless for the modern Jew and abandoned. In place of abandonment, Reform Judaism may deal in a process of modification. Here again, ritual presents a clear example. The traditional practice of Simchas Torah or Shemini Atseres was kept in basis, but it was modified to express the needs of a more modern Jewish practice. Thus the traditional Simchas Torah of the Sukkos festival is now synthesized with Shemini Atseres and is mainly a day for the consecration of new entrants in the religious school. Along with complete abandonment or modification, Reform Judaism has expressed itself through entirely creative work. Again we turn to the realm of ritual and we find that while there was no traditional basis for it, a ritual for Isaac M. Wise Sabbath was instituted for the purpose of honoring the organizational founder of the Reform movement.

The same process can be traced in the areas of social ethics, the interpretation of legal literature and in the realm of theology and religious thought. Reform Judaism at times abandons, at times it motivates, at times it creates. Perhaps this is the essential genius of the liberal approach to Judaism. A similar process carries over into the field of religious education. But the carry-over is far from complete in this field. The processes of abandonment, modification and primarily the process of creativity leaves

much to be desired in Reform religious education. Since our concern here is with religious education, we see the present attempt as an example of the creative process. Providing materials for the parent and teacher to better equip the child with Jewish knowledge is the matter which occupies our attention and demands creativity.

The feeling that there is a need for a program such as we have in mind is not based on a cursory examination of the situation. It is based on a rather thorough investigation. There is sufficient evidence available which points to the need of bringing the background of the parent, into consonance with the subject matter which the child is studying. In addition, there is ample evidence which points to the need for a program which will assist teachers in attaining the necessary background to help their teaching.

The evidence of which we speak takes a number of different forms. It runs from the general to the particular field. We shall offer up this evidence here. We hope to justify, through the evidence, our feeling of the need for the project we propose. We shall first briefly examine the statements which come from the field of general secular education which relate to our work. Becoming a bit more particular we will concern ourselves with the statements pertinent to the field by non-Jewish religious educators who have recognized the need of which we are speaking. They have not been silent in their recognition that a sound relationship must be established between the home and the

school and in recognizing the need for better trained teaching personnel. As we come closer to our specific field we will draw heavily on statements by those engaged in the field of Jewish religious education. Many people in that field have stated views which heavily support our contention of the need which exists. Finally we will reach the particular object of our concern as we examine the problem as seen by the leaders of Reform Jewish religious education. As we move from one field to another we will culminate in what appears to be strong justification of our thesis regarding the need and nature of this work.

B. The Point of View of General Education

General education has not been without a great deal of concern for the relationship between the home and school. On numerous occasions leaders in the field have referred to the need for such a relationship if the educational system is to be at all effective. We shall confine our observations only to the interaction between school and home since the schools are not faced with the problem of teacher training and developing teacher background. Such a problem is peculiar to the realm of religious education. Through legislation and other means of enforcing teaching standards the problem of teacher training is virtually non-existent in the public school system. The problem concerning the relationship between home and school does, however, confront the public school.

As early as 1897 there was founded the National Congress of Parents and Teachers whose aim it was to make the parent an effective partner in the task of child education.¹⁰ Since that time the public schools have made many strides in this field. As the level of general education has gradually increased, the relation between home and school has developed positively. The parents of today's school child has generally gone through a high-school curriculum himself. But we must recognize that the techniques of teaching and the areas taught have both changed. To cope with the situation the public schools have through a number of devices such as parent and teacher associations, open houses, public observances of a special week devoted to the public schools and other means sought to build a firmer relationship between home and school. In addition, and this is perhaps the most important, the public schools have cooperated most satisfactorily with the movement of adult education in order to reach and teach the parents. Though not an extraordinary success, it is an attempt in the proper direction.

While adult education programs under the auspices of general secular education have not always been successful nor effective, they have in some way been able to relate to the classroom education of the child in a positive manner. There is a recognition in our day that the introduction of new subject areas in the public schools demand not only a receptiveness on the part of the child but a competence on

the part of the parent. Steps are constantly being taken to develop such a competence.

In a study of adult education by a commission of professors of the Adult Education Association of the United States of America in 1961, the problems facing adult education were set forth in these terms:

"To its great disadvantage, the curriculum of adult education has no plan. It is largely an a la carte menu comprised of miscellaneous items. It is not organized in a way that provides continuity and integration of learning. It is need-meeting but not goal-fulfilling. Finally, it is not connected with youth education by any concept of continuing development throughout the life span."¹¹

The problem facing the public schools is great and there is only a beginning towards solving the problem. Much work remains to be done. An ongoing program of adult education seems to be one of the possible solutions. General educators are aware, as stated above, that there must be a continuing development during the entire life span. Some of the conclusions reached by the same group will help to clarify the aims which are shared by all those who are interested in education, be it of a secular or of a religious nature. The professors drafted a set of conditions which should be met in confronting the modern imperative of adult education. Among these conditions were:

"A coherent curriculum of adult education must be developed that provides for the sequential development of the knowledge, understanding, skills, attitudes, and values required to maintain one's effectiveness in a changing social order."^{11a}

Far greater than the problem which faces the public school is that facing the religious school. We are initially concerned with the non-Jewish religious schools. Religious schools, except for those which are all-day schools, have in common the problem of teacher training. There is little licensing procedure. The problem in the religious school is most definitely a two-fold one. There is a need for the proper training of teachers and there is a need for the proper training of parents.

C. The Point of View of Christian Education

In numerous studies made by Christian religious educators one finds the repeated consciousness of the need to extend the educational program of the church into the home and to make teachers more knowledgeable. Parents, the Christian educators have stressed, have expectations of the church school. Parents must, therefore, be equipped to help the church attain these expectations.

We turn now to some of the statements by Christian educators. They point very directly to a program such as that proposed here though they direct themselves to the area of Christian education while the present concern is with Jewish education. The parallels which can be drawn for Jewish education seem to be rather obvious.

In one of the many fine publications of the National Council of the Churches of Christ in the U.S.A., Eleanor Shelton Morrison states very succinctly:

"The church school which no longer simply enrolls the child but enlists the whole family is the one in which I want to teach.' This statement by a teacher indicates one of the new frontiers in religious education. Too often the church school is assumed by both families and the church to be the place where children and youth receive their religious nurture. Many churches now recognize that they cannot fully help the child or youth grow without the cooperation of the family wherein his feeling, ideas and attitudes are molded.

"What we need is a two way relationship. The family and the church must be partners in Christian education.

"Parents find it helpful to have a clear understanding of the curriculum, what is expected of the children, what methods of teaching are used and why.

"Blessed is the church where families and teachers join hands in a common venture, for it shall see its children growing into an ever more meaningful faith."¹²

Would the words Christian and church be changed to Jewish and synagogue our point could not be stated more clearly. The Reform religious school can not act separate from the home. The Jewish child cannot receive his religious nurture in the religious school if there is no accompaniment at home. Reform religious education, as well as Christian education, needs desperately the development of a two-way relationship where the family and the synagogue are partners in Jewish education.

Christian educators go even further in making the point clear. Discussing the relationship which should exist between the home and the church school, one educator posed the question to parents of what expectations parents have

of the church school. In striving to answer the questions parents were asked for their frank opinions. Some of those opinions lend credence to our projected work. The question was asked "In what ways would you like to have the church assist parents in their responsibilities for Christian education?"¹³ The replies included:

"1. Providing the formal background of the church and Biblical content; the home should provide the actual Christian atmosphere.

"2. I appreciate suggestions of material to be read aloud to children.

"3. (a) Make parents aware of the ways in which they can set good examples. It is useless to teach children to love their neighbors if parents later show that some neighbors are hated, etc. It is useless to teach children honesty if parents talk about cheating on taxes, etc. (b) Helping develop good attitudes and character patterns along with Biblical training.

"4. Give parents a brief statement or outline of what is being taught in each grade.

"5. Sincere discussions between parents and teachers regarding the child's problems and ways to rectify these problems.

"6. I do not believe parents have any responsibility of Christian education beyond familiarizing children with the Bible as literature. Parents are responsible for giving ethical training, but this is not necessarily Christian.

"7. I suggest (assuming budget and other practicalities) a series of booklets which could be available to parents as guides to help explain and teach their children the multitude of questions that arise throughout the child's development. Thus, one book would answer the question Where did baby brother come from?; another, Who is God?; and so on.

"8. (a) By helping us clarify our own thinking in the basic religious tenets.
 (b) By discussing the best methods of communicating these views to our children.

"9. The church should reinforce and expand upon the education of the home in so far as it is Christian, and help the individuals to continue to grow in the understanding and practice of Christian living. This can be done in classes, discussion groups, worship services, and by provision of reading materials. With the library, books should be more available to parents, but I feel much more could be done in the way of introducing books to parents and also in sponsoring subscriptions to various Christian periodicals which would thus bring Christian reading material into the home."¹⁴

The sensitivity to the need for parental help in the task of religious education is not only apparent from the point of view of the educator. Such sensitivity is apparent in the thought of the parent. Let it be kept in mind that among the responses given above there is included a statement to the effect that a series of booklets should be made available to parents as guides to teach their children matters pertaining to Christianity.¹⁵ While no such survey has been made in connection with Jewish parents, one could expect that their responses might be quite similar. It is on this assumption that we are, in part, structuring our work.

To further look at the field of Christian education as it applies to the present program, we find that considerable attention is being placed on the home-school relationship. In discussing questions which should be kept in mind in appraising the principles and approaches for a church school,

one Christian educator writes:

"The expression of the relation of the church school to parents and families varies widely, but it is recognized by most Christian educators as of increasing importance. This is an area in which imaginative creativity should be watched for and encouraged."¹⁰

The same author lists a number of those principles among which the following are included:

"4. Is any teaching to be done at home? Is there any assigned work?

"5. Are there classes for parents? What is their content? Are these related to the studies of the children?

"8. Are materials made available to parents that deal with the philosophy of Christian education, or that interpret the curriculum, or that help in understanding Christian family life, or that provide resources for family devotions?"¹⁷

Similar questions might well be asked when dealing with the religious school of the Reform synagogue. The program of religious education from a Christian or from a Jewish point of view, basically differs in terms of content. The approaches, the objectives and the appraisals are quite similar. We feel that the Reform religious school must ask itself such questions as whether or not any teaching is done at home. If there is teaching to be done at home, and later it will be shown that this is an assumption of the Reform program of religious education,¹⁸ then what are the tools which can make such teaching effective? One might also ask whether in the Reform religious education program there are classes for parents, and if there are such classes whether or

not there are available materials which deal with the content and philosophy of the religious education program of Reform Judaism? The findings will show that there is teaching done at home but it is too often misguided and irrelevant because of the extreme lack of knowledge on the parental level. Studies also support the conclusion that where there is an adult education program in the Reform synagogue it is usually not related to the material being studied by the child. Finally, there are no real materials available which deal with the content and philosophy of Reform religious education, or at least there are none which are motivating enough to engender sufficient interest on the part of the parent. The challenge which the Christian educator senses, must equally be sensed by the Jewish educator.

In a leaflet widely distributed to parents of Christian schools, the point was well made that the parent is a teacher of religion for the child.

"... the majority of parents are neither greatly in favor of religious nurture or greatly opposed to it. They simply do little about it.

"And yet they ARE TEACHING their children religion. The question, "Shall I teach my child religion?" is not really debatable. Whether or not parents consciously teach ideas, attitudes and habits which are called religious, their children are inevitably developing a fundamental attitude toward life, towards the universe in which they live, toward their fellow men. And such attitudes are, in their very nature, religious."¹⁹

The pamphlet continues to challenge the parent towards recognizing his proper role:

"The real question which parents face is not, therefore, whether their children will be taught religion but whether they themselves will take an active part in guiding the teaching which their children are receiving."20

To provide the parent with the equipment which would enable him to take an active part in teaching religion to his child, there is a need for materials which the aforementioned Christian educators have described. Materials must be made available which can stimulate parental interest and enable the parents to assume their instructive roles effectively. In addition, such materials should be true to the original subject matter.

The pamphlet referred to above summarizes the job which lies ahead for the parent of the religious school pupil when it states:

"It seems strange that parents who are so earnest about the physical and mental growth of their children should so often appear to be indifferent about their religious faith. The matter cannot be put off until some later date, like the study of algebra. It cannot be left to the child's own choice after he grows older, like the field of his major study in high school. It is something that is DEVELOPING day by day, and is being woven into his creative experiences. Parents cannot stop it. But they can have a large influence in directing its growth.

"Do you, as a parent, want to make a constructive contribution toward the development of the religious faith of your child?"21

It is apparent that Christian educators sense a need similar to the need which we sense in Jewish education. The parent has an important role in the educational process and must, therefore, be equipped to carry out that role

with the greatest effectiveness.. Though parents might attempt to escape the challenge, the mere fact of parenthood imposes the challenge on them. How parents confront this challenge is the concern of religious educators.

Thus far, however, in our study of the writings of Christian educators we have found support for our appraisal of the parental role and the resultant need for materials for parents. However, we are also concerned with the training of teachers as well as parents. In this area Christian educators furnish us with quite a bit of valuable insight. We refer to their findings as a partial justification for our thesis. The major justification will come from our own movement. While there is a great amount of material reflecting the Christian point of view, we feel it sufficient to quote the following as a random index of the feeling which prevails in the area of Christian education:

"The competence and consecration of the teaching staff are crucial to a good church school. The personality and ability of the teacher are channels of the direct contact between the whole purpose of the church school and the life of each student."²²

Competence and consecration are the key qualifications for the teacher from the point of view of that Christian educator. The latter cannot be taught; it must become part of a person's Weltanschauung. Competence, on the other hand, can be taught providing the proper materials are available.

In the statements cited above we find an even more direct stipulation as to what the means are by which teacher

competence can be attained. Two questions are asked, rather rhetorically, in order to make the point:

"4. What resource materials are provided for use in preparation and in teaching?

"5. What training opportunities are provided for the teaching staff? How many take advantage of these opportunities?"²³

We can conclude, though we have offered only a scant bit of the evidence, that Christian educators feel strongly about the role of the parent in the program of religious education. They also sense the need for a more concerted and effective program of teacher training. The Christian educators feel that such teacher training can be achieved through the existence of proper resource materials and proper training opportunities for members of the teaching staff. We concur with them. Furthermore we feel that the resource which needs immediate development consists of a series of brief expositions of the major curricular subjects.

Perhaps one of the clearest statements dealing with the subject has been referred to by a well respected secular educator. When quoting the code of the National Education Association in The Modern Family Guide to Education, Benjamin Fine states that:

"The National Education Association code, adopted to govern the 700,000 teachers in the association has these basic principles:

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"(2) Members of the teaching profession share with the parents the task of shaping each student's purposes, and acts toward socially acceptable ends."²⁴

Thus far we have dealt with two areas in the field of education. Both of them have supported our thesis of the need for a specific program of parent and teacher education. We turned initially to the field of general education and found an increasing emphasis being placed on the parents role in child education. Because of the rigid standards, enforced by law in the field of teacher training, we found little concern by secular educators with teacher training. From the field of secular education we turned to the field of religious education where we examined the opinions of Christian religious educators. We found a definite expression of concern with parent and teacher training as necessary means towards the creation of an adequate religious education program in the church.

D. The Point of View of Jewish Education

We now turn to a far more specific area. We are primarily concerned with Reform Jewish education. We find it best to deal first with a more general area then dealing with the more specific. Therefore we shall examine some of the opinions in the general area of Jewish education before turning to the opinions among Reform Jewish educators.

Jewish education has a long and involved history. It is involved because the Jew has consistently been noted for his dedication to learning. The emphasis placed by Judaism on adequate instruction is well known and requires no further elucidation here. As Judaism concentrated on learning, it

was never satisfied until that learning was truly effective and meaningful.

Changing conditions in Jewish life in recent years, particularly in the United States, have made Jewish educators aware of new needs. The particular need which this work attempts to reckon with has been clearly recognized by Jewish educators of all movements.

We shall deal first, and only briefly, with the problem of teacher training as seen by Jewish educators. Commenting on the methods of educating teachers for Jewish schools, Leo L. Honor has asked:

"Has American Jewry created the machinery indigenous to America for educating American Jewish teachers who will be qualified to carry on Jewish education based on a broad and intimate knowledge of the classics of Judaism in their original language and form?"²⁵

While agreeing with Dr. Honor that it would be of great value to have a teacher versed in the Jewish classics in their original language, we feel that there are other items that deserve more immediate attention. A basic knowledge of Jewish history, of the origin and meaning of Jewish ceremonials and such matters must be attained. We find that American Jewry has not created the machinery indigenous to America for educating American Jewish teachers who are even qualified to carry on a basic program of Jewish education. Regardless of the effectiveness of the College of Jewish Studies²⁶ or the Hebrew Union College School of Education,²⁷ they affect only a few who live near such facilities. The majority of teachers remain untrained. For those desiring to

train teachers, the resources are simply unavailable.

We agree with Dr. Honor when he points out that:

"One of the anomalies of Jewish life has been the contrast between the intensity with which Jews in all lands of their dispersion have concentrated upon the task of instructing the young to live in accordance with the precepts of Torah and their comparative lack of concern with the qualifications of the personnel entrusted with the responsibility of performing the duties which this task entails."²⁰

American Jews of the mid-twentieth century have sought to educate their children, but in that search they have generally ignored the problem of insuring the qualifications of the teacher whose task it is to teach the young. One reason for declining teacher qualifications has been, as has been pointed out repeatedly, that the proper tools have not been present which could serve to enhance the competence of the teacher.

We would concur with Dr. Honor when he sees Jewish education in these terms, speaking of the past:

"The intensification of Jewish education helped to point up the need for adequately trained Jewish teachers. The availability of qualified teachers in a particular community was largely a matter of chance. Occasionally the immigrant groups did include men of inspiring personality who possessed Jewish scholarship and who had been specially trained for teaching as a profession. Fortunate were the communities where such men were available and fortunate were their pupils. Not so fortunate were the communities which utilized the men to be found amongst the immigrants who possessed rich Jewish knowledge but little interest in and sympathetic understanding of children. And still less fortunate were communities where men were engaged as teachers in Jewish schools or

as private teachers in Jewish homes who had neither adequate Jewish knowledge nor the necessary ability to impart what knowledge they had. Consequently, about the mid-century, there were vigorous expressions of dissatisfaction with the poor manner in which Judaism was being transmitted."²⁹

Of course Dr. Honor is referring to the nineteenth century but he could just as well be writing of the middle of the twentieth century. He would only have to place more emphasis on the teachers who possess "little if any Jewish knowledge" to aptly describe the dissatisfaction which is current with the progress of Jewish education.

The need for the adequate training of teaching personnel in Jewish education is recognized by many. Foremost among those who realize this need are the Reform educators with whom we shall deal in due course. It is sufficient to state here that the need is felt deeply by all of the branches of Judaism. The proper steps must be taken, immediately, to meet that glaring need. It is upon the satisfaction of this need that the future of Jewish education rests in large measure.

The need for adequate teacher training in Jewish education is accompanied by the need for adequate parent education. In the report of the Commission for the Study of Jewish Education in the United States, conducted in 1959 by the American Association for Jewish Education, the need was stated in these terms:

"In modern education it has been almost axiomatic that the home and the school must cooperate in the education of the child. To

this should be added the ancient Hebrew insight which made the sacred obligation of "Thou shalt teach thy children," a personal obligation so that a parent is not released by delegating the task to others, but must continue to carry the sense of primary responsibility. If the parental interest and cooperation are important in public education - despite the great power and the impersonal anonymity of the state - it must evidently be much more important in Jewish schooling which is voluntaristic and essentially based on personal relations and attitudes."³⁰

Parent education is a necessity from the standpoint of traditional Jewish ideology. It is necessary from the standpoint of modern educational methodology.

Dr. Samuel Blumenfeld, writing over twenty years ago, sensed the problem in these terms:

"We have come to realize that the child-centered program which we have borrowed from the progressive system of American education is not sufficient to serve our purpose; first, because the child is not long enough in our system to enable us to make him the center of our activity, and secondly, because we have found that the little he achieves in the Jewish school is neutralized by the home environment which has neither the Jewish intelligence nor tradition to maintain and further the work of the school."³¹

There are many similar expressions of feeling in the realm of Jewish education. The parent is central in the educational process. The Jewish home lacks the intelligence enabling it to further the work of the school. Two reactions can be taken to such feelings which are based on a realistic appraisal of the situation. One reaction can be to concern one self with the problem of making the school better without the cooperation of the home. This reaction dismisses the home

from responsibility. It essentially betrays the traditional Jewish spirit of the centrality of the home which sees the home as a Mikdash M'at, a small sanctuary in which learning has an essential role. The other reaction is to take the necessary steps which would lead to a greater intelligence on the part of the Jewish home. We approve of the latter as being rational and meaningful. Such a reaction is thoroughly consistent with Jewish thought and with the challenges of modern life. Our feeling is shared by many Reform Jewish educators.

E. The Point of View of Reform Jewish Education

The realization that the home must share in the process of Jewish education has been felt deeply by Reform Jewish educators. Approaching the problems of Jewish education realistically and sensibly, Reform Jewish educators have stated this realization in many different ways. In a comprehensive study of Reform Jewish education made in 1953,³² Rabbi Richard Hertz found that the current emphasis on adult education, the current trend towards increasing the adult education program, are outgrowths of a sensitivity to the need for parental competence in areas which children are studying in the Reform religious school. Rabbi Hertz's work includes a statement which calls for a development of aids for the home and the taking of proper steps towards the erasure of the handicap of Jewish illiteracy which paralyzes the Reform Jewish home. Referring to a statement

by Dr. Abraham N. Franzblau, Hertz states:

"There is a new development in Jewish education. Considerable emphasis has been placed in recent years upon adult education, parent education. Adults are finding that they are much more intelligent about cooperating in the educational processes when they have some background in what their children are being taught. The movement for adult Jewish education has grown so enthusiastically in the last few years that Dr. Abraham N. Franzblau has affirmed: 'Adult education must become the primary objective of our educational influence.' He believes that there are many compelling reasons for this:

'First, because the low status of Judaism in our homes demands an immediate remedy lest there be little left of it by the time the children on whom we now place our hope grow up.

'Second, because everything which we may attempt to do with our children in the religious school requires the background of a good Jewish home and the assistance of parents who are really Jews, for its accomplishment.

'Third, because the pre-school years, and also the years preceding the beginning of adolescence have potentialities for Jewish education which the religious school cannot possibly achieve, but for which the home is admirably suited.

'With adult education at its present state, we are not only forced to reckon entirely without the assistance of the home, but all too often it represents a definite handicap which we must overcome.'³³

That parents have a great role in the religious education of their children is made most explicit by the above comment. Dr. Franzblau,³⁴ a recognized authority on Jewish education in the Reform movement, cites three points. Judaism occupies a minor position in the homes of the children

who attend the Reform religious school. While this is correct, one must be prepared to cope with the situation and take steps toward increasing the level of Jewish knowledge in the home. The second point is that adult education reflects an attempt to activate the parent. While this is true, the effective means of activating the parent are still lacking. A series of informative pamphlets, such as this work proposes, could activate the parent vis-a-vis the religious education program.

Finally the point is made that the time allotted to the religious school is minimal and must be reinforced and appended by the home. This leads one to the conclusion that materials must be available which would enable the home to actually become an appendage to the time-limited religious school. While others outside of Dr. Franzblau and Rabbi Hertz have expressed the need, it should be clear at this point that the work which we propose has a definite need according to educators of the Reform Jewish community.

In a book dealing with activities for the Jewish religious school, Brilliant and Braverman³⁵ stress the point that the home must function along with the school for an effective Jewish education. While for these educators the Parent-Teacher Association seems to be the most effective means of reaching the goal, the assumptions on which they base their contention affect the present work. Brilliant and Braverman point out that:

"In the adventure of Jewish education, the home and the school march side by side. The

education of the child is a responsibility the parent and the teacher share in common."³⁶

They go on to say:

"That the Jewish religious school cannot function effectively without the home is axiomatic. The home can and should play the major part in the Jewish education of the child, for the home is rich in educational opportunities."³⁷

Spelling out the relationship in more direct terms

Brilliant and Braverman point out:

"Of primary importance is the need to familiarize the parents with the work of the school and to give them every assistance for making Jewish life function in the home. The school that boasts the best in physical equipment, employs an experienced staff of teachers, brings its curriculum to perfection, and utilizes the latest developments in methodology, will still make very little headway if the home remains unresponsive to the needs of Jewish life. It is much more reasonable to expect that Jewish life can function in the home without the aid of the school than that Jewish life should function in the school without the aid of the home."³⁸

The latter statement is of crucial importance. Simply stated it is a thorough support of the present work's contention. The home must be a partner of the school. All of the work which goes on in the synagogue classroom is of little or no avail if the home is not in a position to reinforce and supplement that effort. Supplementing the effort takes more than just consecration. It requires a definite competence which can be gained either through adult education classes or through a series of booklets which are informative and motivating. Since the former has

been tried on different levels and has not met with exceptional success, the latter is seen as an alternative which must be pursued. Though we would agree with Brilliant and Braverman that the Parent-Teacher Association is one of the more promising means, we do not feel that it is entirely satisfactory. Experience has shown that these associations are often beset with organizational problems which discourage those who are not interested in the structure of the association, nor fond of the primary goal of the association which is generally fund raising.

We strongly agree with Brilliant and Braverman when they make the following observation:

"Since the home has delegated to the school some of its functions in the education of the child, it follows logically that the parent must know what his agent is doing and the agent must acquire an understanding of the home whose functions he is supplementing."³⁹

The task of each school is to carry on a full program of public relations for the parents. But this public relations must go beyond glib statements of vague curricular objectives. It should furnish the home with detailed accounts on an adult level of what the school is teaching in regard to a given subject area. Brilliant and Braverman go further, fortunately, when they state:

"After the parents have familiarized themselves with the aims, the plans, the procedure, and the subjects taught, they ought to become acquainted with the subject matter itself. Smaller and more intimate groups may be organized where there is a demand or where the demand can be created for the study of Jewish customs and ceremonies, Bible, Hebrew, history, current events, and

any other subjects in the school curriculum. This will enable parents to know at least as much as the children and thus directly influence the rapport established with the home."⁴⁰

The attempt being made here is to achieve the latter stated goal: to enable parents to know at least as much as the children and thus directly influence the rapport established with the home.

Probably the clearest and most forthright exponent of an effective program of parent education for the Reform religious school in recent years has been Rabbi Sylvan D. Schwartzman. In his curriculum, published by the Hebrew Union College-Jewish Institute of Religion,⁴¹ Rabbi Schwartzman examines the basic curriculum of the Reform religious school and then introduces his own concept of a curriculum. In connection with the importance and method of parent education Rabbi Schwartzman comments on the basic curriculum of the Reform religious school by saying:

"Because we make no provision for effective parent education as an integral part of our program, there is a wide gap between what the children are taught in the religious school and the Jewish practice of the parents. Our course of study ignores this problem and in no way relates parent education to the work of the religious school."⁴²

To bear out this contention one need only look at the programs being offered in the field of adult Jewish education in the Reform movement.

One finds in such a study that while there are many courses being offered in the Reform synagogues, very few of them deal directly with the material being studied by

children. Rather large forum series on contemporary problems, discussions on other areas in the field of Judaism and extensive studies of a single volume occupy the bulk of adult education programming. Little attention is paid to the relation of the material being studied by the parent/adult to that being studied by the pupil/child. In a recent compilation of representative courses one finds that adult education courses are grouped into fifteen categories. Very few of these courses directly coincide with those subjects which the religious school is teaching.⁴³

In proposing his curriculum Rabbi Schwartzman encourages parent education in these terms:

"Finally, the curriculum provides for a systematic program of parent education coordinated with the course of study of the religious school. Beginning logically with educating parents in the maintenance of a religious home, the program offers instruction in Reform worship, Jewish responsibilities to the community, comparative religion, key Jewish personalities, Jewish life-cycle observances, prayer, ethics, the development of Reform Judaism, the Bible and Jewish history."⁴⁴

It should be noted here that while most of the curricula being used today are centered around existing materials, the Schwartzman curriculum is an over-all plan which points out needed materials as well. Thus the curriculum referred to a course on the Bible before a text was ready for it.⁴⁵ The same applies to the matter of parent education. We should point out that the major direction for the present work rests with conversations with Rabbi Schwartzman who has expressed the desire to have available texts for the enactment of his

curriculum. While the curriculum calls for parent education in clear terms, the texts which could make that education possible are not in existence. We view this work as a major step towards the eventual production of such materials.

Some inroads have been made in the field of parent education and they should be marked. In his remarks delivered before the Central Conference of American Rabbis, Rabbi Schwartzman stated that some beginnings have been made in coordinating the education of children and parents in the Reform religious school. Rabbi Schwartzman was careful to note that only beginnings have taken place. His remarks included the following:

"Today's program of religious education...is gradually being extended to practically every age-range. More and more congregations are realizing the need for a multifaceted approach to curriculum; that is, a coordinated program at all levels of the congregation, from nursery school to adult education. This has involved an extension of the religious school program itself, the addition of a functioning high school department, and the introduction of a more all-inclusive program of adult education of both a subject-centered as well as a life-oriented character. In respect to adult program, one already notes the beginnings of a systematic parent education coordinated to some extent with the learning of the children."⁴⁶

The beginnings referred to by Rabbi Schwartzman seem to be those cited in his curriculum which will be discussed further on.⁴⁷

In the Curriculum for the Jewish Religious School of the Commission on Jewish Education of the Union of American Hebrew Congregations and the Central Conference of American

Rabbis⁴⁸ there is also found a reckoning with parent education. While the curriculum sees the primary role of the parent as a participant in the activities of the school, it also stresses parental education. Yet it is far from clear in its description of what is meant by parent education. The statements of the Union of American Hebrew Congregations and Central Conference of American Rabbis Commission on Jewish Education are penetrating. At the same time they leave room for speculation.

The UAHC and CCAR Commission curriculum states:

"The parents of children at the early ages of their education are generally amenable to guidance on the part of the school. Since the curriculum of these grades deals largely with the holidays, it is essential for the effectiveness of the program that home celebration be encouraged as much as possible. When the home cooperates, the work of the religious school takes on a reality and vitality that tend to give it lasting value in the life of the child. But the school is interested in this task not just as pedagogic re-enforcement but because it knows what Jewish observance can mean to the family itself and to the continuation of a living Judaism, its larger goal. Often indeed it is the parents who are more in need of Jewish self-acceptance than the children. This is a unique opportunity to reach them and help them to a more sensitive and meaningful understanding and practice of Judaism. Their continuing positive Jewishness will be the decisive factor in the Jewish education of their child and will provide the setting in which the school can most effectively function.

"These grades particularly should be accompanied by as intensive a program of parent participation as possible.

"Great care should then be taken to find many truly valuable activities for the parent. Holiday institutes and workshops are basic. Asking parents occasionally to read relevant Jewish materials to their young children -- they are probably reading to them other things -- is a valuable emotional as well as intellectual experience for both."⁴⁹

A number of points are made here which require comment as they relate to this work. Emphasis is placed on the parent of the younger child. Educational research has shown that the emphasis cannot be limited to this level. It must continue through all the grades. The parent's role as a partner in education is not limited to the primary or elementary level. Therefore, when dealing with materials to aid the Jewish parent in making the Reform religious education program more effective one must deal with the entire program, not a fragment. It is our feeling that effectiveness includes much more than ritual celebration. While it has always been the Jewish tradition to perform rites and ceremonies in the home, such rituals were inaugurated primarily as teaching devices which could communicate ideas and thoughts. While the UAHC-CCAR Commission statement calls for effective home celebration, the task of parent cooperation transcends the mastery of rites and ceremonies. It requires a knowledge of the background of the ceremonies and a knowledge of Jewish history and ideology. Finally we must point out in connection with the UAHC-CCAR Commission curriculum statement, that there can be varying approaches to parental cooperation. One of the approaches, cited by

the UAHC-CCAR Commission is to provide materials which the parent can read at home to the young child. Excellent beginnings have been made in such a type of program with books like Now We Begin⁵⁰ and the Kripke series.⁵¹ But just as the parent must have materials to read he must have materials enabling him to talk intelligently. He must be able to give the child more than a story. He must be able to answer questions, able to feel that he knows what the child is learning. For such a reason we feel a great need for material which can increase the Jewish knowledge of the parent so that he can do more than read stories to the child. In this connection let it be pointed out that reading to the young child might be effective and meaningful. It lacks effectiveness with the older child. On this level the parent must definitely have material at hand which will enable him to speak to the child intelligently.

The UAHC-CCAR Commission Curriculum makes an additional statement on the subject which is encouraging. The Commission states:

"Finally, it is also quite clear that the education of children cannot be considered apart from who their parents are, what they know and how they live. In today's synagogue this too often means that the parents of our students are barely better informed than our students and often have less wholesome attitudes toward their Jewishness. Parent education is therefore an absolute necessity if this curriculum is to have a reasonable chance of success with children. In part parent education is carried on by every spiritually successful Sisterhood or Men's Club meeting, by services, by the Temple's program of Adult Education and

the like. But, particularly in large congregations, there is a special place in the life of the congregation for activities seeking to reach adults specifically because they are the parents of the children in the religious school. Some notice is taken of this in the section of the Curriculum dealing with the Primary Department where holiday institutes and having parents read to their children are mentioned. The experience of one school in this direction has been summarized in the Kurzband volume Parents Are Partners in Religious Education."⁵²

One can do little more than reemphasize the statement of the Commission which coincides with our contention and is the basis of our present effort. "Parent education is therefore an absolute necessity if this curriculum is to have a reasonable chance of success with children." While the curriculum goes on to state that every part of the synagogue helps to teach the parents, we feel that most of the programming of the contemporary Reform synagogue leaves much to be desired from this point of view. The annual variety shows, the bazaars, the raffles, the dinner-dances, the special services honoring a Temple organization, the massive lecture on subjects remotely Jewish - all of these are nice Temple programs but not directed to the primary need of parent education. Other steps must be taken to provide parent education which will be effective. It is felt that the present work is a step in the right direction.

As alluded to in the statement of the UAHC-CCAR Commission curriculum, steps have been taken in the field. There has been a steady concern with effective relationship

between the home and the school. One of the most forthright advocates of this has been Toby K. Kurzband. In a small booklet referred to above, Kurzband assesses the role of parents in the religious education program.⁵³ While the thesis is that the parent organization is the most effective means whereby one can develop a sound home-school relationship, the foundation of the argument is of great import.

He writes:

"Among the many ways in which we have been trying to improve our religious schools, one of the most important is the effort to involve parents in the Jewish education of their own children.

"No matter how much we improve our curriculum, publish better textbooks or train better teachers, the actual time during which our children attend our religious schools is very brief. Even with the increasing number of schools that have added mid-week classes, the total time is still a minute part of the child's week.

"If, however, we believe that Jewish religious education is properly a joint function of home and school, the problem takes on a different significance. The amount of time which the child spends in the company of his parents, especially during his younger years, is far greater than the time he spends in public school or in any other educational activity. Moreover, the opportunities for carrying out the goals of Jewish religious education are always present in these home relationships of parents and children. Our problem is to help make parents aware of these opportunities and to provide them with a knowledge of the Jewish heritage and the skills to transmit this knowledge and attitude.

"This point of view is a return to earlier traditions that go far back into the beginnings of Jewish history. In the patriarchal society of our earliest ancestors, all education was transmitted

by parent to child. We are reminded of the importance of the father as teacher in the Biblical verses that follow the Ten Commandments:

'And these words which I command thee this day shall be upon thy heart and thou shalt teach them diligently unto thy children...' (Deut 6:4)

"Proverbs tell us (13:1) "A wise son is instructed of his father" and in 1:8 "Hear my son the instruction of thy father and forsake not the teaching of thy mother."

"In a later age, when the early Rabbis urged the importance of schools for all children, much of what we consider Jewish education was still carried on in the home. A child learned about the observance of the festivals from actual experience in the home long before he was enrolled in a school. Each festival had its own characteristic activities, which were ingeniously devised to encourage children's participation and to arouse a love for its observance. The most enjoyable experience we can offer in our schools today - the Sabbath Eve ceremony and meal, the decoration of the sukko, the lighting of the candles on Hanukah, the Purim masquerade and the Seder ceremonies, are based on these home observances of the festivals.

"Blessings recited in the home were learned by example and by constant repetition in the actual situations for which they were intended. The lullabies sung by a mother or the stories told by a father added to the Jewish consciousness of the young child.

"When the children attended the synagogue services with their parents and recited the prayers with the congregation, learning how to worship became a natural process. Because all of these areas of Jewish education went on in the home or in the community under the guidance of parents, the school could concentrate on the study of Jewish texts - the Bible, the Talmud, Midrash, the Commentaries and the Codes.

"After children were enrolled in the school, the parent's responsibility increased. Many

customs developed through which parents showed an interest in their child's achievement in school. On Sabbath afternoon, it was customary for the student to demonstrate to his father what he had learned during the week. It was both a review and an informal quiz in one. Parents were hopeful that their sons would show an aptitude for their studies and continue on perhaps to become rabbis. In the Jewish communities of a few centuries ago, there was no greater honor for a parent than to have his son become a rabbi or to have his daughter marry a rabbi. Parents prized learning above all else and often made many sacrifices to enable their sons to continue their schooling. When parents were unable to pay for the schooling of a bright son, there were many ways in which the community stood ready to help.

"Among the parents who send their children to our religious schools, many of these traditions regarding Jewish education are no longer widely prevalent. The intense devotion to Jewish learning has been transferred in most cases to a desire to see children succeed in college and in professional schools. It also expresses itself in an interest in the arts, in current affairs and in widespread adult education in secular fields. The mother's role in child-rearing which has become so much more significant in recent years has been focused largely on physical factors in the child's growth, on the development of the child's talents through lessons, in music, dancing, art, etc., and on his social adjustment.

"But it is also true that there are an increasing number of parents who have become aware of the importance of religious education for their children. The phenomenal growth of our synagogue schools in recent years is undoubtedly due to the recognition by this generation that success in general education or training in special talents is not enough. They have begun to understand that the education of a Jewish child must be supplemented by the rich tradition of Judaism in providing guides for ethical living, as well as meaningful worship and ceremonial experiences. They sense that only in this way will their children acquire the sense of

security that comes from a feeling of belonging to a group that has both a past and a future. Perhaps most important of all is the psychological lift that comes with the awareness of sharing and even molding the course of his future.

"It has been our experience that most of these parents who wish to give their children a Jewish education are aware of the fact that they have a role in this process. There are some parents, it is true, who have resisted any suggestion that they have an obligation to participate in their child's religious education. They feel that they have fulfilled their entire responsibility when they enroll their child and make the necessary arrangements for transportation. In a few cases, there has even been some resentment expressed when a parent felt that the school was trying to tell him how to run his home.

"But for the most part, parents accept and even welcome the idea that they have a share in achieving the goals of Jewish religious education. This is especially true if they become aware of the fact that this is an essential part of the policy of the religious school and if they see that there is an effective program to guide them."⁵⁴

To state the problem in terms other than Kurzband has would be repetitious. We concur with his findings and especially find relevance in his account of the Jewish parents function in the Jewish past. We work on the assumption that Kurzband is correct when he points out that parents welcome the opportunity of helping in the program of religious education. While he goes on⁵⁵ to develop the idea of a parent organization, the basis is firmly set. Parents are interested and require only the available materials through which they may convert their interest into realistic terms.

We have devoted the preceding pages to the problem of parent education. Attention now shifts to the second aspect of the present work. We are concerned with a more beneficial and meaningful training for those who teach the children who attend the Reform religious school. In this respect we find a different situation. It has already been pointed out that in larger communities where there are sufficient numbers of Jews, the general Jewish community or the Reform movement has established schools of higher Jewish learning for the primary purpose of training teachers.⁵⁶ Thus we have the Colleges of Jewish Studies and the School of Education of the Hebrew Union College-Jewish Institute of Religion. They are under the auspices of the Reform movement. In some communities the general Jewish community sponsors teacher-training schools through the Bureaus of Jewish Education or through other means. Thus, for example, Baltimore has a Hebrew Teachers College and Philadelphia has Graetz College. While such schools have resources and opportunities for the training of teachers for the religious school, they affect only a small segment of the total teacher community of the Reform movement. Emphasis is always placed on the large metropolitan areas where Jewish population is at its greatest. The smaller cities and small towns have no such facilities at all. The smaller city, of the size of Denver, San Francisco, Seattle, Cincinnati, Columbus or Atlanta has to train its own teachers. The even smaller Jewish communities such as Marion, Ohio or Dubuque, Iowa with a Jewish community of

fifty families or less senses the problem even more deeply.⁵⁷ Such communities have to train teachers from within the ranks of the congregation if they are to have any program of religious education. It is towards helping them train teachers on their own and towards supplementing large-scale training programs, that the current work is aimed. The teachers in the smaller communities need the required Jewish background and they have no means by which to attain it. Local experts might help teachers on developing technique and methodology, but the basic core of the teaching program is still not made absolutely clear. We might add to this observation that even the larger metropolitan areas require aids as proposed. Not every administrator feels that the local College of Jewish Studies trains teachers in the way he might want them trained. For a religious school administrator who desires to train teachers from his point of view, materials which convey Jewish background concisely and meaningfully serve an important purpose.

The need for better teacher training was sensed by Rabbi Richard Hertz in his study of Jewish education in the Reform movement. Rabbi Hertz observes that:

"Although the trend indicates that teachers are better prepared today than they used to be, particularly in the area of their general education, it is also clear that a serious problem confronts schools of all sizes which try to procure teachers with an adequate Jewish background. In fact, it is possible to state that the basic success or failure of the Reform religious school rests upon the quality of teachers attracted to religious school faculties.

"This survey also indicates that schools are conscious of the ever present problem of teacher training. Some schools are fortunate enough to be located near institutions of higher Jewish learning and can rely upon them to supplement whatever is necessary in the way of Jewish background. But the plight of the very small and small congregations has been overlooked; and if not entirely overlooked it has certainly been neglected..."⁵⁸

If that neglect were perpetuated one would quickly find the total destruction of the program of Reform religious education. We feel convinced that a program such as offered here can be a first step in turning that neglect into genuine concern. We feel that our concern can affect teachers of the religious schools positively. We feel that the effect on the student's of the religious school will be a heightened and intelligent program of education.

F. Attempts at Dealing with the Problem

Thus far attention has been directed to a showing of the need for a program such as ours. We have not shown that there have been previous attempts to fill the need. This becomes our present task. There follows an examination of the programs of parent education and teacher training related to our project currently being carried on in the Reform Jewish movement.

An examination of the program of one religious school in the area of parent education and cooperation gives some evidence of what is being done. This activity is not a model activity. It is merely a sampling of what is currently

being done.

The Jewish Community Center of White Plains, New York has a religious education program headed by Toby K. Kurzband. He tells of the program being conducted in White Plains.⁵⁹

Parents, Kurzband states, are urged to read their children's textbooks as the first step in their learning along with the children. Parents are given a course outline at the beginning of the religious school year which tells them the parts of the class text the children will be studying.⁶⁰ We find some fault with this method since it asks the parent to read the textbook of the child, a task which an intelligent parent will generally find boring. Furthermore it gives the child the feeling that the parent is in no way more educated than he. It enables the child to think to himself that he need achieve no further education if he is going to emulate the parent.

Another means of achieving a parent-school relationship for Kurzband, is to enlist the aid of the parents in homework. Emulating the current general educational method of involving the parent in homework, activities are assigned for homework which involve both child and parent. Parents are asked to read stories to smaller children or to help on home artcraft projects.⁶¹ This method is good and helps in achieving a good home and school relationship. It does not, however, presuppose any Jewish background on the part of the parent. We desire home cooperation which demands more Jewish knowledge. For the parent reading a story to the child or

helping on an artcraft project, would be more effective if a program of parent education in the subject matter were part of the program.

A third method which Kurzband cites is that of involving parents in festival projects. Parents are asked to cooperate in making projects at home, such as Rosh Hashonah cards. Each holiday celebration is seen as an opportunity for projects in which parents may participate.⁶² This type of involvement is advantageous. It could be more advantageous if there were knowledge on the part of the parent of the background of the holiday and its respective ceremonies and practices.

Another method which Kurzband uses is under the heading of "Textbook for Parents." It is worthwhile to see exactly what Kurzband has in mind:

"It may be safely assumed that parents would be more effective as co-teachers if they had a better background in the material covered by their child's course. In the announcement of Jewish Book Month there are lists of books which parents of pupils in various grades are urged to read. Such lists by themselves are not likely to stimulate parents to do the suggested reading. Techniques must be developed which will give parents a specific responsibility and a worthwhile program.

"At the Jewish Community Center in White Plains, parents pay a fixed sum for their children's textbooks each year. As part of this textbook fee, the parents of pupils in grade seven also received a "textbook for parents." Since the course was on biblical history and literature, the choice for the parent's textbook was Freehof's "Preface to Scripture." Along with this textbook was a sheet explaining the project

and a detailed list of reading to parallel the lesson which the child had each week."⁶³

Kurzband notes that this proposal came from a parents workshop and was approved as an experiment. He points out that if the idea is successful, other books such as Adjusting the Jewish Child to His World,⁶⁴ Jewish Festivals,⁶⁵ The Lifetime of a Jew,⁶⁶ Judaism,⁶⁷ American Judaism⁶⁸ and Ancient Israel⁶⁹ might be added. Parents are expected to be sufficiently motivated to begin the study of a book which in some way is correlated with the material which his child is learning. There are a number of problems with such an approach. First, most of the books cited by Kurzband, though intended for popular consumption, are not really suited for popular consumption. They are unmotivating and too lengthy. A second problem is that the average parent has more than one child in the religious school at a given period. This would eventually require the reading of one, two or three full volumes in addition to participation in holiday projects and other programs. To suppose that a parent would make this much time available is a supposition that is highly unrealistic. It would seem to be far more advantageous if the school were to make available short, concise presentations of the major subject areas. The parent could quickly read such materials and become familiar with the key ideas and facts.

Kurzband notes other methods. He lists holiday workshops for parents, adult education courses, trips, parent

attendance at the child's classes and others. All of these are valid and should be used. Their use would be more effective if the proper materials were available for the transmission to the parent of background in the subject area studied by the child.

Aside from programs such as Kurzband suggests, there is the field of adult education which must be reckoned with in seeking to establish a working school-home relationship. Adult education programs are of varied types. They range from the large-scale lecture which presents a series of speakers on any number of subjects to the small discussion group which deals with a given topic. In some cases these programs, whatever their format, direct themselves to needs which the parent senses. While they can be seen as types of parent education, they are not types of education which parallel the area which the child is studying in the religious school. One would hope that congregational adult education programs would be able to augment the religious school program. Instead one finds that the success of most programs depends on their ability to draw large groups and to become a financial resource for the sponsoring group.

Among other materials which must be dealt with are the numerous books available to parents and teachers of the Reform religious school. In recent years there has been renewed interest in the publishing of books of Jewish interest. With the new low-cost production techniques, paper-back books have been marketed which enable the average home to have a

fairly representative collection of Jewish writings. These books have, however, certain shortcomings. For the most part they assume a prior knowledge of the subject on the part of the reader. For example we have the recent publication of A Jewish Reader⁷⁰ but the reader must have some knowledge of Rabbinic literature, medieval literature and other areas to receive any value from the book. Though books are now available they do not necessarily correlate with the material the child is learning. Some of the books are so poor in style and format, or so childish and simple, that they completely fail to motivate interest. They are not resources which could enrich the religious education task.

As an example, let us consider that a child is studying Bible in one of the grades of the Reform religious school. The parent can turn to Preface to Scripture⁷¹ but finds there a lengthy introduction to the Bible which merits a full course of study and often necessitates interpretation. This is a good example of an available material being either too technical or too lengthy. The same would be true of the more complicated Bible works introductions such as Introduction to the Old Testament.⁷² For parents and teachers such a work simply does not supply the desired background in the subject area.

Available materials can also be so different from the material that the child is learning that they become unfit for the presently proposed use. If a child is studying Jewish history in the religious school he is not expected

to master all of Jewish history. None of the curricula which are used envisage such a mastery. Curricula attempt, rather, to instill an attitude or feeling towards Jewish history which is positive and meaningful. Most of the historical studies for adults assume that the reader is seeking a complete mastery of the subject. There are works by Abram Sachar⁷³ and Solomon Grayzel⁷⁴ which give complete treatments of Jewish history. While these works might be good from a semi-scholarly point of view, they do not parallel the material which the child is learning.

It has been stated that some of the available material may be so simple or so poor in format as to discourage interest on the part of parent or teacher. There is ample example of this type of material available. In studying post-Biblical literature an excellent treatment of the Talmud is found in the introduction by Hermann Strack.⁷⁵ Scholarly and informative as the section may be, it has a format which is dismal, discouraging and dull. In studying the same material one could turn to the work on the Talmud by Ernest Trattner.⁷⁶ Inspection reveals that Trattner's introduction is far too simple for the average intelligence and does not meet the needs of honest scholarship.

Very few, if any, of the existing materials can be adapted for the use of parents and teachers in attempting to give them an adequate Jewish background. Each has certain faults. There are other materials available which make some attempt in the direction towards which this work is pointing.

For many years the Reform movement has distributed a series of pamphlets on Jewish subjects designed for laymen. In the Popular Studies in Judaism⁷⁷ there are at least thirty-five pamphlets written by various men. The subjects included in the Popular Series tracts are Jewish beliefs, contemporary Judaism, Jewish literature, Jewish history, Reform Judaism and others. Written by outstanding scholars, this series has a place in the movement but does not fit the purpose which we have in mind. They are scholarly presentations, presupposing knowledge on the part of the reader. In addition, they are often written in sermonic style reminiscent of preaching in the 1920's. They are definitely unsuited for parent education though they might prove to be somewhat valuable for teachers.

The United Synagogue of America Commission on Jewish Education, the religious education agency of Conservative Judaism, has issued a series of pamphlets under the title Your Child and You.⁷⁸ Most of the series is of a superficial nature dealing primarily with practice and not giving background. Some of the subjects dealt with are preparation for Bar Mitzvah and the psychological values of Jewish education. These are unsuited for our purpose for a number of reasons. First, they approach Judaism from a point of view which Reform Judaism does not share. Second, their methodology and content are unappealing. Third, they do not deal with the basic problem of training parents and teachers in Jewish knowledge.

Recently, with the cooperation of a number of scholars throughout the country, the B'nai B'rith Youth Organization has issued a series of pamphlets dealing with various subjects.⁷⁹ On the whole, these are the first real steps in the right direction. They are well written and attractively produced. They are aimed at the level of the teenage member of the organization. Each pamphlet ends with a series of questions and problems which the participating group can easily use as a basis for a program. One fault which we find in this series, however, is that it is necessarily aimed at being acceptable to the various movements in contemporary American Judaism. Such an approach is valid for the intended purpose but unacceptable for the current task. There is a Reform Jewish approach to the many areas of Judaism. Since the children in our religious schools are being taught the Reform approach, their teachers and their parents should find materials which express this basic approach. We find in the pamphlet series described above a number of guide-lines which will prove useful for our task. The pamphlets seek to instill ideas and attitudes along with subject matter. For example, in the pamphlet Judaism and Christianity⁸⁰ the author succeeds in conveying the key information and succeeds in building a positive idea towards Christianity on the part of the Jew. The basis is given for establishing a firm recognition of the problems of Jewish and Christian relationships. This kind of a presentation is effective and should serve in part as a

model for the projected work.

We find that in most areas there is some material available but that it is unsuited for our purpose. They have faults which must be recognized. Those that come closest to our conception of the need have their failings as well.

In being critical of existing materials we have in part stated our projected plan and purpose. We find that what is needed for an effective program of parent and teacher training is a series of pamphlets which examine the basic subject areas covered in the Reform religious school. These pamphlets must be in good, readable form. They must highlight key events and ideas. They must be good aids for the parent and teacher. They must not be too simple nor too technical. They must not attempt to satisfy all branches of current Jewish thought. They cannot be just another in a series of publications which are cast aside. They must become effective means of increasing the results of a program of religious education which is designed to create more knowledgeable and more active Jews.

We shall initially examine the various curricula used in the Reform religious school. Our purpose in such an examination will be to ascertain the major areas which they cover. Upon such a study we shall ascertain the major areas which materials for parents and teachers should cover. From that point we shall be able to begin a more concerted treatment of the particular areas. We shall state the general

aims and examine in further detail the materials available in the respective subject areas. Only after providing such an examination shall we feel prepared to propose the basis of an actual presentation of the area which we feel would suit the purposes we have outlined in this chapter.

At this point in our introduction we feel compelled to make two statements. Firstly, there will be a necessary overlapping in our presentations. The development of one area might include matters covered in another area. Avoiding this kind of duplication is impossible. Duplication will be kept to a bare minimum. Secondly, the over-all title of this work is "Towards a Program of Training in Jewish Background for Parents and Teachers of the Reform Religious School." We emphasize that this is merely a step toward such a program. Therefore we have decided to merely supply outlines for the actual texts. We feel that much more work must be done in order to transform the outlines into actual, usable texts. Such work transcends the scope of this work.

CHAPTER II

AN ANALYSIS OF EXISTING REFORM RELIGIOUS SCHOOL CURRICULA

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In this chapter we shall be discussing the curricula used in the Reform religious schools. This will lead to a specification of the major subject areas covered in the curricula and to a determination of the areas which a parent and a teacher aid should encompass. To set the stage for such an analysis we shall first concern ourselves with the history upon which contemporary Reform religious education is built.

A. A Short History of Jewish Education

One can conveniently divide Jewish history into eight periods for the purposes of describing the role and history of Jewish education. In each of these periods which are merely handy points of distinction, one must view the place of religious education from a number of different perspectives. We must establish what system of education was in vogue at a given time, what concept of the learner was at the basis of the educational system, the conception of what constituted the learning process, the main objective of the educational system and the environmental factors which influenced the program of religious education. With these general categories as a foundation we will be able to

give a description of where Reform Jewish education stands today in relation to the past. We will also be able to supply further justification for the current work.

In the Biblical period education consisted largely of the telling of stories, the giving of what appeared to be necessary warnings and the relating of a kind of history-legend. In the period under consideration there developed the two traditions of the Torah Sh'Bichtav and the Torah Sh'Baal Peh, the Written and the Oral Traditions. In this period the learner was merely conceived of as one who was able to learn and absorb information. Biblical society was predicated on the belief that man was capable of improvement and thus it deduced that man could improve himself by means of learning. In Biblical times the learning process entailed participation in ceremonies. The father and the mother were agents of education and carried out their educational functions through rigid discipline. It would appear that the chief emphasis of religious education in Biblical times was to provide those kinds of experiences which would help to build up a people. Unity of a people was considered important and the educational process was a means, an important means at that, by which unity could be developed. All of this depended largely on environmental factors which were present. At the time, paganism posed a deep threat to the Jewish religious community. The need to counteract paganism was in part met by the education given in the home. This was also a period of the Jewish historical experience which

met the growing tendency towards rank immorality by building up a vigorous system of education. In modern terms such education would be called "informal" but it was, nevertheless, effective in serving to stem the tide of immorality. In the Biblical period education was a chief factor in the building of the people which was to endure for generations to come. Education served to build the people and to make that building a good one. The first stage of Jewish religious education was effective. Its effectiveness depended largely on the ability of the parent to communicate ideas and to teach the young in a meaningful manner.

In the post-Biblical period religious education was still synonymous with secular education. Jewish communities offered such education for free. The learner was looked upon with a greater degree of perception. There was the recognition that the younger a child was the more impressionable he was. Regarding the youth of a child as advantageous, education began very early. Teaching during this period was based on the desire that the children be bearers of the tradition. Tradition was conceived of as a continuous entity, reinforced constantly by systematic educational methods. The concept of the learning process in this period grew out of the belief that all were capable of being educated. There was the realization that learning must always be accompanied by practical reinforcement. Doing became an important aspect of learning. The conception of the learning process in the post-Biblical period

acknowledged the futility of using force on the student. We find, therefore, a trend toward guiding the student towards knowledge rather than coercing him. The main emphasis of religious education centered around such subjects as Torah and customs. As the role of the prophet diminished at the outset of this period, as the priests were concerned with matters of the Temple and its rituals, the scribes became the foremost agents of Jewish religious education.

While the Gaonic period is somewhat obscure we find that parents were, for the most part, responsible for education. The concept of the learner and the learning process changed, but we cannot be certain as to what the changes were. The teaching placed its emphasis on the Bible, the Mishna and the Codes.

In the Middle Ages there was a recognition that there are innate differences in the abilities of students. This difference was recognized in the educational system, in the teaching methods and in the curricula. Group education was supplemented by individual education. During this period there was a trend towards more practical and professional training on the part of Jewish education. Where Torah for its own sake was the dominant theme of earlier times, Torah Lishma was almost entirely rejected during this period. Learning had to be accompanied by participation. The subjects emphasized were Pentateuch with its translations or Targummim, as well as the Talmud. The role of the teacher was not only to convey the subject matter but to educate

through his personality. The role of the teacher was to motivate and to inculcate an attitude of respect towards the various traditions. This was a period in which Jewish education progressed because of the progressive conditions of the environment. In the period there was a great cultural revival in many areas of the world, primarily in Spain. This cultural revival had a great and lasting effect on Jewish religious education.

We turn now to the nineteenth century where public education was featured as a new system. More attention was given to the education of the bright student, encouraging him to excell and to develop a greater mastery of the subject matter. Learning was thought to be best accomplished by rote exercises and memory. In Jewish education this concept was carried through to the study of Bible, Talmud and Commentaries. These subjects formed the nucleus of the educational objectives.

The nineteenth century gave way to the Enlightenment or Haskallah movement. In the secular field advanced public education was made available. The need for education was more clearly articulated in this period than in any other previous one. The concept of the learning process underwent little change. Memory and rote learning were still considered to be highly effective. The objectives and emphases of Jewish education were expanded to include subjects such as literature, philosophy, languages and other products of the Enlightenment. These were combined with the

traditionally studied subjects of Bible, Talmud and Codes. This was an age of increasing intellectual endeavor and the age was well reflected in the field of Jewish religious education. Intellectual endeavor and meaningful thought became dominant motifs of the Jewish educational system.

In the United States we are primarily concerned with religious education of the Reform Jewish movement. In the earlier days the religious school was considered to be an adjunct of the public secular school. As such, it represented a minimal type of education. A minimum amount of time was made available for instruction. The basic objectives became the teaching of a smattering of ceremonies, history and ethics. To say the least, this was a period in which the previously dynamic Jewish education was transformed into a shallow, minimal type of education.¹

At the present time, especially in reference to Reform Jewish education of the last twenty years, we find great development. In the survey of Jewish education we come to the present stage. An era which often prides itself on sophistication in other fields has sought to bring sophistication into its educational system. In general education numerous theories of learning are being tested and used with varying degrees of success. They influence the religious education system as well.

One of the best indices of the current situation of Reform religious education is to examine the major curricula being used. In the curricula one finds the optimum

expectations of the system in content and in technique. Our purpose in examining the curricula shall be to ascertain the major areas on which parents and teachers should have an aid for the enrichment of their Jewish background. It will also be to determine further the role which parent education and teacher training can play in relationship to the objectives of the major curricula.

B. The UAHC-CCAR Commission Curriculum

The major curriculum used in Reform religious schools is published and endorsed by the Commission on Jewish Education of the Union of American Hebrew Congregations and the Central Conference of American Rabbis. The curriculum, originated by the commission under the leadership of the late Dr. Emanuel Gamoran, has often been revised in recent years. In order to understand it, one must view the general aims of the curriculum which it supplements by providing more specific implementation. The general aims of the curriculum are stated at the outset of the curriculum:

"The aims listed below are assumed as valid not merely in any one aspect of the school but as applying throughout life. Some may well be achieved in the elementary religious schools; others cannot be achieved until the high school grade; and still others should constitute a part of adult education and should continue as aims throughout the life of the Jew.

"It is understood that the aims listed herewith cannot possibly be fulfilled in a one-day-a-week school. As requirements increase, they will necessitate the pursuit of educational studies and activities

in more intensive schools -- in two- and three-day-a-week schools to say the least.

"1. To inspire our children with positive and abiding faith in the Jewish religion according to the Liberal Reform tradition.

"2. To stimulate their sense of community with and responsibility toward fellow-Jews in all parts of the world, with deep concern for the State of Israel and its people.

"3. To guide them in self-identification with the Jewish people of the past, emulating its heroes, aspiring to its ideals, and devoted to its continuance.

"4. To provide them with happy, interesting and inspiring experiences in the practice of Judaism in the home, the school, the synagogue, and the community, and in the appreciation of Jewish art, music and literature.

"5. To prepare them to utilize the religious faith, ethical standards, and traditional insights of Judaism in meeting their personal problems.

"6. To inculcate in them the universal ideal of Israel's prophets and sages, leading toward their dynamic involvement in service for freedom, brotherhood and peace.

"7. The curriculum, which attempts to achieve these aims, must begin with the actual experiences of our children, but must add many important elements of the Jewish heritage which are not present in the experience of the average Jewish child in America. The study of Hebrew is an indispensable element in the achievement of this purpose and must play an important part in our course of study. Above all, our purpose must be to stimulate a process of continuous learning which extends beyond the prescribed program of the religious school and lasts as long as life itself."2

These general aims of the religious education program of the Reform movement as adopted by the Commission

point to the necessity of a strong home and school rapport. If children are going to be inspired with a positive and abiding faith in the Jewish religion, that inspiration must come from a relationship which exists between home and school and which is strong enough to affect the child. If the child is to gain a sense of unity with Jews around the world, that unity must be felt at home and it must be sensed by the teacher. If the child is going to identify himself with the Jewish past, present and future, this must also rise from a good home and a good education in the temple. If the child is going to experience Judaism in a joyful manner, there must be a continuous relationship between home and school. In short, the home has an important part to play in fulfilling the general objectives of this curriculum. The home must have a background in Judaism. The same applies to the religious school. If the general aims of the curriculum are to find realization, the teacher must be so equipped as to instill an inspiration, a means of identification and a feeling for unity within the child attending the religious school.

The general must, however, give way to the more specific. In listing the specific objectives of Jewish religious education, the curriculum lists eight areas of teaching. In each of these areas there are specific objectives as far as knowledge is concerned. There are specific objectives as far as attitudes, habits and appreciations are concerned. The eight areas are worship, the

Jewish people, Hebrew, ceremonies, Bible, ethics and personal adjustment and theology. Such knowledge is for the most part transmitted in the religious school classroom but requires interest and reenforcement on the part of the home. For example, in studying Bible the child is expected to be familiar with the general structure and framework of the Bible and the classic elements of Biblical literature. The child is expected to have some knowledge of Biblical archeology, Biblical scholarship, and to develop the habit of regular Bible reading.³ These goals cannot all be achieved in the classroom and therefore must be partly achieved at home. The home can only help in reaching the objective if it is able to discuss the particular subject with some degree of competence. Even more important is the realization of the second part of each subject area objective. Attitudes, habits and appreciations grow out of knowledge but require a constant reenforcement. The home cannot reenforce attitudes if it does not possess knowledge. We are led to conclude, logically, that the home is in dire need of materials which will enable it to pursue its task effectively.

Every educator realizes that general and specific aims of a curriculum are not valid by themselves. They might appear as being very lofty when printed. Only if they are implemented in a realistic fashion in the various classes do they become at all meaningful. This implementation must be sensible according to the total structure of the program.

The UAHG-CCAR Commission Curriculum is implemented in the following manner:⁴

Primary Department

| Kindergarten | Grade 1 | Grade 2 | Grade 3 |
|---|--|--|--|
| Orientation to school and synagogue. <u>Holiday</u> preparation. and celebra- tion. | <u>Early Bible.</u> Heroes. <u>Holiday</u> preparation and celebra- tion. | <u>Later Bible</u> heroes. <u>Holiday</u> back- ground and rituals. | Early <u>post-</u> <u>Biblical</u> heroes. <u>Holiday</u> background and rituals. |
| Groundwork for Hebrew readiness | | Hebrew | |
| All Grades Worship - Assemblies - Music - Tz'doko Fund | | | |

Intermediate Department

| Grade 4 | Grade 5 | Grade 6 |
|--|--|---|
| Later <u>post-Biblical</u> heroes. Jewish <u>ethical</u> living. | <u>American Jewish</u> heroes. <u>Life-cycle</u> obser- vances. | <u>Biblical History.</u> <u>Holiday</u> practice, history, meaning. |
| <u>All Grades</u> Hebrew - Current events - Worship - Assemblies - Music - Tz'doko Fund - Some co-curricular activities. | | |
| Alternate courses: | Holiday review. Bible. | <u>American Jewish</u> Community: <u>local.</u> <u>Bible.</u> American Jewish community: local and national. Bible. |

Junior High Department

Grade 7

Grade 8

Grade 9

Medieval History.Modern History.Reform Judaism.Personal Ethical
living.Bible: Prophets.Bible: Writings.Social ethical
living.Comparative
religion.

All Grades Hebrew - Co-curricular activities - Current
events - Worship - Assemblies - Music - Tz'doko
Fund

Alternate American The State of Israel. Jewish Worship.
Courses: Jewish Jewish way of life
community: in recent years.
National.

High School Department

Grade 10 Confirmation

Grade 11

Grade 12

American Jewish history.Modern Jewish
ProblemsJewish belief,
origin. and
content.Early post-Biblical
literatureLater post-
Biblical
literature.Jewish life, with
emphasis on ethics.

All Grades NFTY activities - School assistance - Hebrew -
Current Events - Worship - Assemblies - Music -
Tz'doko Fund.

Confirmation Preparation- - - - - Alternates - - - - -Jewish religious ideas.
Jewish WorshipBible survey.
History survey.

It is the concern here to arrange the curriculum just presented in such a manner that will enable ascertaining the major subject areas being taught. We are also concerned with the grades in which a particular subject is being taught. This will lead to a conclusion of the areas in which supplementary materials for parents and teachers are needed.

In an analysis of the UAHC-CCAR Commission curriculum we find that there are ten major areas of instruction which can be broken down as follows:

Holidays:

- Kindergarten - Holiday preparation and celebration
- Grade 1 - Holiday preparation and celebration
- Grade 2 - Holiday background and rituals
- Grade 3 - Holiday background and rituals
- Grade 6 - Holiday practice, history, meaning

Life-Cycle:

- Grade 5 - Study of lifetime observances

Bible:

- Grade 1 - Early Bible heroes
- Grade 2 - Later Bible heroes
- Grade 6 - Biblical history
- Grade 8 - Bible: Prophets
- Grade 9 - Bible: Writings
- Grades 4, 5, 6 - Bible (alternate course)
- Confirmation - Bible survey (alternate course)

History:

- Grade 3 - Early post-Biblical heroes

Grade 4 - Later post-Biblical heroes

Grade 5 - American Jewish heroes

Grade 6 - Biblical history

Grade 7 - Medieval history

Grade 8 - Modern history

Grade 10 - American Jewish history

Confirmation - History survey (alternate course)

Post-Biblical Literature:

Grade 10 - Early post-Biblical literature

Grade 11 - Later post-Biblical literature

Reform Judaism:

Grade 9

Comparative Religion:

Grade 9

Ethics:

Grade 4 - Jewish ethical living

Grade 7 - Personal ethical living

Grade 8 - Social ethical living

Grade 12 - Jewish life with emphasis on ethics

Beliefs:

Grade 9 - Jewish worship (alternate course)

Grade 11 - Modern Jewish problems

Grade 12 - Jewish belief, origin, content

Confirmation - Jewish religious ideas

Demography:

Grade 5 - American Jewish Community, local
(alternate course)

Grade 6 - American Jewish Community, local
and national (alternate course)

Grade 7 - American Jewish Community,
national (alternate course)

In this breakdown we have not listed the grades in which Hebrew is taught. There is some Hebrew taught in every grade. While Hebrew is definitely a major subject area, it cannot be treated in a project such as the current one.

C. The Schwartzman Curriculum

No curriculum can attempt to satisfy the wishes of everyone in a field nor the objectives of everyone. Any curriculum which is proposed in the belief that it will find genuine acceptance by all is bound to fail at the outset. Thus, those interested in Reform religious education have sensed many inadequacies in the UAHC-CCAR Commission Curriculum. They have stated that the curriculum possesses definite shortcomings. Its objectives, they say, are not realistic and the implementation of the program is not altogether sound. Feeling the shortcomings of the UAHC-CCAR Commission curriculum, some have attempted to formulate their own programs subsequently accepted by some. Together with the UAHC-CCAR Commission Curriculum they form the nucleus of the Reform educational program. Foremost among those who have designed a new program is Rabbi Sylvan D. Schwartzman,

professor of Jewish Religious Education at the Hebrew Union College-Jewish Institute of Religion. He published a curriculum in 1955.⁵

A number of principles form the basis of the Schwartzman curriculum. The basic goal is to develop a confirmand who is deeply committed to Reform Judaism as his way of life and who possesses the necessary religious skills, feelings and understandings which would enable him to appreciate the worthwhileness of his Judaism and enable him to implement it in day to day living.⁶

The essential elements of the Schwartzman curriculum are stated in these terms:

"1. By utilizing the broader unit approach, it consciously aims at conveying fundamental insights and understandings rather than isolated fact, and simultaneously provides more time for extensive creative activity.

"2. The curriculum seeks to expose the child from his earliest years in the religious school to the realities of living as an American Jew. As his experience with his own form of Judaism and his own Jewish community grows, he comes to learn that there are other expressions of Judaism and Jewish life within the household of Israel.

"3. It consciously postpones the teaching of various subjects such as Hebrew reading, systematic Jewish history and Bible, until the child has developed sufficient maturity to profit from these studies.

"4. To achieve its objectives, the curriculum offers two main areas of learning, Jewish Social Studies and Jewish Religious Living, corresponding to the broad fields curriculum of the modern elementary school in social studies and language arts.

"5. The content in the field of Jewish Social Studies offers the child a gradual progression

from the known to the unknown, from the more immediate to the more remote. Thus, participating in an ever-widening circle of experience with Jewish life, he moves from an understanding of his home, religious school and temple to an ultimate grasp of the important sociological aspects of world Jewry. Three distinct cycles of learning are provided. In the early grades there is a maximum of guided personal experience with contemporary Jewish life. The second cycle aims at helping him understand how the various major facets of modern Jewish life, such as the synagogue, the Jewish community and the like, developed. Finally, and only when the pupil's maturity enables him to profit from it, is systematic Jewish history introduced.

"6. The area of Jewish Religious Living attempts to expose the child to a variety of experiences with the religious side of Jewish life as it pertains to him. Thus, beginning with an exposure to the existence of God, the curriculum moves on in carefully graded sequence to provide experience with the holiday and lifetime observances. The second cycle deals with conveying to the child the relevance of prayer, ethics and personal guidance as found in Judaism. Reviewing what has already been learned and providing more mature perspective about Judaism, the third cycle concerns itself with comparative religion and the day-to-day practice of one's Judaism.

"7. The development of the necessary skills for effective Reform Jewish Living is also carefully planned for. By the time the pupil is confirmed, he will have mastered the Hebrew of the Union Prayer Book, the essential blessings and key Jewish terms, and a wide variety of hymns and songs. In addition, he will have had considerable experience with the Bible as well as the practice of group worship and spontaneous prayer.

"8. Finally, the curriculum provides for a systematic program of parent education coordinated with the course of study of the religious school. Beginning logically with educating the parents in the maintenance of a religious home, the program offers

instruction in Reform worship, Jewish responsibilities to the community, comparative religion, key Jewish personalities, Jewish life-cycle observances, prayer, ethics, the development of Reform Judaism, the Bible and Jewish history."⁷

Naturally the general statement is followed by a statement of the more specific means of implementation. The Schwartzman curriculum is implemented by proposing four major areas of concern in each grade of the religious school. These four major areas are religious living, social studies, edification and skills. To these the curriculum adds a fifth, echoing the concern of our work, namely, parent education. An outline of the curriculum as it affects each grade reveals the following picture:⁸

AN OUTLINE OF THE CURRICULUM

Primary Department

KINDERGARTEN

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.

FIRST GRADE

Religious Living: How we worship God through happy Jewish holidays.

Social Studies: Getting to know our Jewish religious community.

Edification: Stories of heroines in Jewish life, songs.

Skills: Worship, hymns, songs, prayers, terminology.

SECOND GRADE

Religious Living: How we worship God through our more solemn holidays.

Social Studies: Getting to know our Jewish community.

Edification: Stories of great Bible heroes, songs.

Skills: Worship, hymns, songs, prayers, terminology.

THIRD GRADE

Religious Living: How we worship God through our American-Jewish holidays.

Social Studies: Getting to know the general religious community.

Edification: Stories of post-Biblical and Medieval Jewish heroes, songs, reading of Jewish fiction.

Skills:

Worship, hymns, songs, prayers, terminology.

Intermediate Department

FOURTH GRADE

Religious Living: How we worship God through the year in synagogue and home.

Social Studies: Getting to know the American Jewish community.

Edification: Stories of great American Jewish heroes,
music, reading of Jewish fiction.

Skills: Worship, hymns, prayers, terminology, projects
in ceremonies.

FIFTH GRADE

Religious Living: How we worship God throughout our
lifetime.

Social Studies: Getting to know the world Jewish
community.

Edification: Stories of great Jews of modern times,
music, reading of Jewish fiction.

Skills: Hebrew reading, prayers, terminology.

SIXTH GRADE

Religious Living: The worship of God through prayer.

Social Studies: Understanding our American Jewish life.

Edification: Music, reading of Jewish fiction, con-
crete projects of Jewish philanthropy.

Skills: Hebrew translation, prayers, terminology,
blessings.

Junior High Department

SEVENTH GRADE

Religious Living: The worship of God through ethical
living.

Social Studies: Understanding world Jewish life.

Edification: Appreciation of Jewish religious art and

architecture, reading of Jewish fiction, concrete projects of Jewish philanthropy, music, visit to a large Jewish community during recess.

Skills: Hebrew translation, prayers, terminology, blessings.

EIGHTH GRADE

Religious Living: Judaism in personal living.

Social Studies: Understanding our Reform Judaism.

Edification: Appreciation of classical selections of Jewish religious literature, reading of Jewish fiction, concrete projects of Jewish philanthropy, music, participation in Confirmation department conclave.

Skills: Hebrew translation, prayers, worship.

Confirmation Department

NINTH GRADE

Religious Living: Comparative religion.

Social Studies: The story of the Jewish past.

Edification: The story of our Bible, I; reading of Jewish fiction, concrete projects of Jewish social service, music, conclave.

Skills: Bible, Hebrew translation, prayers, worship.

TENTH GRADE

Religious Living: Living our Judaism.

Social Studies: The story of the Jewish present.

Edification: The story of our Bible, II; reading of Jewish fiction, concrete projects of Jewish social service, music, conclave.

Skills: Bible, Hebrew translation, prayers, worship, blessings.

Like the curriculum of the UAHC-CCAR Commission, the Schwartzman curriculum deals with ten basic areas if Hebrew is omitted. While there is a definite difference in the manner of presenting these areas, there is a great similiarity in the subject areas, skills and ideas to be taught. Here follows a compilation of the subject areas covered by the Schwartzman curriculum and the grades in which these subjects are taught:

Holidays:

Kindergarten - celebration of holidays; orientation

Grade 1 - How we worship God through happy Jewish holidays

Grade 2 - How we worship God through the solemn holidays

Grade 3 - American-Jewish holidays

Grade 4 - The synagogue year, home observances.

Life-Cycle:

Grade 5 - How we worship God through our lifetime

Bible:

Kindergarten - Stories of animal heroes

Grade 1 - stories of Jewish heroines

Grade 2 - stories of great Bible heroes

Grade 9 - Story of our Bible, Part I

Grade 10 - Story of our Bible, Part II

History:

Kindergarten - stories of animal heroes

Grade 1 - stories of heroines

Grade 2 - stories of heroes

Grade 3 - stories of post-Biblical and medieval
Jewish heroes

Grade 4 - stories of great American Jewish heroes

Grade 5 - stories of great modern non-American Jews

Grade 8 - Judaism in the middle ages and the advent
of Reform

Grade 9 - story of the Jewish past (Biblical
medieval)

Grade 10 - story of the Jewish present (Emancipation-
present)

Post Biblical Literature:

Grade 3 - stories of post-Biblical and medieval
heroes

Reform Judaism:

Kindergarten - orientation to Jewish surroundings

Grade 1 - Jewish religious community

Grade 8 - understanding our Reform Judaism

Grade 10 - Living our Judaism

Comparative Religion:

Grade 3 - Getting to know the general religious
community

Grade 9 - Comparative religion

Ethics:

Grade 7 - The worship of God through ethical living

Grade 8 - Judaism in personal living

Grade 10 - Living our Judaism

Beliefs:

Kindergarten - about knowing God, worship

Grade 6 - Prayer

Grade 10 - Living our Judaism

Demography:

Kindergarten - Reform Jewish surroundings

Grade 1 - Jewish religious community

Grade 2 - Jewish community

Grade 4 - American Jewish community

Grade 5 - World Jewish community

Grade 6 - Understanding American Jewish life

Grade 7 - Understanding world Jewish life

D. The Zerin Curriculum

A third curriculum being used in the Reform religious school today is the one proposed by Rabbi Edward Zerin.⁹ Using the over-all title of Living Judaism as a theme, the curriculum endeavors to provide an eleven year course of study for the Reform religious school. While Rabbi Zerin states that many variations of the basic curriculum are possible and that it allows for an approach marked by flexibility,¹⁰ it appears that little new emphasis is to be

found in the curriculum. It attempts to integrate subject area from one class to another. Yet the titles of the courses are not completely accurate as descriptions of the subject matter which is taught. They seem, rather, to be fancy hooks on which one can hang a multiplicity of garments.

If one seeks to ascertain the over-all objectives of the curriculum, one finds that Rabbi Zerlin states the objective very briefly. He says that it "tries to fulfill the need of 'achievement of effective human relationships'."¹¹ Upon this broad objective, the curriculum is implemented in each grade as follows:

Kindergarten

Living With Yourself

Introduction to the Temple, holidays, no emphasis on historical origins

First Grade

Living With Our Friends

Emphasis on selected aspects of the holiday cycle

Second Grade

Living With Our Friends

Opportunity for child to relate his personal and family relationships to school, non-Jewish neighbors, through an emphasis on selected aspects of the holiday cycle.

Third Grade

Living In Our Temple

Concentrates on Temple

Fourth Grade

Living In Our Community

Community service participation

Fifth Grade

Living In Our Nation

American Jewish Immigration, etc.

Sixth Grade

Living In Our World

Emphasis on contemporary events affecting Jewish

people throughout the world

Seventh Grade

Living With Our Neighbors

Intergroup situations, self and group understanding

Eighth Grade

Living With Our People

Emphasis on selected personalities and developments in Jewish history

Ninth Grade

Living as a Reform Jew

Beliefs concerning contemporary trends in Jewish and general religious life through an emphasis on selected aspects of Reform Judaism.

Living as a Teenager

Emphasis on selected texts in Bible and Jewish literature

Tenth Grade

Living Judaism

Basic attitudes of Judaism towards life

One of the problems which this curriculum poses is what actually is meant by the titles and sub-titles assigned for each grade. From a cursory investigation it would seem that the entire curriculum is bound up into a rather neat package. Deeper investigation shows much overlapping. It shows that nothing unique is proposed in the curriculum beyond the titles and the over-all theme.

By subject areas the Zerlin curriculum of Living Judaism allows for the following breakdown:

Holidays:

Kindergarten - Introduction to the holidays

Grade 1 - Selected aspects of the holiday cycle

Grade 2 - Holidays as a means of teaching personal

relations

Grade 3 - Holidays as observed in the Temple

Grade 9 - Holidays as an index to the uniqueness of
Reform

Life-Cycle Observances:

Kindergarten - Introduction to Temple, holidays

Grade 1 - Emphasis on observances as they affect
family living

Bible:

Grade 4 - Bible as a basis of community service
participation

Grade 8 - Bible as a means of teaching selected
developments and personalities in Jewish
history

Grade 9 - Emphasis on selected texts in Bible

Grade 10 - Basic attitudes of Judaism towards life

History:

Grade 5 - American Jewish history

Grade 6 - Contemporary events in Judaism with
historical backgrounds.

Grade 8 - Emphasis on selected developments in
Jewish history

Grade 9 - Trends in Jewish and general religious
life with an emphasis on Reform Judaism

Post-Biblical Literature:

Grade 9 - Emphasis on selected texts in Jewish
literature

Reform Judaism:

Grade 9 - Emphasis on selected aspects of Reform
Judaism

Grade 10 - Basic attitudes of Judaism towards life

Comparative Religion:

Grade 2 - Relationships with non-Jewish neighbors

Grade 4 - Living within the community

Grade 7 - Inter-group situations, self and group
understanding

Ethics:

Since each grade has a title involving an aspect
of living, it would seem that ethical teaching need
not be spelled out except for the following:

Grade 10 - Basic attitudes of Judaism towards life

Beliefs:

Grade 9 - Beliefs concerning Judaism

Grade 10 - Basic attitudes of Judaism towards life

Demography:

Grade 4 - Community living

Grade 5 - American Judaism

Grade 6 - Contemporary events affecting world
Judaism

This is the third curriculum with which we must reckon
in our attempt to establish the major areas of study which
occupy the Reform religious school. While we have had to
enter into some process of deduction to find out what Rabbi

Zerin actually has in mind with each title, we have come to the basic areas which the Living Judaism curriculum presents.

E. The Kurzband Curriculum

The fourth and last of the curricula which interest us was developed by Toby K. Kurzband for the Jewish Community Center of White Plains, New York.¹² The basic approach of the curriculum is to integrate subject areas. It allows for more relationship to contemporary living. While the objectives which Kurzband works with are basically the same as the UAHC-CCAR Commission curriculum, Kurzband implements the objectives in somewhat different form.

The curriculum breakdown by grades reveals the following kind of a plan:¹³

Grade 1 Jewish Festivals and Bible Stories

Each holiday is treated as a unit concluding with an appropriate traditional celebration. Selected Bible stories related to Festivals.

Grade 2 Jewish Festivals and American Holidays

Observance of Jewish holidays with emphasis on American experience (Sukkoth-Thanksgiving; Hanukah - Religious Freedom; Sabbath - Recreation, etc.). American holidays will also be celebrated with reference to Jewish experience (Columbus Day - Jews who helped Columbus; Lincoln and Washington Birthdays - Brotherhood, etc.). Selected Bible stories related to Jewish festivals and American holidays.

Grade 3 Jewish Home and Family Life - Today and In
Bible Times

Homes and Family Life of Pupils related to traditional Jewish attitudes - Fifth Commandment, etc. Bible stories of our earliest ancestors as Nomadic shepherds, as farmers in Canaan and in the days of the First Temple - emphasizing family life; parent-child and sibling relationships, etc.

Grade 4 Our Synagogue - Its Origins and Development

Ceremonial Objects in our Synagogue. Construct objects. How old is our Synagogue? First Synagogues in U. S. Origins of Synagogue in Biblical period. The earliest Rabbis and their schools. Famous Synagogues throughout the world. Weekly "portions" in Golden Bible.

Grade 5 Jewish Ways of Life

Jewish Ways of Life in our Community - Calendar, Festivals, God and Nature, God and Man (Brotherhood), Jewish Ways of Life in Other Lands - Spain, Holland, Turkey, Poland, Germany, England, France, Israel, etc.

Grade 6 The American Jewish Community - Our Jewish
Community

Participation of Jews in the discovery and development of America (Thanksgiving). Peter Stuyvesant and first application of Tzedakah in an American Jewish Community. Tzedakah in Biblical and Talmudic times. Fighting for human rights in colonial American History. Influence of Bible on democratic ideals. Jewish

immigration to U. S. Jewish organizations. American Jewish Hall of Fame.

Grade 7 History I - Biblical Period to 586 B.C.E.-

Integrating the study of the Bible text with modern historical and archaeological research. Relate social and religious life of early Hebrew to American History and pupil experiences. Religion - Judaism Today - Initiation Ceremonies. Bar Mitzvah. Torah portions and Haftarah. Origin and meaning of Confirmation. Ten Commandments. Reform Judaism. Visits to Orthodox and Conservative Synagogues. National Jewish Religious Organizations.

Grade 8 History II - Exile and Second Temple

(586 B.C.E. - 70 C.E.) Babylonian Exile. Prophets and Universal ideals in Judaism. Rebuilding of Temple. Hellenism. Maccabees. Jesus and origin of Christianity. Problems of Second Jewish State and Israel today. Religion - Religion Today - Directory of Religious Institutions in Community. One God. Visits to Catholic and Protestant Churches. Origins of Religion. World Religions and their founders. Religion and Ethics. Ethics of the Fathers in Union Prayer Book.

Grade 9 History III - 70 C.E. to Present Day -

Relate each period to current problem (Roman Empire - UN; Golden Age in Spain - Israel-Arab cooperation today; Ghetto-Segregation today, etc.). Religion -

Confirmation - Ethical Monotheism as integration of Jewish values. Values in Shemone Esre. Jewish concepts of God, Worship, Symbols & Ceremonies, etc. How our Synagogue functions. Confirmation Service.

The classification of the Kurzband curriculum by subject areas reveals an emphasis on major subject areas similar to the curricula already discussed. The breakdown by subject takes the following form:

Holidays:

- Grade 1 - Jewish festivals treated as units
- Grade 2 - Jewish festivals and American holidays
- Grade 4 - Synagogue observances
- Grade 5 - The calendar, festivals as Jewish ways of life
- Grade 7 - Relation of early Judaism to pupils religious life
- Grade 9 - Study of symbols and ceremonies

Life-Cycle Observances:

- Grade 7 - Ceremonies of initiation in Jewish life
- Grade 9 - Confirmation ceremony

Bible:

- Grade 1 - Selected Bible stories as related to festivals
- Grade 2 - Selected Bible stories as related to festivals and American holidays
- Grade 3 - Bible stories of early ancestors as nomadic shepherds, as farmers in Canaan,

in days of First Temple

- Grade 4 - Origins of the synagogue in biblical period; weekly Biblical portions
- Grade 6 - Influence of Bible on democratic ideals
- Grade 7 - History of the Biblical period to 586 BCE
study of Biblical research, Torah portions
- Grade 8 - History of Biblical period - exile to second Temple

History:

- Grade 3 - Jewish family life - its evolution
- Grade 4 - History of the synagogue
- Grade 5 - Jewish life in other lands
- Grade 6 - History of American Judaism
- Grade 7 - Systematic history, part I
- Grade 8 - Systematic history, part II
- Grade 9 - Systematic history, part III

Post-Biblical Literature:

- Grade 4 - Earliest rabbis and their schools
- Grade 6 - Concept of Jewish community in Talmudic times
- Grade 8 - Literature of post-biblical period as part of study of systematic history; study of Mishna collections.
- Grade 9 - Literature of post-Biblical period as part of systematic history study

Reform Judaism:

- Grade 4 - The synagogue

Grade 7 - Reform Judaism as part of study of modern Judaism

Grade 8 - Reform Judaism as part of study of modern religion

Grade 9 - Study of Jewish concepts

Comparative Religion:

Grade 8 - Study of world religions, study of religious institutions, in community

Ethics:

Grade 3 - Ethics of family life

Grade 5 - God and man relationship, brotherhood

Grade 6 - Study of concept of Tzedakah, fight for human rights, democratic ideals

Grade 7 - Study of social and religious life of early Hebrew

Grade 8 - Study of Ethics of the Fathers

Grade 9 - Ethical monotheism as an integration of Jewish values

Beliefs:

Grade 3 - Home and family life

Grade 5 - God and nature, God and man

Grade 7 - Ten Commandments, early Jewish beliefs

Grade 8 - God idea, universal ideals in Judaism

Grade 9 - Ethical monotheism; Jewish concepts of God, worship, symbols and ceremonies

Demography

Grade 4 - Famous synagogues throughout the world

Grade 5 - Jewish life in the community, in other
lands

Grade 6 - Jewish organizations

Grade 7 - Judaism today

Grade 9 - Function of the synagogue; Israel today;
ghetto and segregation today

In the categorization of the Kurzband curriculum by subject areas we find the same ten major areas covered in the curriculum but in varying ways. The breakdown of the Kurzband curriculum has necessitated our drawing conclusions of what is taught under a particular heading.

F. Conclusions

From a study of the curricula primarily used in the Reform religious school we are now able to draw some conclusions. We could concern ourselves with the adequacy or inadequacies of a given curriculum. We could deal with the realistic approach which the curriculum might or might not have. This is, however, beyond the scope of the present concern. Our concern has been to present, as objectively as possible, the various curricula with a view towards ascertaining the major areas of study contained in each of them. Our further concern is to take these existing approaches to the problem of Reform religious education and to supplement them with suitable materials for the edification of parents and teachers.

To provide adequate supplements we must determine, on the basis of the material which has been presented, what major subject areas are found to be universally covered in the Reform religious school. We find that there are eleven such areas. They are history, Bible, post-Biblical Jewish literature, holiday observances, life-cycle observances, ethics, beliefs, comparative religion, Reform Judaism, demography and Hebrew.

We feel that there can be some combination of these areas for the purposes of preparing supplementary material for parents and teachers. Hebrew cannot be treated, as we have already had occasion to point out, as other areas can be treated.¹⁴ Hebrew requires oral lessons with the aid of a teacher or other means. It is too comprehensive and intricate a subject to be treated in the form which we suggest is usable for the teaching of the other areas. We also find that in the field of demography there is a need for further definition of the limits of the field. Many of the items which could potentially be covered in such a work will be found in others. We also feel that there is no need to have a separate material for calendar observances and life-cycle observances. We propose, therefore, to bring them both together into one area which we would simply call observances. We also feel that ethics and beliefs have much in common and there is much duplication among the two. We propose, therefore, that the two areas be treated as one under the general heading of ethics and beliefs.

We now have seven areas which should be dealt with in preparing materials for the edification of parents and teachers of the Reform religious school. Those areas shall become our concern in the ensuing chapters as we treat each one separately. The areas are:

1. The Bible
2. Post-Biblical Jewish Literature
3. Jewish History
4. Reform Judaism
5. Jewish Observances
6. Beliefs and Ethics of Judaism
7. Comparative Religion

Treating each of these areas in the following chapters, we shall first introduce each subject with a statement of the general aims in preparing a presentation. We shall then go into a more detailed breakdown of the role which that area plays in the scheme of Reform religious education. An examination will be made of the materials now available with a discussion of their strong and weak points.

After such a preliminary study we shall feel qualified and justified in presenting our suggestion for a text in the particular area. It should be pointed out here that we shall not offer a completely worked out series of textual materials. This work consists of working toward a program of training in Jewish background for the parents and teachers of the Reform religious school. For this reason we shall

limit our presentation to outline form.¹⁵ These outlines shall furnish a basis of what should be contained in each section. The actual writing of the materials must be reserved for some future project. This work shall serve as guidance for such future work. By presenting the justification and the general approach it is felt that a good beginning is established.

CHAPTER III

TOWARD A TEXT FOR PARENTS AND TEACHERS
OF THE REFORM RELIGIOUS SCHOOL ON BIBLE

CHAPTER III

TOWARD A TEXT FOR PARENTS AND TEACHERS OF THE REFORM RELIGIOUS SCHOOL ON BIBLE

A. Introduction to the Text

The study of the Bible forms a basic part of the curricula of the Reform religious school as shown in the study of the various curricula. The Bible is dealt with as subject matter on a number of different levels. At times it is taught from an approach of relating the stories of heroes that fill the pages of the Bible. At other times it is taught as an index of the life of the early Hebrews. At still other times it is taught as a complete book with the study of the Bible taking the form of a systematic treatment of the subject matter found within the pages of Scripture. The Bible is taught at times in terms of the fundamental religious ideas which it has attempted to convey. It is also taught from the point of view of the more scholarly approaches to the book. Finally, it is taught at times through a book approach. Each Biblical book is studied in order, with the goal of ascertaining the basic contents and messages of that book.

Whatever the form of teaching employed, one thing is certain: the study of the Bible is of crucial importance to the program of religious education in the contemporary

Reform synagogue. With its importance established, we find it necessary to make the teaching of the subject more meaningful and functional. This can be done through the preparation of a concise treatment on the subject which can be of benefit to parent and teacher and simultaneously benefit the student.

The scientific studies of the Bible which one can turn to today are helpful and praiseworthy. They present the Bible in highly intelligible terms. They seek to resolve conflicts and strive to subject the Bible to a logical approach. Great as these types of approaches to the Bible might be, they do not suffice in our view for the work which is at hand. It should not be our aim, nor will it be, to present a scientific study of the Bible. Such an approach, valuable and critical as it may be, demands that the student of the approach have a working knowledge of the Biblical language and idiom. To presume such a knowledge on the part of the parents and teachers toward whom our work is aimed is unrealistic and unwarranted. Rather, our approach is directed at achieving positive results. In achieving such results we might make use of the scientific approach but merely as an aid do we use it. We leave to those interested in pursuing the subject of the Bible further, the whole body of deeper Biblical study and criticism. What we shall not endeavor to provide, then, is a scientific study of the Bible.

Nor shall we strive to present another text for the

Bible by the religious school student. There are a number of texts available aimed at the religious school student. The focus of our attention is the parent or the teacher who needs something above and beyond the normal text which the student uses in studying the Bible.

In treating the Bible, one of the major areas of study in the Reform religious school, what are the criteria for such a treatment? We should strive to convey in readable and interesting form the key facts and ideas which we feel one should know about the Bible. Working in this direction, we will have to summarize Biblical stories, attempting to draw from those summaries the primary teaching which the story conveys. We must discuss historical incidents told of in the Bible when those events have an idea to convey. Our interest, then, will revolve primarily around key facts and ideas. The choice of these facts and ideas must remain purely subjective. There is no scientific basis for deciding which ideas and facts are fundamental to an understanding of the Bible. We feel that this must be left open to judgement. We submit our judgement as a basis for a proposed text. In line with our estimation of the audience for whom the text is suggested will we choose or not choose to include something in the study of the Bible. The parents and teachers of the Reform religious school are an integral part of our criteria.

The methodology which shall be utilized in presenting the subject of the Bible will take various forms. Initially

the area should be dealt with from the point of view of a contemporary problem. By means of such a presentation, we seek to attain the proper kind of motivation which shall make the remaining material appear to be important and useful. Following the motivational material, there should be presented a brief description of the origins and general influence of the Bible. Each book of the Bible should then be discussed, pointing out the main ideas, events and thoughts characteristic of the respective book.

The second form which the presentation should take comes in terms of topics. A text should discuss the various types of Biblical literature in terms of over-all topics. Thus, we propose a dealing with the area of legal literature of the Bible followed by an attempt to draw conclusions as to the meaning of the legal literature and the key ideas presented in it. The same process should pertain the inspirational, historical, ethical and theological literature of the Bible.

Finally, the suggested methodology leads to a presentation of the relation of the Bible to present times. This can be done by determining the influence of the Bible on the Jew and on the non-Jew. In fairly objective terms, one must strive to deal with the problems of Biblical meaning and interpretation as they affect parents and teachers of the contemporary Reform religious school.

This, then, is the methodology which can be followed in a presentation of the Bible. An outline form, based on

that methodology will prove helpful in completing a text in the area for parents and teachers.¹

In the detailed study of the curricula used today,² we have had occasion to point out the role of Bible in the religious school. The conclusions revealed that in each of the curricula, the area of Bible was covered. It also revealed that the area of Bible was covered rather thoroughly on a number of different levels.

In the UAHC-CCAR Commission curriculum, Bible is taught beginning with the first grade. There, early Bible heroes are covered. In the second grade the later Bible heroes are treated. In the sixth grade a more thorough teaching of Biblical history is involved. In the eighth and ninth grades the curriculum calls for the teaching of the actual Biblical text itself. The prophetic portion of the Bible is taught in the former grade and the Hagiographa is taught in the latter. In the confirmation grade the curriculum calls for a survey of the Bible as an alternate course. Teaching of the Bible also becomes an alternate course in grades four and five. Out of thirteen grades, the Bible is covered as a major subject area in five or seven of those grades, depending on whether or not we count the instances where it is an alternate course.

In the Schwartzman curriculum, Bible is taught initially in the kindergarten where stories of animal heroes are correlated with Bible study. For the first grade the curriculum calls for stories of Jewish heroines of the Bible.

For the second grade the emphasis is placed upon great Jewish heroes of the Bible. In the ninth and tenth grades, the story of the Bible finds a two year emphasis in the curriculum, using mainly a topical approach to Biblical study. In this curriculum we find that the study of the Bible is called for in five grades as a major area of study.

In the Living Judaism approach of Rabbi Edward Zerlin, it is a little more difficult to stipulate the grades wherein Bible is taught. Since the Zerlin approach is an attempt to be integrative, the teaching of the Bible can fall into almost any of the categories which Zerlin establishes. While in the ninth grade the curriculum calls for an emphasis on selected Biblical texts, one can easily assume that the Bible plays a great part in other grades as well. One can assume, for example, that the Bible plays a major part in the third grade course which deals with the Temple and in the fourth grade course which deals with inter-group situations and in the eighth grade which emphasizes selected personalities and developments in Jewish history. The Zerlin program also calls for a tenth grade course dealing with the basic attitudes of Judaism towards life. One could suppose that this has a highly developed Biblical orientation. Thus one finds that the Zerlin curriculum has only one grade where Bible is listed as a specific part of the subjects taught. Obviously, Bible teaching bears heavily on the teaching in other grades.

The Kurzband curriculum introduces Bible study in the

first grade with the telling of Bible stories which are related to the festivals. Thus, for example, the study of Passover would entail the telling of the Biblical stories of Moses and the exodus from Egypt. This approach is continued in the second grade where Bible stories are related to other Jewish festivals and to the American holidays. In the third grade, the Kurzband curriculum deals with home and family life from the point of view of contemporary life and from the point of view of Biblical times. The Bible stories which particularly emphasize family life are utilized here. In the fourth grade the Bible is part of the subject area stressing the synagogue and its origins. In addition, the Kurzband curriculum introduces a study of the weekly Torah portions from the Golden Bible³ in this grade. The American Jewish Community is the subject mainly dealt with in the sixth grade and emphasis is placed on the theme of Tzedakah as it applied to Biblical times. The systematic history study runs through from the seventh to the ninth grades. The seventh grade studies the Biblical period, integrating the study of the Biblical text with insights into the modern approach to the Bible and the research done in Biblical archeology. The eighth grade study deals with the Babylonian exile, the prophets and the universal ideals of Judaism. Here again the Bible forms the substance of the subject matter. One finds that in the Kurzband curriculum the Bible is covered in seven of the nine grades for which the curriculum is planned. At times it is used in the presentation

of a more particular theme. At other times the Bible is studied as the primary text.

The implementation of the curricula which have been discussed above takes the form of using many kinds of texts for the student. The concern here ought to be to make a treatment of the Bible for parents and teachers coincide, functionally, with the existing texts which are recommended and used.

First, however, we turn our attention to the question of whether there are any suitable materials which might eliminate the necessity of our attempt. If there has been any material published dealing with the Bible for parents or teachers, does it utilize a form which is short enough to be motivating and clear enough to do a genuine service? One must judge whatever is available against some kind of a criteria. What we are looking for, or what we feel is needed, are supplementary materials for parents and teachers which are brief, easily readable and oriented to the tastes and intelligence of an adult. This becomes the criteria by which we must judge the existing materials available for parents and teachers.

One of the better works in the field of Bible study is Preface to Scripture by Solomon Freehof.⁴ We find in this book an all too lengthy preface to Scripture. It discusses many facts which we feel are non-essential about manuscripts, Massorah, modern criticism and other related subjects. This is followed by giving many selected passages

from the respective books of the Bible. The objection to the Freehof volume is that it is too lengthy and that it too often presupposes information and acquaintance with the subject on the part of the reader. The latter do not exist. In addition to these shortcomings, the book lacks any good motivational material. As a concise, readable text this book fails.

Another introduction which should be considered is Abraham Feldman's Companion to the Bible.⁵ This volume contains a good introduction to the Bible and it contains a fairly adequate summary of the material which each Biblical book contains. What it lacks is a topical analysis of themes covered in the Bible. It falls short of two criteria which we have set up. It is not oriented, substantially, to the adult and it is not concise enough to suit the expressed purposes. It does, however, have much good information which one ought to consider in preparing a material to suit the currently propose purposes.

Of course, one can always turn to the more comprehensive Biblical introductions such as Introduction to the Old Testament,⁶ An Introduction to the Literature of the Old Testament⁷ or An Introduction to the Books of the Old Testament.⁸ These are oriented towards the scholar, to one versed and interested in the vast field of the critical approach and the apparatus which goes along with it. These kinds of introductions, of which those mentioned are only a sampling, are wholly inadequate for our purposes.

The faults of these works should be self-evident.

Naturally, we have not exhausted the list of materials which are potentially available for parents and teachers in the field of Bible. There are other works from a Jewish point of view and many works from a Christian point of view. We have found none, though we admit to the limitations of our investigation, which fulfill the goals and objectives here proposed.

We turn now to the material which is available for the use of the students in the Reform religious school. If one is to present a usable study of the Bible, it must coincide with the texts used in the religious school. In the primary grades, no texts are generally used. The Bible comes into the curriculum through the telling and the dramatization of isolated stories. In some cases the student reads stories from such texts as Lenore Cohen's Bible Tales⁹ or Betty Hollender's Bible books.¹⁰ Other materials used are the Golden Bible,¹¹ flannelgraph materials on Biblical heroes and heroines and audio-visual materials such as films, slides and filmstrips.

Where a more concerted study of the Bible takes place, a number of texts are used, dependent on the choice of the administrator or on the recommendations of the specific curriculum. Mortimer J. Cohen's Pathways Through the Bible¹² selects Biblical texts and introduces these texts with brief summaries. It is a book by book analysis and gives no background of the origins of the Bible or of the

themes which the Bible presents. One only finds such a treatment in the workbooks to the volume. Even in these the material is presented according to the general structure of the main volume.

Some schools utilize texts that have already been mentioned as being available for parents and teachers for the student, such as Preface to Scripture, Companion to the Bible and others.

The best work to date for the teaching of Bible in the higher grades is The Living Bible by Spiro and Schwartzman.¹³ This is on an upper-grade level and gives a good plan for a work on an adult level. It uses an approach which is mainly topical and gives the required information for an understanding of the Bible from a Jewish point of view.

Needless to say, some classes use the Biblical text itself as the means of studying the Bible. One should cite some of the other texts used for Bible study, though they generally do have their shortcomings. The basis for a text for adults dealing with Bible ought to, in some measure, coincide with the following as well as those cited above. Other texts include the Bible reader series by Bildersee and Schwarz,¹⁴ Bible Tales for Very Young People,¹⁵ The Jewish Prophets¹⁶ and The Story Bible.¹⁷

It is in approaching the Bible for adults that we must be aware of the texts used for children. Some attempt should be made to cover the material with which the latter deal.

One last word should be said before suggesting a course for the presentation of a material in the field of Bible. There must be some ideological basis for such a presentation. The Jew can be said to have two distinct positions in regard to the Bible. From the traditional point of view the Bible is the result of a process of Divine revelation in which the Written Law was handed down to Moses and then to the children of Israel as a unit. This view was held by the early rabbinic teachers. In the Mishnah they wrote:

"Moses received the Torah at Sinai. He conveyed it to Joshua; Joshua to the elders; the elders to the prophets; and the prophets transmitted it to the men of the Great Assembly."

If such a view were to be used here, one would have to forego any references to the critical study of the Bible and ignore the possibility of inner conflicts between ideas in the Bible. One would be hard pressed to bring all of Biblical thinking into a coherent unit. If the traditional view is the basis of the approach, then it follows that the Bible is beyond question and doubt.

Liberal Judaism sees the Bible, instead, as a product of Divine inspiration. The difference lies between the terms 'inspiration' and 'revelation'. Because the Torah is not Min Hashomoyim, it can be subject, from a liberal point of view, to analytical study and criticism.

In presenting the Bible to the parent and teacher of the student in the Reform religious school of today, we necessarily take the view of liberal Judaism. In many

instances one will have to subject the Bible to criticism of form and idea. The approach of liberal Judaism must be the basis of the presentation for which an outline follows.

B. Outline of the Proposed Text

I. Motivation

A. A modern problem

II. The origin of the Bible

A. Texts and versions of the Bible

B. Canonization and its problems

C. Influence of the Bible on Jewish and general life and literature

III. The field of Biblical criticism

A. What is Biblical criticism and what is its effect on the Bible?

B. The leading exponents of Biblical criticism and their theories

C. The difference between higher and lower criticism

IV. The Division of the Hebrew Bible

A. What is the division?

B. How does it differ from the division of the Old Testament of the Christian Bible?

V. Book by book approach to the Bible

A. The Pentateuch - general statement of the content of the Pentateuch and the periods which it covers; the views on the authorship of the Pentateuch and the religious influence of the Pentateuch writings.

1. Summary of the contents, key thoughts and events of Genesis

2. Summary of Exodus
3. Summary of Leviticus
4. Summary of Numbers
5. Summary of Deuteronomy

B. The Prophets - general statement of the role which prophetic literature plays and the role of prophecy in Biblical thought; the reliability of historical writings in the Bible; contrast between the activities and messages of the earlier and later prophets.

1. Summary of each book of the prophets in terms of the basic content, key events and ideas expressed in the prophetic writings

C. The Writings - general statement on the role of inspirational, historical and theological literature of the Bible in later Jewish thought; contrast between the authors and subjects covered in the Writings.

1. Summary of each book of the Writings in terms of the basic content, key events and ideas expressed in each book of the Writings.

VI. Topical analysis

- A. The legal literature of the Bible - its development and its place.
- B. The Inspirational literature of the Bible
- C. The ethical literature of the Bible
- D. The historical literature of the Bible

- E. The theological literature of the Bible
- VII. The role of the Bible today for the Jew and the non-Jew and the place of the Bible in Reform Judaism
- VIII. The problem of Bible reading and interpretation today for the parent and teacher of the Reform religious school student.
 - A. How to read the Bible
 - B. Sources available for further study

CHAPTER IV

TOWARD A TEXT FOR PARENTS AND TEACHERS
OF THE REFORM RELIGIOUS SCHOOL ON
POST-BIBLICAL LITERATURE

CHAPTER IV

TOWARD A TEXT FOR PARENTS AND TEACHERS OF THE REFORM RELIGIOUS SCHOOL ON POST-BIBLICAL LITERATURE

A. Introduction to the Text

There is a whole corpus of literature which follows the Biblical period occupying a place of prominence in Jewish life and experience. This literature reflected the ever-new attempts to define Jewish belief and practice for a given generation. The emphasis on making this literature a major concern of Jewish religious education has always been present. In our own day post-Biblical literature has a definite place in the religious school as a primary area of study. While Reform Judaism does not view this literature as binding insofar as the legalism of the literature is concerned, it is interested in it for its ethical teachings and its historical information. Though study of this literature may have had greater emphasis in the days of the Heder where the Talmud and related literature formed the nucleus of the subject matter covered, it still occupies an important place in the program today. No study of Judaism can be considered complete without a degree of knowledge of the literature which has come forth from the days of the Bible through our present day. Literature gives a meaningful

indication of the matters which were considered important. It reflects the thinking and activities of the era from which it comes.

In presenting post-Biblical literature, what shall the general objective be? Generally, one should make an attempt to pick out the major areas of such literature. That attempt should take the form of sifting through the mass of material and designating primary areas. One must categorize them, somewhat arbitrarily, into some sort of workable structure. The major emphasis here, will be to make post-Biblical literature known to the parent and teacher of the Reform religious school. This writer feels that one must depict the particular substance of a body of literature and relate it to Jewish life today, where at all possible. Thus, at times, the major goal will lead to conclusions which bear heavily on contemporary Jewish life; at other times it will bring, merely, a greater understanding of the literature of the Jew since the time of the Bible. Attitudes and ideas are the proposed major concerns.

In preparing a text which can supplement the study of post-Biblical literature one must make a selection of those facts which should be presented and those which should be left out. There are considerations which enter into this choice. If we are concerned with brevity and if we are concerned with preparing something which is motivating enough to be read, then we must draw the line between the essential and the non-essential areas of information. This poses a

problem since a good case can be made for the feeling that no idea and no fact in the post-Biblical literature field is non-essential. While the case may be good, practicality forces one to take an opposite view. We approach this work from the point of view that while it might be meritorious for a parent and teacher to know the substance of every book involved in the field of post-Biblical literature, such is an entirely inconceivable goal. To expect such a mastery is highly unrealistic. Therefore, one should choose what is felt to be the key facts and insights. Operating here is no other criteria of selection other than our own subjective feelings. We have selected the areas which should be covered on a purely subjective level. There is an attempt, in some measure, to make the choice on the basis of those aspects of the field which have a more direct bearing on the contemporary liberal practice of Judaism for which the text is proposed.

The methodology of this work takes the form of dealing with six historical eras. Within each of those time periods one should strive to pick out the elements which can give an insight into the manner of the literature of the period and the type of Judaism which is reflected. For example, in dealing with the period of Hellenism one might concentrate on four chief literary products, namely, the Septuagint, the Alexandrian-Jewish writings, Philo and Josephus. In some areas the methodology will lead to a concern with individual writings. In other areas one should

concentrate on fields of literary endeavor and achievement. In a treatment of Jewish literature in the period of Islam and Mohammedan influence, which runs from the sixth through the twelfth centuries, one can deal with broad literary areas such as grammar and lexicography, Biblical exegesis, rabbinics, poetry, mysticism and others. Again, let it be stated that no claim is made to comprehensiveness. This is not the chief aim. The general aim here is similar to the aim involved in treating other areas. It is to provide a means towards attaining a general understanding of the subject area which can then make the communication of the area more meaningful to the child who attends the religious school.

Post-Biblical literature is an item which is included in the major curricula currently used in the Reform religious schools. In the curriculum of the UAHC-CCAR Commission, the study of post-Biblical literature forms the nucleus of a two year course which is taught in the tenth and eleventh grades. While this is the only particular mention which the curriculum makes of teaching the area, one can surmise that it is included in the study of Jewish history in other grades. In the objectives of that curriculum one finds that among the aims in the teaching of Jewish history is the understanding of post-Biblical literature.¹

In the curriculum proposed by Rabbi Sylvan D. Schwartzman, particular attention is given to post-Biblical and mediæval heroes in the third grade. One cannot study

the heroes of this period without an understanding of the literature which either describes them or reflects their lives. Needless to say, the area of post-Biblical literature is included in the studies of Jewish history in other grades, as well as in other areas which the curriculum includes.

The Living Judaism curriculum of Rabbi Edward Zerlin only specifies that attention be given to post-Biblical literature in the ninth grade where emphasis is placed on living as a teenager. While this is the only specific mention of the teaching of the area, one can posit the belief that it enters into other areas of Rabbi Zerlin's over-all program. Since the use of themes to which this curriculum is committed does not always make clear the exact content of a course, one can feel fairly confident that the emphasis on teaching post-Biblical literature is spread out over many of the other grades.

In the curriculum of Toby K. Kurzband, one finds a number of specific references to the teaching of post-Biblical literature. In the fourth grade the primary course is one which deals with the earliest rabbis and their schools. This directly involves post-Biblical literature. In the sixth grade the main area of concern is to understand the concept of the Jewish community in Talmudic times as a means of developing the idea of Tzedakah. In the eighth grade, the literature of the post-Biblical period is part of the first section of the systematic study of Jewish

history. This is carried over into the ninth grade where the second section of the systematic Jewish history study takes place. Mention should also be made that in selections from the Mishna are part of the curriculum for the eighth grade. Ethics of the Fathers is an eighth grade text.

Post-Biblical literature, then, can be seen as an integral part of the major curricula used in the Reform religious school. While not always a major subject of study, it is nevertheless a part of the curriculum. None of the curricula which have been dealt with is complete without a study of post-Biblical literature. At times, such study comes into the curriculum in areas such as history, customs, ceremonies and contemporary religious life.

In the area of post-Biblical literature, one is interested in ascertaining what materials are available for the parent and the teacher of a supplementary nature. This work has established the need for the parent to be an effective partner in the cause of religious education. It is necessary for the parent to have at hand a basic knowledge of any area which occupies a part of the curriculum which governs the child's education. There has been established the need for the teacher to be well-versed in the over-all subject area. It becomes necessary for the teacher to have available a means of attaining a working knowledge of the subject. What materials are currently available which can satisfy the needs which have been expressed?

The most thorough work in the field to date is the

History of Jewish Literature.² This four volume work contains a comprehensive study of the field of post-Biblical literature. Yet it does not suit the purpose which we have in mind. Because of its complexity, its comprehensiveness and its length, it becomes unsuitable. In addition to this work, one might cite the Treasury of Judaism.³ This volume is written from an orthodox point of view in terms of the material which it selects to include. It is basically an anthology rather than an introduction. The short introductory passages fall short of meeting the proposed objectives. Since the information given is shallow and since the basic point of view is in conflict with the approach of Reform Judaism, this work is wholly unacceptable.

One can also turn to Post-Biblical Hebrew Literature,⁴ a two volume work. This book lacks good motivation. It is primarily an anthology and its form is unacceptable for the purposes which have been outlined previously.

There are, of course, a number of volumes available which deal with individuals or specific periods in the history of post-Biblical Hebrew literature. As examples one can cite The Place of Philo in Judaism,⁵ The Talmudic Anthology,⁶ The Rabbinic Anthology⁷ among others. Praiseworthy as these might be for a scholar, they do not suit this purpose. They lack brevity, they assume a prior knowledge on the part of the reader and they do not coincide with the material which the student is learning in the religious school. They are, also, not readily available due

to the lack of good religious school libraries and due to cost. For non-scholarly treatments one can turn to such books as Understanding the Talmud⁸ or The Wisdom of the Talmud.⁹ Since these types of books deal only with one part of a vast area they are not acceptable.

One can conclude, then, that of the material which is currently available for parents and teachers, none fits the specifications. The need for the proposed work is further established.

Having discussed available materials for parents and teachers, we now turn to the material which is available for the religious school student in the field of post-Biblical literature. If we can find the major areas covered in these materials, then the proposed work can coincide with them in some measure.

There is a set of books edited by Azriel Eisenberg which present post-Biblical literature on a number of different levels. In his Modern Jewish Literature,¹⁰ Bar Mitzvah Treasury,¹¹ Confirmation Reader¹² and others, one has excellent sources of information on the subject from the students point of view. These books cover the rabbinic, medieval and modern writings in good style. A weakness which should be mentioned is that most of these books have inadequate introductions, thus necessitating supplementary material to be conveyed by the parent and the teacher. In the same area we find that Jewish Literature Since the Bible¹³ is used by some schools, while Treasury of Judaism¹⁴

is used by others. In the area here being considered, mention should be made also of the Bible Legend Book¹⁵ which deals mainly with the literature of the Rabbinic period. Finally the available materials in this field include In the House of the Lord¹⁶ which is a good treatment of one aspect of the field, the Jewish prayerbook and the synagogue.

We have shown that post-Biblical literature occupies an important place in the program of modern Reform religious education. It occupies this place for good reason. As the text whose basis we propose should strive to point out, Judaism cannot be fully understood without an understanding of this particular field. Just as the Jewish people has been called the "People of the Book" because of its attachment to the Bible, so does the body of post-Biblical literature become a part of the total book to which the Jewish people have traditionally been loyal. Going beyond Scripture, the Jew gave an equally important place to the literature of the Rabbis and later thinkers, often designed to explicate the Biblical texts. To determine his course of thought and action, the Jew has turned beyond the Bible to the writings of the sages, the mediæval philosophers or contemporary Jewish thinkers. Side by side with the Bible, post-Biblical literature always stood as a meaningful and important source of Jewish wisdom.

It is to make this literature meaningful that we suggest the basis for a text to aid the understanding of

parents and teachers of the Reform religious school. Since we see this area as an integral part of Judaism and as a major part of the curricula, we propose a comprehensive, motivating text which might serve to establish a firm knowledge of post-Biblical literature.

B. Outline of the Proposed Text

I. Motivation

- A. Description of Hebrew Union College library in Cincinnati
- B. The Jewish people as the "People of the Book"
- C. A knowledge of post-Biblical literature is indispensable for the Jew of the 1960's who takes his Judaism seriously.

II. Post-Biblical literature in the earliest period (200 B.C. to 100 A.D.)

- A. The Apocrypha and the Pseudepigrapha
 - 1. The terms and their meanings
 - 2. A description of the period
 - 3. Influence of this literature on writing, art, music
 - 4. Subject matter
 - a. historical, legendary and moral fiction, prophetic and poetic, moral teaching and didactic writings
 - 5. Summary of key ideas and contents of Apocryphal books
 - 6. Topical approach to Apocrypha
 - a. Idea of the Messiah
 - b. Idea of the Law of God
 - c. Idea of Individual Reward
 - 7. Pseudepigrapha

III. Hellenistic Literature

- A. The period
- B. Septuagint
- C. Alexandrian-Jewish writings
- D. Philo
- E. Josephus

IV. Mishna and Talmud

- A. Great Assembly
- B. The Sofrim
- C. The Tannaim
- D. The Mishna
 - 1. The term, the period, the process
 - 2. Division of the Mishna and the content of each division
- E. The Babylonian Talmud
- F. The Jerusalem Talmud
- G. Comparison of the two Talmuds
- H. The spirit of the Talmud
 - 1. Representation of human life
 - 2. The subject matter
 - 3. The force of the Talmud today for liberal Judaism
- I. The Aggadah
- J. The Midrash
- K. The importance of the Rabbinic literature in Jewish past and Jewish present

V. Post-Biblical literature from 6th to 12th centuries

A. History of the period, influence of Mohammedan and Islam cultures

B. Grammar and Lexicography

C. Biblical exegesis and commentary

D. Poetic writings

E. Rabbinic investigation

1. Tosefta, Talmud exegesis

2. Codes

3. Responsa

F. Philosophy

1. The problem of the philosopher

2. The approach of the philosopher

G. Mysticism

H. Miscellaneous writings of the period

VI. Literature from the Twelfth Century through the
Development and Growth of European Jewish Life

A. Grammar and Lexicography

B. Biblical exegesis

C. Poetic works

D. Rabbinic literature

E. Philosophy and Theology

F. Scientific research

G. Mysticism and Kabbalah

H. The Enlightenment period

VII. The Modern Period - Its Literature

A. American Jewish literature

1. Biblical research and investigation
2. Poetry
3. History
4. Rabbis
5. Philosophy and theology
6. Reform Judaism

B. Non-American Jewish Literature

1. Yiddish Literature of the Modern period
2. Israeli modern Hebrew literature
3. Developments in other countries

VIII. The area of post-Biblical literature - a summary

A. What are the main realms of thought represented by the literature?

B. What is the importance of such literature for the modern American Reform Jew?

C. Where can one go for further information or for the texts of the literature mentioned?

CHAPTER V

TOWARD A TEXT FOR PARENTS AND TEACHERS
OF THE REFORM RELIGIOUS SCHOOL ON
JEWISH HISTORY

CHAPTER V

TOWARD A TEXT FOR PARENTS AND TEACHERS OF THE REFORM RELIGIOUS SCHOOL ON JEWISH HISTORY

A. Introduction to the Text

The treatment of Jewish history for the parent and teacher of the Reform religious school presents a unique problem. In the treatment of other areas for the same audience there can be a selection of key insights. In the treatment of history the task of selection becomes much more difficult. One can approach the task from two points. One can work from the premise that history will be treated comprehensively. Or, one can work from the premise that it will be unavoidable to skip certain things with the resultant work making no claim of being a complete treatment of the field. The latter approach is the one with which this work shall proceed.

The necessity for an abbreviated treatment of Jewish history for the parent and teacher is evident from many vantage points. History, first of all, occupies a major position in the system of Reform religious education. As will be pointed out later, there is a tremendous emphasis in the religious school on the study of Jewish history. Secondly, history is an area where facts are involved which

leave little room for individual development. One might argue for a point of view concerning a Jewish belief or concerning a Biblical text, but there is little difference of opinion regarding an historical fact. Thirdly, the necessity for an abbreviated treatment of Jewish history is evident as one views the available materials for parents and teachers. A further discussion of the need will be taken up later on.

What ought to be the general objectives of a presentation on Jewish history for the level which we are dealing with? Perhaps this question can best be answered in negative terms, in terms of what such a presentation ought not to be. It should not be so full of facts that it merely becomes a collection or an almanac of statistics. Such a format is highly unmotivating and will not attract reading. It also fails in leading the reader to the development of an attitude. Just as it should not attempt to cover everything, it should not be so shallow as to say nothing. There are many available materials which do this already. A text in Jewish history must have something to say and must say it well. The kind of text which this writer has in mind should not avoid taking a view of history. Such a view must be positive and meaningful. In stating what such a text should not be, we have concluded that it should have a format which will attract and maintain interest, it should say something about Jewish history by picking the major facts and ideas and it should have a perspective of history which

is positively oriented towards modern Jewish life.

If the above are the general objectives which should govern such a work, what should the methodology consist of which can bring these objectives into reality? We feel that such a work should begin by presenting a general picture of theories on Jewish history. Following such a presentation the proposed text should go through Jewish history and pick out the major events and figures. It should ascertain the influence of respective periods on modern Judaism. For this purpose, our methodology leads us to feel that a semi-chronological approach is advantageous. Because one should be concerned with instilling a knowledge of Jewish history in a short time, it becomes important to enable the reader to see a historical pattern or a historical development. One age must follow on another age. Such an approach seems to be more effective than only dealing with topics and tracing them through the ages.

For the purposes which are here in mind, one would find it convenient to divide the Jewish historical experience into general periods. In doing this we suggest following the scheme used by other sources.¹ Thus, one would begin by taking the earliest period of Jewish history which had to do with the building of a nation. In discussing that period one should pick out a few major events and a few major figures as representative of the historical experience of the Jew during that period. The same would be done with the succeeding periods such as the period of the kingdom,

the rabbinic period, the Spanish period and the modern period. Nineteen such periods seem to cover the field adequately.

Following the description of Jewish history in this manner, we suggest an attempt to draw certain conclusions from that study in a topical form. One might for that purpose, take a few major ideological areas which run through Jewish history in attempt to concretize the factual information and relate it to modern Jewish life. For example, we can take the topic of the Jewish people as a "servant of the Lord" and see how it affects the historical experience of the Jew, how Jewish history reflects such a concept.

In order to justify the proposed work, it is necessary to ascertain the extent to which Jewish history is taught in the Reform religious school. By knowing the emphasis it receives, we can establish the need for a work such as will be proposed for the use of parents and teachers. We turn, then, to an examination of the four major curricula which represent the mainstream of Reform Jewish education today. The task is to find the extent of teaching the subject of Jewish history.

In the curriculum of the UAHC-CCAR Commission on Jewish Education one finds that the teaching of history in any regular fashion begins in the third grade. There the emphasis is placed upon the teaching of early post-Biblical heroes. This is continued in the fourth grade where the interest shifts to the subject of the later post-Biblical

heroes. In the fifth grade the curriculum calls for the teaching of American Jewish heroes. While these studies are mainly centered around the teaching of heroes, one can only understand the role of a hero when one understands the time in which the hero lived and the importance of that time for the total life of the Jew. History is intricately involved in the hero-centered learning on those three levels. The study of Jewish history takes on a more advanced form in the sixth grade where there is a systematic study of Biblical history. This is followed by a seventh grade study of mediæval history, an eighth grade study of more modern history and a tenth grade study of American Jewish history. These form major parts of the work for the year on the given level. In the confirmation grade the curriculum suggests a survey of Jewish history as an alternate course. Surely from an examination of the curriculum one can see a genuine emphasis on the teaching of Jewish history. The need for ability and knowledge on the part of the parent and teacher is of an absolute necessity if one desires to make the curricular emphases come to life.

The curriculum developed by Rabbi Sylvan D. Schwartzman devotes an equally impressive portion of the religious school program to the teaching of Jewish history. Beginning on the kindergarten level there is a study of Biblical animal heroes. This study involves an understanding by the parent or the teacher of the historical period in question. In the first grade the curriculum calls for stories of

Biblical heroines and in the second grade there is a study of stories of Biblical heroes. These are, for the most part, Biblical heroes though the post-Biblical period might creep in at times. For an understanding by the teacher or the parent of the time referred to, a functional understanding of early Jewish history, specifically Biblical history, is crucial. In the third grade there is a study of the post-Biblical and mediæval heroes. Their periods are often considered as obscure but if they are properly interpreted and briefly presented, one can give the teacher or parent a vast reservoir of important material to share with the student. The fourth grade continues to concentrate on hero stories as it deals with great American Jewish heroes. The fifth grade studies great modern non-American Jews. The study of history is continued in the eighth grade where, linked with the study of Reform Judaism, the history study deals with Judaism in the middle ages and the advent of Reform Judaism. The ninth grade, according to the curriculum, deals with the Biblical and mediæval periods in a more systematic fashion. The tenth grade deals with the period from the emancipation through the present. The Schwartzman curriculum clearly places a great emphasis on the teaching of Jewish history. This gives all the more reason for proposing a material which can make the parent and teacher more effective in their roles as direct and indirect agents of Jewish religious education.

The curriculum proposed by Rabbi Edward Zerlin does not

seem to deal with the teaching of Jewish history in as direct a means as do the preceeding two curricula which have been discussed. The actual teaching of Jewish history seems to begin in the fifth grade where American Jewish history is considered. In the sixth grade there is a study of contemporary events in Jewish life with historical backgrounds. We have been unable to ascertain the exact realm of Jewish history which enters into this study, but surmise that it would include aspects from almost any age of Jewish history. The curriculum further calls for the teaching in the eighth grade of selected developments in Jewish history. This includes a study of the entire scope of Jewish history which is subjected to a process of selecting the key points. The ninth grade, according to the curriculum, studies the history of Reform Judaism and trends in modern Jewish life which involves the area of Jewish history. While the emphasis in this curriculum on the teaching of Jewish history is not as complete as it is in others, some emphasis is present. The curriculum could greatly benefit from material which could be made available to parents and teachers.

In the curriculum developed by Toby K. Kurzband there is a continuous study of Jewish history from the third through the ninth grades. In the third grade there is a study of history from the point of view of the evolution of Jewish family life. In the fourth grade there is a study of the history of the synagogue which includes Jewish history

from the founding of the synagogue through modern times. In the fifth grade the study is centered around Jewish life in other lands than America which involves the study of Jewish history. The sixth grade course of study deals directly with the history of American Judaism. From the seventh through the ninth grade there is a systematic study of history divided into three parts. The emphasis on the teaching of Jewish history in this curriculum is heavy.

We find, then, that in the curricula which have been examined there is a vast emphasis on the teaching of Jewish history. If we are correct in assuming that the religious school must be supplemented by parental interest and knowledge, then the need for the proposed work is wholly justified. If we are correct in assuming that the average teacher needs guidance and a ready aid to the field, then the need for this work is further justified. It is partially on the correctness of these assumptions that we posit the definite need for the work which we propose.

The need for this work would not be present if there would be materials available currently for the use of parents and teachers which cover the field of Jewish history in suitable form. We have to examine the existing materials to see whether such aids do exist. Upon such an examination we find that there are a number of available sources in the field. They consist largely of one-volume histories of the Jewish people. Among them are A History of the Jews,²³ History of the Jewish People⁴ and others. These are rather

lengthy treatments of the field and often involve too much of a description of Jewish history than we feel is warranted. They lack the proper motivation as well. On a simple, abbreviated, level which selects key events and ideological aspects there is nothing available which has come to this writers attention. While there are some concise treatments, they generally deal with only selected eras such as Ancient Israel⁵ dealing with the Biblical period or other comparable works. Since there is nothing suitable currently available, the need for our work seems to be further justified.

There is an over-abundance of material available for the student who is studying Jewish history. Most of these treatments take the form of two or three volume systematic history studies. Among them are the series by Mordecai Soloff,⁶ the New Jewish History series,⁷ the Jewish Heritage series⁸ and The Jewish People series.⁹ Each of these, with the exception of the Jewish Heritage series, treats Jewish history on a thoroughly chronological basis. The Jewish Heritage series is more topically oriented. In order to provide a supplement for parents and teachers which will in some measure coincide with the existing texts available for students, we find it best to work with the methodology which has been suggested. That methodology treats key events and aspects of Jewish history on a chronological basis, tying the eras together with a topical analysis.

The extent to which Jewish history is taught in the Reform religious school and the non-availability or non-

suitability of materials for parents and teachers leads us to suggest a format for an adult text in the field. We have outlined our methodology and we have, in part, examined the field. The need for a work such as is proposed seems completely evident. It is towards the fulfillment of that need that the following outline is directed.

B. Outline of the Proposed Text

- I. Motivation and presentation of theories on Jewish history
- II. The building of a nation (1500-1000 BCE)
 - A. Key events, personalities, ideas
- III. The period of the kingdom (1000-586 BCE)
 - A. Key events, personalities, ideas
- IV. The Babylonian Exile (586-539 BCE)
 - A. Key events, personalities, ideas
- V. Persian period (539-331 BCE)
 - A. Key events, personalities, ideas
- VI. Greek period (331-165 BCE)
 - A. Key events, personalities, ideas
- VII. Hasmonean Period (165-37 BCE)
 - A. Key events, personalities, ideas
- VIII. Loss of Independence (37 BCE-70 CE)
 - A. Key events, personalities, ideas
- IX. Mishnaic-Talmudic period (70-500)
 - A. Key events, personalities, ideas
- X. Babylonian center (400-1000)
 - A. Key events, personalities, ideas

XI. Arabic period (628-1200)

A. Key events, personalities, ideas

XII. Spanish Golden Age (950-1350)

A. Key events, personalities, ideas

XIII. Persecutions and expulsions (1096-1429)

A. Key events, personalities, ideas

XIV. Polish Center (1250-1772)

A. Key events, personalities, ideas

XV. Messianic movements (1650-1750)

A. Key events, personalities, ideas

XVI. Revolts against tradition (1740 -)

A. Key events, personalities, ideas

XVII. Emancipation (1776-1917)

A. Key events, personalities, ideas

XVIII. Zionism (1880 - 1948)

A. Key events, personalities, ideas

XIX. American Center (1880 -)

A. Key events, personalities, ideas

XX. Modern World Jewry

A. Key events, personalities, ideas

XXI. Topical Approach

A. Jews as "servant of God"

- B. Effect of suffering and persecution on the Jew
- C. The role which Jewish religion has played in determining Jewish survival
- D. The relationship between secular and Jewish history
- E. Key insights which may be culled from Jewish history study.

XXII. Sources available for further study

CHAPTER VI

TOWARD A TEXT FOR PARENTS AND TEACHERS
OF THE REFORM RELIGIOUS SCHOOL ON
REFORM JUDAISM

CHAPTER VI

TOWARD A TEXT FOR PARENTS AND TEACHERS OF THE REFORM RELIGIOUS SCHOOL ON REFORM JUDAISM

A. Introduction to the Text

A concern with Reform Judaism is natural when considering the religious education program of Reform Jews. We are duty-bound, as members of a movement, to make known the basic principles on which the Reform movement exists. To deal with the area of Reform Judaism one must initially set forth some general aims. Seeing the need for a concise presentation of a subject which, however, does not limit the scope by too much, one should aim to do a number of things. An adult text should be concerned with telling the history of Reform Judaism, both as a logical successor of earlier reform movements in Jewish history and as a particularly significant movement for the enrichment of contemporary Jewish life. Along with a treatment of the history of Reform Judaism one should enter into a discussion of the beliefs which are basic to Reform Judaism. In a presentation of beliefs one should dwell on the origins of beliefs, the difference between the beliefs of the Reform and other movements on a given idea, and the current force of the

beliefs on the movement. One should also deal with the practices of the Reform Jewish movement, specifying the areas of difference with other forms of Judaism as well as the areas of similarity. One must, finally, deal with the institutions which make up Reform Judaism in America and throughout the world.

While the above material generally gives the basis for a description of the Reform movement should contain, it is not sufficient. We cannot be content until we have emphatically been able to show the relevance of Reform Judaism as an integral part of Judaism and as a fully meaningful approach to religion for the Jew of the 1960's.

These, then, are the aims which we must keep in mind in presenting material on Reform Judaism for parents and teachers of the Reform religious school. Were one to phrase these objectives into an abbreviated form, this might be proposed: To present a text on Reform Judaism which will briefly tell of the history, beliefs, practices and importance of Reform Judaism.

As in the dealing with previous chapters of the present work, we feel obligated to establish justification for our work. One of the basic justifications lies in the degree of emphasis which the teaching of Reform Judaism finds in the various curricula used in the Reform religious school. We are interested in the degree of curricular emphasis and we are interested in ascertaining the extent of materials which are currently available for parents and teachers and what

materials are available for students. The degree of curricular emphasis on the teaching of Reform Judaism is our first concern.

Four curricula which are being used as a basis for the present investigation of the programs of religious education practiced in the Reform synagogue. We can come to a conclusion with respect to the place of Reform Judaism within a given program from an examination of the curricula.

The curriculum of the UAHC-CCAR Commission on Jewish Education specifically mentions a course on Reform Judaism for the ninth grade. One could easily surmise, however, that the teaching of Reform Judaism is an ongoing process on lower levels. It comes into the system from the earliest grade to the latest grade. As a class studies history, demography, observances, the Bible or any other part of the curriculum, Reform Judaism is studied. The very nature of the institution in which the child is learning is an instruction in Reform Judaism. Yet a course devoted solely to Reform Judaism is only found in the ninth grade according to the UAHC-CCAR Commission curriculum.

The curriculum proposed by Rabbi Sylvan D. Schwartzman cites four places where Reform Judaism is specifically taught. One must point out that this refers, again, only to particular statements in the curriculum. One can speculate that the subject is taught in other grades in connection with other major areas of study. In this curriculum the course of study for the kindergarten calls for an orientation to

Reform Jewish surroundings. The first grade course of study deals with the Jewish religious community and in connection with this concerns itself with Reform Judaism. The study for the eighth grade deals specifically with an understanding of Reform Judaism. Finally, the tenth grade course of "Living one's Judaism" involves the study of Reform Judaism. The curriculum developed by Rabbi Schwartzman specifies four grades as having a direct study of Reform Judaism included in their work. Other grades study Reform Judaism incidentally.

The Living Judaism curriculum developed by Rabbi Edward Zerlin deals with Reform Judaism in a variety of grades and on a variety of levels. In the kindergarten there is an introduction to the Temple which necessitates a discussion of Reform Judaism. In the third grade there is an emphasis on living within the temple which includes a study of aspects of Reform Judaism. The full portrayal of Reform Judaism comes in the ninth grade where the topic of "Living as a Reform Jew" is a major concern. Finally, the Zerlin curriculum deals with Reform Judaism in the tenth grade. In this grade the basic theme of "Living Judaism" deals with the basic attitudes toward Jewish life and the Jewish attitude toward life, taught from the point of view of Reform Jewish thought and practice. One finds that the Zerlin curriculum deals with Reform Judaism in at least four grades. Needless to say, it must necessarily deal with the subject in other grades as well.

The last curriculum which is being used as a basis for this work is the one written by Toby K. Kurzband. One would expect that the subject of Reform Judaism would be studied in the fourth grade where the curriculum calls for a study of the synagogue, its origins and development. Since this deals with the individual temple, and the individual temple is part of the Reform movement, Reform Judaism must be studied in this connection. Specific mention of the teaching of Reform Judaism comes in connection with the seventh and ninth grades of the religious school. In the seventh grade, modern Judaism is dealt with and Reform Judaism is the subject of interest in particular. In the ninth grade there is a study of the Jewish concepts of worship, God, symbols, etc. This demands a study of Reform Judaism. In the eighth grade there is a general study of religion in modern times which again would involve a study of Reform Judaism. One finds that the Kurzband curriculum has a specific study of Reform Judaism in at least four grades. It most likely plays an important part in most of the other grades as well, though not specified.

We are led to conclude that Reform Judaism as an area of study, has an important place in the curricula used today in the Reform synagogue. If it forms an important element of study for the child, then it should be a natural expectation that parents and teachers be properly equipped to help the child. This can be brought about, it is suggested, by making available a presentation of Reform

Judaism to the parent and teacher which shall enable them to be effective partners with the child in the learning process. Thus the need for this work seems to be highly justified.

While the field of Reform Judaism is a vast and impressive one, it is still an area for which there is only a small amount of material available. Little has been written which can interpret and present the subject to parents and teachers who seek enlightenment and concise information. In discussing the materials currently available for the use of the parent and teacher, we find that the best work in the field is Reform Judaism in the Making.¹ That text combines excellent motivational technique and an honest presentation of the material in an easily readable form. This work would suffice for the present needs from the point of view of motivation and content. The only valid objection we can raise in connection with the proposed work is that the volume is too lengthy to be expected to be read by the average parent or teacher. To be able to take the basic approach which this book uses and convert it into a shorter format ought to be our aim.

In addition to the above noted volume, there is very little else available which comes close to meeting our objectives. There are a number of works on various aspects of Reform Judaism but they only deal with a portion of the total body of material. There are such works as Reform Jewish Practice² which deals with the practices of Reform Judaism on a rather scholarly level. There is the work by

the Alumni of the Hebrew Union College, Reform Judaism³ which in many respects is unsuited for our work. The pamphlets which form the Union Tract Series are wholly inadequate.⁴ None of the available materials meet the established purpose. They are either confined to one area or they are poor in form, motivation and content. The need for the proposed work remains in existence.

One might also mention the articles which appear in the various reference works such as the Universal Jewish Encyclopedia⁵ or the Jewish Encyclopedia.⁶ Such articles are relatively inaccessible, they are dated and they are not necessarily representative of a positively oriented view. In addition, they are primarily historical treatments of the subjects without attempting to instill a commitment to Reform Judaism.

To be sure, on an adult level there is a scarcity of functional materials. It is our intention to propose the basis for an attempt to fill this void in the area of teaching Reform Judaism. We shall attempt to provide a concise picture of Reform Jewish belief, institutions and practices as well as the relevance of Reform Judaism for the modern Jew.

Just as there is a scarcity of adequate material for parents and teachers in the field of Reform Judaism, so is there a scarcity in the availability of adequate materials for students. One finds, upon investigation, that the subject is covered in a number of classes, yet only one age

level has a text which can suitably fulfill the curricular desires. The Story of Reform Judaism⁷ is the only worthwhile text in the field. There is mention of Reform Judaism in other texts such as the Jewish Heritage series, and other Jewish history texts, but these treatments are minimal.

Since there is such a scarcity of material for the students, it becomes even more important that teachers and parents have available a pamphlet such as the one the basis for which we shall propose. This will enable them to supplement the materials they already have and make the teaching of Reform Judaism a more meaningful part of the religious school program. Adding to the knowledge of the teacher and parent through a good description of the origins of Reform Judaism, will enable the religious school student to understand the origins of the movement. A concise picture of the present institutionalization and present practices of the movement could affect the child deeply. If the subject is understood by the parent and the teacher, the subject can be made more appealing and interesting to the child. If this comes about there will be a more complete fulfillment of the objectives inherent in the major curricula used in the Reform religious schools.

Having stated our general aims and our approach, we feel prepared to suggest the basis for a suitable text. We have demonstrated that there is a need for a text in this area of the type which we have in mind. By analysing the emphasis on the teaching of Reform Judaism in the various

curricula we feel that we have established sufficient basis for the introduction of a text in the field. By showing the scarcity of available works dealing with the subject, we have provided justification. The basis for such a work, in outline form follows.

B. Outline of the Proposed Text

I. Motivation

II. The History of Reform Judaism

A. Movements of a reform nature have always been present in Judaism

B. Development of Reform Judaism in Europe and in America

1. The general situation which encouraged a new movement

2. The Jewish situation which encouraged a new movement

III. The Organization of Reform Judaism

A. The early organization of Reform Judaism

B. The institutions of Reform Judaism today

1. Synagogue

2. Educational

3. Rabbinical

IV. The Beliefs of Reform Judaism

A. The theologies represented by Reform Judaism

1. God

2. Man

3. Messiah

B. The attitude towards authority of Reform Judaism

1. Scripture

2. Levelation

C. The attitude towards the Jewish people of Reform
Judaism

1. K'lal Yisrael

2. Israel

V. The practices of Reform Judaism

A. Calendar and lifetime observances as practiced by
Reform Judaism

B. The synagogue service as expressed by Reform
Judaism

VI. The Role of Reform Judaism today

A. Comparison between modern orthodoxy and con-
servatism

B. The commitments of a modern American Reform Jew

C. The future of Reform Judaism

VII. Sources for additional study

CHAPTER VII

TOWARD A TEXT FOR PARENTS AND TEACHERS
OF THE REFORM RELIGIOUS SCHOOL ON
OBSERVANCES

CHAPTER VII

TOWARD A TEXT FOR PARENTS AND TEACHERS OF THE REFORM RELIGIOUS SCHOOL ON OBSERVANCES

A. Introduction to the Text

We will deal in this section with the ritual observances of Jewish life. It shall be our endeavor to lead up to a text which will be suitable for use by parents and teachers of the Reform religious school in the area of Jewish holidays, the Jewish calendar and the observances which occur in a Jewish lifetime. Our aim is to be able to furnish the means towards presenting a text which can be given to parents and teachers which will point out, in their proper perspective, the Jewish calendar and life-cycle observances.

In order to be comprehensive, yet remain within the confines of the over-all criteria of this work, one should first present a brief summation of the background of the Jewish calendar. An attempt should be made to convey the background of the Jewish calendar in intelligible terms. From that introduction, one can proceed through the observances in the calendar. In dealing with the observances, one should dwell on their background, their development and

the current message and meaning which they possess.

In dealing with the subject of observances which occur during the lifetime of the Jew, we propose a discussion of the major events associated with the life-cycle, dealing with them from the perspective of their origins, developments, observances and message for contemporary Judaism. This is the over-all methodology which will govern our treatment of this area.

In dealing with the subject matter of this area, we cannot be entirely comprehensive, nor do we wish to present a superficial treatment of Jewish observances. Enough has been written on a superficial level. Many congregations have published short introductions to holidays and observances which are content to describe modern practice, or go a bit beyond that to give a bit of historical or legendary material which relates to the observance. These treatments are somewhat helpful, but basically are shallow. We must rather seek to supplement such efforts by approaching the subject from the point of an analytical historical approach, emphasizing the various theories which scholars have offered concerning a certain observance. Yet, we recognize that theories on origins of an observance are not enough. We must, then, also strive to present in objective terms the mode of observance of a given ritual both in traditional and in Reform Judaism. This desire shall guide us: to make the given observance more meaningful. To instill an appreciation of the meaningfulness of an observance, an understanding of its background

and development is necessary. Finally, our presentation should endeavor to draw out a message which the observance offers which can have relation to the teacher, the parent and the child of the Reform religious school.

Briefly, then, our methodology consists of a treatment of each observance in terms of its origin, a treatment of the reasons which have caused the observance to be perpetuated as a ritual of Judaism, the link which the observance might have with non-Jewish cultures and the common message which may be drawn from the given event. To succeed in presenting this material in an interesting, motivating and concise fashion is indeed a challenge.

A word should be said here in connection with the methodology. To present an approach which treats the calendar only through a holiday by holiday approach and treats the life-cycle through a systematic study of the events from birth to death, is not sufficient. This becomes only a presentation of facts. If that were the sole outcome of the proposed work, it would have no purpose. The methodology, based on the need discussed in the opening chapters, demands that one do much more than treat the calendar or the lifetime observances on a holiday by holiday or birth to death level. One must consciously attempt to unify the material by the use of a different approach. We suggest that this can best be done by means of a topical approach. Thus, after describing the calendar and its special days, we suggest dwelling on a topical summary of the observances.

We propose, for example, dealing with those aspects of special days which can be interpreted as being visual aids for the development of deeper ideas. Or, for example one could attempt to unify the material presented by taking all those aspects which can be categorized as historical reminiscence and discussing them together. It is this writer's feeling that such a topically-centered attempt to bring the material together can make it meaningful. It can serve as a wholesome and beneficial summation of the material.

The same holds true with respect to the suggested treatment of the lifetime cycle. Here again we would discuss the various aspects of the life-cycle and attempt to unite them into some meaningful order through the use of a topical approach. In this respect the findings of modern psychology can prove extremely helpful. One might, for example, take those lifetime observances which express the Judaic conception of the role of the child and discuss them as one might take those observances which convey the Jewish concept of treating the body as a natural and wholesome thing, in one section. This kind of a topical approach seems to be the most efficacious means of arriving at the goal of being of value to the parent and teacher.

As in the introductions to previous chapters of this work we feel compelled here to enter into a discussion of the existing materials in the field and the areas of curriculums which bear on the field. According to our findings, the area of observances, or as they are sometimes

called, customs and ceremonies, occupies what might be seen as the most time-consuming portion of the Reform religious school curriculum. This is due, we feel, to the desire on the part of educators to at least develop an observance within the Jewish family of today as a tangible expression of Jewish identity. Whatever the reasons may be for the prominence of the teaching of observances in our religious education program, we must recognize its prominence and work from that point.

In the curriculum of the UAHC-CCAR Commission on Jewish Education, the area of observances is initially taught in the Kindergarten. There the emphasis centers around holiday preparation and celebration. In the first grade the curriculum calls for a continuation of holiday preparation and celebration. For the second grade there is a little more development of the background of the observances and the rituals which go along with them. The curriculum seeks a study in the fourth grade of the practice of holidays as it does in connection with the sixth grade. The curriculum calls for the teaching of the life-cycle in the fifth grade. Needless to say, as each year progresses, regardless of the specifics outlined in the curriculum, classes of all levels are usually asked to devote a portion of their regular study to the area of holidays. Each year as a child advances, when a specific holiday occurs the child is given a more involved and more informative explanation of the observance. Formally, or specifically, the UAHC-CCAR Commission curriculum

has observances as a definite part of the course of study in six grades but includes the study of holidays in every grade.

The curriculum developed by Rabbi Sylvan D. Schwartzman begins the teaching of observances in the first grade. Here the course revolves around a basic theme of religious living and specifically deals with the happy Jewish holidays. In the second grade the course of study calls for a continuation, but the emphasis is on the more solemn holidays of Judaism. In the third grade the emphasis is on the American-Jewish holidays. Moving from the primary level to the elementary level, one finds that in grade four there is a course called for which deals with the manner of worshipping God in the synagogue and the home which necessarily involves observances. In the fifth grade the study deals with the observances of the lifetime cycle. Here again, let us mention that while the curriculum doesn't go beyond this level in specifying the teaching of observances, one can expect definite references to observances taking place in virtually every grade of the religious school. Formally, or specifically, the Schwartzman curriculum calls only for the teaching of observances in six grades of the religious school.

Turning now to the Living Judaism curriculum developed by Rabbi Edward Zerlin, we find that the curriculum calls for the kindergarten dealing with the holidays. It specifies that this study is not to concern itself with historical origins at all. This continues into the first grade where

selected aspects of the holiday cycle are emphasized. Again in the second grade the holiday cycle forms the major part of the unit dealing with "living with one's friends." The curriculum calls for the third grade studying the Temple. This cannot be done without direct references to the observances of Judaism. For the ninth grade this curriculum calls for the teaching of the holidays as a means of understanding the uniqueness of Reform Judaism. In regard to lifetime observances, the only reference is that in the kindergarten there is an introduction to the Temple and the holidays which could conceivably involve the lifetime observances as well. The other reference is in the first grade where observances are emphasized insofar as they affect family living. As we have had occasion to point out in connection with the other curricula, the study of observances most probably plays a major part in classes where it is not so specifically spelled out.

We turn finally to the place of observances in terms of the Kurzband curriculum. In that curriculum we find that the first grade is to deal with Jewish festivals from the vantage point of actual participation. While the curriculum specifies actual participation, the other curricula seem to have the same thing in mind. In the second grade the Kurzband program calls for the study of the Jewish festivals and the American holidays. In the fourth grade the synagogue observances are dealt with. The fifth grade studies the calendar and the Jewish festivals. For the seventh grade the

curriculum seeks a teaching of the lifetime cycle ceremonies. In the ninth grade there is a study of symbols and ceremonies. Six grades deal directly with the subject of observances. Other grades include such study as part of their other units of study.

Currently there is very little readable material available in the area of Jewish observances for parents and teachers. Aside from the mimeographed publications of some congregations which we have already mentioned, there is nothing which comes close to suiting our purposes. There are, however, a number of works which bear mention in a survey of already available materials.

First in the field are the two works by Hayyim Schauss, The Festivals of the Jew¹ and The Lifetime of a Jew.²

These are excellent works, comprehensive and clear. Were the Schauss volumes able to convey a portion of the material in a briefer form which one could expect a parent or teacher to read, then the proposed work might not be justified. Schauss has a great deal of material which is interest-motivating in its content. The only area where we find the material from these volumes to be weak is in the relation of Jewish observances to customs of other cultures. The conclusions that we reach in regard to the Schauss works are that they may fill some of the requirements we have set down, but they are not brief enough nor are they readily available. The teacher or parent who has an interest in the field which goes beyond the limits here proposed, has

in these volumes an excellent resource for additional comprehensive information. Because we feel that the Schauss works are of such great value, the writing of a text should be guided by them. The burdensome job comes in distilling and abbreviating the mass of material which Schauss has collected. The product could prove to be of immense value.

In the field there are also available the books by Theodore Gaster which deal with Jewish observances from a more scholarly point of view. In Festivals of the Jewish Year³ and The Holy and the Profane,⁴ Gaster deals with the holidays and with the lifetime observances respectively. Both of these are fine works, especially insofar as they deal with the area of comparing the customs of Judaism with the customs of other cultures. A distillation of the more significant passages and conclusions of these works can prove highly helpful in the proposed work. These aspects in part fill our requirements.

Also available for parents and teachers are a number of other works. Available is The Small Sanctuary⁵ by Solomon Freehof. This work deals with the synagogue services for special days, and is, therefore, limited in its scope.

There are other materials currently available, primarily in connection with the calendar year. Among them are the Jewish Publication Society series on Sabbath,⁶ Purim,⁷ Passover⁸ and Hanukkah.⁹ In dealing with the liturgies for special observances, no work excels the work by I. Idelsohn, Jewish Liturgy and its Development.¹⁰ This is far too advanced

for the unschooled reader and thus is not suitable for the average parent or teacher.

While we have not exhausted the list of available materials, we have given enough evidence to show that the material which is currently available is unsuitable for the purpose we have in mind. Thus, there still rests the necessity of preparing a material which can fulfill the purposes which we have set up. The absence of anything suitable demands that we take steps towards producing a suitable text for parents and teachers of the Reform religious school in the area of observances.

There is definitely an abundance of material in the area of observances for the student. This is probably due to the fact that this area occupies such a great place in the curricula of the Reform religious schools, especially in their primary grades. There are a number of small primary materials available for the holidays. To give a complete list would be impossible, especially since new materials appear regularly. We can cite, however, the Bearman series¹¹ as an example of the types of materials available on the primary level. On a higher level we have such works in the field of holiday observance as Hillel's Happy Holidays,¹² Hillel's Calendar,¹³ G'dee,¹⁴ Down Holiday Lane¹⁵ and Days and Ways.¹⁶ In dealing with the life cycle there is but one standard work being used today, Once Upon a Lifetime.¹⁷ This is an excellent presentation of the material involved in lifetime observances.

In order to ascertain what the suggested work should include if it is to adequately supplement and coincide with the existing texts, we have examined closely nearly all of the texts in the field which are currently being used. We have found that in the realm of holidays, very little background information is given. The matter of origins is almost entirely neglected. Rather, the books deal with legends and stories and games. Of course, some of the stories make an attempt to convey some sort of historical data. On the higher level, not much more is done in the field than transposing stories to a higher level of language.

Dealing with the life-cycle, only the one book is generally being used. While this book excels in many respects for purposes which are obvious, the book does not deal with basic historical facts to any great length. This would be irrelevant for the student. For the parent or teacher, however, such an explanation is not only valid, it is necessary. History, analysis of comparative customs and development of the meaning for modern Jewry are topics which material for parent or teacher must necessarily contain.

We have shown from the examination of the existing materials what is needed. We have ample support of the need for a work such as the one we shall propose. Based on the realistic facts of the religious education program of the Reform movement today, the need for such work is present and pressing. The basis for such work is herewith suggested.

B. Outline of the Proposed Text

I. Motivation

II. General presentation of the role of ritual in Judaism and its role for Reform Judaism in particular

III. The Calendar Observances of Judaism

A. The Jewish calendar

1. Theories on its origin and usage
2. A description of the Jewish calendar

B. Rosh Hashonoh

1. The name of the festival and its meaning
2. The origin of it as seen traditionally and
from a scholarly approach
3. The observance of the holiday by traditional
Judaism
4. The observance of the holiday by Reform
Judaism
5. The liturgy particular to the holiday
6. The message of the holiday for the modern
Jew

C. Yom Kippur

D. Ten Days of Penitence

E. Sukkos

F. Sh'mini Atseres and Simchas Torah

G. Hanukkah

H. Tu B'shvat

I. Purim

J. Pesach

K. Shavuot

L. Lag Baomer

M. Tisha B'av

N. Other special days

O. A Topical approach to calendar observances

1. The observances as visual aids

2. The observances as occasions for family involvement

3. The observances as occasions of historical reminiscence

4. The observances as reflections of Jewish beliefs

IV. The Lifetime observances of Judaism

A. Birth

1. Naming a child

a. Origins of the custom of naming

b. How naming a child is observed

c. The message implicit in the naming of a child

2. B'ris

a. Theories on its origin

b. The ceremony

c. The application to modern Judaism

3. Pidyon Haben

4. Consecration
5. Bar Mitzvah and Bas Mitzvah
6. Confirmation
7. Engagement
8. Marriage
9. Consecration of a Home
10. Death
 - a. Funeral
 - b. Mourning period and its customs
 - c. Unveiling
 - d. Yahrzeit and Yizkor

V. Topical approach to Jewish observances

VI. Resources for further study and information

CHAPTER VIII

TOWARD A TEXT FOR PARENTS AND TEACHERS
OF THE REFORM RELIGIOUS SCHOOL ON
BELIEFS AND ETHICS

CHAPTER VIII

TOWARD A TEXT FOR PARENTS AND TEACHERS OF THE REFORM RELIGIOUS SCHOOL ON BELIEFS AND ETHICS

A. Introduction to a Text on Beliefs¹

The beliefs of Judaism can be said to constitute the chief distinctiveness and contribution of the Jewish people. From the earliest of times when the Jew professed a special set of beliefs about God and the universe, he was asserting the acceptance of a certain way of thought and a certain way of life. In the Biblical period, attempts were made to concretize Jewish beliefs. In the mediæval period, the great philosopher Maimonides attempted to group the religious beliefs of the Jew together into thirteen articles of faith. In modern times the Reform movement, through its various sets of principles, has sought to do much the same. The teaching of Jewish beliefs, along with the teaching of Jewish ethics, must be on the basis of the Reform religious school program of education. Yet one must take into account that the beliefs of Judaism are many. They are often susceptible to misinterpretation and to the statement of basically incorrect ideas. It is felt here that parents and teachers who are involved with the student of the Reform religious school do not need a set of creeds or beliefs.

They need, rather, a concise presentation of the major beliefs of Judaism. This presentation must discuss beliefs in terms of their development and in terms of the affect which those beliefs have on the modern Jew. It is with this goal in mind that it is felt that parents and teachers of the Reform religious school can deeply benefit from a work such as will be suggested shortly.

What shall the general objectives be which shall govern the proposal of a text in Jewish beliefs? Initially the task must be pursued of tracing the dominant beliefs of Judaism from their inception to the present day. In such a process, sketchy as it must inevitably be, there may be indications of major change in a Jewish belief or there may be indications of very little change. The task of the proposed presentation should be to trace any development, not merely for the purpose of describing the development, but for the purpose of making the belief more meaningful for the modern Reform Jewish parent or teacher.

The second general objective should be to relate the beliefs of Judaism to the particular viewpoint which is expressed by Reform Judaism. An attempt should be made to ascertain the approach of Reform Judaism towards a certain area of belief. In some instances such a search might meet with little or no success. In those instances the attempt should be to show the various attitudes which Reform Jews have concerning a given area of belief. While such material ought to be presented as objectively as possible, no attempt

can be made to guarantee objectivity. A subject such as beliefs can hardly be presented with any effectiveness from an objective point of view. Rather the approach suggested will have to move from the discussion of beliefs to the suggestion of beliefs which are possible today. The discussion should prescribe the steps which might make the reaffirmation of Jewish beliefs possible.

In general these are the goals which govern the proposed text on Jewish beliefs. The more specific methodology will take the following format. There will first be a presentation of the general assumptions on which the basic Jewish beliefs are founded. Upon such a basis the major areas of Jewish belief will be taken and their development traced. For example, in discussing the subject of God as one of the primary beliefs of Judaism, the attributes of God as reflected by thinkers of various eras will be presented. The name of God in its Biblical, rabbinic, mediæval and contemporary thinking will be presented. The various concepts of God which are in vogue today will be presented as they relate to Judaism. Such a methodology should make the area of the belief in God intelligible for the parent or teacher.

From the presentation of the Jewish idea of God, the attention of the work turns to the subject of man and his nature. This includes the subjects of the soul, the body, the matter of free will or determinism, the meaning of sin and repentance and the matter of evil. These subjects would be treated both in their historic perspective and in terms

of the more modern approaches to the problems. It must always be kept in mind that the general assumptions which Reform Judaism makes on these subjects must influence greatly the emphasis which will be given to any one view.

The next major area following God and man would deal with the collectivity, or humanity. In dealing with this subject, the matters of universalism and particularism should be discussed as well as the role of the individual in relation to his society. While some of this area would be discussed in the portion dealing with ethics, it seems that it does enter somewhat into the section on Jewish beliefs.

A number of other subjects are proposed for discussion under the heading of Jewish beliefs. Among them is the relationship of man and God. In this area there should be a probing of such items as good and evil, human suffering, man's fear of the Divine, the power of faith and the matter of salvation and redemption.

Another area to be covered in this discussion is the concept of the Jewish people. Involved in this is the matter of the mission of Israel, the idea of the Chosen People, the unity of Israel and the whole idea of the covenantal relationship which has had an affect on Judaism throughout the ages.

The final two areas to be dealt with are those of revelation and Messianism. Under the first there should be an examination of where authority rests according to

traditional Jewish thought and according to the liberal approach to Judaism. This includes, also, the role of Scripture for the Jew. Under the heading of Messianism there would be an investigation of the problem of the need for the belief in a Messiah, the opposing views concerning the Messiah in Judaism and Christianity, the development of the idea of a Messiah through the ages and the development from a personal Messianic concept to the concept of a Messianic age.

These, then, are the general objectives and the specific methodology which shall be the basis for the treatment of the beliefs of Judaism. It must always be considered for whom such a text is to be written. Therefore the methodology points to the idea of making the presentation of Jewish beliefs clear and concise enough to serve the purpose for which it is intended.

The present concern is to ascertain the extent of the teaching of beliefs in the Reform religious school. An examination of the more prominent curricula will show us the extent to which this area is treated. One can preface this examination by saying that while beliefs are taught on every level, it is in the upper grades of the religious school that the actual teaching of beliefs as a unit of study takes place for most of the curricula with which we are concerned.

The UAHC-CCAR Commission curriculum has a ninth grade course on Jewish worship as an alternate course. The

curriculum calls for a study in the twelfth grade of the beliefs of Judaism. This includes a study of the origin and content of Jewish beliefs. For the confirmation grade there is a course on Jewish religious ideas. In the eleventh grade one could suppose that the teaching of Modern Jewish problems would involve, to a considerable degree, the teaching of Jewish beliefs. Of course Jewish beliefs are taught on other levels as well. Beginning with the kindergarten the area is taught, though not on a systematic level. It is taught in conjunction with other subjects.

The Schwartzman curriculum begins the study of Jewish beliefs in a systematic fashion on the kindergarten level. There is a study in the kindergarten of the ideas of God and worship. This is the only one of the four curricula which deal with beliefs specifically on a primary level. In the sixth grade, according to this program, there is a course on prayer which involves a treatment of beliefs. In the tenth grade there is a course on "living one's Judaism" which deals primarily with beliefs on an advanced level.

The Zerlin curriculum treats beliefs mainly in the ninth and tenth grades. In the ninth grade there is a study of the beliefs concerning contemporary trends in Jewish and general religious life with specific relation to Reform Judaism. In the tenth grade the curriculum calls for an examination of the basic attitudes which Judaism has towards life. Again in this instance we find that the teaching of beliefs should be seen as restricted to these levels. It

occurs on all levels of the religious school program, though the curriculum does not spell out the emphasis as clearly for these levels as it does for the upper grades.

The Kurzband curriculum deals with beliefs on various levels. In the third grade there is a study of home and family life in which the student is expected to study the traditional and modern attitudes of Judaism towards home and family living. This is an essential part of Jewish belief. In the fifth grade the curriculum has an emphasis on God and nature and God and man. It would seem that, for Kurzband, beliefs have a very valid role as a central unit of teaching in the elementary grades. As the student goes on, he is expected to learn about Jewish beliefs in the seventh grade where there is a stress on the Ten Commandments, Reform Judaism and early Jewish beliefs. In the eighth grade there is a course on the God idea and the universal ideals of Judaism, clearly an exposition of Jewish beliefs. The most emphatic place which the teaching of Jewish beliefs is given occurs in the ninth grade where the curriculum specifies the teaching of ethical monotheism, concepts of God, worship and rituals.

We must repeat that, as in any other subject, the teaching of beliefs cannot be viewed as being limited to the specific places where mention is made in the curricula. The teaching of Jewish beliefs, for a good religious school, occurs each minute that the child is in attendance at the religious school. In order to make that process of teaching

Jewish beliefs meaningful, we propose the preparation of an aid for parents and teachers. That aid should spell out the basic beliefs of Judaism and the problems connected with them as well as their relevance for the modern Jew.

We turn now to an examination of the materials available at present for parents and teachers in the field of Jewish beliefs. The extent of these materials is vast. They range from brief introductions of Jewish ideas to extensive studies of these beliefs. As in the examination of other areas, we find that the available material ranges from encyclopedic works to introductions for laymen, from scholarly approaches to vague generalizations.

Rather than take the whole field of beliefs for the purpose of our analysis, we feel justified in discussing the available materials concerned with one dominant belief of Judaism as an example of the availability of materials dealing with other beliefs.

The idea of a Messiah, regardless of the interpretation, is a great idea in Judaism and certainly an essential part of the body of Jewish belief. For the parent or teacher who seeks or needs to know about this idea there are a number of sources available. One can go to The Messianic Idea in Israel² which contains an extensive approach to the subject from a thoroughly scholarly point of view. This is unsuited for the use of the parent or teacher who does not even have a beginning acquaintance with the sources which the book refers to. Or, one can turn to A History of

Messianic Speculation in Israel³ but finds there another highly detailed study. Unsatisfied with the highly intricate scholarly approach, the parent or teacher can turn to the various encyclopedias of Judaism for a treatment. Here one can gain only an historical approach to a problem and must go to the sources mentioned for a further elucidation on the topic. Up to this point, the quest for knowledge on the part of the parent or teacher is still unsatiated. One turns, then, to a simpler level and finds that the general introductions to Judaism mention the idea of a Messiah. But in these instances the discussion of the topic is rather shallow. Thus one finds that such works as What is a Jew?,⁴ What the Jews Believe⁵ and Basic Judaism⁶ are unsatisfactory. In addition to a degree of shallowness, they do not necessarily represent the point of view which Reform Judaism takes to the idea of a Messiah. A further problem is that it is unrealistic to expect the parent or teacher to go to a number of works in search of the approach to a certain belief.

Our conclusion is that there is no book or pamphlet which is currently available which takes the dominant beliefs of Judaism and treats them briefly and which contains an adequate type of motivation. This is a void which needs filling and thus our proposal takes on greater importance. So, from the point of a need existing for a work such as we propose for parent and teachers, we find adequate justification.

The materials available for students in the area of

Jewish beliefs lie mainly within the teaching of other areas such as Bible, ceremonies and others. It is only in the higher grades of the religious school where the beliefs of Judaism are taught. In this connection there are a number of available texts which attempt to fill the needs which the curricula posit.

The student can use Paths to Jewish Belief,⁷ though this book fails miserably in teaching Jewish beliefs to high school age students. It succeeds only in confusing the student and must be supplemented, if used, by knowledge on the part of parent or teacher. An effective approach to the teaching of Jewish beliefs can be found in such works as Little Lower than the Angels⁸ or Commitments of Confirmation.⁹ Both of these texts are straight-forward in their approach and open up new vistas of thinking. In practical usage they are highly successful. They take the various beliefs of Judaism and examine them in light of their development and application to modern Judaism. To utilize the approaches which these texts use, to distill the information which they contain and to relate it to the level of parents and teachers in abbreviated form, would make a most effective and necessary work. Such becomes the basis of our attempt. The teaching of Jewish beliefs must be accompanied by an ability on the part of parent and teacher to supplement the work of the religious school effectively.

B. Introduction to the Text on Ethics

It has often been stated that the purpose of the Jewish religious school is to build character. This purpose is achieved, for the most part, through the direct teaching of the ethical concepts which Judaism affirms and the interpretation of these concepts in terms of modern life. From the point of view of the Reform religious school, the teaching of ethics is of greater importance than in other branches of Judaism. Because of the importance which Reform Judaism attaches to ethical teaching, we find that the curricula used today reflect that emphasis. To have a Reform religious education program void of the teaching of ethics is to render that program wholly ineffective and unnecessary.

The teaching of ethics can take a number of different approaches. It could be taught merely by giving direction to choose between right and wrong. Such an approach is actually a betrayal of the Jewish thought on the subject. The teaching of ethics must include more than the direction towards choice. It must include an appraisal of the role which ethics have played in Jewish religion and an appraisal of those ethical values which appear to be highly significant for Judaism. Thus, the parent and the teacher of the Reform religious school must not only be guided to "do justice and to love mercy". They must be guided toward an understanding of what justice means for the Jew today and what it meant in the past; he must be guided toward a knowledge of what mercy

signified in terms of a Jewish ethical approach and what it means for the modern Jew. The teaching of ethics to the child must be accompanied by a teaching of ethics to the parent and teacher. That teaching must be based on the lines of the understanding of origins, development and the ethical force for contemporary living.

Our approach leading towards a text for parents and teachers in the bases and interpretation of ethics takes a number of different roads. The initial problem, according to the methodology which we suggest, will be to discuss the definition of ethics and through such a discussion, to present an overview of the various ethical concepts inherent in religion in general and in Judaism in particular. The fulfillment of this objective can be made to occupy a number of volumes. We should limit ourselves to some of the ethical concepts, not all; we should present summary views of the field of ethics, not an exhaustive view. We suggest the picking out of those concepts which we feel need greater explanation, those which we feel are of greater relevance today. These choices must be primarily subjective. The first concern will be, then, to present the ethical concepts inherent in religion and in Judaism.

Our methodology leads us to establish what the best means would be to convey ethical concepts of Judaism for the parent and teacher. It is our feeling that they can be best presented in light of the literature which suggests and supports those concepts and in light of the modern approaches

to them. To explain, we shall here consider one such concept which will have a place in the actual text which we shall propose. If we are dealing with the ethical concept of peace, then we must give the Biblical thought on the concept of peace, examine the concept in light of the rabbinic literature, trace the development of the concept through the ages and then seek to portray its force and meaning for modern times. Thus we might find that the concept of peace will be traced from being an imperative dependent on a henotheistic concept of God down to the need to support the United Nations as a contemporary agency dealing with the problem of peace. The step is great and must necessarily be abbreviated, but not avoided.

The suggested approach will include a discussion on the sources of Jewish ethics, the character and practice of Jewish ethics and the contrast between Jewish and Christian ethical teaching. Such an approach is felt to be valid and justified.

The place of ethics in the program of the Reform religious school now absorbs our interest. It is only upon an examination of the place which the teaching of ethics holds in the system that we can adequately determine the need for our work. We turn, thus, to an examination of the four curricula which we have been using to see what place the teaching of ethics really has in the Reform religious school.

The curriculum of the UAHC-CCAR Commission specifies

the teaching of ethics on four levels. The first of these is the fourth grade where Jewish ethical living is the major course of study. For the seventh grade the curriculum suggests a course on personal ethical living. The eighth grade follows this with a course on social ethical living. For the twelfth grade there is a course on Jewish life with emphasis on ethics. That ethics form a part of every grades work is self-evident. It is true not only of the UAHC-CCAR Curriculum but of the others which we shall consider. The UAHC-CCAR Curriculum states very firmly what the role of ethics are in relation to the curriculum. These principles are contained in the specific objectives¹⁰ and include the development of a knowledge of the ideals of Judaism and how they can serve the personal character and the solution of social problems. Attitudes, habits and appreciations are the concerns which this curriculum senses as being of primary importance in the teaching of ethics. As we shall point out later, the assignment of a great portion of the teaching period to the teaching of ethics has brought about a number of worthwhile student textbooks which enhance the effectiveness of the curriculum.

The Schwartzman curriculum lists three grades as specific centers of ethical teaching. In the seventh grade there is a course called for on the worship of God through ethical living. In the eighth grade there is a sequel which bears the general heading of the "role of Judaism in personal living." In the tenth grade there is a course on

living Judaism in which the teaching of ethics plays a major part. The teaching of ethics has a prominent place in every grade for this curriculum, though specific mention comes only for the three grades cited above.

The Zerlin curriculum of Living Judaism seems to place an emphasis on the teaching of ethics in every grade. This is done, not merely by inference, as do the other curricula, but by the actual titles of the course and the subjects of the curriculum. Ethics are most certainly involved when one lives with himself, his family, his friends, his community, his nation and his world, his neighbor's, his fellow-Jews, and lives as a teenager. Lest the titles which the Zerlin curriculum gives convey a feeling that the religious school has become an Ethical Culture Society, we must examine the objectives of each unit more directly to ascertain the extent of the teaching of ethics. In the second grade the curriculum calls for the teaching of the child and his relation to the school and to non-Jewish neighbors as depicted through the holiday cycle. This surely involves the teaching of ethics. In the fourth grade there is a program of community service participation which falls within the realm of ethical teaching. In the seventh grade the curriculum calls for a course dealing with intergroup situations as well as self and group understanding. This too, puts the interest directly in the field of ethics. There is a ninth grade course in which Reform Judaism is the major subject finding an emphasis on

contemporary living which involves ethics as a subject of teaching. The summary course, offered in the tenth grade, is certainly an example of the teaching of ethics in that it stresses the basic attitudes of Judaism towards life. The Zerlin curriculum is extensive in its approach to ethics. A work such as the one which we propose would greatly enhance the effectiveness of that curriculum.

The Kurzband curriculum deals with the teaching of ethics on a number of levels. The specific implementation of the teaching of ethics comes initially in the third grade where a course on Jewish home and family life is called for. This includes, according to the curriculum, an emphasis on family life with specific emphasis on the relationships between parent and child and sibling relationships. In the fifth grade there is a study of Jewish ways of life which involves the teaching of the God and man relationship which is not only an area of teaching Jewish beliefs but also of teaching Jewish ethics since it involves such things as brotherhood. In the sixth grade where American Judaism is taught, there is a concentration on such ideas as the fight for human rights in the early days of America and the influence of the Bible on democratic ideals. In the seventh grade there is a study of the social and religious life of the early Hebrew as it relates to the experiences of the pupil in the American environment. In the eighth grade there is a unit on religion and ethics with a special emphasis given to the teaching of the Ethics

of the Fathers. In the ninth grade there is a teaching of ethical monotheism as an integration of Jewish values. The Kurzband curriculum assigns a great part of its specific implementation to the teaching of ethics.

We find that ethics occupies a central place in the curricula used in the Reform religious schools. It is important, however, that the objectives of a curriculum find fulfillment in an effective manner. One of the means towards reaching fulfillment of such an objective is to enlist the aid of parents as partners in the teaching task. Another way is to have the teacher properly informed on the subject as a whole. To equip the parent and the teacher for their respective roles is the challenge to which our proposal for texts makes an attempt to respond.

In order to effectively interpret the area of Jewish ethics to the religious school student, the teacher and parent must have works on the subject available. For a study of the development of Jewish ethics there are a number of materials. They range from the articles in the encyclopedias to thorough treatments of a given ethical concept in one or more volumes. For a study of the practice of Jewish ethics there are many writings as well. For the effect of Jewish ethical teaching on current problems, there are also many writings. These three areas, development, practice and application are the major concern to which our methodology leads us. In examining the available materials this methodology must be kept in mind as well as

the over-all criteria which govern this work.

The development of Jewish ethics is rather fully covered in the encyclopedia articles as well as in The Encyclopedia of Religion and Ethics.¹¹ These articles are primarily of a scholarly nature. They are written by scholars for scholars. As such they are unsuitable for our task. The development of Jewish ethics is also treated in such works as The Jews: Their History, Culture and Religion.¹² The various chapters within that collection are highly valuable, yet are on too high a level for the untrained or for the person seeking a ready source of information. The same holds true for the pertinent chapters of The Jewish People -- Past and Present.¹³ The development of Jewish ethics is also treated in most of the popular introductions to Judaism such as Basic Judaism,¹⁴ Our Jewish Heritage¹⁵ and The Holy Mountain.¹⁶ These presentations of the development of Jewish ethics are generally satisfactory, but they are parts of larger treatments on Judaism and lack the brevity which we suggest as a criteria for this work.

For the study of the practice of Jewish ethics, the second area involved in the field, one can turn to an equally great number of sources. The criticism which has been levelled upon the above mentioned texts would hold true in this respect as well. The practice of Jewish ethics must be presented concisely, effectively and in such a manner that the parent or teacher will be able to make the

transition from the absorption of information to the ability to convey such information and attitude.

Concerning the relation of ethics to current religious living, there has been a considerable development of this field in recent years. As the American Jewish community, and particularly the Reform Jewish movement, has taken a greater interest in social action, works have been published which coincide with this new interest. Thus there are such books available as Justice and Judaism,¹⁷ A Tale of Ten Cities¹⁸ and the various pamphlets on current ethical problems published by the Union of American Hebrew Congregations.¹⁹

What we have found which comes closest to filling the assessed need is the volume Patterns of Ethics in America Today²⁰ which contains a chapter on Jewish ethics written by Rabbi Max J. Routtenberg.²¹ This is a highly informative article and its only shortcoming appears to be its frequent sermonic approach. This might be an unjust criticism, but it must be taken into account. We shall keep this work in mind as we suggest a proposed text in the field.

Our findings lead us to conclude that while there is an abundance of material available, they generally fail in having the adequate readability, motivation and availability which an aid for parents and teachers must possess. It shall remain the objective of the following work to fill these needs through a concise and informative presentation.

The abundance of material available for adults, though

unsuitable for our present need, is accompanied by an extensive amount of material available for students. The teaching of ethics is made more efficient by the availability of a number of texts which represent a number of different points of view. Our concern will be with those volumes which deal primarily with ethics. We recognize, however, that the texts of Jewish history, literature and beliefs deal with ethics in varying extents.

Among the available texts is The Right Way²² which deals most capably with personal ethics on the basis of Biblical and rabbinic statements. It is a book which has an excellent technique of motivating the student. There is also The Ethics of Israel,²³ an anthology of ethical writings of all periods which prompts discussion on ethical concepts. Meeting Your Life's Problems²⁴ is an excellent treatment of personal ethics. Justice and Judaism²⁵ has been used quite successfully on a high-school level for the teaching of ethics in terms of their current application.

All of these texts suggest an approach to the preparation of material for parents and teachers which would include a discussion of the sources of Jewish ethical teaching, a definition of Jewish ethics, the development, practice and current application of Jewish ethical teaching. This suggestion is carried out in the methodology which we have presented previously. We feel that the approach which we have selected coincides with the material available for students and satisfies the needs of parents

and teachers in trying to make the teaching of Jewish ethics more effective in the Reform religious school. Upon such a feeling the following outlines are suggested.

C. Outline of the Proposed Text

I. Motivation

II. The Beliefs of Judaism

A. God

1. His nature

a. Attributes

b. The name of God

c. Conceptions of God which are in vogue today

2. The World and God

a. Creation

b. Nature

c. Miracles

B. Man

1. His nature

2. The soul

3. The body

4. Free will or predestination

5. Sinning and repentance

6. The evil inclination - what part does it play?

C. Humanity

1. Universalism and particularism

2. Man in relation to humanity - his behavior as a social animal

D. God and Man

1. The problem of good and evil

2. The problem of human suffering
3. Man's fear of God
4. Man's faith in God
5. Redemption and salvation

E. The People of Israel

1. The mission of Israel
2. The chosen people idea
3. The unity of Israel
4. The covenantal relationship

F. Revelation

1. The nature of scripture and authority
2. Revelation or inspiration?

G. Messianism

1. The idea of a personal Messiah
2. The Messianic age idea

III. The Ethics of Judaism

A. Definition of Ethics

1. Workable definition to the problem of ethics
 - a. Historical approach to problem of ethics
 - b. Theological-philosophical approach
 - c. Psychological-sociological approach
 - d. Life-situation approach

B. The Sources of Jewish Ethics

1. Biblical
2. Rabbinic
3. Medieval

4. Modern

C. The Principles on which Jewish ethics are based

D. The Character of Jewish Ethics

1. Man's equality and dignity
2. Sanctity of human life
3. Theodicy
4. Social ethics: law, peace, democracy
5. Individual ethics: sex, family life, business,
etc.

E. The practice of Jewish ethics

1. Social ethics
2. Individual ethics
3. The practice of ethical teachings for the
modern Jew

F. Contrast of Jewish Ethics with Christian Ethics

IV. Sources for further information

A. On beliefs

B. On ethics

CHAPTER IX

TOWARD A TEXT FOR PARENTS AND TEACHERS
OF THE REFORM RELIGIOUS SCHOOL ON
COMPARATIVE RELIGION

CHAPTER IX

TOWARD A TEXT FOR PARENTS AND TEACHERS OF THE REFORM RELIGIOUS SCHOOL ON COMPARATIVE RELIGION

A. Introduction to the Text

It is only a recent development in the program of religious education of the Reform synagogue which has placed an emphasis on the teaching of comparative religions. Recognizing the pluralism of American society and the different concepts which religions possess, the investigation of other religions has become an important part of the religious school curriculum. The study of non-Jewish religions has not been introduced in the same manner in which a college course might treat the major religions of the world. In such a case they would be studied with a greater degree of objectivity and with a bent towards a more scientific understanding. In the teaching of comparative religions in the Reform religious school, the non-Jewish religions are taught from the point of view of their difference from Judaism.

The relative newness of this area in the religious school is proven by the study of the curricula. There is, as will be shown, a scarcity of available materials for

students as well as for teachers and parents. The fact that there is only one text which conveys the information adequately makes it all the more necessary to provide a presentation for the benefit of parents and teachers. The presence of materials will be discussed later on in this section.

The aim of the proposed presentation should be to take each of the major religions of the world and to treat them as separate entities. There should be an attempt to give a brief, yet accurate, description of the particular religion. Following such a description an endeavor must be made to establish certain comparisons and contrasts between that religion and Judaism. The suggested work shall confine itself to what have been arbitrarily chosen as the major religions of the world. Yet such selection has not been wholly arbitrary as will be clear later. In order to achieve the objectives in mind, it will be advantageous to discuss the area of Christianity from three separate points of view, namely, Catholicism, Protestantism and other Christian groups. From the study of Christianity there follows a study of Islam, Hinduism, Buddhism and miscellaneous groups. In treating each of the major religions the concern should primarily rest in presenting the history of that religion, the major beliefs of the group, the observances which mark it, the organizations and institutions of the group and the current status and influence of the group. Such an investigation should prove to be comprehensive

enough to suit the current purpose. As has been pointed out above, an attempt will be made to unify the material with a comparison of the major points of the religions with similar points in Judaism. Such an approach should prove to be the most efficient, comprehensive and suitable for the objectives and aims which are in mind.

An examination of the place of comparative religion in the religious education program of the Reform synagogue can best be reached through an investigation of the curricula currently being used. The curriculum of the UAHC-CCAR Commission on Jewish Education deals with the area of comparative religion only in the ninth grade. This might be attributed to two facts. First, there is a greater understanding of Judaism which can serve as a basis for making appropriate distinctions when a student has reached the ninth grade. Second, the only suitable text for the teaching of comparative religion is written for that level. Were texts to be available on the par of the ninth grade text, it seems highly plausible that a comparative religion study would enter the curriculum on a lower level as well. As it currently stands, however, the ninth grade is the only level on which comparative religions are taught as part of the standard curriculum.

The Schwartzman curriculum introduces the study of other religions into the religious school in two places. In the third grade the curriculum calls for a unit on the general subject of getting to know one's general religious

community. This would necessarily entail a study, on an elementary level, of other religions which make up the religious life of a community. Again in the ninth grade, the teaching of comparative religion forms the nucleus of that years course of study. It should be pointed out that while these are the only specific places where the subject is taught, it would enter into any discussion of Jewish customs or beliefs which might take place on another level. Often the studying of Jewish subjects raises the point of comparison with other religions.

The Zerlin curriculum seems, on an external level, to do more in the field of teaching comparative religion. One must wonder, though, what texts Zerlin proposes to be used in order to fulfill the curricular objectives. In the second grade there is a unit on living with one's friends. This includes the matter of relationship to one's non-Jewish neighbors. In the seventh grade the curriculum deals with intergroup situations under the heading "Living With Our Neighbors." One would imagine that the area of comparative religions is dealt with also in the fourth grade which deals with community living and in the tenth grade which deals with the basic Jewish attitudes to life. The skeleton of the Zerlin curriculum seems to devote a bit more attention to the study of comparative religion than do the curricula of the UAHC-CCAR Commission or that of Rabbi Schwartzman as already discussed.

In the curriculum of Toby K. Kurzband, there is only

one mention of the teaching of comparative religion. That falls in the eighth grade where it is included under a more general heading which concerns itself with modern religious practice. Presumably the course suggested by Kurzband revolves around the use of One God and the Ways We Worship Him.¹ It includes a study of the origins of religions, the founders of the world religions and other items which would generally pertain to a study of other religions.

One can conclude by saying that the emphasis on the teaching of comparative religion is present, though it is limited in its practice. Reasons have been cited for the limitation of teaching the area. One could expect that a greater place could be achieved for the study of comparative religions if parents and teachers were able to communicate the subject adequately. For this kind of a communication materials must be available. To ascertain the extent of materials which are available, an examination of available materials will now take place.

In the field of comparative religion there is quite a bit of material if one considers mere availability. Yet if the concern is narrowed to those materials which are published under Jewish auspices and with a positive regard for Judaism, the field immediately becomes highly limited. It is necessary, therefore, in this examination of available materials for parents and teachers to deal with two specific areas. The first of these areas is that of general literature on other religions by non-Jewish organizations

or authors which have no specific point of view in terms of Judaism.

There are a number of introductions to major religions for laymen. Among them are The Faiths Men Live By,² Religions of the World Made Simple,³ the series published by George Braziller⁴ and a number of others which need not be mentioned. Each of these, in slightly different ways, attempts to expose a number of world religions on the basis of their beliefs, practices and present strength. They would prove helpful in the preparation of a text suitable for the parents and teachers of the Reform religious school. The major consideration, however, that must enter here is that these are either wholly objective sources or they approach other religions from the point of view of Christianity. What seems to be needed is a text which comes from Jewish sources and which makes an adequate and fair comparison between other religions and Judaism, always stressing the need for Jewish commitment.

The second type of material which is currently available for parents and teachers is the body of literature published or authored by Jews. Among these is the very able and scholarly work by Abba Hillel Silver, Where Judaism Differed.⁴ Concentrating primarily on the differences between Christianity and Judaism, this book is one which demands reading and rereading because of the depth of the scholarly work which the author has undertaken. This work represents one of the finest attempts to clarify the

relationship between Judaism and Christianity. Yet it cannot be considered as a ready source of information for the average parent or teacher of the Reform religious school. Though intended primarily for student use, which shall be commented on shortly, Our Religion and Our Neighbors⁶ is one of the finest works in the field. It could readily be used for parents and teachers but it lacks brevity. This is the only aspect in which it fails to meet the criteria established in this work. Other works in the field limit their interest to specific areas of concern such as The Genius of Paul⁷ and A Jewish Understanding of the New Testament.⁸

The foregoing assessment of materials available to parents and teachers has not exhausted the field. It shows, however, that there is little, if any, material available from a Jewish point of view which can be considered for use in the project which has been suggested herein. The conclusion remains, then, that there is a need for a short, motivating and accurate description of other religions and a comparison of these religions with Judaism. This work must be oriented to the non-scholarly teacher and parent of the Reform religious school.

In examining the materials available for the student in the Reform religious school for the study of comparative religion, it must again be pointed out that the field is relatively new. The texts in the field have either not been developed or are new themselves. The primary text being used

today is Our Religion and Our Neighbors. This is an admirably worked out text for high-school students. It combines excellence in motivation and presentation.

Other available texts are How the Great Religions Began,⁹ One God and others. They are designed for various age levels and they attempt to present the different religions in terms of their beliefs, practices and present strength. They succeed in differing manners in giving some indication of the world religions. This is also true of the Life Magazine series on the world religions.¹⁰ One can level objections to any of these approaches in that they are not particularly oriented to the Jewish religious school and they are far from being objective in their treatment of religion.

The materials available for students have in common their approach. They each take a given religion, discuss its beliefs and practices, its current position.

The work which is proposed here makes an attempt to broaden the scope of understanding for parents and teachers in the field. It hopes to make the subject clearer and more meaningful for the student.

While the methodology which will guide the presentation of comparative religion has been set forth in general terms, it must be considered more specifically. The basis of the presentation is to take each major religion separately and discuss the various aspects of that religion. The major religion of the western world, Christianity, is to be dealt

with initially. This should be divided into three parts. The first part would deal with Catholicism, presenting a brief history of the Catholic Church, discussing the beliefs of that Church in regard to man, God, scripture and the position of the church. From such a point there should come a discussion of the observances which are particular to Catholicism, dealing finally with the organization of the Church and its current influence in the total world of religion. The second part of the study on Christianity deals with the Protestant movement. It begins with a history of Protestantism and a discussion of the beliefs which grow out of its history. The major beliefs to be considered in relation to Protestantism are God, man, the mission of the Christian, the view of the world and the role which authority plays in Protestant thought. The explanation of the Protestant movement should then turn to the rituals which are indigenous to Protestantism and the major sects which make up the movement, with a view towards explaining their organization and current influence. Finally, the study of Christianity will take into account the other forms of the movement outside of the major groupings of Catholicism and Protestantism.

The second major area which the methodology leads to is that of Islam, wherein the treatment should include a description of the views of Islam on God, law, scripture and the community. Concern should also be with a

description of the observances of Islam religion and the organization of Islam. The treatment should conclude with a description of the current status of Islam in terms of world religion.

The third major area of concern will be Hinduism. Here the same general approach should be used. There can be a discussion of the history, beliefs, observances and the current status of Hinduism.

The fourth area deals with Buddhism and the methodology to be used there is much the same as the methodology to be used in discussing Christianity, Islam and Hinduism. There should be sections on history, major beliefs, observances, organization and current status.

The text which is proposed on comparative religions for parents and teachers should conclude with a comparison, in as easily readable form as possible, of the major religions and Judaism in terms of historical key facts, major beliefs, practice, organization and current status. It is felt that this kind of a summary which directly involves Judaism is one which can be most beneficial and intelligible. That summary should aim to concretize Judaism to the reader. Upon the basis given above, there follows the basis for a text on comparative religion.

B. Outline of the Proposed Text

I. Motivation

II. Christianity

A. Catholicism

1. History

2. Beliefs

a. God

b. Man

c. Scripture

d. The Church

3. Observances

4. Organization and present status in the world of religion

B. Protestantism

1. History

2. Beliefs

a. God

b. Man

c. Mission

d. The world

e. Authority

3. Observances

4. Sects within Protestantism, organization and present status

III. Islam

A. History

B. Beliefs

1. God
2. Law
3. Scripture - Koran
4. Community

C. Observances

D. Organization and present status

IV. Hinduism

A. History

B. Beliefs

1. God
2. Man
3. Worship
4. Scripture
5. Community

C. Observances

D. Organization and present status

VI. Comparison of major religions to Judaism

A. Comparison of major beliefs

B. Comparison of observances

C. Comparison of holy literature

VII. Sources for further information

CHAPTER X

SOME CONCLUDING STATEMENTS

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What has been suggested within the foregoing material reflects an attempt to meet a need. The need has been discussed and the means for meeting it have been stated. This writer feels certain that a program such as has been suggested can serve a vital purpose within the program of Reform religious education. The adequate training of parents in order that they might become functional partners in the educational process of the synagogue is necessary. The enrichment of knowledge on the part of the teacher is of definite value. The means suggested are deeply felt to be justified.

Yet much remains to be done. Only outlines of the proposed texts have been given in the preceeding pages. They must be worked into complete texts which can be given to parents and teachers. Those texts must remain within the confines of brevity. Their language must be comprehensible. Their format must be appealing. To write such texts requires effort and dedication. It is felt that upon the basis of the outlines which have been given, suitable texts might emerge.

This writer has initiated an attempt to convert the outlines into workable textual material. The amount of

research required is great. The best of available literature must be distilled and brought together. Clarity of language and effective motivational techniques are of great import. The process demands much time. The resultant product has overwhelming possibilities.

It is suggested that in the final preparation of such material thought be given to including discussion topics which would make the material usable for other purposes. A set of discussion topics for parents could render the work valuable in formal parent education classes. These topics must be oriented to the needs of the parent. Another set of topics should be oriented to the teacher, aiming to concretize the information and suggesting means of conveying the information to the classes. A further set of discussion topics should be oriented to the teen-ager so that the work might be used in conjunction with the youth programs of the Reform movement.

The possibilities for the suggested texts taking a major place in the body of educational material of the Reform movement are unlimited. Their effectiveness depends on the ability to take what has been suggested and work it into a functional format.

The foregoing work opens up many new fields of thought and endeavor. With the availability of texts, there might be a greater emphasis on parallel classes for parents and children. There might be a new development in adult education programming.

Since this writer is convinced of the need for such work and since he sees the possibilities it opens up, he looks upon that task as being of immediate concern. Upon the basis which has been proposed within this work, it is hoped that final objective will be met readily.

NOTES

NOTES

CHAPTER I

- 1 In New York, Baltimore, Chicago and Los Angeles there are teacher-training schools sponsored either by congregational unions or by local Bureaus of Jewish Education.
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- 11a Ibid.
- 12 Eleanor Shelton Morrison. "Draw Parents In" (Design for Teaching) New York, NCCUSA, p. 13.

- 13 J. Gordon Chamberlin. Parents and Religion, A Preface to Christian Education. Philadelphia, Westminster, 1961, p. 71.
- 14 Ibid. p. 71-72.
- 15 Ibid. see point 7.
- 16 Ibid. p. 105.
- 17 Ibid. pp. 105-106.
- 18 see later statements by UAHC-CCAR Commission and by Toby K. Kurzband, pp. 40-45 of present work.
- 19 You Are Teaching Your Child Religion. (leaflet), New York, NCCCUSA.
- 20 Ibid.
- 21 Ibid.
- 22 Chamberlin. op. cit. p. 106.
- 23 Ibid. p. 107.
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- 36 Ibid. p. 3.
- 37 Ibid. p. 4.
- 38 Ibid.
- 39 Ibid. p. 6.
- 40 Ibid. p. 8.
- 41 Sylvan D. Schwartzman. Toward a New Curriculum for the One-Day-A-Week Reform Jewish Religious School. Cincinnati, Hebrew Union College Press, 1955.
- 42 Ibid. p. 9.
- 43 Selected Adult Jewish Education Programs Offered in Reform Congregations. New York, Department of Adult Jewish Education, Union of American Hebrew Congregations, 1961 ad passim.
- 44 Schwartzman, Ibid. p. 13.
- 45 Sylvan D. Schwartzman and Jack Spiro. The Living Bible. New York, Union of American Hebrew Congregations, 1962.
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- 47 see Chapter II of this work which contains an extensive study of the curriculum developed by Rabbi Schwartzman.
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- 49 Ibid. pp. 34-35.
- 50 Marion and Efraim Rosenzweig. Now We Begin. Cincinnati, Union of American Hebrew Congregations, 1936.
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- 54 Ibid. pp. 1, 2.
- 55 Ibid. p. 3 ff.
- 56 see notes on Colleges of Jewish Studies, notes 1, 26, 27.
- 57 Based on personal observations of the writer who has served as the administrator/principal of the religious schools of these two communities.
- 58 Hertz. op. cit. p. 147.
- 59 Kurzband. op. cit.
- 60 Ibid. p. 59.
- 61 Ibid.
- 62 Ibid. p. 60.
- 63 Ibid.
- 64 Samuel H. Markowitz. Leading a Jewish Life in the Modern World, New York, Union of American Hebrew Congregations, 1958.
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- 66 Hayyim Schauss. The Lifetime of a Jew. New York, Union of American Hebrew Congregations, 1960.
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- 3 Ibid. p. 13.
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- 5 Sylvan D. Schwartzman. Toward a New Curriculum...
op. cit.
- 6 Ibid. pp. 9 - 10.
- 7 Ibid. pp. 11 - 13.
- 8 Ibid. pp. 14 - 17.
- 9 Edward Zerlin, Living Judaism. (mimeographed). Des Moines, 1955.
- 10 Ibid. p. 1.
- 11 Ibid.
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 - 4 Max L. Margolis and Alexander Marx. op. cit.
 - 5 Harry Orlinsky. op. cit.
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