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TOWARD A SUNDAY MORNING JEWISH RELIGIOUS CAMP

by

David Ha-Melech ,

Submitted in Competition for
The Rabbi David Polish Award

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

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The following project began as a reaction to the general failures of the conventional weekend religious schools ability to adequately impart content and commitment during the two to three hours allotted to it. When this idea was conceived it was hoped that it would serve as a pilot project in order to test the possibilities of a child-centered weekend camp program, rather than a subject-centered school program which, all too often, owes its lack of success to its being merely a continuation of the weekday public school.

The project began to take shape during the summer of 1968 with my presenting the idea of a weekly Sunday camp session to the board of my Bi-weekly student pulpit in Hamilton, Ohio (Bene Israel). The innovation met with a great deal of enthusiasm due to the singular lack of success of their preceding few years of religious school (enrollment had dropped off sharply to approximately 20 students.) I explained that there would be an attempt to adapt many of the more successful techniques of the Jewish day camp to a Sunday morning session in the place of the traditional religious school. There would be an attempt to impart Jewish content on a thematic basis. (See below for the complete schedule of projected themes.) The particular theme for the morning, e.g., the Exodus from Egypt, would provide the focal point of all activities for the campers. The themes would progress each week on a general chronological basis. In this manner there would be a conscious attempt to sneak in as much content through the back-door as would be possible through the camp discussion groups, arts and crafts projects, creative song sessions, etc. The board gave me the authority to proceed with the project.

Before I left the meeting I pointed out to the board that, if this project were to have any chance to succeed, we would require as good a staff as our budget would allow. Since the congregation had previously paid bottom dollar to its teaching staff (\$5-6/session), I recommended that they double that figure and include travel expenses as well. To my pleasant surprise they agreed.

Next, I set out to hire a staff of camp counselors (the term "teacher" was purposely avoided throughout the experiment in order to aid in creating a different atmosphere than that which was concomitant with the concept of religious school.) The general qualities which I hoped to find for my staff in order of importance were: a positively healthy Jewish commitment, sufficient camp experience and skills, adequate formal Jewish training, teaching experience, creativity as well as the desire to have fun. I succeeded in hiring two first year rabbinical students from H.U.C. in Cincinnati. After three luncheon staff meetings we were prepared to begin. I wrote the following letter to the congregation at large in the Temple bulletin:

The year beginning October, 1968 and ending May, 1969 will be one of creative innovation for religious education at Temple Bene Israel of Hamilton, Ohio. There will be no "Religious School" in the accepted meaning of the term which includes teachers, pupils, scheduled classes, grades, homework ---all dedicated to the imparting of Soon-to-be forgotten factual material. Instead of "Religious School" there will be a "Religious Camp" composed of campers, counselors, and camp atmosphere---all dedicated to a love of one's Jewish heritage and its traditions, and a sense of healthy pride in one's Jewish identity.

A camp setting has proven itself to be an ideal atmosphere in which to realize both pedagogic and psychologic objectives. Through participation in a small group structure which aims at providing for maximum growth and development, based on the individual needs of each camper as well as the collective needs of the group, the camper can experience his sense of Jewishness with great satisfaction and enjoyment.

The program will be child-centered, utilizing the latest educational techniques of team-teaching, in which each child will be exposed to the strengths of each counselor. It is our belief that every experience in which a camper participates is a learning one. It will, therefore, be our responsibility to program well-rounded activities geared to awakening the creativity inherent in each child while providing an outlet for its Jewish expression. Such a program must include creative arts and crafts, creative dramatics, spirited singing and dancing, and a great deal of relevant lively discussion relating to Jewish themes.

Each week's programming will revolve around a particular theme drawn from the broad sweep of Jewish history. Throughout the thousands of years of the experience of our people there have been certain moments and periods of lasting importance. We have selected several of these ranging from the Creation story to modern day American Jewish life. Each individual camper will be participating in the same theme as every other camper. Yet each camper will participate on the level of his own ability and interest.

A typical Sunday morning program will be as follows:

- 10:00 a.m. --- Group singing
- 10:30 - 10:50 Group Current Jewish Events discussion
- 10:50 - 11:20 Individual groups presented weekly theme
(for example: The Exodus) by its counselor
(Counselors rotate weekly)
- 11:20 - 11:45 Free choice for campers from theme-related
activities: arts and crafts, dramatics,
discussion group, etc. etc.
- 11:45 - 12 noon Religious service with camper participation

It is the overall philosophy of this camp that individual autonomy is sacred. The individual child must be allowed the greatest degree of creative activity within a well-structured program. The Jewish child who is happy and creative in his Judaism will most likely become a healthy and responsible adult Jew.

Ours will be the unique opportunity to pursue enthusiastically this high ideal. Should this experiment in Jewish religious education be successful, then Temple Bene Israel will have made a far-reaching contribution to American Jewish life. The only alternative seems to be, as in the past, more of the same.

The staff and I look forward to meeting with those interested in this project at the parent-teacher meeting prior to the opening session of camp (the date will be announced.) Your suggestions and comments will always be welcomed and considered seriously.

To a warmly Jewish camp year, Bernie King

The projected schedule of themes for the camp year 1968-69:

Oct.6	Succot
Oct.13	Simhat Torah
Oct.20	Creation Story
Oct.27	Noah's Ark
Nov.3	Akedah
Nov.10	Jacob & Esau
Nov.17	Joseph in Egypt
Nov.24	Moses, liberator and leader
Dec.8	Sinai Revelation
Dec.15	Hanukah
Jan.5	Solomon and the Temple
Jan.12	Amos and prophetic thought
Jan.19	Bill Cosby's Jonah
Jan.26	Masada
Feb.2	Tu Bish'vat
Feb.9	Pirke Avot and the Rabbis
Feb.16	Moses Maimonides
Feb.23	Golden Age in Spain
Mar.2	1492 in Jewish History
Mar.9	Purim
Mar.16	Baal Shem Tov and Hasidism
Mar.23	19th Century Jewish Civil Rights
Mar.30	Passover
Apr.13	The Holocaust
Apr.20	State of Israel
Apr.27	The Jewish Community
May 4	The Development of the Synagogue
May 11	Modern Jewish Problem: Narcotics
May 18	Jewishness is Beautiful

We were all prepared to begin when the most serious of a series of setbacks occurred. Three families had decided to drop their membership from our congregation and to remove, as well, their eight children (I was assured that their decision had nothing to do with our project, but was the result of negative experiences which had occurred in the religious school during the past year.) As a result our total enrollment for the camp was a high of six children. All hopes for an adequate pilot project were dashed, yet, we were determined to proceed as best we could. Our six campers ranged in age from 12 to 15 (12year old girl, two 13year old girls, 14year old boy, 15year old girl and boy.) Hardly a group of sufficient size by which the project's success, or lack thereof, could be determined.

One of my two hired staff found other employment which left one other staff member besides myself. Both of us attempted to implement our camp program which was to last, with varying degrees of success, until the beginning of January at which time we decided that, under the circumstances, it would be preferable to return to the more conventional classroom, subject-oriented religious school.

During the three months of the project's existence, its implementation followed generally these lines: the campers would arrive in the temple's large social hall at 10 o'clock dressed informally, each with his or her sweatshirt with varying emblems (the staff was likewise attired) There would follow approximately 30-45 minutes of learning Jewish camp songs accompanied on piano (later by guitar when we learned that one of our campers was proficient on this instrument.) The group would then proceed to compose a song

relating directly to the theme which was selected for that morning. The lyrics and music were truly a combined effort of campers and staff. There were indeed moments of pride and a sense of accomplishment on the parts of both campers and counselors. This creative venture usually was preceded by a brief 15-30 minute group discussion which I led on the theme of the week. The group then broke up into two sections based upon age. My fellow staff member took charge of the three younger campers while I was responsible for the three older teenagers (the "confirmation class".) The younger group proceeded to engage itself in a creative arts and crafts, drama, etc., venture related to the weekly theme. For example, a socio-drama (emphasis upon drama rather than socio) recounting Joseph's experience upon reuniting with his brothers and father in Egypt was of exceptional success in involving the children emotionally in the powerful biblical account. Homework was assigned to this group in preparation for their following weeks creative ventures, or as a reinforcement to the previous week's experience. The older section, under my guidance, delivered two book-reports on contemporary Jewish novels of their choosing as well as preparing 5 minute reports on the weekly theme to be presented to the group in a seminar-type lecture. The two sections would come together for a concluding worship service (either directly out of the U.P.B. or with creative variations dependent upon the camper's wishes.)

By way of attempting an evaluation of these three months, a few points need to be made as a preface. First, as previously noted, the numerical ratio of campers was, in my opinion, too small to allow for this experience to be generalized upon as a successful

pilot project. A more adequate experiment needs to be made. Second, with respect to the attitude of the six campers themselves towards the project requires special mention. Due to their experiences with the religious school during the previous years, the children began with a highly skeptical attitude. The first weeks were, in fact, largely spent in various attempts to counter their preconceptions. This we were never completely able to accomplish. I do believe, however, that we experienced sufficient success with respect to our overall goals that a weekend camp (either weekly or on a monthly basis) be attempted under more advantageous circumstances.

Appendix

The following material has been culled from the program of a local Jewish day camp, and provides an excellent example of the type of material which is readily adaptable to a Sunday morning religious camp.

UNIT #1 - WEEK #1 - NOAH & ARK

A. Knowledges

BACKGROUND: Biblical figure of the tenth generation from Adam, and father of Shem, Ham and Japheth. The only righteous man of his generation, Noah was commanded by God to build an ark in which to save himself and his family during the flood brought upon the world because of the moral corruption. Noah took into the ark his family and several of each kind of animal. The ark floated for 150 days and finally rested on Mount Ararat. Noah thus was the savior of mankind, and the second father of the peoples of the world. This story is one of the famous folk-like stories of the Bible found in Genesis.

The following is an example of a counselor's use and understanding of the story for teaching purposes:

The story of Noah and the flood was a widespread popular myth in the ancient Near East. The account which is found in the Bible is the Jewish version. While surely fictional, a significant moral lesson is taught. Noah symbolizes righteous man. The ark represents a just and compassionate world. The animals signify both man's dependency on animals for sustenance as well as the Jews recognition that all living things must be respected and cared for.

Questions for discussion:

1. Is this story true?
2. If untrue, is there still a message for us in it?
3. Why was there a flood (what does it symbolize)?
4. Why was Noah saved?
5. What does the story tell us about ourselves?

Unit #2 - Week 2 - Moses and the Exodus

A. Knowledges

BACKGROUND: Moses: One of the greatest biblical figures - better known, in some circles, as Mosheh Rabbenu (Moses our teacher). He is credited with being a servant of God, Lawgiver, Liberator, and Molder of the people of Israel. He was born to Amram and Jochebed, Levites, during the period when, according to Pharaoh's edict, all newly born Hebrew male children had to be slain. Left adrift on the waters of the Nile, he was found by Pharaoh's daughter and was henceforth reared and educated in the King's court. As a grown man he defended the Hebrew slaves. He once killed an Egyptian task-master for striking a Hebrew slave, an act which forced him to flee to Midian. There he lived as a shepherd, and married Zipporah, the daughter of the Midianite priest Jethro.

The Bible tells us that while Moses was tending his flock in the desert, God spoke to him from a "burning bush", commissioning him to free the Hebrews from the bondage of Egypt. Joined by his elder brother Aaron, Moses appeared before Pharaoh demanding the release of his people. According to the Bible, Pharaoh broke his repeated promises to free the Israelites, and God thereupon sent "ten plagues on Egypt. The people were finally freed and Moses took them out of Egypt, miraculously crossing the Red Sea. The story of the departure of the Israelites from Egypt is contained in the Book of Exodus. Some scholars think that the Exodus took place about the middle of the 13th century b.c.c., though tradition gives a date two centuries earlier.

The Exodus, which marks the birth of the Hebrew nation, together with the prior enslavement in Egypt, is considered by most as the greatest event in ancient Jewish history, to which constant reference is made

in the Bible and in Jewish liturgy. Passover celebrates this event of freedom from bondage.

B. Projects

1. construct miniature pyramids
2. each group will select a tribal symbol and construct a large replica of it.
3. each camper will make a small tribal symbol in the form of a pin, arm band or belt.
4. Make appropriate tribal costumes
5. Prepare place-name signs for Thursday

C. Special Activities

1. Thursday: all all camp steal the flag meet Egyptians vs. Israelites.
2. Friday: An Exodus parade around pool area
3. Friday: A play, "The Exodus Survivors Hold a Convention".
4. A boat ride on the Ohio?

The twelve tribes and their symbols: 1. Judah - the lion
 2. Issachar - the donkey 3. Zebulun - ship 4. Reuben -
 an almond blossom 5. Simeon - a sword 6. Gad - tents
 7. Ephraim - a bull 8. Menasheh - a unicorn 9. Benjamin -
 a wolf 10. Dan - a serpent 11. Asher - an olive tree
 12. Naphtali - a female deer.

Unit #3 Week #3 Moses, Sinai, + the Wilderness

A. Knowledges

BACKGROUND: After escaping from Egypt, the Israelites journeyed to Mount Sinai. The Bible tells us that God, at Mount Sinai, revealed Himself to Moses and the people, and amidst thunder and lightning, the Israelites received the Ten Commandments.

Moses is said to have spent forty days and nights on Mt. Sinai receiving the Torah. Toward the end of that time the Israelites persuaded Aaron to make a golden calf, because Moses was delayed on the Mount (he was supposed to have descended after six days, but remained forty days).

It is said (in the Midrash) that Aaron built the golden calf for two reasons. First, he was afraid that the people might kill him if he refused. Second, he thought that by his agreeing, but insisting on doing it ^{himself}, he could stall the people from pursuing such worship. He thought that it would take him a long time to complete the task giving Moses time to descend. The calf was finished before Moses came down.

Descending Mt. Sinai, Moses found the Israelites dancing around the golden calf. In disappointment he broke the tablets. The Lord wanted to destroy the people, but on the plea of Moses in their behalf, God forgave them. Moses again spent forty days and nights on Mount Siani to prepare new tablets of the law.

B. Projects

1. Build a large ark of the law
2. Construct a "golden" calf - or paint the scene of the event at Sinai.
3. Make large and or individual tablets of the Commandments.
4. Construct large replica of Mount Sinai with Moses, tablets and people around.
5. Make up a skit around the story of the people vs. Moses.
6. Make a paste-up picture display from magazines and newspapers on how commands are broken or observed today.

C. Special activities

1. Friday: inter-camp brotherfood lunch (?)
2. Friday: presentation of skits and displays.

Unit #4 - Week #4 - The Temple

A. Knowledge

Background: The Temple in Jerusalem was the spiritual and religious center of Jewish life in ancient times.

Hebrew term meaning sanctuary, applied to the Holy Temple in Jerusalem which was the spiritual and religious center of Jewish life in ancient times. There were two Temples in the course of over one thousand years of Jewish history. The First Temple, built by King Solomon, stood over 400 years and was destroyed by the Babylonians in 586 c.c.e. The Second Temple, built about 70 years later by the returned Jewish deportees from Babylonia, was destroyed by the Roman general Titus about 70 c.e. The Temple, a masterful structure, built out of freestone, was situated on the site of the sacred Mount Moriah, opposite the Mount of Olives. It had two major divisions, the outer sanctuary or the Holy Place, and the inner sanctuary or the Holy of Holies. The Holy Place, to which only the priests were admitted, contained the altar of incense, the table of the shewbread (Lehem ha-Panim), and the Menorah (candelabrum). The Holy of Holies, which only the High Priest was permitted to enter, and then only on Yom Kippur, houses the Ark of the Covenant in the First Temple. In the Second, because the Ark had been lost, its place was taken by what is known in tradition as the Even Shetiyah or Foundation Stone. The Temple was surrounded by a large court where the sacrificial altar and other utensils were located and which was divided into three major sections as assembly places for men, women, and priests, separately. The Temple, administered by the High Priest, his assistant and other functionaries, was supported through popular taxation and through special gifts. It was both the duty and privilege of every Jew in the land to visit that Temple and take part in the public services three

times a year, on Shavuot, Sukkot, and especially on Passover, when men, women and children from all parts of the land made their holy pilgrimage to the city of Jerusalem to participate in the general festivities, and to bring their sacrifices, both animal and vegetable to the Temple where special rituals were conducted by the Kohanim (priests) and the Levites.

The Second Temple was remodeled about 20 c.e. There the Sanhedrin (Jewish High Court) was housed as well as a number of houses of study. After the destruction of the Temple by the Romans, its remains gradually disappeared, except for one wall, believed to be the western wall of the Temple, now known as the Wailing Wall, a traditional place of prayer for Jewish pilgrims. The Mosque of Omar, erected in the seventh century, now stands on the site of the Temple.

B. Projects

1. make biblical instruments used at Temple
2. make costumes of Priests and Levites
3. construct large replica of Temple
4. make individual models of Temple
5. construct large or small models of ancient menorah used in the Temple
6. paint a scene of Temple Worship
7. make a Priest's breast plate
8. collect nature sacrifices or make model animal sacrifices

C. Special Activities

1. Wednesday: there will be an overnight
2. Wednesday evening we will have a mock sacrificial Temple service around the campfire
3. Friday: presentation and display of projects

Unit #5 - Week #5 - Maccabees

A. Knowledges

Background: The Hasmonean dynasty was founded in Judea in the middle of the second century b.c.e. Matthatias assisted by his five sons, started a revolt against the despotic ruler of Judea, the Syrian King Antiochus. Following the death of Matthatias, Judas Maccabeus (Judah the Maccabee) led the war of independence which ended in a Maccabean victory and the rededication of the Temple in 165 b.c.e. The Maccabean dynasty lasted for about 120 years, until Judea fell under Roman rule. The word Maccabee has come to mean patriotic hero.

The holiday of Hanukkah grew out of the Maccabean experience. It is called the "feast of Lights" or "feast of Dedication". It commemorates the Maccabean victory over the Syrians.

B. Projects

1. make maccabean costumes
2. make Hanukkah menorahs
3. make mogen davids - Jewish stars - in the form of necklaces, pins, bracelets, armband or belt buckles
4. make Syrian-Greek or Roman costumes - togas, etc.

C. Special Activities

1. Thursday: a Maccabean - an all camp olympics with each group representing a different Jewish nationality.
2. Friday: a play, Marching with Mattathias .

Unit #6- Week #6 Hasidism

A. Knowledges

Background: A religious movement which originated among the Jews of Poland in the 18th century, and during the following two centuries affected almost half of world Jewry. Its adherents were then called and still are known as Hasidim (singular, Hasid-picus).

Hasidism came about of a number of factors, some of which were: 1) The spiritual and economic depression resulting from the Cossack Massacres in the 17th century; 2) The frustration among the Jewish masses resulting from the collapse of the messianic movement initiated by Shabbetai Tzevi; 3) Talmudic scholarship and the intellectualism of the Talmudist was inaccessible, incomprehensible, and unsatisfying to the Jewish masses were ready to accept mystic teachings that would assure them of new hope, promise of happiness and closeness to God.

The founder of Hasidism was Israel Baal Shem Tov or the Besht as he was popularly called. Starting as a Kabbalist and miracle worker, the Besht began to preach a living faith in which the ordinary individual found and a way to approach God. He taught that sincere devotion, zeal and heartfelt prayers are more acceptable to God than great learning, and that He can best be served through deep-seated joy rather than solemnity and intellectualism.

The Hasidic movement spread rapidly, continuing to grow after the death of the Besht under new leaders. Under the guidance of Rabbi Bear of Meseritz, the Hasidim began to look upon the Hasidic "rebbe," called the Tzaddik (righteous man), as almost the intermediary between God and man. Dynasties of Tzaddikim were established, each Tzaddik having his own enthusiastic and devoted followers.

As the Hasidic movement grew, the Talmudists began to oppose and even persecute the Hasidim. They were called Mitnagdim (opponents) and in Lithuania the great Talmudist Elijah, known as the Gaon of Vilna, issued a ban against the Hasidim and synagogues established by them. It would seem that misguided enthusiasm led a number of the Hasidim to violate some basic religious precepts. The persecution of the Hasidim by the Mitnagdim led them to seek the intervention of the government. The Hasidic teacher, Rabbi Shneur Zalman, was imprisoned twice, but after investigations by government officials the Hasidic sect was given full freedom. However, the opposition continued and for many years there was no intermarriage between Mitnagdim and Hasidim. Later the rift diminished, and other issues became important in Jewish life, such as the Haskalah (enlightenment) movement of the 19th century which was felt as a threat to the teachings and beliefs of both the Mitnagdim and the Hasidim.

Hasidism, although still practiced, has lost its significance as a mass movement, even though its renewed vigor is expressed in the life of numerous smaller groups. The Hasidim modified the ritual by adopting some elements used by the Spanish Jews, and to this day Mitnagdim use the Ashkenazic (German) or Polish rite, while the Hasidim use a modified form of the Sephardic (Spanish) in their services.

B. Projects

1. Make payot - side curls
2. Make beards
3. Skull caps
4. Hasidic hats and coats
5. Make mezuzahs
6. Make Torah scrolls

C. Special activities

1. Friday: a carnival in Ghlem (prepare Thursday)
2. Wednesday: an overnight

Unit #7 - Week #7 Israel

A. Knowledge

Background: The Jewish republic named Israel was established on May 14, 1948 as a result of the decision of the United Nations to partition Palestine into a Jewish and an Arab state. When Great Britain gave up its mandate over Palestine, Jewish authorities, headed by David Ben-Gurion, issued in solemn assembly the Proclamation of the State of Israel. The Arab nations, opposing the establishment of the Jewish State, attacked Israel. As a result of the War of Liberation the Arabs were defeated, and they signed an armistice. The territory held by the Arabs became a part of the Kingdom of Transjordan, later known as Jordan. The section of Jerusalem held by the Jews, mostly the modern part of the city, became the capital of the newly created State of Israel.

The Jewish population of Palestine was approximately 650,000 just before its independence. By 1960, 970,000 Jews had emigrated to Israel, bringing the Jewish population, with its natural increase, to almost 2 million. These included refugees from the European disaster, and from Arab countries, including all but a small fraction of the ancient communities of Iraq and Yemen. Many of these immigrants were in poor physical condition and in need of public assistance.

By 1960, Israel had made great progress on the economic field. One measure of her industrial expansion was the increase in electric power consumption from 1948, when it was 246, million kilowatt hours, to 1960, when it was 1,565 million. Among Israel's products are canned foods, chemicals, ceramics, cement, textiles and tires. Carefully planned efforts are being made to exploit her mineral resources, including oil and copper which, with the exception of the chemicals in the Dead Sea, are comparatively limited. Israel has a successful "productivity program." and is making special efforts to attract foreign investors,

Between statehood and 1960, agricultural production almost tripled, so that the country is self-sufficient in most foods. Over 60,000 acres were planted in afforestation projects after independence.

Funds transmitted to Israel from abroad have been of great assistance in her unprecedented absorption of immigrants. These include monies collected by the UJA and similar organizations which between 1950 and 1959 amounted to over \$530 million, over \$324 million in loans and grants in aid from the United States. and over \$750 million received from Germany as reparations and personal restitution payments.

The end of the War of Liberation was marked by the signing of armistice agreements, but even by 1960 no Arab state had yet signed a peace treaty with Israel. Indeed, Iraq and Saudi Arabia had never even signed the armistice agreements. In 1960, despite many Security Council decisions and in direct contravention of international law, all cargoes to and from Israel were barred from the Suez Canal.

From the signing of the armistice, Israeli settlements were subject to almost nightly maraudings by Arabs from Jordan and the Gaza strip, a narrow finger pointing up the Mediterranean coast which was put under Egyptian control after the armistice. Around 1955, Egypt began to train and despatch special terrorists called Fed-ayeen. These groups were to infiltrate Israel territory and destroy Jewish morale, in preparation for the final attack. In September, 1955, Soviet Russia agreed to supply Egypt with large amounts of armaments. In the fall of 1956, Jordan joined Syria and Saudi Arabia in placing her army under Egyptian control, for the expressed purpose of destroying Israel.

Faced with the avowed determination to destroy her, by enemies who were now well-armed and acquiring skill in the use of their weapons, Israel saw but one alternative: On October 29, 1956, she sent her armies deep into the Sinai peninsula, in what has come to be known as the Sinai campaign. In one week they defeated

the Egyptian armies, destroyed the Fedayeen staging grounds, occupied the Gaza strip, and were, as a contemporary account noted, "Fourteen Hours to Suez."

Meanwhile. Britain and France announced that they were sending troops to capture Suez and protect the Canal. This provoked strong reactions in the United Nations, and in the week between the announcement and the actual attempt of occupation, the fighting ceased. The campaign ended with a United Nations emergency force occupying the Gaza strip.

The first president of Israel was Chaim Weizmann. After his death in 1952, Itzhak Ben-Zvi who was re-elected in 1957, became president of the State.

B. PROJECTS

1. Build a model kibbutz
2. Make Israeli kibbutz hat or Arab kafia
3. Paint or construct maps of Israel
4. Build an archeological tel with artifacts
such as oil lamps, coins and vessels
5. Paint Israeli flags
6. Draw insignia of the State of Israel
(a menorah surrounded by olive branches)
7. Learn Israeli dances and songs

C. Special Activities

1. Monday: a trip to the Cincy zoo
2. Friday: parents attend camp cantata.
all groups display summer projects