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Report on Rabbinical Thesis of Morris A. Kipper
Entitled
"Toward a Course of Study in Developing Jewish Spiritual Values in the Primary Grades of the Reform Religious School"

This thesis of 146 pages of text seeks to achieve three things. The first is to discover what are the spiritual needs in the development of the second grader, who is the focus of the author's interest. The second is, in the light of these findings, to judge the suitability of the available materials for use in the Reform religious school. The third is to produce a guide for the teacher toward developing spiritual values with seven year olds.

The author has made a contribution in each area. From the fields of child psychology, psychiatry and comparative religious education, he concludes in his first chapter that the child of seven manifests a keen interest in life and birth, the universe, death, God, the family, right and wrong, and the value system of his peers. The religious school, he points out, can serve as the bridge between the home and the emerging peer-group standards, and it can transmit information about God as He relates to each of the children's concerns.

The second chapter is devoted to an analysis of the three main approaches to the teaching of spiritual values in the modern religious school. It points out that though the aims of the Union Curriculum express the need to teach about God in every grade, few basic texts have been provided. Consequently the burden rests upon the teacher, and in most instances the children fail to get proper instruction. Next, he examines the Kripke series. While the author finds the information to be factually sound, he is critical of its catalogue-like, didactic approach. The effectiveness of such volumes, he contends, depends once again upon the capabilities of the teacher. Finally, his analysis of the Unitarian materials for the second grade shows them to be generally inadequate for our purposes because they depend mainly upon the present awareness of the children and fail to provide grounding in the past experience of Judaism with its approved standards of conduct and sense of commitment.

The remaining four chapters of the thesis are devoted to the preparation of a suitable guide for the teacher which will overcome the present deficiencies. Here by means of suggested stories and activities, he deals with the subjects of life and the universe (7 lessons); birth, growth, the family and the marvel of man (6 lessons); death (5 lessons); and peer-group relations, the understanding of one's Jewish self, and ethical responsibilities (7 lessons). In most of these lessons the author demonstrates good imagination and a fine skill of story-telling. In the course of his teacher's guide he also comes to grips with each of the areas that seem to be germane to the seven year old.

Yet there is one difficulty here, and that is the way in which he has organized his units. It fails to make completely clear to the reader (ultimately the teacher) exactly what it is that each chapter seeks to achieve. Only the dhapter on death presents a single theme. The others offer at least two, and in one case (Chapter 2), as many as four, each of which could well become a distinct unit with its own statement of goals and activities.

Nevertheless, this thesis represents a worthwhile contribution in an area that poses many problems for the religious educator. The material for the teacher shows promise, and with careful revision and reorganization should merit consideration for experimental publication. The author should be encouraged to make this a reality.

I am very pleased to recommend the acceptance of Mr. Kipper's thesis.

Sylvan D. Schwartzman
Referee

TOWARD A COURSE OF STUDY IN DEVELOPING JEWISH SPIRITUAL VALUES IN THE PRIMARY GRADES OF THE REFORM RELIGIOUS SCHOOL

By

Morris A. Kipper

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

Hebrew Union College-Jewish Institute of Religion

June 3, 1961

Referee, Professor Sylvan D. Schwartzman

Where are you, O Lord
I cannot see or hear You
Your voice is distant
Your thoughts indiscernible
Yet when friendship comforts
my soul
And companionship warms my heart
I know You are there, O Lord!

Dedicated to;
Dr. Sylvan D.Schwartzman, who is always a friend, and to my wife, whose companionship is a divine gift.

Summary

This thesis is divided into two main sections. The first section consists of a summary of the research and survey conducted by the author. The second section is a proposed text in light of the information contained in the first section.

Section One:

In the first chapter, it was found that the child of seven years of age is interested in life (babies and animals), the universe, and death. He is interested in God's relation to life, the universe and death as well as his own relation to the aforementioned items.

The emergence of a God concept occurs as a result of the transference from parental omniscience and omnipotence to a super-father possessing these all-pervading powers.

The peer group and other social groups have entered into the arena that struggles for the child's loyalty.

In the second chapter, related curricula are reviewed, considering their philosophy and pedagogical methods. The conclusion is that there is a need to develop a text that would fulfill the objectives of the Union Curriculum.

Section Two:

The text is divided into four chapters. The first attempts to relate God and nature. The second chapter attempts to relate the miracle of birth and creation of

man as God's work. The third chapter introduces the concept of death, and the final chapter brings the child into the world of group living as a positive Jew.

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CHAPTER I

THE RELIGIOUS NEEDS OF SEVEN YEAR OLDS

Introduction

The purpose of this thesis is to understand the philosophic or spiritual development of the seven year old child, and then to determine an adequate means of enabling that growth through the Reform Religious School curriculum.

Upon examining the various curricula and text books available for the second grade child this writer has concluded that there are few acceptable for the Reform Religious School. This rejection is not based upon prejudice or emotionalism. The fact is that the seven year old is not accounted for, in the available materials. There is a shameful void, obviating the fact that emphasis has been placed upon the older child. Unfortunately it has not been recognized that the primary grade child is at a very impressionable age. What he learns in his early years of religious school will remain with him in a very permanent way.

Many texts and curricula have appeared on the modern scene. All of them promise veritable miracles. Few of them fulfill their promises. None of them meets the obligation of teaching and guiding the child toward a development of Jewish spiritual values. What is worse, is that they have not succeeded before the tribunal of the classroom. The teacher finds herself inadequate and the pupil becomes a courteous,

but bored listener.

This void is not a serious problem if the educator has faith in the success of the older grades' curriculum. But, it is a problem to the school that is faced with the perennial problem of recruiting teachers who must inevitably teach a meaningless, insignificant program to a curious, eager group of young people. By the time the child has reached the older grades, he is often sufficiently convinced that religious school has no relevance or meaning for his life and its spiritual problems.

One of the major factors contributing to this malady is that the child's world is not considered. What does the child look like inside? What questions are dominating his mind when he enters the religious school? During the week, he is confronted with acquiring skills and absorbing content. Now on the weekend, he has time to reflect and analyze (which he normally does to an excess at this age level[1]). The conditions of a relatively unencumbered weekend, creates for this child a propitious time in his life to reflect and ask questions about this wondrous world. He is chiefly concerned about himself.[2] The week-day imposes many schedules and chores upon the child.[3] If he is fortunate, he finds more freedom and less regimentation on the weekend.

By age seven, the child desires to work over impressions and ideas that have entered his life.[4] Many questions have entered his mind that are yet to be resolved. He is

now eager to assimilate his pre-school notions with his experiences of socializing and meeting the larger world of the school and peer groups. But his present-day text books have little to say about all this.

Another major factor contributing to the malady of our present materials, is the lack of knowledge of the religious and spiritual development of the child. As will be shown in Chapter One, psychology and religion have probed the inner world of the child. The seven year old asks pertinant questions about life that the adult would not expect of him. If a liberal faith is to take cognizance of all available knowledge, it must adjust itself accordingly. If the Bible heroes are not relevant to this age, Reform Judaism must be willing to omit it from its curriculum at this age level. As will be shown later, certain Bible stories may even be harmful. Others, however, can provide an attachment to the child's heritage which is healthy and needed for his development. Thus by taking cognizance of the present scientific knowledge that sheds light upon the child's world, religious education can play a significant role in the development of the child's spiritual and emotional growth.

About the Seven Year Old in General

The seven year old is a separate entity, unique in his own world. He is a mystery to the uninformed adult. Many parents hardly know their own child during this so-called, "latency period." Psychologists and educators, on the other hand, have taken great strides in probing into the world of the young child.

Amongst this vast knowledge is the fact that the seven year old child possesses a curiosity for spiritual values. In another year his world will change. For the moment, he pauses to reflect upon certain phenomena. He will come to a conclusion. He will conclude after the desirable information is afforded him. Somewhere, some place, he will acquire the needed information. It is the choice of Jewish education to either allow for the capricious, random gathering of the answers by the child; or to guide and direct him to a healthy acceptable solution.

A point that has become trite needs recognition; namely, that the child is taught in adult terms what the adult wants to know. The child is rarely taught what he wants to know in his own terms and on his simple level. For example, a teacher was skeptical when the rabbi informed her that the seven year old is interested in death and the appurtenances of death; that he will desire to attend funerals; speak of dying and how it feels to die. The next day the rabbi was summoned to

rescue the teacher. The children wanted to know, "Why Christ was killed." If the rabbi would not have been informed as to the age characteristics of children, he would have volunteered one of many theories of the historicity of Jesus. But he knew that theology or Bible was not involved in this question. "Why was Jesus killed?" centered about the matter of death in general. "Why did they use nails instead of rope?" Subsequently, there ensued a variety of questions about death. "Couldn't they just slice his neck off? What happens when everyone in the world will be dead?"

To the teacher, the discussion was gory and cold-blooded. To the children, they were earnestly attempting to discover this world in their own simple way. Because such subjects are distasteful to the adult, it is assumed that the child will find it uncouth and incongruous to the Religious School classroom. What the adult overlooks, is that the child has not acquired the total adult value system by age seven. A more familiar example is the topic of sex with the teen-ager. The adult imposes his standards upon the child. Thus, the teen-ager is forced to seek out his peer group as a unique setting where he can frankly and openly discuss questions of vital concern to his life. Likewise, the seven year old is often driven to his peer group for information that should be forthcoming from more mature and reliable sources.

After probing the child's world, it becomes apparent that certain characteristics need to be published more

publicly than heretofore. In addition, the informed educator will instantly discover the void of any Jewish text-book to fulfill the needs of the seven year old.

The reader may claim the above as somewhat emotional and highly subjective. In this introduction, it may appear groundless to be so critical of most of the available materials. But if the reader will analyze the present texts and curricula in light of the information presented in the first chapter, he will be compelled to agree with this criticism. Thus, Chapter One will analyze characteristics of seven year olds from the standpoint of psychology and religion.

The second chapter is a critique of what is now appraised as the finest available curricula and text books for the seven year old. In light of the information of the first chapter, the curricula and texts cited, will be found to be wanting. Not only are the Jewish materials mere modifications of an antiquated approach to education, but they fail to meet the intellectual needs of the second grader. Certain Christian materials may meet the intellectual needs of the child in general, but they are not Jewishly oriented. In this society where Jews are vitally concerned with their identity, this is a major shortcoming.

After this analysis, the writer will attempt to construct a text book for the child of the second grade level. It will be written in their language level, but intended for the teacher to read to the child attending the Reform Religious School.

Sources of Knowledge

Scientific inquiry has revealed two main levels of the child. The first is what may be learned by observing the child. By gathering empirical data, the psychologist presumes to know the child. He listens and observes the child in peer group settings, in the family, classroom, and various other environments. From these observations he concludes certain interests, curiosities or needs of the child.

The second level of knowing man is derived in a somewhat metaphysical nature. The psychologist assembles empirical observed data. The psychiatrist, which is the second level, employs this data to theorize upon the unobservable nature of man. For example, the "id," or "ego" can never be seen or heard as can the child's role-playing which manifests certain definite conclusions. By contrast, a child may be seen manipulating his genitals. The psychologist limits his conclusions to the fact that the child has an interest in his own body and his sex organs. The psychiatrist may theorize that the manipulation of the sex organs is a manifestation of his sex drive. He may even go as far as saying that the boy is taking pride in the fact that he is not castrated (as the boy believes girls are).

Thus the psychologist, being the first level of knowing the child, accepts only observable data. The psychiatrist assumes there is something in the child's make-up that causes

him to manifest the actions and responses which the psychologist records.

A synthesis of these two levels is found in the educator. He attempts to know the "whole child." He wants to know the outer manifestations as well as the possible motivating forces that lurk behind his actions. With psychology and psychiatry contributing to the educator's knowledge, he wants to know how he can meet the child's needs in the classroom setting.

A digression must be inserted in fairness to the field of education. Not all educators are primarily concerned with meeting the needs of the child. Some are of the opinion that this is a "watering-down" of the real purpose of education. For example, there are those that firmly believe that the primary purpose of education is to transmit the cultural heritage to the child. Others are of the opinion that specific knowledge must be acquired by the child. But all educators would not deny the knowledge that science can contribute to knowing the child, for the informed educator is more effective in achieving his unique purpose, with this knowledge.

In conclusion, three areas must be considered: The behavioristic psychology of the seven year old as related to his spiritual development, the psychiatric assumptions, and the religious educator's concept of the whole child.

The research in the three areas are integrated into

two sections. First an acquaintance with the child as would be observed by the teacher or child psychologist. This falls under the category of observed, empirical data.

The purpose of this first section is to introduce the reader to the seven year old, to come to know him.

The second section deals with the implications for religious education. In order to fully comprehend the spiritual aspect of the child, theoretical information must be considered. Thus psychiatry and group dynamics are integrated in this second section.

It must be noted that such labels as "psychiatry" and "group dynamics" are generalized terms which are subject to misunderstanding by the sophisticated student of human development. The category of metaphysical or theoretical is more accurate and becomes the second category as juxtaposed to observable, empirical knowledge of the child.

In addition, the first category does not reveal the need for teaching spiritual values. It only acquaints the reader with the child. Observable data, as in the first category, only tells what is. That a child is interested in death only tells us where he is, the status quo. This does not imply any call to action or a philosophy of teaching.

The second category reveals what is motivating the observable data. If religious education is to play a role in shaping the child, then it must consider the inner forces of the child and determine how it can cope with his spiritual

growth. Thus, the second category. After becoming acquainted with the child, the implications for religious school education will be set forth.

What Psychology Tells Us

The following is primarily an extraction from Gesell and Ilg's studies in child development. It should be noted that there are many volumes that deal with this age level. Books and journals were reviewed, only to discover that the most acceptable volume for this thesis and the most reliable source is Gesell and Ilg's, Child Development.[5]

Life. The child's chief concern, now, is himself.[6] He is concerned over his health; his acceptance by his peer group. In fact this age span has sometimes been called a "first adolescence."[7] The child of seven is very interested in birth. How does it occur? In his own simple way, he is puzzled about the phenomenon of a baby being born from mother.[8] He strongly desires a baby of his own. Yet in another year, it will be inconceivable to him that he could have ever desired a baby.

Universe. The seven year old has a more intelligent awareness of the cosmos.[9] Boys in particular are interested in reading about earth and nature.[10] This latter statement is both a guide for producing a text and a warning. By the time the seven year old boy reaches the unit on the Universe or Life, he may be too sophisticated because of his avid

reading on the subject (which is also characteristic of this age group; namely intense reading). In this case this exceptional boy can be employed in a democratic classroom setting to display his knowledge to his peers (which will afford the desired recognition of the peer group).

The seven year old is especially interested in objects of space and nature. He also wants to know of the use of elements.[11]

Death. The child is now becoming aware of time.[12] The boys desire wristwatches and all can begin to conceive months and seasons. He may even be able to think in terms of years. Mainly, he conceives of passage of time.

In his enlarging world, Seven becomes more intense with his concern for death.[13] His thoughtfulness demands more detail and realism. At six he began to realize that death not only comes to old age, but that sickness and accidents cause death. He may be preoccupied with the appurtenances of death. Death is a topic of discussion. He talks about funerals and graves. Visiting cemeteries and tombstones are matter-of-fact occurrences. The immediate experience of a dead animal is not easily forgotten.[14] As with the six year old, Seven finds comfort in the fact that someone else takes the place of the dead. A puppy replaces a dog. An aunt or grandmother substitutes for mother, etc.

God. As the Seven year old is concerned about his place in the world, so is he concerned about God's place in

the world.

> If he is told that God lives in heaven, he wants to know where heaven is, how God got up there, does He use a ladder, does he live in a house. He wonders how God can see everything and be everywhere....[15]

A more detailed discussion of the child's concept of God is treated later on under the consideration of spiritual needs.

What Religious Education Tells Us

The Protestant Episcopal Church is gifted with the insight to recognize the importance of education with the younger child. Accordingly, they have concentrated on discovering the child where he is, by placing observers in classrooms of their religious schools. The observers reported the activity of the class and the individual reactions of each child. The observers were not limited to one area of the country, such as the Eastern sector or Mid-West. Thus, we are afforded a clear picture of the child in general. The child attending the Episcopalian Sunday School approximates the Reform Jewish child in socio-economic level. Therefore, the following description is most helpful for this thesis, in introducing the child of seven years old.

Interest in the universe. The seven year old is increasing his interest in the world about him. His interest, "...reaches from his family out to the farthest star."[16]

This world is a fascinating place, and he wants to know where he fits into the scheme of things. In order to know and be sure of his own place, he seems to want to know many things about the physical universe.

A parent or teacher may be unaware that his child is interested, for example, in the planets, but let the subject come up in class and some child will name the planets, another is sure to know which are nearest the earth and which have satellites. Someone will have a favorite planet. There will be all sorts of information, some accurate, some fuzzy and inaccurate.

Our own earth, the other planets, the sun, and the relation of these bodies to each other are of interest to the seven-year-old. The fact that when it's daytime here it is night somewhere else, that when it's winter here it is summer somewhere else, intrigues him. If the teacher uses a globe and flashlight to demonstrate the movement of the earth, and makes the mistake of moving the flashlight instead of the globe, some child will be quick to correct him because he has learned somewhere that the earth moves around the sun.

The child's interest in the universe includes more than stars, space, and planets. Animals are an abiding interest of seven-year-olds--animals of all kinds, from their own and their friends' pets to dinosaurs. This interest is one that can be relied on at any time of the year and returned to over and over again in different ways.

Dinosaurs seem to have a special fascinstion for the second-grader.

The seven-year-old is interested in the development of life on earth. This interest is satisfied by the briefest possible description.

His interest in studying about people in other times and places is extremely limited.

...Seven-year-olds do not have a great understanding of the scientific facts that interest them....they do not really know how far one mile is. Nevertheless, it is satisfying to a curious

seven-year-old to know that the sun is in a place many millions of miles away. This satisfaction has to do with his wish to know more of the world he lives in as he explores the basic but unasked question, "Who am I?" "The sun is an unimaginable distance away but still a distance that is somehow measured, and I am here." Though never put into words, this is perhaps the core of the seven-year-old's satisfaction about intriguing and awe-inspiring facts.

No matter how far out into space the seven-year-old's interest goes, he relates it to something in his own life. Talk of air and someone will say, "If you don't have air you couldn't breathe". Questioning about a new sister brings the remark, "She has Pablum now. It sticks to her jaws."

Interest in family.

The seven-year-old has a strong interest in and feeling for his own family.

....to the seven-year-old, families are an everyday subject. He knows what makes a family and how it works. So, while much of his conversation is about his family, he is not interested in families as a subject for study.

He finds it difficult to talk about the aspects of his life that matter most to him. He is not as likely to talk of his own problems. And never forget that the seven-year-old does have problems. He is struggling to define his place in his family, to understand that he is important to his family. His wishes and his family's wishes are sometimes in conflict and cause tension. He has times of loneliness, fear, anger, guilt--as does everyone else. He is dependent on the adult to know and understand his difficulties. He likes to hear stories of other children who have met and solved troubles like his own....It is comforting to him to know that adults have been troubled or afraid or sorry, as he is.

Growing understanding of right and wrong.

The seven-year-old child's sense of truth... is by no means fully developed....he is still not

able fully to distinguish between a strict rehearsal of the facts of an incident involving himself and an imaginative account of the incident.

Some second-graders still must match another person's story with one as good....The child should not be asked to back up such a claim like the following:

> Teacher: I was visiting Jim's mother and guess what happened? Jim's parakeet came and sat on my head.

The seven-year-old's sense of right and wrong, though growing, is still based on the "bad" things his parents and teachers have disapproved and the "good" things they have approved.

The children may know the word conscience, but they have a wide range of ideas as to what conscience is. Many of them know Walt Disney's animated cartoon Pinocchio and refer to the cricket (one child called it "a little thing like a turtle") who was portrayed as Pinocchio's conscience.

To learn more about the way second-graders think, listen to them speak. Do not ask questions in order to talk the children into answers you have decided ahead of time are correct. Listen to them seriously and with respect.[17]

Implications for Religious Education

God. As the child moves into the larger world of his environment, he begins to see the vastness of God's world. He is able to understand God only because he has an image of his parents. Parents have been strong figures and have provided security for the child. When something broke, Dad could fix it. When he is hurt, Mom can heal the wound. But as this naivete begins to vanish, something or some one else must

take the place of the parental image. As the child's world expands, a more omnicient, omnipotent figure is needed by the child. God becomes this figure.

This process began at age five or six. Since the parents cannot serve the needs of the child, a super father is a ready substitute. Thus super father is seen in anthropomorphic terms. The child may want to call Him by telephone.[18]

An example of this transferance from parent to God is the development of conscience:

> Initially a child obeys out of a direct fear of punishment from a parent who is physically present. This has been characterized as the period of external morality. In time the child develops internalized controls, and the concept of God plays an important role in facilitating this process. The fear of retribution is projected heavenwards, that is, towards God in the image of the parent. God becomes a super-parent all-seeing and all-knowing, from whom it is not possible to hide one's wrong-doings. Parent and God are more or less literally equated. There follows the formation of conscience.[19]

The formation of conscience began a long time ago. The equation of God and parent has been developing in the last few years. By age seven he is at a threshold. God is not totally comprehended. The child wants to know more of this image. His questions are resolved in one of two ways. Either God is merely a super parent in the orthodox religious approach. Or God may be developed as something more. Either his concepts are arrested at age seven or he goes on to equate God as something more than a super parent.

> The readiness of the child to accept the opinions of his elders, parents especially, places a heavy responsibility upon them. Up to approximately the age of six the child not only accepts these opinions, but turns them into absolutes....This reaction to moral standards as though they were sacred no doubt stems from the child's conception of his parents as infallible and omniscient beings. But this phase of "moral absolutism" begins to break down after the age of six, as the child comes to realize that there are other moral codes than theirs. What often saves the child from moral bewilderment at this time is the emergence of the notion of God, the highest authority of all. Hence the immense importance of early religious training, the object of which should be not the re-establishment of the absolutism of the earlier period but the inculcation of a humane and flexible scheme of moral and social values.[20]

God cannot be conceived as a super parent. He must be seen as being above human attributes, beyond parents or ethnic groups. What this "beyond" is, is subject to theology. But all theologians will agree that the notion of a super parent must not be the final stage of development.

Theologians and educators will agree that the child must be enabled to achieve reality. It is generally well-known that up to the age of five or six a child may believe that what he wills, comes true.[21] But by age seven he has normally dispensed with this feeling of omnipotence. At age seven he begins to achieve reality. Instead of saying "the moon moves because I make it move," he now proclaims, "'the moon moves because God makes it move.' ...this represents a long and important step in the direction of reality."[22] And with this reality the child becomes concerned over God's

place in the world.[23] Now he wants to know more about this omnipotent image called "God."[24] There is a certain skepticism that naturally accompany the questions. Since the personal relationship with God has begun to diminish with the passing of the oedipal stage, there occurs doubt as to the existence of a super father.

Therefore, at age seven the child's notion of God must move from a super father image. God can no longer be portrayed in anthropomorphic terms. Yet many adults retain the super father concept of God. It is at this age level that, for many, the development of a God concept is arrested. Therefore, the responsibility of moving the child along to a higher concept of God rests with the religious school. At this age it is a natural development to move away from an absolute dogmanic concept of God. It is not so natural for the adult to give up his six year old notions. It becomes apparent, then, that the religious school must expand God beyond the super father concept to a Great Power that controls life, the universe, and death. This process acts as a re-enforcement for the child at the time when he is skeptical about God.

Needless to say, Seven is not eager to dispense with God (unless father was a bad image to the child[25]). And he need not dispense unless his notions and concepts are totally against his environment. If the ideas of God and Judaism are diametrically opposed to his later knowledge, there is definite danger that the former learning will be discarded.[26] We cannot

reach the concept of death by merely portraying God as Dayan Ha Emes.[27] Later experiences and possible tragedies will dictate discarding the truth of old and the Judge of that truth. Untimely death especially, cannot be explained in any theological terms. The child must know that God does things that are beyond our understanding. Judaism does not provide an answer to the problem of good and evil.

As Dr. Erich Lindemann[28] recently pointed out,"Religions and philosophers have always taken account 'of the misery and failure in life' and have made no claim of 'everything being solvable in an optimistic way'". This attitude must be consistent throughout the religious school curriculum. Then later knowledge will not cause disdain, but respect for the mature humility of our faith.

It is at age seven that the child is ready to receive a more mature approach to God and religion. The child stands before a threshold. Either he refuses to step over and retains the super father concept and a dogmatic, absolute approach to religion, or we enable him to step over into the liberal faith of Judaism. In a year or two that threshold will disappear. It is either at age seven or an abnormal rending at college age. What is worse, is the possibility of never moving away from his childish notions.

His society. In addition to the psychological readiness of the seven year old to move away from a super father God,

there are other factors to consider. The child has reached a stage where the environment is to play a major role in his life. The predominant group in his environment is his peer-group. The peer group and their mores begin to dictate contradictions to previously learned values.

> ...his parents tell him that, in addition to obeying their moral teachings, he must adapt himself to the code of the crowd to which he belongs. But allegiance to the peer group usually demands of the child that he depart from the parental moral code in some respects. In any case, it is their child and not they who must resolve the conflict between his authoritarian conscience and the peer-group standards. But the parents have shown him in many ways that they want him to come to terms with peer-group standards.[29]

We see, then, that the peer group not only creates an ambivalence which was encouraged by the parents (who were also the authors of the initial value system), but ultimately the peer group may dominate the child. If a transcendant power, which is above and beyond the local group, does not appear on the horizon, it is very possible that the peer group will reign supreme and anarchy will be its leader. As the parents fade into the background, a religious value system must take over. As God becomes the guide for morality the child becomes equipped to judge his peer group.

In contrast to this approach, the extreme social scientist may demand that the child make a total and absolute adjustment to his peer group even if previous notions need be forfeited. This writer feels that neither the dogmatic approach of an all supreme God--who is always right and must be obeyed--

nor the total adjustment to the peer group is the desired effect. Rather, it is the dynamic relationship that is created by both forces; namely God and universal morality interacting with peer group and mores.

In fact, Kurt Lewin describes a group in just such a way:

> Strong and well-organized groups, far from being fully homogeneous, are bound to contain a variety of different sub-groups and individuals.... A group is best defined as a dynamic whole based on interdependance rather than on similarity.[30]

As pointed out above, God and parents are equated as one. Further, God, parent, and values are equated as one. If we can call this aspect of the child's personality religion or religious values, we see the full import of Mr. Lewin's statement. The individual is an identified individual because of his specific set of religious values which are different from the group as a whole. His individuality is identifiable <u>because</u> of his religious value system. Lest the child become anonymous in the group he must possess and maintain a religious value system.[31]

Havighurst rightly points out that the child's conscience acts as part of a dynamic whole to determine the child's moral behavior:

> The...conscience does not require the child to submit to the peer-group code. It enables him to come to terms with the peer code, if that is possible without sacrificing the basic moral values of his conscience as he acquired it from his parents. It enables him usually to solve the problem of obeying his consciences, at the same time gaining and keeping the approval of his peers.[32]

Until now God and attitudes were unchangeable in the child's world. But it is specifically at this age level that the transition from a dogmatic conscience to a "rational conscience"[33] takes place. Thus, God, Judaism, and the Universe are larger perspectives as opposed to the peer group. The peer group and its influences are with the child. No one need assist the force of the peer group for the normal child. But the larger perspective needs help. For the child's mental health, the larger forces must be brought into his scope of everyday living and growing.

Thus we see the necessity for providing the child with a set of spiritual values that will gain and maintain his identity with the peer group.

In addition to the tension that is created between the peer group and the parents, there are other influences that play a minor role, yet no less significant.

> ...the psychological needs of childhood generate what it seems no exaggeration to call a craving for religious experience. The child is in a constant state of psychological readiness to take up religious ideas. And this readiness exists even when the parents exert every effort to insulate him against religious influences. Usually, however, the child is subjected to a steady flow of religious influences outside the home, and these may not coincide with the teachings, even religious ones, within the home.
>
> Given the wide variety of religious influences pouring in upon the child, the problem that confronts the parent is whether to control these influences in terms of some set of religious convictions of his own, or to leave the whole matter to chance. The dangers of the latter course are plain. It is to leave the child's religion in the hands of baby

> sitters, domestic servants, friendly neighbors, other children, and so on. All these can, and often do, make a lasting impression upon a child, sometimes healthful, but more frequently harmful.[34]

Obviously, the religious school cannot depend upon parents to provide religious convictions. Nor can it, "leave the whole matter to chance."

Conclusion

The Reform Religious School educator may now ask, what relevance or significance this material holds for teaching the child. Before answering the question, let us summarize the material.

A. The seven year old child is interested in:
   1. Life; ie. babies and animals
   2. Universe
   3. Death
   4. God's relation to 1, 2, and 3.
   5. The child's relation to 1, 2, 3, and 4.

B. The emergence of a God concept occurs as a result of the transference from parental omniscience and omnipotence to a super father possessing these all-pervading powers.

C. The peer group and other social groups have entered into the arena that struggles for the child's loyalty.

The question of the relevance for the Reform Religious School can be answered best by portraying an image. Two edifices are seen with a wide gap separating them. One is symbolic of the home and the parental influence of the child. The other edifice is the child's peer group and his environment. The home is excluded from the peer group and in the mind of the child, totally different. The child does not bring the peer group values into the home, nor the home into the peer group. A schism ensues and is irreparable by either edifice.

The religious school is the bridge between the two. It is adult authority in the millieu of the peer group. It is in this setting that the child may resolve his conflicts. Yet the school is only temporary in the child's life. Something that is more permanent must ultimately become the bridge. At first, it is the religious school. If the school is successful, the bridge will become God. Ultimately, it is hoped that Judaism and God will absorb the primary levels of home, school, and peer group. Subsequently God and Judaism become a way of life.

It is obvious that without religious school, the gap can never be bridged and thus the process of developing a way of life through Judaism is halted and inhibited at this propitious age level. The Reform Religious School has the important responsibility of enabling the child to acquire Jewish spiritual values. It must guide and direct the maturation and development of these values.

CHAPTER II

RELATED CURRICULA APPROACHES

Introduction

We are now in a position to review the various curricula that relate to teaching the second grade child. We have seen in Chapter One that the seven year old child has a need to find his place in the world. This need can be expressed in many ways. In the former chapter, we found that the child contemplates, reflects, and analyzes the world about him. He desires to work over impressions and ideas that have entered his life.

Expressed another way, the child is concerned with life; his own life and how he came into the world (birth). He is interested in discovering the universe; the cosmos and nature. He is interested in death, now that he is aware of the passage of time. He wants to know God's place in the world.

In his attempt to answer the pressing question of, "Who am I?" he wants to know that the sun is far away and that he is right here. In his desire to know about life, he wants to know about animals. Animals (from pets to dinosaurs) are living and so is he. The child has problems and conflicts that center around his family. He is comforted to know that another child has had similar problems and has

solved them; that adults have been troubled or afraid or sorry, as he is. His concept of conscience is not fully developed. Good and bad are still measured by approval or disapproval of adult authority.

From another standpoint, the fact that the child has a need to find his place in the world has been expressed thusly: God is seen as a super-father - anthropomorphic. Good and bad may be transferred to the super-adult's approval. Other forces are entering the child's life to threaten this moral absolutism. The God-concept must begin to move on to a more humane, flexible authority. The child begins to achieve reality. Instead of the child's will, it is God's will that moves things in the world. But the full development of this dynamic concept must wait until the child has developed a capacity to conceive of more complex notions. The child has a craving for religious ideas. He will seek religious teachings. If not satisfied by the home or school, he will receive it in another place or from other people.

This is the problem. A child of seven years of age has the craving to know his place in this complex world. He searches for many answers to his problem. In this society, religion is held up as a possible answer to this pressing question of, "Who am I?" Does the Reform Religious school provide an answer to this question? If not the Union Curriculum, perhaps other text books available for the primary

grade child. If not, perhaps some Christian sources.

We now come to a junction. Religion is held up as an answer to the child's searching. Either we declare to the child that religion is not the place to find the answer (and thus this thesis ends here); or we attempt to provide answers for the inquisitive young mind (in which case we continue to search for materials in the field of education). In choosing the latter, it will be clearly shown that heretofore there is nothing available that is pedagogically sound in its approach and answers the child's need to find his place in the world.

In the older grades, the teaching of God and Jewish religious values are taught and with possible success; but this does not exempt the religious school from answering the needs of the younger child. In fact by helping the child in the primary grades, the religious school will be more successful in the older grades. If an infant and child learns that love, security, and comfort can be found in his parents, he will know in later years where to find it when it is needed. Similarly with the religious school. If, when the child first seeks answers, he is able to find it in his religious school, he will know that in later years he can also turn to his Temple for the needed answers to pressing questions. Thus, the religious school, at all age levels, must enable the child to find his place in the world.

Union Curriculum

Philosophy

The Philosophy of the Union Curriculum can best be understood by considering the guiding principles as stated in the curriculum outline for the Jewish Religious School. The following is an abstract of the aforementioned principles. The numerals are mine:

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

2. Religious education must lead not only to information and knowledge but also to character growth and personality development.

3. It is still our aim to make of our children life-long Bible readers so that throughout their days they may be taught directly by Moses, Isaiah, Solomon and David, and other immortal authors of the Bible.

4. The drama of Jewish history, especially the story of Israel's unflagging courage in behalf of its faith, must become a proud possession of the soul of every Jewish child. It must be taught as a means of giving a child inner strength and the ability to face the environment with confidence and dignity.

5. The Prayerbook, which is the historic vehicle of our communion with God, must be an important subject of instruction.

6. We must build in the child a love for those Jewish observances which are vital in present-day living and such new observances as may become helpful.

7. ...whatever intensifies that sense of brotherhood throughout the world and over the ages is an indispensable part of our religious instruction. The sacred tongue...is the only language common to our brethren all over the world.... Also the philanthropic institutions, local and international, the Jewish life in Israel...all these, as they tend to bind us together, bring to the child's heart the consciousness of the covenant-people and must be used as a pathway to the knowledge of the God history.1

A worthy project would be to first discuss each principle in light of the present thinking of Reform Judaism. This may reveal a lack of agreement concerning such views as Israel and the chosen people concept. Although the Central Conference of American Rabbis may deliberate intensively over such subjects, it appears that the makers of the curriculum have assumed a particular point of view. There is nothing disagreeable in assuming such a point of view. But it should be stated as a controversial issue.

The aforementioned worthy project would also call for a discussion of proper emphasis in time and years of each principle. Subsequently, an examination of the application and fulfillment of said principles, but this thesis is not concerned with the entire Union Curriculum. It is only interested in the second grade and the teaching of Jewish spiritual values. Thus principle number one and possibly number two are relevant and worthy of discussion (for a discussion of the entire curriculum see footnote number 2).

Evaluation

To establish a firm conviction of God's presence is not only valid but necessary for the child's spiritual growth and development. As was clearly stated in Chapter I, the child searches for a meaning of the universe and its relation to a Supreme Being. The child asks and seeks answers about God. He will acquire the answers either capriciously or through deliberate direction of the religious school and the home. For the child's psychological health it is necessary to establish a firm conviction of God's presence.

Therefore, the first principle of the Union's philosophy is valid and necessary and in accordance with the scientific knowledge as stated in Chapter I.

In consideration of the second principle, the home must be primarily responsible for the character growth and personality development. The school can have a positive and effective influence upon the child, but heretofore this has been subject to the individual teacher and her ability to relate to the children. In any future curriculum, the only additional influence on the child's personality development is a teaching of attitudes and values within the subject matter. This would not only influence the child, but may happily shape the teacher's value system.

Application of Philosophy

Now let us examine the actual curriculum to determine if this cardinal principle is realized in the religious school classroom.

The curriculum for the second grade is divided into three main areas: (a) Jewish holidays and their ceremonies, (b) Biblical personalities, and (c) the formal study of Hebrew. It is important to cite abstracts of the actual statements as the reader will notice the word "God" inserted in each:

1. Through the participation for and celebration of each of the holidays of the Jewish year the child is brought closer to: a happy self-acceptance as a Jew; appreciation of the value participating in Jewish life; knowledge of the Jewish way of life; a Jewish relationship with God.

2. Again we aim to acquaint the child with his people's greatest treasure: to let him know how his people's heroes were men influenced by their faith; and to help him deepen his relationship with the God seen through the stories of these personalities.

3. Through this (Hebrew) the child will come to master a major Jewish skill, one which will bind him closer to his people, enable him to participate in their way of life and appreciate at first hand their traditions of their God.[3]

Although the subject of God or religious values are not explicitly outlined, they are assumed to be taught in the classroom. The reason for not including any specific text or allowing any time for this subject is that it is assumed that God will be taught as related to every subject.

> Our aims clearly indicate that inspiring the child with a positive and abiding faith is our first concern. For both pedagogic and religious reasons, however, we believe that teaching about God is best done indirectly, though with firm purpose, through the entire Curriculum. The literature and the history, the ethics and the observances, which go to make up Torah provide us with the concrete and practical situations in which we may come to know and learn about God.[4]

Thus, we have seen that although the philosophy of the makers of the Union Curriculum consider the teaching of a faith and about God, they provide no specific section or text provided for such a subject. Yet there is a text that is widely used by many of the reform congregations; namely, the Kripke series. The following is an analysis and review of the texts written by Dorothy Kripke. The Kripke series is assumed to fill the void in the prescribed Union Curriculum.

Before entering into the analysis of the Kripke series, it must be stated that the Union Curriculum does fulfill the objectives in theory that it sets out to fulfill. In other words, the curriculum is not inconsistent in first stating a philosophy and then not having a text to materialize that philosophy. It recognizes the lack of any text on Jewish spiritual values or on the teaching of God. As stated above, it does not deem it necessary to provide the Religious school with a specific text. Thus the Union is consistent and logical in its presentation of a curriculum.

The lack or void lies in the fact that the hopeful teaching of God is expected to naturally accompany any subject matter that is included in the curriculum. This is subject to the capriciousness of the teacher, but the teacher is often lacking in her knowledge of a Jewish concept of God. In addition she lacks the confidence to teach about God or to specifically transmit Jewish spiritual values. If the rabbi were to teach each subject, the idea of God and religious values might be transmitted to the child, but the teacher is most often unqualified to undertake such a responsible task. Therefore, in many cases, the lack of any text and the assumption that religious values will naturally accompany the related subject matter results in a void. God and Jewish spiritual values are not taught in the Reform Religious school.

We may thus consider this a gap in the present curriculum first, because the philosophy specifically calls for the ..."education of adults and children to establish a firm conviction of God's presence, His beneficent governance of the universe, ..."and so forth. And secondly, there is a void in the present curriculum because as was shown in Chapter One, the child's development and growth demands a knowledge of God and a definite knowledge of the religious values of his environment. This is in accordance with the second principle of the Union Curriculum's philosophy which calls for, "character growth and personality development."

The fragment of the child's personality that is shaped by values and a concept of God is neglected in the Religious school.

Let us now examine the Kripke series to determine its effectiveness in filling the above mentioned void. It must be noted that the Kripke series is the only text available for this age group that attempts to deal with the knowledge of God and Jewish spiritual values.

Kripke Series

Dorothy K. Kripke, has written three small volumes for the primary grade child. The first is entitled, Let's Talk About God.[5] She has written such a volume because of her own sensitivity to the child's quest for answers about God. Mrs. Kripke is humble in her attempt to fulfill the need of the child and is well aware of the possible shortcomings characteristic of a pioneering effort. She is equally aware of the need to expand her text for the child's understanding and comprehension: "These pages obviously do not presume to answer all the questions of the inquiring child, but the imaginative and intelligent parent and teacher will, I hope, find this book to be a useful and stimulating guide."[6]

Mrs. Kripke must have an especial relationship with her husband's congregants, for otherwise she could not have sensed the need of parents to possess an adequate text for their children.

> The variety of questions asked of a rabbi's wife is impressive.
> One question, however, comes as a constant refrain from parents of young children: What, and how, do I tell my child about God?
> This question, however, comes not from parents who wish to foist a God-idea on their small children prematurely, but rather from parents who are confronted with questions and find themselves at a loss for an answer which is meaningfull and simple at the same time.[7]

Thus the author recognizes that the child does ask the questions and the parent must be ready with an answer, not parent imposed, but child directed and child centered.

The author is also aware of the problem of teaching concepts of God that will necessitate re-teaching or unlearning later on:

> I have tried to avoid one practice which seems to me to be a very serious error. I refer to the common practice of teaching children about God in terms that must be unlearned in later years. Hence, in these pages, God is not pictured in anthropomorphic terms; He is not pictured as a punisher of naughty children or as one who spies on them constantly; He is not pictured as a superman or a superking; the reward for obedience to God's law is not pictured as a ticket to heaven, but rather as inner peace and happiness. For the small child, however (who is not yet a philosopher!), one cannot avoid completely language which personalizes God.[8]

The common practice of teaching children about God in terms that must be unlearned in later years is a serious problem today. First, the parents are eager to answer questions and often afford the child with erroneous answers. The main cause of this error is that many parents were never exposed to proper information either in religious school or in the home. Secondly, these same parents are often the teachers of our religious schools. Rather than display their lack of knowledge to the children, they may offer the wrong answers. This is the main difficulty inherent in the Union Curriculum. The Kripke series attempts

to overcome this shortcoming by providing answers that will be consistent with later learning.

As a first attempt to answer the pressing questions of the primary grade child, the Kripke series is an adequate attempt. But the text, Let's Talk About God, and the other two texts, Let's Talk About Right and Wrong, and, Let's Talk About Judaism, are lacking in approach. They are similar to the Union Curriculum in their inadequacy in that both depend upon the adult's ability to expand the subject matter. Although the Kripke series comes closer to eliminating the capriciousness and dependance of the adult, in that it acts as a guide to both children and leader, it is still dependant upon the adult. It is dependant upon the adult's ability to hold the child's interest and to implant the idea permanently in the child's mind.

The Kripke series is written more as a catalogue of ideas than a group of interesting stories that the child would more naturally retain. One example will suffice: In the Kripke series, one paragraph tells the child that God made the sun. This is one point amongst many that are listed on one page to tell the child that God made the world.

> After that He made the bright sun to give light to the world by day, and the silver moon to give light at night. God liked the sun and moon. And He said, "The sun and moon are good."

From this statement, the child is to remember the fact that God made the sun and moon. Contrast this to a story of the creation as told by Dr. Schwartzman in his new series, Orientation to God, Prayer and Ethics,[9] now in its experimental edition:

Hank, the hero of the series, suddenly wakes up frantically to behold the sun falling. His mother rushes to the room to determine the difficulty and calmly explains that God made the sun to stay up there and the moon and the stars. Hank is thankful that God made them that way.

An exciting story is told that holds the child's interest and helps him remember the fact that God is the creator. The child can easily relate to Hank who is his peer and he can identify with similar fears and emotions that Hank expresses. Judaism becomes not a catalogue of ideas, but a series of exciting stories and prayers for the child.

The Kripke series is an adequate attempt to answer the questions about God and the Jewish world about us. Its method is inadequate, in that it catalogues ideas and is not very attractive and interesting to the child. In addition, it suffers the same shortcoming of the Union Curriculum (although in a lesser degree) in that it depends upon the teacher to make the lesson effective.

Unitarian View

The American Unitarian Association has carefully studied the findings of the social sciences. From their studies they have formulated a philosophy of education and child psychology. The Unitarian Curriculum is discussed in this thesis because it is one of the few curricula that approximates the philosophy of Reform Jewish education.

The Unitarian Church (Beacon Press) presents a convincing argument for a new approach to education. Its psychological observations must be viewed with the awareness of its religious philosophy. Thus a brief description of its theology as related to education must first be considered. In order for the Jewish educator to better understand the distinction, a brief comparison of liberal Judaism will also be considered. Juxtaposed, the Jewish educator can more fully appreciate both points of view.

Theology

As a liberal sect of Protestantism, the Unitarian belief holds that revelation and miracles (in the traditional meaning) are not in consonance with modern thought. This would eliminate selectiveness (chosen people) and dogma. Thus all religions contain a degree of truth. Modern man experiences "revelation" by his increasing insights into

life. To study all religions, then, would be the Unitarian form of Revelation.

The liberal Reform Jew will, in fact, find difficulty in distinguishing his own faith from certain aspects of Unitarianism. Consider the following statement: "The foundation of our religion does not rest upon miracles, nor do we believe in Truth as something revealed in its fullness to anyone in times past."[10] The Reform liberal sees the same statement identifying his own faith. The liberal Jew may call it "Ongoing Revelation". In contradistinction to this approach, one may clearly see the dogma of Orthodox Jewry which claims Revelation at Sinai applicable to all times and all people. God's work is unchanging. The Christian Orthodox considers the teachings of Jesus as binding and permanent for all times.

Not so with the liberal, be he Protestant or Jew. "Growing insights are the only revelations on which we count,"[11] is a Unitarian statement. The Jewish liberal takes more pain and effort to make the same point. Liberal Judaism proves historically that every movement in our history was an expression of progression of thought. The prophets called for a new religion different from the Bible. The Rabbis reinterpreted in order to constantly change the religion to a relevant faith meaningful to its time. Whether this be accurate or not is subject to the degree of one's liberality

or conservatism. What is important is that the liberal Jew strongly holds to the point of view that Judaism is a dynamic religion that must be under constant change and growth in order to remain true to the spirit of old.

Though the similarities of theology are many, there is a sharp distinction which can easily be discerned. Reform Judaism is committed to the past as well as the present. Realizable, achievable goals are only part of the overall commitment of Jews. The Jew is also committed and dedicated to a past and future. The past, present, and future constitute a Universal. And it is the Universal (in terms of time) that causes the schism with the Unitarian theology. For they claim that, "It is only as God is manifest in this present world that we may discover Him."[12] The immediate realizations and gratifications of human experience are readily more acceptable, but the Jew must imagine the past sufferings and glories as part of his heritage. And when he has trained his visionary apparatus he must undertake the responsibility of projecting into the future. He must live also by ideals and aspirations beyond the horizon of the personal here-and-now experience. Thus, liberal Judaism is distinguished from Unitarianism, in that it embraces the past (heritage), the present, and the future (messianism).

Education

The extreme liberal approach of the Unitarian is manifest in their philosophy of education. Training or

molding the child should be permissive. The adult must be careful, lest he impose his own value system upon the child. The child must be permitted to grow in his own way. Just as one must be able to choose his own faith, so must a child choose between good and bad on his own.

From child rearing to education, the Unitarian holds to the permissive approach.

> A mother who follows the "self-demand" theory of feeding does not think of her baby in terms of "good" or "bad". When the baby cries he is not "bad", but hungry, or tired, or constipated, or lonesome, or sick. When he is quiet he is not "good", but is full, rested, relaxed, and emotionally secure.
>
> When a toddler empties all the bureau drawers it is an expression of need for exploration. When he dumps water all over the bathroom floor it is an expression of need for manipulation. When he hits baby sister it is an aggressive behavior expressing jealousy. For doing any of these things the child should not be punished or called "bad", nor should he be praised or called "good" because he refrains from doing them. The solution to these problems lies not in punishment or praise for behavior exhibited, but in meeting the needs expressed by the behavior.[13]

Thus the child is allowed to grow at his own pace fulfilling his needs. This is a familiar approach to parents who have often been confused by such permissiveness. For every child that vindicates this approach (because of his possible precociousness), there is another child who has frustrated his mother because he was not weaned or toilet trained at the normal time.

Repeatedly, the Unitarian educator expresses this view of a permissive approach. This conclusion is derived from studies and reports of children. The child is not to be taught right and wrong. A case study of a child who had learned the Ten Commandments is cited.[14] He lacked the compassion for nature. He was eager to kill a frog. On the other hand, a girl who had not been religiously indoctrinated felt an intimacy and love for nature. One may conclude from this case that either goodness is in girls who are raised permissively or that the Decalogue is detrimental to a boy's moral outlook. Realistically, this case proves nothing. Nor can a single case study produce a generalization. Yet forced by a particular prejudice, the conclusion is that many of the moral principles of religion do not have the desired effect upon the child's behavior.

Thus the conclusion is that a child should be enabled and not taught.

Thus:

> Religious education ideally becomes a means of allowing this vitality to flow into the culture without distortion.... They need more opportunity to develop self-direction and to gain inner satisfaction....[15]

The Unitarian educators have discovered many ill-effects of religious education. As an example of the danger zones, Edith Fisher Hunter[16] writes of a child that heard the story of baby Moses. Inasmuch as she was only four years old,

she subsequently feared that her own baby brother might be drowned. Upon hearing of the evil people being drowned in the Noah story, another child feared that God would drown her if she would be naughty.

Mrs. Hunter further points out with some validity that the traditional concepts of God as taught to children are subject to criticism.[17] If God is up in Heaven and the Sun is "up there", then God will burn. This is a case in point of possible intellectual confusion. If God is considered as capable of magic, the child cannot respect or appreciate the actual order and law in nature. The child will wonder why God doesn't put out the forest fire or heal the sick without doctors. The child may feel less responsible for his own actions, if God is so powerful. God may be the source of fear. He caused the flood; He is constantly watching; etc. God can give a child overconfidence that all is in His hands and thus life is overly simple.

These are convincing arguments that may move the educator to assume a neutral, non-committal approach to education. There are many risks involved in teaching a child anything other than facts. Let us now examine the soundness of such an approach.

Critique

A child finds security in discovering the adult world of "good" and "bad". In Chapter One we have seen that the

seven year old child is vitally concerned over finding his place in the world. He wishes to adjust to the civilization in which he lives. He desires to become an accepted member of his family and peer group. This can only be achieved after learning the mores of his environment. Only when he learns the "rules of the game" is he happy and healthfully adjusted. When a child is uprooted from a neighborhood or a city to another one,he yearns to return to the old environment where he was adjusted. This is not only because of his closeness with his former friends. It is also because he knew the mores of his little society; he knew how to behave in an acceptable manner. Proof of this is the child whose father is permanently in the Army. Army children have less difficulty adjusting because the "rules of the game" are similar from one Army installation to another. Thus they need only adjust to the physical surroundings and new faces. The mores and social conduct as well as the value systems, are similar. Thus the child has less difficulty adjusting to his new environment.

In religious school and in the home, we teach a child how to live in an acceptable manner in his world. The mother that can restrain any sign of disapproval (even a whince) upon witnessing her favorite vase or platter shattered to pieces is not normal. And even if a word of reprimand is not spoken, the child senses the admonition. The child will

feel more secure if he hears the admonition than if he has to guess whether the adult approves or disapproves. He is more secure with the knowledge of good and bad than when he must approximate. To expect the child to realize that he is expressing a "need" is merely to impose an adult insight upon a child.

The permissive approach is more restrictive than constructive. A child craves for direction.[18] He wishes to identify himself in the society. To indoctrinate with a dogma is as erroneous as to be totally permissive. Education may benefit from psychology in that it enables the teacher to be more effective. But religion must still provide the value system and direction to the religious educator, and ultimately to the child.[19]

Thus we see that the Unitarian philosophy is not realistic in its approach to child rearing and religious education. Permissiveness is as much as an imposition upon the child as is the dogmatic teaching of a catechism. It is not the task of religious education to create a void for the child. Rather, the goal of religious education is to enable the child to develop a relationship with God, the universe, society, and his ethnic environment and his fellow man. To accomplish this task, religious education must teach values and a way of life. The Unitarian approach avoids this task.

Not only is this philosophy unrealistic, but the texts that are published for the purpose of educating the child in

the religious school is inconsistent with the approach of permissiveness. The text-books do state a specific point of view; that life is full of wonders and miracles. Nevertheless, consistant with their philosophy of allowing the child to grow, the specific lesson in the text remains hazy. It is never stated specifically so that the child may sum up a lesson for the day. He may sum up knowledge or information, but never a lesson about religion or God. Let us now examine their text-books and curriculum.

Text-books for the second grade

The Wonder of Life Series, is especially designed for older sixes and seven year olds. It contains three volumes: (a) Animal Babies[20] which are vivid stories about the birth of animals, insects, and fish; (b) A Brand New Baby[21] is the story of the birth and growth of a human baby through the first year; and (c) Always Growing[22] follows a little boy through his first six years of growing up. The objective of these stories is to arouse the child to comprehend the wonder of life. For example in Animal Babies, the author promises to move the child to,

> ...touch the mystery with their feelings; and in touching it, they are awakened. Indeed, children may perhaps feel the mystery more deeply than grownups who try to grasp the universe with their intellects alone. Through the medium of these stories, it is hoped that such awakenings may come to children. We want them to feel for themselves the joy and the power and the miracle of being alive, and to sense in these discoveries their own

relatedness to all living things.[23]

It is difficult to apply any criterion that would measure the success or failure of these texts to achieve their objectives. Yet there seems to be an obvious pattern in all three books; namely, that each story begins with excitement, but ends with a thud. The child who does not follow the words (and thus cannot determine the end) either asks if that is the end of the story or takes on that questioning expression that poses the same problem. Presumably, the real end is not in the story but in the teachers direction or the child's questions about the story, but if the child is moved to discuss the story, she will rarely wait until the end. Rather, she will interrupt the story to relate parallel incidents or ask curious questions.

The objective of this series is to arouse interest and articulate the wonders in life. Unfortunately the story-teller fails to achieve this objective. The teacher must articulate the wonders. Once again, the lesson is subject to the capriciousness of the teacher's wisdom and knowledge and her ability to teach the lesson. This deficiency can best be seen by contrasting the texts that are intended for the seven to nine year old.

Wonder World of God's Creation, is based on the volume, How Miracles Abound,[24] which is written for adults. After the adult reads this book, he is to employ a teachers guide

and little leaflets that tell the story of miracles to the child. The child is permitted to keep each leaflet and encouraged to commit each poem (that appears at the end of each leaflet) to memory.

One lesson will suffice to portray the method. On the second lesson on stars, the miraculous story of the infinite number of stars is concluded with the metaphor that "...probably there really are as many stars as there are grains of sand on all the beaches of the world!"[25] Now to make the lesson explicitly clear, Psalm eight is abridged and the child is asked to commit it to memory. It is further suggested that whenever the child is alone in the dark looking at the stars, that he recite this poem of Psalm eight. By reading the story, the child was awed, learned a poem, and finally is equipped to remember the wonders of nature. The lesson is clear and good pedagogy was employed.

The Wonder of Life Series, has noble ideals and an acceptable philosophy, but does not achieve either. The Wonder World of God's Creation Series, on the other hand, has a sound objective and achieves it. The former attempts to help the child adjust to his family and immediate surroundings by discussing babies and family problems that the child may experience. This is a sound objective in accordance with psychological knowledge of the child's needs. It is unfortunate that it does not achieve its objective in

the text books. The latter series is an excellent approach to teaching about God and His wonderous creations. Fortunately, it achieves its objective.

Summary and Conclusion

The Union Curriculum sets forth as its objective to, "establish a firm conviction of God's presence." It does not achieve this in any text. Unless the teacher is equipped (and most often she is not) to teach about God and Jewish spiritual values, the objective of the Union is not achieved.

The Kripke series is aware of the need for a text to teach about God and Jewish spiritual values, but fails to present it in an acceptable manner. It is merely a listing of the ideas and lessons to be learned. It cannot hold the interest of the child and is too dependent upon the teacher to make the subject matter interesting.

The Unitarian curriculum is weak in its philosophical commitment. Its texts do not achieve the objective with exception of the Wonder World of God's Creation series. Otherwise it is subject to the same criticism as the Union curriculum.

We have seen in this chapter that of all the available material for the second grade child, there is one or two deficiences. Either it states the objective to teach about God and religious values, but never does; or it attempts to

teach but is not very effective in its pedagogical approach.

The one exception is the Wonder World of God's Creation series which states its objective and adequately achieves it. Why not employ it for the Union Curriculum? The answer can be found in discerning the basic philosophy of the Unitarian educator as opposed to the Union Curriculum's philosophy. The latter's approach specifically calls for a Jewish approach to God and religious values. Conceivably the teaching of God could employ the Unitarian series, but it would not be extensive enough to satisfy the need to identify with Judaism and its values.

Thus, we see the need to develop a text that would fulfill the objectives of the Union Curriculum. The following section of this thesis seeks to achieve this objective.

SECTION II

TEXT BOOK

CHAPTER I

Lesson I

Hank sliced the orange into halves. A big seed dropped out. Hank picked it up to throw it into the garbage can.

"Ouch!" went a little voice.

Hank looked around. "Where did that come from?"

"Stop squeezing me, you big bully," went the little voice.

"Who said that?" Hank shouted.

"Well, if you would put me down, I will tell you, you bully," went the little voice.

"Where are you?" asked Hank.

"In your hand. Now put me back on the table, please."

Hank looked at his hand. He noticed that the little voice was coming from his hand and the only thing in his hand was an orange seed.

"Now, you're catching on. Gently, Hank, gently. Put me on the table, please."

Hank put the seed on the table and just stared. He didn't know what to say, for he had never talked to a seed before.

"Hi! My name is Orange Seed, but my friends call me Ossie for short. Get it? O. S. stands for Orange Seed."

"Hi Ossie! My name is Hank."

"Hi Hank. Whew, that was a close call. You almost threw me into the garbage can."

"Well, isn't that where all seeds belong?" asked Hank.

"I beg your pardon, sir. I do not belong in any garbage can no more than you belong in a garbage can. How would you like it if I threw you into the garbage?"

Hank laughed. "I really don't think you could. But I'm sorry if I hurt your feelings. It's just that we try to keep our house clean of trash."

"Trash, he calls me. Look here, Mr. Hank, I happen to be a miracle of God himself. He created me and commissioned me to become a plant. Trash he calls me."

"I, I am really sorry," said Hank.

"Oh, that's okay. I wouldn't expect you humans to understand. But look, Hank, where do you think you came from?"

"Well, father says that I grew from a little seed planted in a special place inside my mother and that God helped the seed develop into me."

"And a fine big boy you are at that," said Ossie the seed.

"You did grow from a little cell in your mother's tummy and God made that cell grow into you. Now where do you think that orange came from?"

"Don't tell me from someone's tummy?" laughed Hank.

"Ha ha, very funny. That orange came from a tree and the tree came from a noble seed like me. The tree and you were both planted. You were planted inside your mother and the tree was planted inside the earth."

"Well, what do you know," said Hank, "mother earth."

"Again with the jokes," said Ossie. "But, this time, you strike out. Mother Earth is the name that many people call the good dirt that grows plants."

"Really?" asked Hank. "You mean Mother Earth does give birth like real mothers?"

"Everything has to have a mother," said Ossie. "Plants, animals, and people, come from somewhere. But look, kid, I'm not your teacher. All I want to do is get into some dirt so that God can help me grow into an orange tree."

Hank laughed. "Did you ever see an orange tree, Ossie? Why it is bigger than Sue, and me put together? Just how do you expect to grow into such a big thing when you are so tiny?"

"Okay, wise guy," said Ossie, "just plant me and you'll see."

"Hank, your orange juice is ready. Wake up now, or you will be late for school," called Hank's mother.

Hank jumped out of bed and ran over to the garbage can. "Mother, what did you do with the orange seeds?"

"Now, Hank, you're not going to eat orange seeds for

breakfast," joked Hank's father.

"Not exactly, Dad," answered Hank, "I'm going to plant them."

"Well, if you want to plant some seeds, Hank, why don't you plant lima beans? They grow faster," said Hank's father.

"Why don't we plant both? We can put some lima beans in water and some orange seeds in water and watch them grow," added Mother.

"Good idea," said Hank.

"But why do you want to plant them, Hank?" Father asked.

"Because I want to watch God at work," answered Hank.

* * *

Why not plant some of your own seeds and, "Watch God at work?"

Lesson II

There is no story for this session. This is a period of real spiritual growth for the child. The teacher must be aware of connecting God's wondrous works with the session's activities.

One major project is recommended and a few minor ones to fill in the period.

The major project is derived from watching a petunia bud open up. This can be accomplished by storing the petunia plants in a dark closet until the class begins.

For most teachers, they may bring the plants to school when they attend Friday evening services or Saturday morning services. The plants will be ready for Sunday morning. The bud must be an inch in length above the calyx. The bud should look slender, strongly ribbed, hairy, and of a dark shade tending toward green. The corolla is mostly out of sight, folded compactly between the ribs and ending in a little pouch or liplike fold. At this stage of growth, the stalk bearing this bud, is cut and set in a glass of water.

Within three hours the bud has become a beautiful flower. Various projects may be connected to this experience of witnessing God's wonderous work.

A. Making sketches of the bud as it opens.

B. Polaroid snapshots, or other camera.

C. Making model buds with arts and crafts material. Perhaps, a series showing the stages of the bud into a flower.

While waiting for the next stage of the bud, lima beans and other seeds may be planted to be watched during the coming weeks.

There are many movies on seed development. The class may choose to carry on experiments that the movie may suggest.

The adult and child's heart will quicken from such experiences. What is most important is that the teacher emphasize God and the miracle of growth. The fact that the setting is a religious school classroom will help. The

rabbi may be asked to conduct a brief service around this experience. The children will often lead the discussion on such a day. Listen to them, and you will hear wisdom utter forth.

It is advisable that the teacher begin the other part of the curricula (holidays, etc.) arlier so that it may be interrupted during the morning to observe the progress of the birth of a flower.

Lesson III

Bzzzz, bzzzz, went the big saw.

Sue woke up startled. "Mother, what is that?" she called. Mother didn't hear Sue, the noise of the big chain saw was too loud.

Sue ran to the window. She could see a man high up in the big tree sawing off big branches.

Sue ran into the kitchen to find Mother. "Mother, Mother, they're sawing down our beautiful tree."

Father was drinking his coffee. He put his arm around Sue. "That's right, Sue. I am afraid we must say goodbye to our big beautiful tree. Some termites have eaten away at the trunk of the tree and it is very dangerous to let it stand."

"But, why, Father?" Sue asked.

"Because now, the trunk is very weak and it may fall on you or Hank while you are playing," answered Father.

Sue was very sad. She liked the big tree very much.

"Sue, Sue," called Hank. "Sue, come out and watch the man cut the tree down." Hank was already dressed and standing outside watching the big saw go, bzzzz, bzzzz, as it cut one branch, then another, and another one.

Sue washed, dressed, and even ate breakfast very fast. She wanted to join Hank outside. By the time Sue went out to watch the big saw at work, all the pretty branches were laying on the ground.

"Hi, Sue. Isn't it exciting? Look how that big saw cuts right through the branches." said Hank.

In no time at all, all that was left of the great big beautiful tree was a stump close to the ground.

"Golly," said Sue, "look at all those pretty rings."

"I wonder what they are for," said Hank.

Just then the man with the big saw came over to the stump. "Why, those rings tell how old this tree is," the man said.

"How old is the tree?" asked Sue.

The man counted the rings very quickly and answered, "Oh, I would guess, this tree is anywhere from one hundred to a hundred and fifty years old."

"That's older than my grandmother," said Sue.

The man smiled. "I'm sure it is, little girl. This tree is older than my grandmother too. But that's not too

old for a tree," the man said.

"I'll bet our big tree is older," said Hank.

"It may be at that," said the man. "But, there are trees that lived before Columbus and before that time."

"And they are still living?" asked Sue.

"Yes they are," answered the man. "There are trees in California that are believed to be two and three thousand years old."

"How old is the oldest tree?" asked Hank.

"There is one tree in California that is believed to be between three and four thousand years old," answered the man.

"Is there anything older than that tree?" asked Sue.

Just then, Sue's father came out to inspect the tree cutting.

"Father?" asked Sue, "Is there anything older than those trees in California?"

"I don't think so, Sue," answered Father. "There is no living thing, either plant or animal that is believed to be older than the Sequoias trees in California."

"The rabbi said that our Jewish people are very old," said Hank.

"Are they as old as the Sequoias trees, Father?" asked Sue.

"Now, there you have something, Sue," said Father.

"I think the rabbi told me that the Jewish people began around four thousand years ago," answered Father.

"Then, that would be the same time that that old tree was born," said Hank.

"Good for you, Hank," said Sue's Father. "The oldest living plant is a tree that is estimated to be around four thousand years old and the Jewish people are believed to be about four thousand years old too."

"I guess that makes the Jewish people pretty old," said Hank.

"Golly," said Sue. "Do you think that Abraham planted that tree?"

"That's great," shouted Hank. "Abraham planted the oldest living tree."

"Not exactly," said Sue's Father. "Abraham, Isaac, and Jacob, and even Moses, lived in a different part of the world than the tree. But they did live at the same time as the three."

"I can't imagine four thousand years ago. Can you, Hank?" asked Sue.

"I can't either," answered Hank. "But it must have been a long long time ago."

"And to think that that tree is still living today," said Sue.

"And so is our Jewish people still living todey. We are very much alive," added Sue's father.

"We sure are," said Hank.

And for a long time Sue and Hank just stood there staring at the freshly cut tree stump, trying to imagine, how long is four thousand years?

* * *

Have you ever seen an old tree?

What is the oldest tree you have ever seen?

If the oldest tree is 4,000 years old, how old do you think God must be?

Lesson IV

Have you ever felt very hungry and didn't know why? Well, Sue, felt very hungry and couldn't figure out why. Sue thought and thought about why she was hungry. Then, she discovered that she was hungry because she smelled food. Not any food, but something very special. Can you guess what it was?

Sue smelled hamburgers cooking, but there was something strange. The hamburgers smelled like they were being barbecued. But, she couldn't smell the smoke of the charcoal.

"Sue," called Hank. "Come and see my new stove."

Sue ran to the backyard and saw a strange looking stove. She walked around it, but couldn't see any fire.

"What is it, Hank?" asked Sue. "Where is the fire? I see the hamburgers cooking, but, I can't see any fire."

"Isn't it great, Sue?" asked Hank. "Father brought this home for us to cook outdoors with."

"But, what is it, Hank?" asked Sue.

"Father calls it a Solar Stove," answered Hank.

"A what?" asked Sue.

"A Solar Stove." added Hank's mother. "The sun is cooking our hamburgers."

"How does it do that?" asked Sue.

"We are not really sure, Sue, but we know that this stove catches the heat of the sun and cooks our hamburgers," answered Hank's mother.

"Golly, is it that hot today?" asked Sue.

"It doesn't have to be hot for the sun to cook food, Sue," said Hank's mother.

"But, the sun is so far away," said Sue. "How can it be hot enough to cook?"

"The sun isn't so far away," said Hank. "It's only 93,000,000 miles away."

"That's farther than the moon," said Sue. "And we can't reach the moon."

"But, any other sun is much farther than our sun,"

said Hank.

"What other sun?" asked Sue.

Hank's mother answered, "All the stars are suns too, Sue, and they are not as close to us as the sun."

Sue scratched her head.

Hank's mother smiled and explained. "All the stars are burning balls of fire just like our sun is."

"Then why don't they cook our hamburgers?" asked Sue.

"Because they aren't close enough, silly," added Hank.

Sue looked at the hamburgers and laughed. "I think our sun is too close to the earth."

"Girls!" said Hank. "What do girls know about the sun and the stars? Who told you that the sun is too close?"

"No one told me," said Sue. "I just know that the sun is too close and too hot."

"How did you figure that out," said Hank. "Venus is too close to the sun and Mars may be too far, but the earth is just right."

Sue was giggling to herself. "No, the sun is too hot."

Hank was getting angry. "Would you tell me how you know?"

"Because right now the sun is <u>burning</u> your hamburgers," laughed Sue.

"Whoops!" said Hank, as he tried to rescue his burnt

hamburger.

"Anyway," said Hank, "The sun isn't too hot for the earth. The planet Earth is just far enough from the sun and just close enough."

"Did you learn that in school, Hank?" his mother asked.

"No, I read it in a science book, Mother," answered Hank.

"That's very good, Hank," said Mother. "And did your book tell you how many burning balls of fire there are like the sun?"

"Yes, it did, but I don't remember," answered Hank.

"How many stars are there?" asked Sue.

"How many do you think there are, Sue? How many stars like our sun do you think there are?" asked Hank's mother.

Sue guessed, "A hundred?"

Hank said, "One thousand."

Mother answered. "Hank, you are closer, but both of you are very far from the correct answer."

Sue jumped with excitement. She thought she found the right answer. "I know," she said. "There are as many stars in the sky, as there are people in the whole world."

Mother smiled. "Try to imagine how many grains of sand there are on all the beaches of the earth."

"Are there that many stars?" asked Hank.

Mother answered. "One scientist estimated that there

are as many stars in the heavens as there are grains of sand on all the beaches on the earth."

"That's zillions of stars," said Hank.

"And God created all those stars?" asked Sue.

"Yes," said Hank's mother. "Just as God created every little grain of sand, so He create all the stars in heaven."

"Do people live on other planets like we do," asked Sue.

Mother answered. "As far as we know, this is the only planet where people live."

Hank said, "No one lives on Venus or Mars, because they are not in the right place. Only Earth is not too far and not too close to the sun."

"That's right, Hank," his mother answered. "God placed our planet in just the right place."

Sue looked up to the sky and said, "God is really good to us to treat us so special."

Hank's mother added, "You are very special to God. Of all the zillions of stars, God cares about little children like you and Hank. You really are special to God and Hank is special to me and you are special to your mother, Sue,"

Lesson V

Hank was bent over, looking very carefully at the lawn. He kicked over the leaves and looked under the bushes.

"Hi, Hank," said Sue. "What are you looking for?"

"Go away, Sue. I'm looking for the wind," answered Hank.

"For what?" asked Sue.

"For the wind. I'm trying to find the wind," Hank answered. "Take a look in your house and see if you can find the wind, Sue. I know it is not in my house. I looked all over."

Sue ran into her house to ask her mother if she saw the wind. Mother wasn't there, so Sue searched through the house for the wind.

Sue came running back to Hank. "Hank, it is not in our house. Did you find it yet?"

"Nope," answered Hank. "But, keep looking. I must find the wind and see what it looks like."

"You mean you don't know what it looks like, Hank? Then how can you find it if you don't know what it looks like?"

Hank stood up and said, "I never thought of that, but, it must be somewhere. The weatherman said a strong wind is coming in today and I've never seen a strong wind

before."

"But, how can we find it, if we don't know what it looks like?" asked Sue.

"Well, let's call up the weatherman and ask him what the wind is supposed to look like," said Hank.

Hank and Sue ran into the house A called the weatherman.

"Hello, Mr. Weatherman? What does that strong wind look like," asked Hank.

"Look, kid, we're busy down here. Go ask your mother!" Click went the sound over the telephone.

"He said we should ask my mother," said Hank. "But, I wonder how she would know what the wind looks like. She isn't the weatherman."

"Mother," called Hank. "What does the wind look like?"

Mother was in the kitchen. She called, "Come in here and I will tell you."

Hank and Sue ran into the kitchen. "Now, what does the wind look like," asked Hank.

"Well, you can see the wind if you look very carefully," said Hank's mother. "Watch the leaves on the ground, a kite in the sky, and even a tree and you will see the wind."

"But, that's what you told me before, Mother," said Hank. "And I looked at the leaves flying around and the tree and I saw a kite, but I didn't see the wind."

"You can't see the wind, Hank. You can see what the wind does. It blows. And, when it blows it makes things move, but you can't <u>see</u> the wind," Mother said.

"Then can we see the air?" asked Sue.

"No, but you can feel the air," said Hank's mother. "There is much less air underwater. Now, if you put your head underwater, can you breathe?" asked Hank's mother.

"I guess not," said Hank.

"Then everytime I breathe, I am 'feeling' air?" asked Sue.

"Yes, everytime you breathe and everytime you see the leaves blow around and the trees rustle, you 'see' wind and air," said Mother.

"Then everytime we see a kite flying or a flag waving, there is a wind there?" asked Hank.

"That's right, Hank," said Mother.

"Thank you," said Hank. "And now, I must go find God."

"Oh no," cried Sue. "I'm tired of looking for things. Do we have to be detectives all afternoon?"

"But I must find God," said Hank.

"And where do you expect to find Him?" asked Hank's mother.

"Do you know where we can find Him?" asked Hank.

"God is everywhere," said Hank's mother. "Just as the air is all around us, so God is everywhere all the time.

He is even in us because God put a little of Himself in each one of us."

"That's wonderful," said Sue, "If God is everywhere, then I don't have to be afraid."

"Very good, Sue," said Hank's mother. "You need not fear, for wherever you go, God is with you."

"You mean I can never see God?" asked Hank.

"No, but you can see what God does," answered Hank's mother. "Just as you can see what the wind does, so you can see what God does."

"Then, I can 'see' God all the time," said Hank.

"Yes," answered his mother. "God is everywhere all the time."

Lesson VI

(Adapted from story by Sophia L. Fahs.)

"Hank, I know you like your new baseball bat, but you can't go to bed with it," said Hank's mother.

"But, just tonight, Mother. I promise, I won't ask you again. Just tonight, let me sleep with my new bat," Hank begged.

"I'll tell you what, Hank," said his mother. "I will lean it against your bed and then you can rest your hand on the handle."

"Fair enough," said Hank.

Hank fell asleep very quickly, holding the tip of his bad very tightly. He dreamt about all the homeruns he would hit with his new bat. He would take very good care of his new bat. He would keep it clean and wash off all the dirt and mud after each game.

And while Hank was thinking about his new bat, he began to wonder how it was made. In his dream, he asked, "Little bat, where did you come from?"

And the little bat answered, "Go to the store where your father bought me."

So in his dream, Hank went to the store and found many bats all standing in a row. When he found a bat just like his, he asked, "Little bat, where did you come from?"

And the little bat jumped up and said, "Go to the factory where I was made."

So Hank jumped into his space car and blasted off to the bat factory. There he saw men choosing the best pieces of wood and turning them into the finest little bats.

"Piece of wood?" asked Hank, "that will become a bat to be sent to the store to be sold to a little boy to play with, where did you come from?"

And the piece of wood jumped up and squeeled, "Go north to the woods and you will find a sawmill."

So Hank blasted off in his space car to a sawmill that was standing beside a river in the north woods. Big

logs were floating down the river into the sawmill. Inside the sawmill, great buzzing saws were slicing the logs into boards.

"Log, about to be sawed into boards, to be sent to the bat factory to be turned into a bat to be sold to the store for a little boy to buy and play with, where did you come from?"

The log answered, "Go into the woods to the top of yonder mountain that you may learn."

So Hank blasted off to the top of the mountain and stood under a great oak tree that spread its branches high above him. Hank felt very tiny beneath this great tree. Was this great tree to be cut down and sawed into logs, to be made into bats for little boys like Hank?

Hank was frightened. He whispered, "Great tree, where did you come from?"

The leaves began to rustle and Hank thought he heard them say, "I draw my strength from the earth on which you stand. Turn yourself into a tiny speck. Climb down one of my roots. Follow it until you reach its very tip. There you can feel me sucking into myself treasures hidden in the soil. Without the riches of the earth I should die."

Hank put his face to the ground. In his dream, he saw the tiny drops of earth and water deep down under the ground being carried up through the tree's long roots, up

and up into its' great strong trunk, and then out into its' branches and leaves.

Hank woke up. He found himself gasping for air. Then he realized that his face was buried in the pillow.

Hank sat up in bed and thought about the life giving treasures in the earth. He looked out the window. It was still dark out. Hank fell off to sleep again.

* * *

What life giving treasures are in the earth?

Could you live without the treasures of the earth?

Could anyone live without the life giving treasures of the earth?

What things do you eat that do not come from the earth? Could they live without the earth?

Lesson VII

Hank fell asleep and begain dreaming again. He was sitting under that big tree on the mountain thinking about all the life giving treasures in the earth. Suddenly, he saw a man walk up to the tree. The man didn't seem to notice Hank just sitting there. He bent down to the ground.

The man began to talk. "Earth, you are the bountiful giver of life! The mother of all living things! You are my God!"

The earth answered the man. "Do not call me God. By myself I am worthless. Alone, I am dry and hard as rock.

It is only when rain falls and trickles down between each grain of soil within me that the roots of a tree can gather my riches."

Then the man stood up and put out his arms to feel the drops of rain. He said, "Life-giving water, you are my God."

Hank thought he heard the rain answer back, "Do not call me God. Alone, I carry sickness and death. It is only as I am kept moving that I can bring life. First, I am a cloud, then, I fall as rain, and sink down into the earth. The tree roots pull me up and up through their trunks and out into their leaves. Then the breezes blowing upon me lift me out of the leaves, and I rise as mist into the sky, and once again, I become a cloud. Alone, I am helpless. Do not worship me."

Then the man stood straight, and let the breezes blow through his hair. "Winds, Winds," he cried, "My heart goes out to you in song of praise. You are my God."

And the winds answered, "Do not praise us. Alone we are useless. Look up into the sky. It is yonder sun, warm and glittering, that really brings life. Without its power there would not be a living thing upon the earth."

Then the man looked up to the sun and called, "Sun, Oh sun, your face is the very face of God."

Then down a sunbeam came a voice, "Do not call me

God. Alone, I bring famine and death. I wither and scorch living things. The winds and the rain and the earth with its treasures must always be helping me. Even all of us together -- the earth and the rain and the winds and myself -- we should be powerless were there not something, even greater than we are, something with the power of life within it."

Now, the man turned to the big tree that Hank was sitting under and said, "O tree of life, you are <u>surely</u> my God."

And the tree answered, "Once I was so small you could have held me in your hand. Within the acorn was all the power and life that is in me now."

Then the man noticed Hank sitting there under the tree. The man asked Hank, "What do you think little boy? Do you think we can feel more than we can see? Do you think we can feel God?"

Hank didn't answer. He just sat there. Hank was sure he had felt God.

The next morning, Hank woke up with a strange feeling inside. He felt real good but didn't know why. Then he remembered his dream and said, "Hear O Israel, the Lord our God, the Lord is One. Blessed be His name whose glorious kingdom is forever and ever."

CHAPTER II

Lesson I

"Sue, wake up dear," whispered mother.

Mother turned on the light and called to Sue a second time. Sue jumped up in her bed.

"Is it time to get up, Mother? Am I late for school? Oh, I mustn't be late for the first day of school," cried Sue.

"No, no, dear," mother said as she sat down on Sue's bed.

"Then what is it, mother? Oh, It's still dark out. Is something wrong?"

"Nothing is wrong, Sue, but you remember what I told you that when your baby brother or sister was ready to be born, that Mother would have to go to the hospital?"

"Oh Mother," cried Sue, with excitement. "Is the baby ready to come out into the world? Will she be a good baby like my doll?"

"Hold on there," said Father, coming into the bedroom. "You must go back to sleep, Sue, while I take Mother to the hospital. Grandmother and I will see you at breakfast. Goodnight, Sue."

Father turned out the light and tucked Sue's blankets in. Mother stood up to leave the room.

Sue whispered, "Mother, does it hurt very much?"

Mother came back to the bed and kissed Sue on the cheek. "I won't mind the hurt because I will keep whispering to myself, 'Soon there will be a little baby for Sue and me to take care of.' Now, you must listen to Father and try to get some sleep."

But as you can imagine, Sue didn't sleep very much that night. She kept thinking about the new baby. The next thing she knew, she woke up smelling waffles.

Sue heard Grandmother talking in a very excited voice. "What a fine name," Grandmother was saying. "Lisa! It sounds like a Hebrew name. Lee-sah! Very pretty."

Sue listened to the word, Lisa. It didn't make much sense.

"Lisa!" Sue screamed. She ran into the kitchen. "Lisa! Then it's a baby girl. I have a sister. I have a baby sister. Father, Grandmother, is it true, do I have a baby sister?"

Father lifted Sue and hugged her very tightly. "You guessed it, Sue. Your little sister was born just an hour ago."

"When can I see her? Can we go to the hospital now? What does she look like? Does she have pin curls or bangs? Does she like chocolate or vanilla ice cream?"

"Hold on there," called Grandmother. "First, you must brush your teeth and wash your hands and face. Next

you must eat breakfast..."

Father smiled and bent down to Sue. "What your grandmother is trying to tell you, Sue, is that little babies are very different than little girls. In fact, it will be a few days yet before Mother and the baby will come home. But Lisa does look a little like your mother and a little like you and even a little like me."

Sue laughed. "Now how could my baby sister, Lisa, look like a man?"

"Well, you know that fathers help babies to be born. In fact, it takes three to make a baby. It takes a very tiny egg in Mother's body and an even tinier cell from Father's body. The two of them are put together and with the help of God, a little baby begins to grow inside your mother."

"And with the help of God, the baby grows hands, and feet, and eyes, and everything. And then when all of the baby is ready, it comes into the world," said Grandmother.

Father added, "And with the blessing of God, our new baby will grow up to be a fine little girl like you, Sue."

"Golly, Dad, was I born like that too?" asked Sue.

"Yes," answered Father. "A part of me and a part of Mother were put together by God and here you are."

Sue sat there for a while and thought about it. She quickly finished her waffle, excused herself, and ran outside.

"Hank," she called. "Hank, wake up."

Hank put his head out of the window and motioned Sue to be quiet. But Sue didn't pay any attention.

"Hank, guess what? Part of me is Father and part of me is Mother, and part of me is like God."

Hank pulled his head inside as he called, "Okay, God, let me sleep now."

"But Hank, I have a baby sister. Her name is Lisa."

Just then Hank's mother came outside. "How wonderful, Sue. It seems like just yesterday, that you were a little baby. Just think, Sue, in less than a year, your mother and father helped God make a little baby sister just for you. Isn't God good to us?"

Sue thought about that for a long time. She wondered about herself too. She thought, if her new baby sister is a miracle of God, then she must be a miracle of God too.

"Golly," Sue said to herself. "A part of me is really Daddy, and a part of me is really Mother, and on top of that, I'm a miracle of God."

* * *

Have you had the same experience as Sue?

Are you a miracle of God too?

Lesson II

Everyone was very happy about Sue's new baby sister. Hank and Sue couldn't wait to play with the new baby. Grandmother wanted to play with the new baby too, and Father was very proud to have another girl. He knew that Lisa would be just like Sue, and that made him very happy.

Hank wanted to have a party for the new baby. "Mother," called Hank, "let's have a party for Lisa."

Mother smiled. "We can't have a party, Hank, but we can invite Sue and her father for dinner," said Mother.

"And Sue's grandmother too?" asked Hank.

"I think we can manage to have Sue's grandmother," said Mother.

"Then can I go tell them?" asked Hank.

"Yes, you can Hank, and tell them we will eat at 6:00."

That evening, Hank and Sue, and Sue's father and grandmother, and Hank's father and mother all had supper together.

And as they sat down for dinner, Sue's father said, "I would like to say a prayer to thank God for my new daughter."

"I can say the motai," said Hank.

"Very good, Hank," said Sue's father. "After I read this prayer from the Union Home Prayer Book, you recite the blessing to thank God for our food."

And this is the prayer that Sue's father recited:

"Our Heavenly Father Thou hast been exceedingly gracious unto us. From Thee unto us has come the life of our daughter. Our hearts are filled with gratitude. We would express our thanks not only with words but with our striving to do Thy will towards her whom Thou has created in Thine image."

Then Hank said:

"Praised be Thou, O Lord, our God, who bringest forth food from the earth."

Then everyone began to sat and talk about the new baby -- everyone except Sue. Sue just sat there thinking and thinking.

"What's wrong, Sue?" asked Sue's father. "You aren't eating."

"Perhaps the excitement has been too much for Sue," her grandmother added.

"Father?" asked Sue, "Did you say the same prayer for me when I was born?"

"Yes, I did," answered Father.

"It is very pretty. Would you read it again, please," asked Sue.

"Right now?" asked Father.

"Right now. Please Father?"

So Father picked up the Union Home Prayer Book and read:

"Our Heavenly Father Thou hast been exceedingly

gracious unto us. From Thee unto us has come the life of our daughter. Our hearts are filled with gratitude. We would express our thanks not only with words but with our striving to do Thy will towards her whom Thou hast created in Thine image."

"That's very pretty," said Sue. "Do you really mean it, Father?"

"Yes, I do, Sue. I mean it very much. Our hearts are filled with gratitude for the life of our daughters -- both of them. Your mother and I are very thankful for God's gift of our big girl, Sue, and our baby girl, Lisa."

"Golly," said Hank, "We thank God for our food and we even thank God for girls. I'll bet you wouldn't thank God for boys."

Hank's father smiled. "Yes, we even thank God for little boys."

"Is the prayer just as pretty for little boys?" asked Hank.

"Let me read the first part of the prayer," said Hank's father.

And this is what he read:

"O Lord, Source of all Life, we lift our hearts in thanks unto Thee for the life of the son whom Thou hast granted unto us and who has been entrusted by Thee to our care..."

"That's pretty," said Hank. "But you said that when I was a baby. I'll bet you're sorry you ever said that, now that I'm not a baby anymore."

Hank's father smiled. "That's not true, Hank. In fact, every morning and every day, your mother and I thank God for giving us such a wonderful little boy."

"You see," said Sue's grandmother, "God gives children to people to make them happy, and most of the time little boys and girls make their parents very happy."

"Is that right?" asked Hank.

"That's right," said Hank's father. Children are God's gift to mothers and fathers."

"And what a wonderful gift they are," added Hank's mother.

Note to the teacher:

The child of seven years of age is searching for his place in the world and his family. He will seriously doubt the validity and truth of this story. That is why Hank says, "I'll bet you're sorry you ever said that, now that I'm not a baby anymore." What Hank is expressing is a universal question of the seven-year-old; namely, "I'll bet you don't love me anymore -- not like you used to."

This conflict arises, because of his entrance into the peer group relationship and his change of status to a "school boy".

This session can be very helpful to the child if he is allowed to speak the truth; namely, what he really feels. Does he doubt this story? Could this be a true story? Even

if your parents don't pray often, do you think they feel the same way Hank and Sue's parents feel?

Allow this session to be a catharsis. Don't refute the child too strongly or he will not volunteer information. Encourage everyone to participate so that the children will get the idea that their feelings of doubt and insecurity are not limited to themselves, but universal. The teacher has the remainder of the year to pursue this problem. It cannot be solved in one session, but a good start can be accomplished if the children know that they can speak freely without an adult refuting them and correcting them for such "evil" thoughts. Indicate your disagreement only to the extent that it will not inhibit the child's speaking the truth and his honest feelings.

Lesson III

Knock, knock, went the door. Ding dong, went the chimes.

"I'll get it, Mother," called Sue.

"Good morning, Sue," said Hank. "I came over to see your new baby like you promised."

"Oh, you don't want to see the baby, Hank. All it does is sleep, and sleep, and cry, and cry. It can't even see me yet. The baby doesn't even smile."

"I guess it's not too smart, is it Sue?" asked Hank.

"Of course it is," called Mother from the bedroom. "Come in here and I'll show you that Lisa has already learned some tricks."

Hank and Sue ran into the bedroom to see the tricks that baby Lisa had learned.

"Good morning, Hank and Sue," said Mother. "Hank, can you play baseball very well?" asked Sue's mother.

"Not too good," answered Hank. "But, I'm learning. My father and I practice whenever there is good weather, and he is not too busy."

"How long have you been practicing with your father?"

"Gosh, I can't remember," answered Hank. "I guess as long as I can remember, we have played catch together."

"And you can't play baseball yet?" asked Sue.

"Can you?" asked Hank.

"Girls aren't supposed to know how to play baseball," said Sue. "But, if I were a boy, I bet I could even play basketball if I practiced a little."

"I thought you two came in to see Lisa's tricks," said Sue's mother. "And now you are arguing with each other. I don't think Lisa likes the sound of your voices."

"We're sorry," said Hank and Sue.

"That's all right," Mother answered. "It is really partly my fault. I asked you the question about baseball, Hank, and that is what started the argument. But I wanted

to know how long it is taking you to learn, because Lisa has already learned after just two weeks, to do a trick. Watch closely, now."

Mother took the bottle of milk and put it to Lisa's lips. Lisa opened her mouth and began drinking as fast as she could.

"Golly," said Hank. "She knows just what to do with the bottle of milk."

"Who taught her how to drink t milk?" asked Sue.

"No one really taught her," answered Mother. "She seemed to know the minute she was born. And she knew other things too."

"What else did she know?" asked Hank.

"Well, she knew how to ask for milk when she was hungry and she even knows how to tell me that her diaper is dirty. Somehow, she seemed to guess that if she were hungry or her diaper was dirty, all she had to do was, was do what, Sue?"

Sue looked at Mother very proudly and answered. "All she had to do was cry a little."

"That is right, Sue. Lisa knew the moment she was born just how to ask for food or for anything else she wanted."

"But, who taught her?" asked Hank.

"Yes, Mother, who taught her? Did you teach her

while she was still inside of you?" asked Sue.

Mother laughed. "No, I'm afraid not. You see, God gives us knowledge. He teaches us how to do certain things."

"Like what?" asked Hank.

"Like teaching Lisa how to drink her milk?" asked Sue.

"Like teaching Lisa how to drink her milk, and teaching you how to talk and walk," Mother added.

"I guess God is a very good teacher," said Hank.

"Why is that?" asked Mother.

"Well," answered Hank, "My mother told me that I talk very good for a second grader."

"Yes, you do, Hank," said Sue's mother. "But, some children do not talk as well as you do, Hank. In fact, some children never learn to talk."

"Does that mean that God likes me more than other children?" asked Hank.

"God loves all children, Hank," said Sue's mother.

"Then why did He teach Hank more than someone else?" asked Sue.

"God loves all children the same, Sue, but He chooses to teach each one of you in a different way. All of us are God's favorite pupils and He teaches different things to different people."

"Did God teach you how to be a good mommy, and Daddy to be a good doctor?" asked Sue.

Mother smiled. "Yes, Sue, I guess God had a lot to do with your father being a good doctor. You see he learned all the things a doctor must know in school, but God helped your father learn how to love people and really care about them."

"Golly," said Hank. "when my teacher in school teaches me arithmetic, I know that she is teaching me. How do I know when God is teaching me?"

Just then Grandmother walked into the bedroom. She heard Sue ask, "Yes, Mother, how do you know when God is teaching?"

"He is always teaching," said Grandmother. "But, you must learn to listen."

"That's right," added Mother. "God is always teaching and even Lisa learned to listen."

* * *

Name some big things you have learned since you were born. Who taught you; your mother, father, teacher, friend, or God? Now, make a list of the things that God helped you learn.

Lesson IV

"Watch out, Hank," cried Sue. "Hank, look out!"

Hank couldn't hear Sue's warning. His skates were making too much noise on the pavement. He was rolling faster and faster down the driveway, and didn't know exactly how to stop.

Faster and faster he rolled. Louder and louder Sue yelled, "Look out, Hank, look out for the curb!"

Bang! crash went Hank.

"I told you to watch out, silly. You know that our mothers told us not to go so fast. Hank? Hank, are you hurt?" cried Sue. "Mother, come quick! Hank's hand looks funny."

Hank was bent over trying not to show his pain. He wanted to cry but the pain in his hand told him not to cry.

Sue's mother came running over to Hank. Just behind her was Hank's mother. Quickly, they removed Hank's skates and put him in his mother's car. Sue and her mother hopped into the back seat, and they were off to the doctor. When they arrived at the doctor's office, there were many people waiting to see the doctor, but the nurse took one look at Hank's hand, and rushed him in to see the doctor.

Sue began to cry. "I told him to watch out. I told him to be careful, but he didn't hear me."

"You did your best, Sue," her mother said. "It was

an accident and the doctor will make him better."

"Mother, why did his hand look so funny?"

Softly, Mother answered. "I think Hank's hand is broken."

"Broken! But, Mother, it wasn't bleeding or anything."

"Shhhh, we'll soon find out," whispered Mother.

After a while, Hank came out of the doctor's office with a big cast over his arm and wrist. "Look at me," Hank shouted. "I have a cast and sling and all my friends can put their names on my cast. Would you like to be first, Sue?"

"No, thank you," said Sue, with a very sad voice. "Why don't you be the first to put your name on your own cast?"

"Okay," said Hank cheerfully. "Give me a pen, and I will sign my name."

Sue gave Hank a pen, but then he just stood there staring at Sue.

"What's wrong, Hank? Sign your name on the cast."

Hank began to weep. Sue noticed little tears coming from Hank's eyes. "What's wrong, Hank?" Are you all right?" asked Sue.

"I, I, can't. I can't write. I can't write with my left hand," cried Hank. "Mother, I can't even sign my own name. And, and, I won't be able to eat. How can I eat?

I can't hold a fork or spoon with this hand, or even hold a glass. How will I even drink?"

Hank was crying so loud that the doctor heard him from his office. "Now, then Hank," said the doctor, "I see no reason to cry." The doctor took Hank's good hand and held it close to Hank's face.

"Hank, turn your hand so that you can see your palm. I want to see something," said the doctor.

Hank stopped crying and straightening his hand out, turned his palm towards his face. He looked at his palm and said, "Doctor, is there anything wrong with this good hand?"

The doctor said, "I'm not sure, Hank. Notice how each finger is a different size than the other. Now bend your fingers down so that you can see your fingernails. Notice anything wrong?" asked the doctor.

"Golly," said Hank, "When my fingers are straight they are all shorter and longer than each other, but now that I bend them over they are all the same size. What will we do, Doctor?"

The doctor laughed. "There is nothing wrong, Hank. It's a joke. Here, Sue, you do the same."

Sue showed Hank that her fingers played tricks too. When they are straight, they are different in size, but when they are bent, they are all the same in size.

Hank laughed while he wiped his tears. "Golly, Sue, I guess the doctor had me fooled that time."

"Now both of you come with me," said the doctor. He led Hank and Sue into the room with all the instruments.

"Hank and Sue," said the doctor, "I think you are old enough for me to show you something very wonderful. Do you see this big sheet of film? Do you know what it is?"

"Isn't that the X-Ray of my hand?" asked Hank.

"Right you are, Hank. Now let's turn on the light and take a close look at that hand on the X-Ray picture," said the doctor.

"Golly," said Sue, "what is it?"

"It's a picture of my hand," said Hank.

"But your hand doesn't look like that," said Sue.

The doctor laughed. "No, Hank's hand does not look like that. What you see, Sue, are Hank's bones. The X-Ray is almost like magic. It makes the skin disappear so that we can see the bones in Hank's hand."

"Is that how you could tell that my hand was broken?" asked Hank.

"Exactly, Hank. You see," said the doctor, "each hand has twenty-seven bones all connected to each other."

"You mean in my little hand, I have twenty-seven bones?" Sue asked.

"Mine too?" asked Hank.

"In your hand, in my hand, in Sue's hand, in everybody's hands, there are twenty-seven small bones," said the doctor.

"And now come over to this cabinet." The doctor walked over to a big white cabinet with large glass doors. On the shelves were all sorts of shining tools.

"Golly," said Hank. "You have more tools than my daddy has in his tool chest."

"And they are all so funny looking," said Sue.

"Yes, they are," the doctor added. "For each little job, I need different tools to help people get better."

"But, what are they used for?" asked Hank.

"Well," answered the doctor, "This one is for holding something."

"Like my daddy's vice," added Hank.

"Right, Hank. And this one is for scraping," said the doctor.

"Like my dad's file or chisel," added Hank.

"Right again, Hank. And this one is for pounding, this one for squeezing, this one for grasping and, well, you don't want to know all of them in one visit. On your next visit I'll show you some more."

Sue was thinking to herself about all those tools. "You know something, Doctor? Those tools are nice looking

and pretty fancy, but..."

"But what Sue?" the doctor asked.

"Well, those tools are not really terrific. My hands can do all that those tools can and more," said Sue.

"Now, that's just like a girl, Doc. How can our little hands do all the things that those big beautiful tools can do -- especially my broken hand?" said Hank.

"I'm afraid Sue is right, Hank. Our hands are wonderful little machines. One little hand can hold, or grasp something. It can open, close, shake, press, pound, scrape, squeeze, and many other things."

"And all those tools are no good unless the doctor holds them with his hands," said Sue.

"Nor could I mend a tool if it were broken," added the doctor.

"Like my broken hand will be mended?" asked Hank.

"That's right, Hank. If you scratch your hand or cut the skin or break a bone as you did, something inside begins to make repairs immediately," said the doctor.

"My father broke a hammer," said Hank.

"And he had to buy a new one, didn't he?" the doctor asked.

"Yes, and you should see it. It's a beauty," said Hank.

"I'm afraid I couldn't sell you a new hand, Hank.

But, I can help your hand get better so that you can use it again."

"But, Doctor, if you can heal my hand, why can't you make a hand?" asked Hank.

"I can't even heal your hand, Hank. I can only help it heal. You see, God has made our bodies so wonderful that they know how to heal, if we help them."

"Golly, God is a Super Creator," said Hank. "God gave me two hands that can do more things than any tool or machine in the whole world."

"And they don't even need oil or sharpening," added Sue.

"But, they do need food and washing," added the doctor.

Hank and Sue laughed. All the way home, they kept staring at their hands. At home, Hank made a list of all the things he could do with his left hand and all the things he could not do with a broken hand. Why don't you make a list?

Lesson V

"Are we there yet, Mother?"

"Not yet, David. But we should be there pretty soon, now."

David was so excited, he could not wait. Today, they were moving into their new home. Moth had promised that there were children to play with who lived next to their house. And, best of all, David would have his own bedroom. Now, he could set up his electric train and play with it any time. He may even buy a short-wave radio to keep in his room.

"Here we are," called Father.

"Oh, Mother, tell me what does it look like. How many trees do we have? Are there flowers and bushes? Please tell me everything. Is it a pretty house?"

"Yes, it is very beautiful, David. There are two tall oak trees and a row of tulips along the driveway," answered Mother.

"And I think I see one of those high-powered antennaes on the roof," added Father. Perhaps, we can connect a short-wave set to it."

David began to cry. "Oh, Mother, I'm so happy. I can smell the tulips and the freshly cut grass. It must be a very pretty house."

"Hold on there, young fella," Father laughed. "You will have to learn many things in our new home. Remember, you don't know where the furniture is, or the washroom, or the kitchen, or even your bedroom."

"Hi there, my name is Hank, and this is Sue. We live next door. Are you our new neighbors?"

"Hello," said David's mother. "Which house do you live in, Hank?"

"The one right next to yours," answered Hank.

"Then you must live in the one next to Hank, Sue."

Sue nodded her head.

"Well, this is my big boy, David. Hank and Sue, I want you to meet David. David has many toys that I'm sure you will want to see. But, first you must know something."

"Oh we won't break any toys and we will play outside with the noisy toys," said Sue.

"Well it is very nice of you to say that, Sue. But what I want to tell you, is that David is very special. You see, David sees with his hands. He cannot see with his eyes, he sees with his hands."

"You mean he is blind?" asked Hank.

"That's right, Hank. David cannot see with his eyes," answered David's mother.

"But I can see many things with my hands," added David.

"Golly," said Sue. "That sounds exciting. Can you

see my face with your hands?"

David ran his fingers over Sue's face. Slowly he touched her eyes, then her nose, her mouth, and her cheeks. When he touched Sue's hair, David said, "You are a very pretty girl, Sue. I think I am going to like you."

Sue blushed. "I guess you can see very well with your hands, David."

"Oh, I can see many things with my hands, Sue. I can read, I can add numbers, and many other things with my hands," said David.

"Can you read my new book, David?" Hank asked.

David's father laughed. "Not your new book, Hank, but David can read his new book." David's father opened the trunk of the car and took a big thick book out of the suitcase. "Here, David, show Hank and Sue how you can read."

David opened the book and began to read. Hank looked at the page, but could not see any letters or words.

"Heck, I know that trick," said Hank. "You memorized the words and now you're pretending to read. There are no words on that page. Look, Sue, all there are, are little bumps all over the page."

"They look like goose-pimples," added Sue.

David laughed. "I guess they do look like goose-bumps, Sue, but that is how I read. I feel the little bumps with my

fingers. Each group of bumps is a word to me."

"You see, children," added David's mother, "Those little impressions are called Braille writing."

"I have a girl friend called, Gale," said Hank.

"Not Gale, silly, Braille," scolded Sue.

"Oh, Braille," repeated Hank. "Would you teach me to read B-raille?" asked Hank.

"That sounds like fun," shouted Sue.

"Would you really like to learn?" asked David.

"Will you teach us, will you, David?" shouted Sue.

"I am sure that David will be very happy to teach you, Hank and Sue," said David's mother, "but first David must learn his new home. He must study it very carefully."

"Study a house?" asked Hank.

"Yes, Hank. David must learn where every piece of furniture is. He must learn where every door is, and many other things. David has to memorize where every thing is located."

"I have an idea," said Sue. "Hank and I will teach David all about his new house, and he can teach us how to read Braille."

"It's a deal," said David.

"Good for you, Sue," said David's father. "I'll unlock the front door and you can begin right now."

Hank and Sue took David's hand and walked with him

around each room in David's new home.

"This is the kitchen, David," said Sue.

"And over here is the sink," said Hank.

"Careful, David, there is a little stool by the cabinet," said Sue.

When they had finished walking through the house, David said, "Now let me try it alone." David walked ahead of Hank and Sue and pointed to each piece of furniture, "Over here is the couch, the television is in that corner, and the telephone is in the kitchen on this wall." David picked up the telephone and dialed a number, "Hello Grandmother?"

While David was talking on the telephone, Hank and Sue just looked with their eyes wide open.

"Golly, Sue, how can he dial a telephone when he can't even see the numbers?" asked Hank.

Just then David's mother walked in. "I think you can see now, how David can see with his hands, Hank and Sue."

"Golly," said Sue, "David can do things with his hands that we can't do with our eyes. I still can't remember where my mother hides the cookies."

David's mother laughed. "You see children, David is very talented with his hands. God has given him very special hands to see with."

"Does David see the furniture with his hands?" asked Hank.

"Not exactly," answered David's mother. "God has also given David a very good memory. He can remember where things are better than you and I can."

"Is that how he can walk through the house without even bumping his knee?" asked Sue.

"That's right, Sue. God has helped David learn to see with his hands, his ears, and his memory."

"God has helped David see without any eyes," said Sue. "And, I'm going to help David see the sun and the stars that God put up in the sky."

"And, I'm going to help David see the world series on television," added Hank.

"And we should all thank God for giving us such nice neighbors," added David's father.

Lesson V and VI

Review of Chapter II

The following is a list of activities that the teacher may employ to review the lessons in this Chapter. In addition to the activities, the previous four stories may be reviewed or re-read. Children love to hear a story repeated more than once. The teacher may choose one or two of the classes favorites for re-reading. This will provide a fine diversion during this review session and insure a tie-in with the

previous lesson.

Lesson I:

1. Bring in books about baby animals.
2. Take tour to hatchery to see baby chicks hatched.
3. Acquire small aquarium of guppies and watch birth.
4. Contact library for visual aids of birth of baby animals.
5. Ask children to bring photographs of parents and compare child; viz. eyes like father, nose like mother, etc. Ask child to help; viz. "I talk like Father."
6. Contact parents who may have taken movies of babies. Ask them to show them to class. This is especially meaningful if the subject is a member of the class.

Lesson II:

1. Act out a sociodrama of a situation of stealing or cheating and ask who prevented them from stealing or cheating. Do not use the word, "conscience," as the second-grader has not fully developed this concept. Rather use, the voice of God. God told them

not to cheat or steal, by making them feel bad. And if they did not feel bad, then they were not listening - they paid no attention to God.

2. Review stories of baby animals and introduce idea of instinct. God gives animals instinct - knowledge.
3. Discuss Biblical figures and how they heard or listened to God's voice.
4. Note: Do not portray God's teaching or giving knowledge in a thundering fiery voice. Explain that it is not always heard by the ear, but through feeling bad or good, we know God is talking to us. Because of the transference of parental authority to a God-figure at this age, the children may comprehend this concept more readily than the teacher. See Chapter I of this thesis.

Lesson III:

1. Procure an inked stamp pad and make fingerprints. Compare the fingerprints and point out the unique difference of each. God made each one of us different.
2. Bring in children's mechanical toys (derrick,

bulldozer, etc.) and determine how many acts the hands can do in comparison to the toys. Perhaps pile in one corner, all the toys it would take to do the things that one little hand can do. Now who made the toys? Hands. Who made the hands? God.

3. Without any tools, what can the hands do? Amongst many listed on the board, we can also fingerpaint. What beautiful brushes the fingers are.
4. The hands can even imitate other objects. Secure list from library on finger-shadowing. A slide projector or movie projector may be employed. Note: This can get out of hand, unless controlled.

Lesson IV:

1. Blindfold one child and ask him to do certain things. Children realize how difficult it is.
2. Invite blind person in to portray his talents.
3. Contact librarian. Many materials are available.
4. Select teams. Blindfold one team and give them thirty seconds to identify a face.

Score may be kept.

5. Set items on a table with one unidentifiable object. Have blindfolded children guess articles.

   Note: If children really project themselves into play-acting as blind, some may become disturbed. Inasmuch as they may be blindfolded, the teacher may not see the tears in a child's eyes. Caution is recommended.

Final project:

Select some visual project that will depict the lesson to the children. This may be one of the activities in arts and crafts that the children participated in or a selection by the teacher that the children identify with. In one sentence or phrase, print out the essence of each lesson. Post the object and the phrase on the board for children to refer to in the future months. This display may always be referred back to as examples of later discussions on other subjects. Remember to bring the God concept in at all times.

CHAPTER III

Lesson I

Sue saw David sitting on the steps of his house. She started to walk over to him, but then stopped. She noticed that something was wrong with David.

David couldn't see, but his ea could hear very well. Sue thought that David didn't hear her, so she did not say a word.

But David said, "Come on over, Sue."

Sue was startled that David even knew she was there. She started to walk over, but noticed that tears were coming from David's eyes. She thought that to be very strange. "If David cannot see, because he is blind, how can he weep?" she thought.

"Please come and sit with me, Sue?" asked David.

"But why are you crying, David?" asked Sue.

"Today is the saddest day of the year," said David.

"What happened?" asked Sue.

"Nothing happened," said David. "It's just that today is the last day of summer. Today, summer dies and will never live again."

"But there will be next summer," said Sue.

"That will be another summer," said David. "But <u>this</u> summer will never be again. <u>This</u> summer is dead forever."

Sue felt like crying too. "But there will be fall with all the beautiful leaves turning colors and then there will be winter with the snow," said Sue.

"It still won't make summer come back," said David. "This summer is dead and will never live again."

As Hank came running over, he shouted, "Hey, let's all go swimming! It's our last chance to go swimming this year."

As soon as David heard Hank say, "swimming," David began to cry even louder.

"Golly, what did I say now?" asked Hank. "All I said, is let's go swimming."

"Do you see what I mean?" cried David. "The <u>last</u> day to go swimming this year. How can you be happy, when summer is going to die tonight? As soon as the sun goes down, no more summer."

"Good," said Hank, "I'll go get my new wrist-watch and we can watch the time. We can see how many hours before sunset."

Hank ran off to get his watch so they could watch the time. When Hank returned, David and Sue were crying even more than they were before.

"What a bunch of cry-babies," said Hank. "I go get my beautiful new watch and you start crying even more. Can you tell me what is wrong?"

David stopped crying and said, "Today is the last day of summer. Tonight it will die and never live again."

"So what?" asked Hank. "Yesterday was Wednesday and it died too. And today is Thursday and it will die. Should I cry every night?"

"But all the pretty flowers, all the fun we had this summer -- all this will die tonight," said David.

Hank scratched his head and just sat there looking at his new watch. He didn't exactly understand what David and Sue were crying about.

Just then David's father drove up and shouted, "Hi kids, having a good time?"

No one answered. Finally, Hank said, "Hi!"

"Well," said David's father, "Look at those long faces. You would think someone died or something."

That did it. Now even Hank began to cry.

"Well, if no one is going to tell me, I'll call up the funeral director and ask him who died," said David's father.

"No, no, don't do that, Father," said David, "He won't know."

"He won't?" Then perhaps I should call the police," said David's father.

"No, don't do that either," said Sue. "You see, Mr. Cohen, we are crying because summer is going to die tonight."

David's father asked, "Who is Summer? Is he a pet squirrel or a bird?"

"No, Father," said David, "summer is not the name of any pet. It is the name of a season."

"Oh, that summer," said Father. "But why are you crying?"

"Because summer is going to die tonight," answered David.

David's father bent down so that he could see David and Sue's face. He lowered his voice and almost began whispering, "Now look, children, summer dies, fall dies, winter dies, and even spring dies. So does every day and every night die. This is God's way."

"But why?" asked David.

"No one can explain why God chose to do it this way; He did. Every day and every season must die. Look at it this way," said David's father, "If winter would never die, you would never get spring."

"And if spring never died, we would never get summer, and then we would never have summer vacation," said Hank.

"Right Hank," said David's father. "And if the day would never die, you would never get older and bigger."

"And then we would never get to the third grade," said Hank.

"That's right, Hank," said David's father.

"And then my watch would never work, and I wouldn't need a watch and I like my wrist-watch," said Hank.

"I never thought of it that way," said David.

"God ordained that spring should be born and die so that summer should be born and die, and so forth," said Mr. Cohen.

"Hurray for fall," said Hank. "Summer is dead and fall is born."

"And thank you God, for making the seasons change from summer to fall," said David.

"And thank you God, for making the day die so that night can be born," said Sue.

"And if night were never born, Sue, you would never get any sleep," said David's father.

"Thank you, God," said David.

"Thank you, God," said Sue.

"Thank you, God," said Hank.

"And most of all," said Mr. Cohen, "Thank you God, for making children so bright."

Lesson II

"Rrrrng, rinnngg," went the phone.

"Hello," said David's father. "Yes, this is Mr. Cohen. Yes, I'll accept the charges, operator."

There was a long silence. Then, "Hello, Pa. What? Oh no! When did it happen? I see, yes, we'll take a plane tonight. Alright, Pa. See you tonight."

"What is it?" asked David's mother. "Is something wrong?"

"I'm afraid so," said Mr. Cohen. "My grandfather has passed away. He lived a full life," sighed David's father.

"How old was he?" asked David.

"My grandfather was very old, David," Mr. Cohen answered. I think he was eighty-nine just last month."

"That's pretty old, isn't it, Father?" asked David.

"Yes it is, David. The Bible says that a full life is three-score and ten which would add up to seventy years," answered Mr. Cohen.

"Then great-grandfather lived nineteen years longer than a full life, didn't he, Father?" asked David.

"Yes he did, David. Your great-grandfather lived nineteen years longer than the seventy years described in the Bible," said Mr. Cohen.

"What did he die of?" asked David's mother.

"Heart-attack," answered Father.

"Did he suffer very much?" asked David.

"No, the good Lord was kind to him," answered Father.

"Why do people die, Father?" asked David.

"Because when people grow very old, God decides to return them to the earth. God gives us life and takes it away after people grow very old," answer David's mother.

"Does it hurt to die?" asked David.

"Your great-grandfather did not suffer very much, David. Last night he went to sleep and never woke up again," answered Father.

"Then it is just like going to sleep," said David.

"Something like that," said Mother.

"Do all people die?" asked David.

"Yes I am afraid so, David. Everyday there are people dying. Somewhere, someplace, someone dies everyday. And this day it was your great-grandfather who lived a very full life," answered Mother.

"And somewhere, someplace, someone is born everyday too," said Father.

"Then, I will never see, great-grandfather again," said David.

"Nor will you ever talk to him, David. God has granted him a full life and now has taken his soul back to heaven," said David's father.

Lesson III

"Almost ready, Sue?" called Hank. Hank was digging a hole with his shovel. He had to dig a deep one and it was hard.

"We'll be there soon, Hank," called David. David and Sue were decorating a little box very carefully.

"And to think that he was only three weeks old too," said David.

"He was a cute little kitten," said Sue.

"So nice to touch, so soft," said David.

"Do we have to put him in the ground, David?" asked Sue.

"We're not burying your little kitten, Sue. We're burying a body of a kitten. There is no live kitten anymore," David answered.

"But I loved him so much," said Sue.

"He wasn't too smart to run out into the street like that. I guess we should have kept him locked up. Then the car wouldn't have run over him," said David.

"But why did it happen?" asked Sue.

Just then, Sue's mother walked into the room. "Sue, no one wants anything to die. It just happens that way," said Sue's mother.

"But I loved my little kitten, Mother," said Sue.

"It's funny how just a little while ago he was so playful and now all he does is just lay there like he is sleeping," said David.

"It is very hard for us to understand, David. One moment something is alive and the next moment it is dead," added Mother.

David, Sue, and her mother carefully placed the kitten in the pretty little box and carried it out to the hole that Hank had been digging.

"Isn't it a pretty hole?" asked Hank.

"You did a very nice job," said Sue's mother.

"Thank you," said Hank. "And now if you will place the box in the hole, I will cover it up."

"But it was only three weeks old," Sue cried.

"Sue, darling," said Mother, "Sometimes things die before they grow old."

"But why, Mother?" asked Sue. "Why must things die before they grow old?"

"No one can explain why," said Mother. "This is God's way and we cannot understand why. But sometimes people and animals die before they grow old."

"Like this accident?" asked Hank.

"Just like this accident, Hank," answered Sue's mother. "Before they have a chance to grow old they die."

"How do they die?" asked David.

"Many ways," said Sue's mother. "Some by accidents and some by sickness. All kinds of sicknesses and all kinds of accidents.

Hank shoveled the last bit of dirt into the hole and patted it down gently. Sue smoothed it over with her hand and they all just stood there looking at the little mound of earth.

"Sometimes," they all thought, "Sometimes, though we can't explain why, things die before they grow old."

And no one can explain why. It seemed that only God knew why.

* * *

Note: Allow for discussion on the subject of death. The teacher will feel more uncomfortable than the children. They are not sophisticated about death and what appears as, "gory," to the adult is merely inquisitiveness on the child's level. Answer questions honestly and openly. Your frankness will help them accept this fact of life. They are not sensitive to the subject as the adult is.

The teacher will further note that the last two stories have been relatively short juxtaposed to the remainder of the book. The rationale is that it is too painful for a child to listen to a long story about death because first, they are too

eager to talk about it and will not be patient to listen to a long story; and second, if death has occurred with some member of the class (be it a pet or near-relative), it is best to hold the listening period to a minimum.

Lesson IV

Hank and Sue just stood there looking at the little mound of dirt that covered the hole. They thought about the little kitten that was buried in that hole. David bent down and felt the soft dirt in his hand.

David said, "Kitty, was even softer than this dirt. It was so nice to hold him."

"I don't think I shall ever forget how nice it was to hold my little kitten," said Sue.

"It will be a very long time before you forget your little kitten, Sue," said Mother.

"My mother said that we shall never forget Great-Grandfather," said David.

"Your mother is right, David," answered Sue's mother.

"But was David's great-grandfather buried the same way as our kitten was?" asked Hank.

"Not exactly, Hank. People are buried in a very special way," answered Sue's mother.

"David! Oh David, are you ready to go?" called David's mother.

"Where are you going, David?" asked Sue.

"Mother promised to drive me out to the cemetery to visit Great-Grandfather's grave," answered David.

"O Mother, can I go with David?" asked Sue.

"Well, first you will have to ask David's mother and then get permission from your father," Mother answered.

Sue walked with David over to his house. "Mrs. Cohen, may I go with you and David, please?" pleaded Sue.

"I think you can, Sue, but first you must ask your mother," answered David's mother.

Sue ran into her house to ask her father. Hank ran over to ask his father, and pretty soon David, Hank, and Sue were sitting in the back seat of the car, while David's mother and father rode in the front seat.

"Mother, will we see the coffin that Great-Grandfather was buried in?" asked David.

"No, David, there is earth covering the coffin," answered Mother.

"Will we ever see a coffin?" asked Sue.

"I think we can see a coffin today," said David's father.

"How?" asked Hank.

"We can stop off at the funeral home and the funeral director can show us a coffin," answered Father.

Hank, Sue, and David, were very quiet now. They had never seen a coffin before. They had never visited a funeral home before. They did not know what to think, so they just sat there watching the cars go by and waiting for each red light to change to green.

The funeral home was very pretty outside. The grass and bushes were very beautiful.

Sue said, "Golly, this looks like a beautiful park."

David's mother said, "It is very peaceful looking, isn't it Sue?"

Sue and Hank shook their heads.

Inside, the soft carpeting made Hank and Sue want to whisper. David sensed that it was very quiet inside. A very nice looking man greeted them. Hank, Sue, and David, all shook his hand.

David's mother whispered something in the man's ear and he motioned for everyone to follow him. They went into a little room and there were three very large boxes, lined up in a row.

Sue wanted to say, "They are very pretty," but instead she took David's hand and led him over to the prettiest one.

Mother whispered, "These are coffins, children. David's great-grandfather was buried in one very much like one of these."

David gently placed his fingers on the coffin and began to feel the smooth wood. He ran his hand down the side and felt the large handles that help the men carry the coffin. Then David almost screamed, "I felt something soft. Did I feel....Did I...?" David felt faint. His knees suddenly felt very weak.

When David woke up, he smelled the fresh air coming from the open window of the car and heard the motor start.

Then he remembered and felt faint again. "Mother, did I...you know?"

"I felt sort of funny inside," said Sue. "Is that the way you felt David?"

Father said, "We all feel funny when we are in a funeral home, Sue, but why did David faint when he touched the soft lining of the coffin?"

"It was so soft and smooth," said Hank.

"That is very expensive satin, Hank," said David's mother.

David didn't say a word. He felt better now. He knew that the soft smooth feeling in the coffin was not a dead person. As they drove towards the cemetery, David could smell the fresh country air. Hank and Sue were having fun reading the advertisements posted on the billboards along the road.

"I think we enter in Gate Number Two," said Mrs. Cohen.

"I think you're right," said David's father.

And as they turned into the gate, Hank and Sue saw a big big park. It was so big that as far as they could see, there were trees, bushes, and very green grass. They also saw shiny slabs of stone laying all ove the grass. There were flowers too. The flowers were bunched close together in little flower beds about the same size as the coffins, in the funeral home.

As Father parked the car, Mother said, "There is Great-grandfather's grave."

"Why doesn't it have a stone and flowers like the other places?" asked Sue.

"Because it is a fresh grave," answered David's mother, "And we won't put a stone up for a little while yet."

"And the flowers haven't had a chance to grow yet," said Hank.

Hank and Sue ran over to a stone and read, "Mrs. Harold Cohen, Born 1885, Died 1959."

David ran his fingers over the stone and read the same thing. "Why is there a stone here?" he asked.

"So that we can remember the people that are not living anymore," said Sue.

"But why is it here?" asked David.

David's mother answered, "Because this is the place where the body is resting."

"Do all those stones mark the place where a body is resting?" asked Hank.

"Yes, Hank," answered David's mother. "All those pretty stones help us remember people even after they are dead."

"Mother," said David, "I can't see any graves or stones, but I still remember Great-grandfather. I will always remember him."

"David," said Father, "Whether we can see or whether we are blind, we always remember those we love long after they are not with us anymore."

* * *

Note: Children are very interested in the appurtanances of death. They will want to discuss in detail the appearance of coffins, funeral homes, etc. Help their curious minds to find simple answers for a very deep unfathomable idea; death. The teacher may want to re-tell the story or a personal experience. Selected music would be very appropriate activity for today's session. Just listen and let the children think.

Lesson V

In addition to visiting the cemetery, there are many ways that Judaism encourages the memory of our deceased loved ones. Today's session would be enhanced with the rabbi's presence to discuss the various ways in which Judaism remembers the deceased, but if the rabbi is not available (or in addition to), a tour of the Temple is recommended. The class should tour the Temple searching out the memorial plaques and other items of remembrance. If the class is large enough, the teacher may want to set this activity in the form of a treasure hunt. Teams can be allowed a minimum time to discover various forms of memorial; e.g. books, donated in memory of, rooms in memory of, religious articles such as a Torah in memory of, etc. The team that collects the maximum number of items wins.

Following a summary of the various forms of permanent memorial, the teacher should turn to the High Holiday Union Prayer Book (II, pg. 306ff) and choose one or two significant prayers to explain to the children and discuss how in special services, we remember the deceased.

Finally, the Kaddish should be explained as only symbolic of remembering, the Kaddish in essence is praising God for His infinite wisdom. The message and final point of this chapter should be that the Kaddish tells us that

we do not know why people die - some by accident and sickness, and others by old age - and we do praise God for His wisdom that is above and beyond our understanding. Why there are orphans and widows, we do not know and do not pretend to know. It is <u>not</u> because they were bad, evil, or disobeyed God's commend.

Death is in the hands of God as life is. In the first two chapters, the child learned that God was responsible for life - life of nature and human life. Now he discovers that God is also responsible for death. This has not been stressed because there is a delicate balance between submission to God's Will and hating God for causing death. There is a delicate balance between admitting that man does not know the answers to all questions and surrendering all knowledge to God.

Thus, the child must become acquainted with the Kaddish, and our special times of remembering the deceased. This is Judaism's way of maintaining the balance.

CHAPTER IV

Introduction

In the former three chapters, it will be noted that there is no material available on the subject matter except that which is found in this text-book. There may be stories on similar subjects, but none that approach the material on the same basis and utilize the same pedagogical method. For example, the Unitarian texts may approach the subject of a new born baby, but they do not achieve our objective of relating this to God as the Creator. And if it does, it is vague and uncommitted for the child's level. Another example is the Kripke series that talks of the Jewish view of God, but does not employ the pedagogical method of relating an interesting story to the child's life and his immediate experiences.

Contrary to the first three chapters, this fourth chapter has its parallel in many story books that may be procured from the librarian or school teacher. It is therefore recommended that the resourceful teacher contact the local librarian for a wider choice of stories on group-living. A further recommendation is that the teacher arrange with the public school teacher for a joint project.

The question may arise, as to the validity of a Jewish text-book containing material that can be readily obtained through secular sources. First, because it is

readily available for the teacher that feels pressed and is not resourceful, and secondly, Judaism deals with life itself. To exclude subject matter that is contained elsewhere is to limit the influence of Judaism upon the child's life. It is well known that group-living is an important Jewish concept. By incorporating this concept into the religious school, the child learns that Judaism is relevant to his life.

Lesson I

In five minutes the bell would ring. It would be lunch time and Hank didn't know what to do. He felt like crying, but was afraid someone would see him.

"What will I do," Hank whispered to himself, "What will I do?" Hank felt a tear rolling down his cheek, "I must not cry," he thought to himself, "I must not let anyone know." Two minutes left and then lunch time. "Should I run home? No, it is too far and Mother isn't home. Perhaps Sue's mother is home, but I don't want her to know either."

Rrrrrnnnngg, went the school bell.

"Oh dear me," said Hank, "Now what? Everyone will go to the lunch room and I will have to go too, but what will I do?"

Hank waited until everyone left the room and then slowly put his coat on and walked outside, hoping no one would see him. It was raining outside. Hank tried to find shelter from the rain. He leaned against the wall of the school building, hiding from the rain drops, hoping no one would see him.

"Lucky for me," said Hank, "everyone is in the lunch room and no one will see me." Then he thought how hungry he was. How very hungry he was, "And Mother fixed the best sandwich for me today," Hank thought.

Hank started to talk to himself. He wasn't afraid of anyone hearing him. He said, "It was Sue's fault. That's it. It was Sue's fault. If she didn't rush me to jump into the car, I wouldn't have left my lunch at home. I'll never ride to school with Sue again. It's her fault. Oh Sue, you, you...." Hank began to cry now and he covered his face with his hands.

"Girls," said Hank, "always making trouble. Sue, you, you...." Hank shouted.

"Hank, is that you, Hank?" came a voice from inside.

"It is David," thought Hank, "He heard me crying. I won't answer. I will pretend I didn't hear him."

David called again, "Hank, where are you? I can hear you, but I can't see you. Where are you, Hank? Hank come inside."

"Oh well," thought Hank, "David is blind and will not know that I was crying."

Hank walked into the school building and found David in the hall, calling, "Hank, where are you?"

"Here I am, David. I was outside in the rain."

When Hank walked over to David, David placed his fingers on Hank's cheeks. "You have been crying, Hank. Did someone hit you? Why are you crying?" asked David.

Hank didn't know what to say. How did David know he was crying? "Oh, I wasn't crying, David. It is just the

rain that made my face wet. I wasn't crying."

"Are you sure?" asked David.

"I'm sure," answered Hank, "I just like to walk in the rain. It always feels so good to walk in the rain."

"But did you eat lunch already?" asked David.

"I wasn't hungry, today," answered Hank.

"You, not hungry?" asked David. "The biggest eater in the world and he's not hungry when lunch time is here."

Hank didn't say a word. He just felt like crying again.

But David said, "Hank, my mother gave me two sandwiches and an apple and five cookies."

Hank's mouth began to water and his stomach began to hurt.

David continued, "And I ate two cookies during recess and now I don't feel like eating very much. Would you help me eat my lunch, please? If you don't, I will have to throw it away and Mother will be very angry."

"I'll bet she would," answered Hank, "It is a sin to throw away food and your mother would be very angry."

"Then will you help me eat my sandwiches, Hank? Please?"

"Well, I'm really not very hungry, David, but I don't want your mother to be angry with you. What kind of sandwich is it, David?"

"Does it make any difference? As long as it is food, it must not be thrown away," answered David.

"I guess you're right," answered Hank.

Hank unwrapped the paper and tried to eat slowly. He didn't want David to know how very hungry he was.

But David knew. David heard how Hank ate the sandwich very quickly and then the apple and then the cookies. David understood that Hank forgot his lunch and was very hungry, but he didn't tell Hank.

And after they returned to their classrooms, David felt a little pain in his stomach. He was hungry. But very soon he forgot the pain in his stomach because he was feeling very good. Do you know why he was feeling good?

Lesson II

"Children, in a few days the Jewish Holiday of Passover will be observed," said the teacher.

Sue raised her hand and said, "Teacher, I know the four questions."

"That's very good, Sue," the teacher said, "but what I would like to know is how many of you will not be in school during Passover?"

Only Sue raised her hand. The teacher asked, "Is there only one Jewish child in the class?"

No one answered.

"Please raise your hand, if you are Catholic," the teacher said.

"Six Catholic children. That's fine. Now, how many are Protestant?"

Eleven children raised their hands.

"Now, how many are Jewish?" asked the teacher.

Three children raised their hands.

"Well, that's better," the teacher said. "Then three of you will not be in school next Monday in observance of Passover."

Sue felt very strange. Out of twenty children, there are only three Jewish children. And to think that one of them, she didn't even know was Jewish.

When Sue got home she told her mother, "Mother, I think I will go to school on Passover."

Sue's mother was very surprised, "But why, Sue? Just this morning, you were so excited about attending services on Passover instead of going to school."

"I know, Mother, but I feel funny. There are only three Jewish children in our class and I don't want to miss school."

"Are you afraid that the other children will get ahead?" asked Sue's mother.

"I guess that's it," said Sue.

"Then I will send a note with you tomorrow to ask

the teacher to give you extra homework so that you do not fall behind," said Mother.

"I still don't want to miss school," said Sue.

"But why?" asked Mother.

"Because I don't want to be different," said Sue.

"You are different," said Mother. "You are my little girl and no one else in your class is like my big girl, Sue."

"That's not the same. I don't want to be different. I mean I don't want to miss school when everyone else will be there."

"You are excused from attending," said Mother. "You know that you are not required to attend school on a Jewish holiday."

"But only three of us are Jewish and just because I'm Jewish, I don't have to be so very different," said Sue.

"Sue, I think it is time that you know that you <u>are</u> different. You are Jewish and Jews are different than Catholics and Catholics are different than Protestants," explained Mother.

"How are we different?" asked Sue.

"You believe in different things and you attend different Sunday Schools and you have different Holy days."

"We don't celebrate Christmas or Easter," said Sue.

"Then you are different," added Mother, "and of course there are many ways that you are the same."

"Are we more different or are we more the same?" asked Sue.

"In many ways we are not the same, but in many more ways we are just like the Catholic, Protestant, or even one who is not Christian. But next year you will learn all about the different religions in your Religious School," said Mother.

"And I am proud of being a Jew and I will go to services on Passover," said Sue.

Lesson III

At Sunday School, there was much excitement. That night everyone would celebrate Passover. Sue could hardly remain in her seat. She wanted to practice the four questions.

The teacher asked, "How many are Jewish?"

Everyone laughed. What a silly question. Everyone in Religious School is Jewish. But Sue didn't think it was very funny. She remembered her Public School teacher ask, "How many are Jewish?" She remembered that only three hands went up. Now she saw every hand raised high up in the air. Sue felt proud and good. Everyone in her class at Religious School was Jewish. What a good feeling she had.

At services that morning, the rabbi said, "Hine Mah Tov U Manayim, Shevet Achim Gam Yachad. How good and how

pleasant it is for brothers to sit and live together."

Sue remembered a song with those words and she began to sing it to herself, "Hine Mah Tov U Manayim Shevet Achim Gam Yachad."

The rabbi heard Sue humming the song and asked, "How many know that song. Sue, sing it louder."

Sue was very proud to stand up and sing her song. Then the rabbi said, "That was very pretty, Sue. Can anyone tell me what it means?"

A big boy sitting in the back raised his hand and said, "I know, it means, how good and how pleasant it is for brothers to sit and live together."

"That's very good," the rabbi said, "now what does that mean?"

Sue remembered the three hands that went up at Public School, then she recalled all the hands going up at Religious School, and then she looked around and saw that everyone in the Temple must be Jewish. She felt good.

* * *

Why do you think she felt so very happy?

Do you feel good, when you can look around and see only Jewish children? Why?

Can you sing the song that Sue sang? Why not learn it?

Lesson IV

"If I can't play first base, I don't want to play at all," shouted Hank.

"Aw, you play first base all the time. Let someone else have a turn."

"No," shouted Hank, "if you guys don't want to go along with me, I'll just go home."

"Then go home," shouted a voice.

So Hank took his new bat and ran home. When he reached the front door, he stopped. Then, he turned around and ran to the back door and tried to sneak up to his bedroom.

"Hank, is that you?" called his mother.

Hank didn't answer. "Hank, are you home from school already?"

Hank's mother came into the kitchen and caught Hank sneaking into his bedroom. "Hank, why didn't you answer me?"

"Hello, Mother," said Hank.

"Something wrong?"

"No, I just didn't hear you calling me."

"Now, you know better than to tell me such stories. I yelled at the top of my voice. I know you heard me. Something must be wrong. Wash off the tears, we'll have some chocolate milk and talk about it."

Hank returned to the kitchen after washing his face and sat down to have some chocolate milk.

"Didn't the boys like your new bat?" asked Mother.

"Oh they liked the bat, but they didn't want me to play first-base."

"Do you want some cookies with the milk?"

"Yes, please," answered Hank.

"Why wouldn't they let you play first base?" asked Mother.

"I don't know, but I was going to let them use my new bat, and if I let them use my new bat, they should let me play first base." Hank bit into his cookie.

"Do you always play first base?" asked his mother.

"That's just it. I always play first base and I'm pretty good too," shouted Hank.

"You needn't be angry with me," Mother said.

"I'm sorry," answered Hank.

"Perhaps it is only fair to give someone else a chance to play first base," suggested Mother.

"Do you know who wanted to play first base?" asked Hank. "It was the boy who plays right field and he can't catch."

"I see," said Mother, "then why did he want a turn at playing in your place?"

"Because he said that he was tired of standing way

out in the field. But we would lose the game, and besides, it was my bat," said Hank.

"Does that give you the right to tell everyone what to do?" asked Mother.

"But it was my bat," answered Hank.

"Just because you have a nice new bat doesn't make you king of the world," said Mother.

"Not king of the world," answered Hank, "just first baseman."

"Sometimes we must give other people a chance. When we live with other people, we must learn that we cannot always have things the way we want them," said Hank's mother.

"Well, anyway, I didn't feel like playing today," added Hank.

"I think you will feel better, if you go back to the playground and give in to the group. I will drive you over and I want you to apologize and let this other boy play first base."

"Okay, but they can't use my bat."

"Just take your bat along," said Mother. "Once you apologize and tell the boys that you will go along with them, you will feel better."

"I'll apologize, but just for you, Mother."

When Hank arrived at the playground, he didn't feel like saying anything, but his mother helped him give in to

the team. When Hank walked out to right field, he began to feel good inside. And do you know that by the time his turn came to bat, he felt real good. So good, that he hit a home-run. Maybe you can't hit a home-run, but you can feel good when you give in to the rest of the boys and girls. Try it sometime -- or have you already?

Lesson V

"Here, Hank, catch the ball."

Crash, bang! The ball hit the fender of the car. The car belonged to David's mother. There was a little dent in the fender, where the ball had hit. The whole team ran away to hide.

David cried, "Hey, where is everyone going?"

No one answered. Hank was hiding with the other boys. Hank watched David walk around the car feeling the fenders with his hands. "Is anything wrong?" cried David.

Hank wanted to answer, but he couldn't. "Poor David," thought Hank, "he can't see and doesn't know what happened. Poor David."

"Hey, where is everyone?" called David.

"Don't answer," whispered one of the boys.

Hank didn't like this at all. His mother told him that he would feel good if he went along with the group, but he wasn't feeling better now.

Sue whispered, "The rabbi said that Jews shouldn't cheat or tell false stories. Aren't we doing something like this now?"

"What do you want to do, get us in trouble?" whispered one of the boys. "My father had to pay a hundred dollars for a dent like that."

Hank didn't like this at all. He thought, "Mother told me I would feel good if I went along with the team, but I'm not feeling very good right now and I'm going along with the group. Maybe Mother is wrong. I'm sure God wouldn't like this. Poor David! He doesn't know what happened and he will be blamed for what we did."

David began to shout, "Hey, where is everybody?"

Hank was getting angry. "This is not right," he thought, "David is my friend."

Hank whispered, "I don't think this is right. Sue, are you sure God wouldn't like this?"

"I'm sure," said Sue.

Hank said, "Look guys, this is not right. David is our friend. Come on, Sue, this time we will not go along with the gang."

So Hank and Sue began to walk over to David. A voice called out, "Don't you tell on us. If you want to take the blame, okay, but don't tell on us."

Hank didn't hear, because he was feeling better now.

He will tell his mother that sometimes he cannot go along with the team. Sometimes he feels better when he goes against them.

"Here we are," called Sue.

David smiled and said, "Golly, I was a little afraid. What happened?"

Hank and Sue looked at each other and Hank said, "I think I made a dent in your mother's car."

"Which one?" laughed David. "There are so many in that old car that I can't tell which dent you made."

Hank looked at the old car sitting in the driveway and began to smile. He thought, "I guess it is better not to cheat, even if I did go against the group."

"Will your mother be angry?" asked Sue.

"She would be angry if we didn't tell her the truth," answered David.

And Sue said, "And so would God be very angry. Hank, where are you going?"

"I'm going to tell my mother that I don't always feel good when I go along with the group. I'm going to tell her that I went against the team and that I feel real good."

Hank's mother opened the front door to greet him. She said, "You needn't tell me. I've been watching the entire thing from the moment I heard the ball bang against the car fender.."

"Then you know?" called Sue.

"Yes," called Hank's mother, "and I know that what is right is more important than what the gang says. I am proud to know that you children are strong enough to stand up for what is right."

"Even if we do have to go against the group," added Hank.

Lesson VI

Within one week, two new boys had moved into the neighborhood. Jonathan was big for his age and everyone liked him. Joey was not too strong and no one seemed to like him.

One day everyone was playing together and having a wonderful time. Even Jonathan was having a good time with his new friends, but Joey never even played with them.

"Joey got a new bike," said Sue. "Let's go see it. Maybe he will let us have a ride."

"I don't like Joey," said Jonathan, "besides, we're having a good time."

"But it's not very nice not to play with him," said Sue.

"Didn't the rabbi tell us that we should be nice even to our enemies?" asked David.

"Our priest told us that we should love our enemies,"

said Jonathan. Jonathan was Catholic.

"Could you love Joey?" asked Hank.

David said, "I couldn't love Joey, but I think that we should be fair to him."

What do you think? Why don't you pretend that one member of the class is not liked. Pick someone who you like and pretend that no one likes him. Now, let two members of the class be real mean to him. That wasn't very nice was it?

Now let two other members of the class try to act in the Christian way. Let them try to love him, even though they don't like him. Can you do that?

Now act in the Jewish way. Let three members of the class try to be fair to this boy. You can be fair and just, can't you?

Lesson VII

"I think David should be president," said Hank.

"I think so too," said Sue, "I vote for David."

"We all vote for David," said Jonathan.

"Do you want to be president, David?" asked Hank.

"I guess so, but what am I president of?"

Sue said, "We decided to have a club and you are the president.

David said, "But there must be a reason for a club.

We can't just have a club."

"Golly, I never thought of that," said Hank. "Does every club have a reason?"

"Sure it does," said David, "the temple has a reason and the baseball team has a reason."

"I once belonged to a club," said Jonathan, "and our club had a secret. That's a reason, isn't it?"

"A secret!" cried Hank, "That's it, a secret. We have a reason. Our reason is a secret."

"Hurray, we have a great big secret," shouted Sue.

Joey hadn't said a word. Now he asked, "What secret?"

"A secret is when no one knows," explained Sue.

"But shouldn't we know the secret?" asked Joey.

David stood up and said, "Fellow members of the club, we must find a reason for the club."

"Let's just have a club without a reason or secret," said Hank.

"Maybe we can ask someone," said Jonathan.

"Then it won't be a secret," said Joey.

David added, "Unless we can ask someone who can keep a secret, some older person who won't tell anyone."

"My mother won't tell," said Hank. No one liked that idea.

Sue jumped up and cried, "The rabbi, the rabbi! He won't tell anyone."

"My father once had a problem and didn't want anyone to know," said David, "and he asked the rabbi."

"I know where he lives," said Hank.

"Is it far?" asked Joey.

"Not too far," answered Hank.

So the club walked over to the rabbi's house very excited about finding a reason. The rabbi's wife showed them into the living room and what a pretty room it was. There was a big Menorah, a Kiddush cup, Sabbath candles, and so many books. Very shortly, the rabbi came into the room.

He smiled and said, "Well, to what do I deserve such an honor? Hank, Sue, and David, I am very pleased to see you."

They all said, "Hello, Rabbi!"

"And who are these two boys?" asked the rabbi.

"This is Jonathan and this is Joey," said Sue.

"Well, I'm very pleased to meet you Joey and Jonathan," the rabbi said.

"Hello, Rabbi," answered Joey and Jonathan.

"How would you like some milk and cookies?" the rabbi asked, "or would you rather have some chocolate ice-cream?"

David said, "Rabbi, we came to ask you a question, in secret."

"Fine, fine," answered the rabbi, "and while you ask the question, we can all have some ice-cream."

So, everyone sat down with their ice-cream and some cookies, and David began to ask, "Rabbi, we need a reason for our club."

The rabbi rubbed his chin and thought for a while. Then he said, "You have organized a club and these are the members. And now, you want to have a reason for your club. What about a secret?"

Sue and Hank got very excited, but David asked, "What kind of a secret?"

"Let us think for a moment," the rabbi said. And while the rabbi was thinking, everyone enjoyed their ice-cream and thought about the delicious cookies the rabbi's wife baked.

"I have a very special secret for this club," began the rabbi. "The secret is that each one of you will help one another to become better people. I can see that all of you are wonderful children and just think how much better you will be if you help each other become even better."

"But how do we do that?" asked Sue.

"Well, let's think about it," answered the rabbi. "You know that God put a little bit of Himself in each of you, and don't you ask God to help you do things?"

Sue said, "I ask God for things everyday. I ask Him to help me be a better person everyday."

"Good for you, Sue," the rabbi said. "Then just as

you ask God to help you and I'm sure God does, if you ask for the right things - just as you ask God to help, why not ask each other?"

"But we aren't God," said Hank.

"No," answered the rabbi, "but there is a little bit of God in each of you and if you put all the little bits together, what do you have?"

David asked, "Do you mean, that just as God helps us become better people, we can help each other become better?"

"That's a great secret," said Jonathan. "Our secret will be to help each other."

"And on the week-end we can help others too," said Joey.

"Yes, we can make our grandparents happy by visiting them, and help our parents, and...." said David.

And many more things. What are some of the ways that you can help each other? Make a list of the things that you could not do if you were alone. Now list all the things that you can only do to help each other if you are in a group.

Why do you think the rabbis said, "Do not separate yourself from the community."

Concluding lessons of the year:

The last three or four sessions of the year should be devoted to summarizing the year. Several projects may be considered:

1. A series of boxes depicting the scenes of various stories.
2. A playlet portraying incidents
3. Creating new stories depicting the main ideas.
4. The boys choosing Hank and either making costumes or drawings (depending upon their talents) or clay models, depicting what kind of a boy they think he was. This can also be done with David. The same project for the girls with Sue and possibly one of the mothers.

CHAPTER I

Footnotes

[1]Gesell, Arnold, M.D., and Ilg, Frances L., M.D., Child Development, Harper and Brothers Publishers, New York, 1949, pg. 145, and elsewhere:

"Seven...wakes up talking, cannot stop thinking, and persists in asking innumerable questions to support his thinking."

[2]Ibid., pg. 144.

[3]Josselyn, Irene M., M.D., Psychosocial Development of Children, Family Service Association of America, New York, 1954, pg. 76:

"The child...is suddenly expected to be able, for six hours of the day, to control his behavior in order to conform to the school situation. He must arrive at school on time, properly dressed and properly fed. He must sit quietly for three consecutive hours or be active, according to the dictates of the teacher. This period may be broken by a short recess when he is supposed to be able to make a complete social adjustment to a group of confused children of his own age. Then he must get home on time for lunch, inhibit any of his desires to relapse into his former play in order to return to school on time, and then for another two hours resume his pattern of conformity to an unnatural situation of quiet and study. Six hours of the child's time are therefore occupied by regimented activities, a regimentation that is foreign to his past experiences. The physician decrees that the growing child should have at least ten hours of sleep at night. This theoretically allows eight hours of freedom for the child. Often, however, parents decide the child should have music or dancing lessons, should practice certain hours, or should study a school subject in which he is retarded. Certainly, says the parent, he should develop some sense of responsibility and learn to help maintain the home he enjoys. So little domestic tasks come into the picture."

[4]Gesell and Ilg, pg. 131.

[5]Gesell and Ilg. (Refers again to Gesell and Ilg's book, cited in full form in n. 1.)

[6]Ibid., pg. 144.

[7]Britton, Edward C., and Wilmans, J. Merritt, Growing from Infancy to Adulthood, Appleton, Century, Crofts, Inc., New York, 1958, pg. 33.

[8]Gesell and Ilg, pg. 149.

> "Pregnancy is now something that he is beginning to understand. He may be the first to notice that his mother is different. He may ask, 'What's the matter with you? You don't act the same.' If a baby is coming in his home he is very much excited about it. If permitted the experience, he is thrilled to feel the kicking of the baby against the mother's abdominal wall. He wants to know how big the baby is, how it is fed, will it get sick if the mother becomes ill, and how long it takes before it is ready to be born.
>
> "He does not quite understand how the mother knows that the baby has started growing. He is satisfied when he learns that two seeds (or two eggs), one from the father and one from the mother come together to start the baby. He is not yet concerned about how the seed from the father got into the mother.
>
> "He is more concerned about the details of birth. In his own mind he may more or less vaguely figure out that you have to 'split the mother open to take the baby out.' He readily accepts the simplified statement that the baby is born between the mother's legs. He wonders...."

[9]Ibid., pg. 117 and 158.

[10]Ibid., pg. 159.

[11]Ibid., pg. 152.

[12]Ibid., pg. 157.

[13]Ibid., pg. 157.

[14]Ibid., pg. 129

[15]Ibid., pg. 157.

[16]My Place In God's World, Seabury Press, 1956, Teachers Manual for Grade 2 of the parishes and missions of the Protestant Episcopal Church of the United States, pg. 3.

[17]Ibid., pg. 4ff.

[18]Gesell and Ilg, pg. 157.

[19]Linn, Louis, M.D., and Schwarz, Leo W., Psychiatry and Religious Experience, Random House, New York, 1958. Pg. 35.

[20]Ibid., pg. 47ff.

[21]Ibid., pg. 30.

[22]Ibid., pg. 39.

[23]Gesell and Ilg, pg. 157.

[24]Ibid., pg. 157.

[25]Linn and Schwarz, pg. 24.

[26]Havighurst, Robert J., Human Development and Education, Longmans, Green and Company, New York, 1953, pg. 41.

> "Once he has a store of social attitudes, there is little reason for him to change them. He knows how to act, what discriminations to make, what people to favor, and whom to disfavor. Unless he finds these attitudes to be grossly unpopular as he grows older, or will get him into difficulties, he is likely to retain them through life."

[27]Baruch Dayan Ha Emes. Blessed is the true Judge.

[28]Havemann, Ernest, Who's Normal? Nobody, But We All Keep On Trying, Life Magazine, August 8, 1960, pg. 90.

[29]Havighurst, pg. 52ff.

[30]Lewin, Kurt, Resolving Social Conflicts, Harper, New York, 1948, pg. 184.

[31] One may be tempted to reason that a group of Jews would not be different from each other because of the similarity of religious values. This would be true if it were a highly controlled orthodox group who were dogmatically indoctrinated. But for liberal Judaism, there is no such dogmatic creed that spells out a "Jewish point-of-view" per se. There are broad views which this text will put forth. In addition there is the tremendous margin of interpretation of the individual as well as the freedom inherent in a liberal faith.

[32] Havighurst, pg. 54.

[33] Ibid., pg. 54.

[34] Linn and Schwarz, pg. 45.

CHAPTER II

Footnotes

[1] Borowitz, Eugene B. (Ed.), An Outline of 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 Rabbis, Union of American Hebrew Congregations, New York, 1959, pg. 6f.

[2] Dr. Sylvan D. Schwartzman, in 1955, * , aptly criticized the Union of American Hebrew Congregation curriculum. Discussing the overall curriculum, he writes:

"It is based upon the theory, no longer tenable, that education consists principally of the transmission of factual information. Small wonder that our type of religious education has had so little real effect upon the lives and habits of our people! For as educational psychology has so amply demonstrated, absorption of knowledge per se does not automatically cultivate the attitudes, feelings and understandings which are basic for positive Jewish living.

"Our curriculum focuses upon adult rather than child needs, and its content is in large measure ill-suited to the intellectual and emotional maturity of children. We have serious doubts whether most children in our schools can digest formal Jewish history, Bible, theology, liturgy, and the rest in the grades in which they are customarily taught.

"The curriculum concentrates far too heavily on the past. As a consequence, what we teach has an unreal quality, and Judaism often seems very impractical, theoretical, unrelated to the child's immediate way of life. One may seriously question whether we succeed thereby in providing the child with sound foundations for a satisfying adult Jewish life.

"The philosophy of Judaism which underlies our curriculum is clearly out of balance. Too heavily weighted in the direction of Jewish sociology, it minimizes Judaism as a religion, scarcely mentioning God, ethical values or our faith's capacity to make for happier, more creative personal living.

As it now stands, our curriculum would lead the child to conclude that religion is relatively unimportant in Jewish life."

The reader may question, "What is Jewish about God and the Universe; life, death, or any other concept of life which is widely accepted?" With such an attitude, the religious school has relegated spiritual values and concepts of life to the public school and the child's environment. We have almost demanded that all subject matter be identified as "Jewish." Thus, God and the Universe; the wonders of nature; the concept of death; etc. are inadvertantly categorized as secular in the child's mind.

Less relevant but vital to the child's life, are those subjects which are unequivocably "Jewish"; namely: Holidays, Bible, and Hebrew. Thus, the Religious School curriculum limits it's realm of influence to the ethnocentricities of our faith, thereby neglecting the core and vitality of Judaism.

4Toward A New Curriculum for the One-Day-A-Week Reform Jewish Religious School.

3Borowitz. (Refers again to Borowitz's outline, cited in full form in n. 1.), pg. 40.

4Ibid., pg. 19.

5Kripke, Dorothy, Let's Talk About God, Behrman House, 1953.

6Ibid., (appearing on jacket).

7Ibid.

8Ibid.

9Schwartzman, Sylvan D., Teacher's Manual, "Orientation to the Religious School, Temple and Jewish Home", issued experimentally by the Curriculum Committee of the Commission on Jewish Education in cooperation with the Hebrew Union College-Jewish Institute of Religion, 1960.

Schwartzman, Sylvan D., Teacher's Manual, "Orientation to God, Prayer and Ethics", issued experimentally by the Curriculum Committee of the Commission on Jewish Education in cooperation with the Hebrew Union College-Jewish Institute of Religion, 1960.

10Fahs, Sophia Lyon, A New Ministry to Children, American Unitarian Association, Boston. Pamphlet, pg. 1.

11Ibid., pg. 11.

12Ibid., pg. 4.

13Timmins, Lois Fahs, in Chapter 1 of Consider the Children: How They Grow, by Elizabeth M. Manwell and Sophia L. Fahs, revised edition (Boston: Beacon Press, 1951), pg. 10, cited from, Today's Children and Yesterday's Heritage, by Sophia Lyon Fahs, Beacon Press, 1953, pg. 43.

14Hunter, Edith Fisher, The Questioning Child and Religion, The Starr King Press, Boston, 1956, pg. 190ff.

15Ibid., pg. 41.

16Ibid., pg. 81.

17Ibid., pg. 190.

18Bovet, Pierre, The Child's Religion, E. P. Dutton and Company, New York, 1928, pg. 112:

"Let us beware, however, of concluding that, because the religious sentiment develops of itself in the child, that it develops best without any influence from outside."

19Ibid., pg. 111ff:

"...avoid drawing the conclusion, from the universality and spontaneity of the religious genius of the child, that we ought to leave him entirely to himself, and abstain from intervention of any kind at this stage of his development. Doubtless we should bear in mind the havoc that may be caused by untempered zeal and misdirected goodwill.... The child, on his part, has the right to a patrimony accumulated by humanity... and nothing can better assist his development than contact with the great geniuses who have, before him, investigated the same problems.

"What is gained by refusing assistance to the child's efforts and aspirations? In place of the splendid and beneficial influences with which he might be put into contact, he will submit himself to fortuitous influences...he will receive it from educators, not chosen for him but encountered by chance."

[20]Pratt, Alice D., Animal Babies, The Beacon Press, Boston, 1959.

[21]Stanger, Margaret A., A Brand New Baby, The Beacon Press, Boston, 1959.

[22]Manwell, Elizabeth M., and Fahs, Sophia L., Always Growing, The Beacon Press, Boston.

[23]Pratt. (Refers again to Pratt's book, cited in full form in n. 20.), pg. 11 - Introduction.

[24]Stevens, Bertha, How Miracles Abound, The Beacon Press, Boston, 1941.

[25]Lesson #2 of How Miracles Abound - leaflet.

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