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Teacher-Training"

written by Herbert Morris  
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A CURRICULUM TOWARDS A HIGH SCHOOL PROGRAM  
OF TEACHER-TRAINING

by

Herbert Morris

Submitted in partial fulfillment  
of the requirements for  
the Master of Hebrew Letters  
Degree and Ordination.

Hebrew Union College-  
Jewish Institute of Religion  
Cincinnati, Ohio  
February, 1956

Referee:  
Professor Sylvan D. Schwartzman

## DIGEST OF THESIS

The title of this thesis is, "A Curriculum Towards a High School Program of Teacher-Training." It is divided into two parts. Part I shows the results of a survey designed to ascertain the interest, extent, and scope of existent teacher-training programs. Also included in the first part of this study is a statement concerning the goals of the proposed curriculum. Among them are: a longer and more meaningful attachment can be made to the Temple. The course will fill certain basic needs on the part of the adolescent, and there will be a very definite usefulness of this course in the future life of the individual.

Part II of this study consists of the devised curriculum. It is a detailed "in-service" teacher-training program; i.e., it combines formal courses of instruction with learning experience in classrooms under the guidance of competent religious school teachers. Each course is a self-contained unit of work.

The curriculum consists of the following courses:

- 1st Year: History of the Jewish People  
The Beginning Teacher  
Teaching Jewish Customs and Ceremonies
- 2nd Year: Observation and Teaching  
Basic Hebrew  
Seminar in Teaching Problems  
Religious Literature of the Jew

To my parents whose love and devotion  
to Judaism has immeasurably  
enriched my life

and

To my wife whose selfless patience,  
understanding, and aid has made  
this task a labor of love

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To Mrs. Charles Baron, Isaac M. Wise High School Supervisor, under whose direction the writer first experimented with an "In-Service" Teacher-Training program for high school youth. For her patience and encouragement, I am deeply grateful.

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## PROBLEM

The problem of obtaining properly trained teachers for our religious schools is a crucial one. The most recent overall study of Reform Jewish Education in this country reveals that the most outstanding problem of very small, small, and medium-sized schools is considered to be "Teacher Training."<sup>1</sup> Large size schools ranked this problem in second place.<sup>2</sup> The attempts to solve this problem have met with limited success and then only in small select areas.<sup>3</sup> The following paragraph is offered as being one of the central items in consideration of the entire problem:

"In view of the direct relationship between the size of the congregation and the proportion of adequately trained Jewish teachers, it is not surprising to find that 78.4% of the very small schools and 64.8% of the small schools report that their teachers have had no previous Jewish education qualifying them for their teaching position. The proportion drops to 43.2% in the medium schools, while the large schools, by virtue of their location in cities of greater resources, are able to report that only 24% of their teachers have had no prior training. Nonetheless, for any large religious school to admit that nearly one-fourth of its teachers have had no previous training or any medium school to admit that over two-fifths of its teachers are improperly trained -- though less than the proportion reported by the small and the very small schools -- is a shocking indictment."<sup>4</sup>

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1. Dr. Richard C. Hertz, The Education of the Jewish Child, p. 121, U.A.H.C., New York, 1953.
  2. Dr. Hertz's classification is as follows: Very small schools (enrollment 1-50), small schools (enrollment 51-100), medium schools (enrollment 101-300), and large schools (enrollment 301 and over). The Education of the Jewish Child, p. 56.
  3. Ibid., pp. 104-108
  4. Ibid., pp. 107-108



## SURVEYS AND MAJOR CONCLUSIONS

One of the first steps taken in this study was to determine the extent of interest on the part of our religious leaders in the problem of teacher-training. Additional questions were: Would there be sufficient interest on the part of the religious leaders to warrant the development of some type of teacher-training guidebook? Were there in effect teacher-training programs of the type that this writer proposes? And, of what did those programs already in effect consist?

The results of the postal cards have led this writer to the following conclusions: firstly, there is a great deal of interest among the religious leaders to solve this basic problem of teacher-training in Reform Jewish education. Secondly, religious leaders representing from "very small" schools to "large" schools overwhelmingly expressed an interest in the development of some type of teacher-training guidebook. Thirdly, teacher-training programs within the high school curriculums of our temples have not as yet been developed to any great degree. Fourthly, the establishment of teacher-training programs is a rather recent development and only within the past three years has shown marked growth. Finally, teacher-training programs are not systematized nor standardized according to any particular pattern.

I am a senior student at the Hebrew Union College. My thesis is the preparation of a Guidebook and Curriculum for a TEACHER-TRAINING PROGRAM for High School Students. It will also be helpful to others in your congregation who would be interested.

I would appreciate your help in this endeavor by filling out the attached postal card. Your cooperation in this matter will be greatly appreciated.

Sincerely yours,

Herbert Morris

Yes \_\_\_\_\_ Our school has a teacher-training pro-  
No \_\_\_\_\_ gram for high school students who want  
to be teachers in our religious school.

I can \_\_\_\_\_ cannot \_\_\_\_\_ make use of a teacher training program if a guidebook were available.

My congregation has \_\_\_\_\_ number of families. There are \_\_\_\_\_ number of children in my religious school.

\_\_\_\_\_  
Name of Rabbi

\_\_\_\_\_  
Congregation

\_\_\_\_\_  
City and State

The following information was obtained from the first postal card questionnaire. Five hundred and seventy cards were mailed on September 8, 9 and 12, 1955 to members of the Central Conference of American Rabbis.

There were 284 responses of which 258 could be tabulated. It may be interesting to note that within the first seven days when cards began to be returned, there were 219 replies:

<u>Date Received</u>	<u>Number of Cards</u>
September 12 .....	27
September 13 .....	30
September 14 .....	39
September 15 .....	51
September 16 .....	38
September 19 .....	34

Replies to this first card continued to come in until November 3, 1955 when the final one was received.

In answer to the first question, "Our school has a teacher-training program for high school students who want to be teachers in our religious school," there were 108 "Yes" answers and 136 "No" answers. Fourteen did not answer this question and of those fourteen, seven were selected at random to receive the second card.

In response to the second question, "I can \_\_\_\_\_ cannot \_\_\_\_\_ make use of a teacher-training program if a guidebook were available," 219 reported that such a guidebook could be used and thirty-one reported that they could not make use of a teacher-training guidebook for high school youth. Eight did not answer this question.

A detailed analysis of the results of the first postal card reveal the following information:

Size of Congregation by Families	Average Size of Religious School	Tabulated Cards	Conducts Teacher-Training Program for High School Youth			Make Use of a Teacher-Training Guidebook, if available		
			<u>Yes</u>	<u>No</u>	<u>No Answer</u>	<u>Can</u>	<u>Cannot</u>	<u>No Answer</u>
0 - 99	42	33	8	21	4	25	6	2
100 - 199	101	59	16	39	4	51	8	-
200 - 299	184	48	15	30	3	46	1	1
300 - 399	266	24	13	9	2	21	2	1
400 - 499	318	19	7	11	1	12	5	2
500 - 599	482	13	7	6	-	13	-	-
600 - 699	506	10	8	2	-	6	3	1
700 - 799	526	10	4	6	-	9	1	-
800 - 899	524	8	5	3	-	6	2	-
900 - 999	618	5	4	1	-	5	-	-
1000 - -	1005	29*	21	8	-	25	3	1

\* There were ten instances of receiving two cards from the same Temple.

Dear Rabbi:

Thank you so much for your prompt reply to my first call for information concerning the Teacher-Training Program of your school. I know you will be glad to learn that one-third of the schools replied that they had such a program.

In connection with your Teacher-Training Program, I would appreciate your answers and prompt reply to the following questions.

Sincerely yours,

Herbert Morris

1. Is the Teacher-Training Program a regular part of your curriculum? Yes \_\_\_\_\_ No \_\_\_\_\_
2. What grade(s) is it given?
3. Enrollment \_\_\_\_\_: How long is the course?
4. Encircle the subjects taught:  
History, Holidays, Hebrew, Customs, Bible,  
Post-Biblical Literature, Educational Methods.
5. When was the Teacher-Training Program begun?
6. How many of these students are at present teaching in your school?

The following information was obtained from the second postal card questionnaire. These cards were sent to those who had checked "Yes" in response to the question, "Our school has a teacher-training program for high school students who want to be teachers in our religious school," on the first postal card questionnaire. One hundred and fifteen cards were mailed on October 20, 1955 and by January 11, 1956 seventy-eight cards had been received, which could be classified. It is interesting to note that from November 1, 1955 to November 8, 1955 over three-quarters of the total number received had been returned:

November 1 .....	4
November 2 .....	15
November 3 .....	14
November 4 .....	6
November 5 .....	7
November 7 .....	6
November 8 .....	6
	<hr/> 58

### Results of Postal Card Questionnaire Number 2

1. Is the Teacher-Training Program a regular part of your curriculum?

Yes .... 44  
No ..... 34

Of those who answered "YES", the results are as follows:

2. What grade(s) is it given?

<u>Classification</u>	<u>Number of Religious Schools</u>
Confirmation class and high school .....	1
Post-Confirmation class .....	3
Grade 10 .....	3
Starts Grade 10 .....	1

<u>Classification</u>	<u>Number of Religious Schools</u>
Grades 10 and 11 .....	1
Grade 10,11 and 12 .....	4
Grade 11 .....	2
Grades 11 and 12 .....	4
Grades 11,12 and college freshmen .....	1
High school and college .....	1
Teen-agers .....	2
Teachers .....	1
Parents .....	1
Bureau of Jewish Education .....	1
	<hr/> 26

In addition to the twenty-six, fourteen answers could not be classified and four gave no answer to question number 2.

3. Enrollment: How long is the course?

<u>Number of Student-Teachers Enrolled in Teacher-Training Program</u>	<u>Number of Religious Schools</u>
3 .....	2
4 .....	1
5 .....	3
6 .....	7
8 .....	3
10 .....	2
12 .....	1
13 .....	1
14 .....	2
15 .....	2
20 .....	2
22 .....	1
25 .....	1
26 .....	1
28 .....	1
30 .....	1
40 .....	1
55 .....	1
	<hr/> 33

Eleven did not answer this question.

<u>Length of Course</u>	<u>Number of Religious Schools</u>
10 weeks .....	2
14 weeks .....	1
18 weeks .....	1
6 months .....	2
30 sessions .....	1
1 year .....	5
2 years .....	9
2-3 years .....	2
3 years .....	6
1 day .....	1
1 hour a month .....	2
2-2 hour sessions .....	1
3 sessions .....	2
Continuous-in-service .....	1
Indefinite .....	2
12 hour institutes plus in-service .....	1
	<u>39</u>

In addition to the thirty-nine answers, one answer could not be classified and four had no answer to this question.

4. To the question, "Encircle the subjects taught: "History, Holidays, Hebrew, Customs, Bible, Post-Biblical Literature, Educational Methods," there were forty-two responses. Two had no answer to this question.

<u>Subjects Taught</u>	<u>Number of Religious Schools</u>
History .....	27
Holidays .....	27
Hebrew .....	11
Customs .....	29
Bible .....	22
Post-Biblical Literature .....	12
Educational Methods .....	35

Other courses listed were:

"Help Other Teachers" .....	4
Comparative Religion .....	2
Personal Problems .....	1
Judaism .....	1
Religion (informal) .....	1



In looking for a possible correlation between the size of a congregation and the fact that they have a teacher-training program already established in their religious school curriculum, the following information can be noted:

<u>Size of Congregation (By Families)</u>	<u>Number Having a Teacher- Training Program as Part of the Regular Curriculum</u>
1-299 .....	11
300-599 .....	13
600-899 .....	10
900-1550 .....	10
	<hr/> 44

5. When was the Teacher-Training Program begun?

<u>Year Begun</u>	<u>Number of Religious Schools</u>
1940 .....	1
1945 .....	1
1946 .....	1
1947 .....	1
1948 .....	2
1950 .....	4
1951 .....	3
1952 .....	2
1953 .....	7
1954 .....	9
1955 .....	11
	<hr/> 42

Two gave no answer to this question.

6. How many of these students are at present teaching in your school?

<u>Number of Students</u>	<u>Number of Religious Schools</u>
0 .....	8
1 .....	2
2 .....	7
3 .....	2
4 .....	6
6 .....	4
7 .....	2
8 .....	3
15 .....	2
20 .....	1
	<hr/> 37

Three answers could not be classified and four did not answer.

Of those who answered "NO" to the question, "Is the Teacher-Training program a regular part of your curriculum?" the following results were obtained: 34 had no regular teacher-training program as part of their curriculum. Of these "No" answers, 13 reported that they offered no course whatsoever in teacher-training. The following information was thus gathered from 21 cards.

1. What grade(s) is it given?

<u>Classification</u>	<u>Number of Religious Schools</u>
Post-Confirmation .....	7
College freshmen .....	1
Teachers .....	3
Junior assistant teachers .....	2
	<u>13</u>

Five did not answer this question and three answers could not be classified.

2. Enrollment: How long is the course?

<u>Number of Student-Teachers</u>	<u>Number of Religious Schools</u>
0 .....	1
1 .....	1
3 .....	2
4 .....	1
6 .....	2
8 .....	2
9 .....	1
10 .....	1
12 .....	1
15 .....	2
16 .....	1
20 .....	1
32 .....	1
All teachers .....	1
	<u>18</u>

Three gave no answer to this question.

<u>Length of Course</u>	<u>Number of Religious Schools</u>
10 hours .....	1
4 sessions .....	1
8 weeks .....	1
2 hours per week for 30 weeks .....	1
1 year .....	3
2 years .....	3
2-3 years .....	2
3 years .....	2
Indefinite .....	1
"Sessions as needed" .....	2
	<hr/> 19

Two gave no answer to this question.

3. Subjects taught:

<u>Subjects Taught</u>	<u>Number of Religious Schools</u>
History .....	10
Holidays .....	8
Hebrew .....	6
Customs .....	6
Bible .....	8
Post Biblical Literature .....	3
Educational Methods .....	13

Other courses listed were:

History of Jewish Education .....	1
Philosophy of Jewish Education .....	1
Student Teaching .....	3
Religion .....	1
	<hr/> 1

4. When was the Teacher-Training Program begun?

<u>Year Begun</u>	<u>Number of Religious Schools</u>
1945 .....	1
1949 .....	1
1950 .....	2
1952 .....	2
1953 .....	5
1954 .....	3
1955 .....	5
	<hr/> 19

Two gave no answer to this question.

5. How many of these students are at present teaching in your school?

<u>Number of Students</u>	<u>Number of Religious Schools</u>
0 .....	3
1 .....	1
2 .....	1
3 .....	4
4 .....	2
4 (as substitutes) .....	1
5 .....	2
6 .....	1
9 .....	1
10 .....	2
All Teachers .....	2
	<hr/> 20

One gave no answer to this question.

GOALS OF THE PROPOSED CURRICULUM

There are several worthwhile goals that can be achieved through the inclusion of an in-service teacher-training program in a religious high school curriculum. The course can serve as a formal attempt on the part of the temple to deepen the individual's roots in his religion at a more mature age level. Such a course of instruction can also create an interest to which the adolescent might direct himself. This interest on the part of the student will result in an increased learning ratio. Of equal importance is that this in-service program can fulfill the need of a high school junior or senior who seeks a more adult status.

Lastly, the school will be able to draw on Jewishly oriented individuals who will have the ability and the desire to instruct others in Reform Jewish living.

In short, the primary aim of this curriculum is to produce a more thoroughly educated Reform Jew. To this end, the in-service teacher-training program is used as the basic motivation. It is furthermore hoped that the student will continue his interest in Jewish education after graduation from high school and at some future time, will fill the role of an adequately trained faculty member in a Reform religious school.

CURRICULUM GUIDE

The arrangement of this curriculum will make it possible for teachers of this course to revise, substitute or eliminate according to their particular needs and desires.

Devised as a formal high school curriculum, these courses may even be offered to those within a congregation who would like to render a service to their Temple and teach, but for reasons of "not knowing content" or "teaching techniques" have not come forward.

The course, "The Beginning Teacher" consists of fifteen formal class sessions and fifteen sessions in which the student observes and aids a practicing teacher in the elementary or intermediate department of the religious school. The student teachers should meet together on alternate weeks for the formal part of the course.

The course, "Seminar in Teaching Problems," can be shifted to the first part of the morning to allow the student teachers to see their "Observation and Teaching" class in action at various times.

<u>First Year</u>	
40 Minutes	<u>History of the Jewish People</u>
40 Minutes	<u>The Beginning Teacher</u> Observation.....15 sessions Class Management....15 sessions
40 Minutes	<u>Teaching Jewish Customs and Ceremonies</u>

<u>Second Year</u>							
1 Hour	<u>Observation and Teaching</u>						
30 Minutes	<table> <tr> <td><u>Basic Hebrew</u></td><td><u>Seminar in Teaching Problems</u></td></tr> <tr> <td>Reading and Prayers</td><td>15 Sessions</td></tr> <tr> <td>15 Sessions</td><td></td></tr> </table>	<u>Basic Hebrew</u>	<u>Seminar in Teaching Problems</u>	Reading and Prayers	15 Sessions	15 Sessions	
<u>Basic Hebrew</u>	<u>Seminar in Teaching Problems</u>						
Reading and Prayers	15 Sessions						
15 Sessions							
30 Minutes	<u>Religious Literature of the Jew</u>						

TEACHER-TRAINING PROGRAM GUIDE

It is suggested that the students who have successfully completed the first year of the teacher-training program be placed on some type of salary basis for the senior year of this program. In the second year of their training, the students should also take part in other aspects of a teacher's life; e.g., attending faculty meetings, attending regional educational institutes, subscribing to some of the professional journals, etc.

Upon the completion of the two year teacher-training program, a consecration service should be held dedicated to the ideals of Jewish education and to those who work in its behalf. At this service, certificates of achievement should be awarded to those who have completed the two year program.



## HISTORY OF THE JEWISH PEOPLE

This is the Guide Page for the course, A History of the Jewish People. It is the only homework course for the first year of the teacher-training program. Motivation for the course is to take the material learned and adapt it to the teaching situation at several grade levels. Lectures by the students themselves should be scheduled and some are set aside within the thirty class sessions. The "Suggested Activities for Your Class" section of the outline should be adapted to the teacher-training class period and the students should complete as many of these activities as possible. The Soloff readings should be skimmed by the students. The courses must move rapidly with the emphasis on an understanding of Jewish History rather than a detailed knowledge of the facts.

The object of this course is to motivate the student-teacher to learn as much as possible about Jewish history. The most basic motivation is that of a need; by having the student-teacher observe and conduct classes throughout the first year while he is also participating in this history course, he will very quickly become aware of his "lackings" in Jewish history and approach this class with interest and eagerness. To develop and sustain that interest on the part of the student-teacher, the class teacher must continually relate the studies in Jewish history to the actual task of teaching Jewish history at the primary and intermediate levels.

The methods which the teacher uses at this more advanced level are basically the same for any level of instruction. And the more the student-teacher is directly involved in these methods of learning, the better he will learn Jewish history.

The major methods of learning are as follows:

1. Reading
2. Writing
3. Discussing
4. Crafts work
5. Listening
6. Audio-visual aids
7. Doing projects of a creative nature

All of these methods are employed in the course,  
A History of the Jewish People.

The thirty class sessions are as follows:

#### I. History of the Jewish People

- |   |   |
|---|---|
| A. General Introduction to the Study of<br>Jewish History ..... | 1 |
| B. The Biblical Age .....                                       | 6 |
| 1. The Age of Wandering   |   |
| 2. The Age of Slavery and Freedom                               |   |
| 3. The Period of the Judges                                     |   |
| 4. The Rise of the Monarchy                                     |   |
| 5. The Fall of the Monarchy                                     |   |
| 6. Summary  |   |
| C. The Post-Biblical Period .....                               | 4 |
| 1. The Period of the Return                                     |   |
| 2. Hellenization and its Influence                              |   |
| 3. Rome and the Period of Struggle                              |   |
| 4. Summary  |   |
| D. The Middle Ages .....  | 7 |

1. The Second-Class Jew
2. The Babylonian Jew and Mohammedanism
3. The Golden Age (Two class sessions)
4. The European Jew (Two class sessions)
5. Summary

E. The Modern Era ..... 5

1. Jews of Eastern Europe (Two class sessions)
2. Jews of Western Europe (Two class sessions)
3. Summary

F. Contemporary Jewish Life ..... 6

1. History of the Jews of the United States  
(Four class periods)
2. Israel
3. Summary

G. Jewish History in Review ..... 1

class sessions 30

Textbooks for the Course:

The Bible, Jewish Publication Society Version

Grayzel, Solomon, A History of the Jews

Sachar, Abram L., A History of the Jews

Soloff, Mordecai I., When the Jewish People Was Young  
When the Jewish People Grew Up

First Class Session: General Introduction to the Study of Jewish History

I. A class discussion designed to interest the student-teachers in learning as much as possible about Jewish History.

A. Why are we teaching Jewish History to our children?

1. Divide the class into several small groups. Each group will appoint a reporter who will summarize its thoughts. (about 10 minutes)
2. The thoughts should then be listed on the blackboard and discussed point by point.

B. The students are then sent back to their groups with the instructions: "You now have six minutes to formulate any one question about Jewish History which is of interest to you and that you would like answered."

II. The class discussion is brought to an end about five minutes before the class dismisses. At this time, homework for the next class meeting is distributed.

A. One page stories about Abraham, Isaac, Jacob, and Joseph are distributed with instructions that they will have (for the next session) five minutes or less in which to present one of the stories in any way they so desire, to the class. The stories will be criticized by the class according to the following criteria:

1. Was the story within the understanding of the pupils (ideas and vocabulary)?
2. Was the story begun in such a way as to immediately catch the interest of the students?
3. Was the story "real" and "alive" through the use of "picture words," suspense, and rhythm?

They must be prepared to tell the story to either a second grade or a fifth grade class.

B. Read the following pages:

The Bible, (Jewish Publication Society Version) Book of Genesis, pp. 14-29

Sachar, Abram L., A History of the Jews, pp. 3-16

Soloff, Mordecai I., When the Jewish People Was Young, pp. 1-40

Second Class Session: The Age of Wandering: (With this session the first Unit of Jewish History begins. The Unit, entitled The Biblical Age, should take about six weeks.)

I. The stories and criticisms are presented. "Now, let us forget that we are dealing with children and the stories. Why do we teach about a man like Abraham?"

- A. From your readings, what are some of the other incidents to Abraham's life? (List on Board)
- B. Why is Abraham considered as the first Jew?
- C. Describe the time in which Abraham lived.
- D. Abraham, Isaac, and Jacob were patriarchs or Chieftans of a Nomadic group. How would you describe Nomadic life?
- E. What methods or projects would you use to make Nomadic life real to the children of the class in which you are now observing?

II. Homework for next class session:

- A. Take question E of Part I, and prepare a list of three or four projects which you would use to teach The Age of Wandering to a second grade and a fifth grade class.
- B. Read the following pages:

Book of Exodus (Jewish Publication Society Bible), pp. 65-82.

Sachar, Abram L., A History of the Jews, pp. 16-22

Soloff, Mordecai I., When the Jewish People Was Young,  
pp. 43-65

Third Class Session: The Age of Slavery and Freedom

I. Projects and methods suggested by the students are listed and discussed. This list should be copied or mimeographed and distributed to the students at the next session or at the conclusion of the unit.

II. Is the story of Moses fiction or fact or possibly both?

A. What can be considered as the fictitious aspects?

B. What can be considered as the factual aspects?

III. Suggested Activities for your Class:

A. Sand tables depicting Nomadic life.

B. The building of pyramids by cardboard or clay.

C. Story-telling by the teacher at the second grade level, by the students at the fifth grade level. After story has been told, have children act out the various roles.

D. Have the class prepare slides showing scenes from the life of Moses.

E. Have the class or individuals prepare a map showing various routes which the Israelites took out of Egypt.

F. Second grade playlet showing Moses and Aaron before Pharaoh.

G. Fifth grade students to present dramatic scenes from life of Moses. Either pantomime or written by the children of the fifth grade for the lower grades in the religious school.

IV. Homework for next class session:

A. In your readings for next week, keep in mind the following questions:

1. Which Judges would you teach to the children? What are your reasons?
2. What type of government did the early tribes have?
3. What was Palestine like at the time when the Judges lived?
4. Which incidents in the lives of the Judges sound real? Fictitious?
5. What are the best methods for teaching the period of the Judges?

B. Read the following:

The Bible, Book of Joshua, pp. 261-267  
                   Book of Judges, pp. 294-295  
                                   "      297-303  
                                   "      311-316

Sachar, Abram L., A History of the Jews, pp. 23-30

Soloff, Mordecai I., When the Jewish People Was Young, pp. 94-132

#### Fourth Class Session: The Period of the Judges

I. Class begins with a discussion of the questions assigned at the close of last session.

II. Suggested activities for your class:

- A. Prepare a class map. Divide the class into twelve sections with each section representing a tribe. The students of each section are responsible for finding their place on the map and then coloring it in. They might also add cities, mountains, rivers, etc., to the map.
- B. Teacher tells a story of Gideon to second grade and then the class composes and writes a letter to Gideon thanking him for saving the people and the land from the enemy.



- C. Fifth grade reads story of Gideon and several "reporters" and "newsbroadcasters" then relate the details to the rest of the class (following the "You Were There" radio program). Other students take roles of soldiers in the army being interviewed at various times before the battle begins, and interviews are also held in the camp of the Midianites. If possible, tape record the class proceedings and play back the last few minutes of class or as a review the first ten-fifteen minutes at the next class session.
- D. Have the children paint the various scenes from incidents in the life of Samson and Gideon. These should be done as class projects and as individual projects for homework or classwork in both second and fifth grades.

### III. Homework for the fifth class session:

- A. From your readings in the Bible, Sachar, and Soloff, be ready to write short four minute biographies of the following men:
1. Samuel
  2. Saul
  3. David
  4. Solomon
- B. In your biographies, be able to include the names listed below with the right individual:
- |                |                             |
|----------------|-----------------------------|
| 1. Eli         | 7. Joab                     |
| 2. Hannah      | 8. Nathan                   |
| 3. Philistines | 9. "Sweet Singer of Israel" |
| 4. Jonathan    | 10. Uriah                   |
| 5. Goliath     | 11. Bath-Sheba              |
| 6. Abner       | 12. Absalom                 |
- C. Read the following:
- |                                  |             |
|----------------------------------|-------------|
| The Bible, Book of First Samuel, | pp. 328-336 |
|                                  | " 342-352   |
| Book of Second Samuel,           | " 377-379   |
|                                  | " 388-389   |
| Book of First Kings,             | " 406-407   |
|                                  | " 417-419   |
- Sachar, Abram L., A History of the Jews, pp.31-42
- Soloff, Mordecai I., When the Jewish People Was Young, pp. 135-180

### Fifth Class Session: The Rise of the Monarchy

I. Class begins by having the students write the biographies of one or two men (Samuel, Saul, David, Solomon), or divide the class into four groups, and have each group jointly write one biography, or have each group ready to present an oral report on its particular "person".

### II. Class Discussion on the question:

- A. Of the four outstanding men of this period, who would you classify as the strongest character? The weakest character? Why?
- B. From your readings how would you account for the rise of the monarchy?
- C. From your Biblical readings, are these men and their times presented in a realistic manner?
- D. How would you describe the life of the Israelites in the time of Samuel? Solomon?

### III. Suggested Activities for your class:

#### Second grade level:

- A. Stories
- B. Arts and crafts
  - 1. Make crowns for the king
  - 2. Paint scenes
  - 3. Make artificial flowers in connection with Solomon and Queen of Sheba story.
- C. Bring to class a record of some harp or lyre music and play it for children after telling them stories from David's life.
- D. Have children learn David's prayer to God, Psalm 23.
- E. Have children make "figures" from the stories. For example, David, his staff, sheep; Set these up on Flannel Board and then have different children retell the story using these figures.

#### Fifth grade level:

- A. Have children write original playlet (7-10 minutes) based on incidents in the lives of these men.

This can be done as a class project or break up the class into smaller groups. Playlets can then be presented to younger classes or even presented at the assembly program.

B. Recreate the dress, manners, customs, and dwellings of this period in Jewish history. Devote several sessions to having the students understand and appreciate Biblical life of this period by making it as "real" as possible.

1. Special reports and readings are connected with this. Visits to the local museum or library by groups of students or the entire class.

2. Build a model of the city of Jerusalem: Include the Temple, Solomon's palace, the wall around the city and the houses of the townspeople. (These can be made out of cardboard boxes, soap carvings, cut-outs, etc.)

C. A debate as to whether David should have been allowed to build the Temple.

D. Prepare a class map showing various stages of national growth under Saul, David and Solomon.

#### IV. Homework for sixth class session:

A. Read the following pages:

Sachar, Abram L., A History of the Jews,  
pp. 43-77.

Soloff, Mordecai I., When the Jewish People  
Was Young, pp. 196-264.

B. Keep in mind the following questions, for we will begin our next class with oral recitations from these questions:

1. Does the story of Elijah lend itself to the making of a class mural?
2. How can the split of the kingdom be made as real as possible to a fifth grade class?
3. What do the prophets have to say that can be of meaning to the fifth graders and how can it be presented to them so that they will not forget it?

# Sixth Class Session: The Fall of the Monarchy

I. Class begins by calling on one or two of the students to present their answers to question 2 or 3. After the group "works over" the suggested answers, some of the following questions should be discussed:

- A. What caused the split of Solomon's kingdom?
- B. Against whom did Amos direct his criticism?
- C. What reasons can you give for the survival of Judah for such a long period of time after Israel's destruction?
- D. What meanings did the destruction of the Temple have for the people?

II. Suggested activities for your class:

## Fifth grade level:

- A. A "delegation" of your students pay a visit to the new king to see how he will treat them. The students take various roles; a general, a politician, a priest, a large merchant, a real estate owner, a farmer, a large farm owner, a housewife, etc.

Considerable planning can go into this project with all members of the class helping to plan out what questions should be asked of the king. The nature of the presentation, the group planning that has preceded it, and the interest that this would arouse, will make a definite impression on the students and give them understanding of what was happening at that time.

- B. Have some of the students act out incidents in the lives of Elijah, Amos, Isaiah, Jeremiah.
- C. A debate: Amos and Amaziah; Jeremiah and Hannah (Jer. 28) Elijah and Ahab.

## Second grade level:

- A. Continue approach to hero cycle; stories, dramas, pictures.

III. Homework for seventh class session: (Summary Session)

- A. Next week a test on Unit I. There will be three parts to the test:

- 1. Part one will consist of being able to

identify in one or two sentences any of the following names, dates, or places; (Seventh Class Session contains the test and it is suggested that the teacher-trainees be given for homework study the questions Part I and Part II. The object is that we are using this test more as a method of teaching and learning the material than a testing technique. By thus directing the student's study of history, we hope to cover the most important details of any specific age and at the same time, give him a synoptic view of the period covered.)

# Seventh Class Session: Summary of Unit I

Part I: Identify in one or two sentences any of the following names, dates, or places: (As all of these had been given to the student in preparation for the test, it is suggested that 15-20 identifications be required from the students.)

- |                     |                  |
|---------------------|------------------|
| 1. Ur of Chaldees   | 23. Gideon       |
| 2. Abraham          | 24. Samson       |
| 3. Sarah            | 25. Hannah       |
| 4. Isaac            | 26. Samuel       |
| 5. Rebekah          | 27. Saul         |
| 6. Jacob            | 28. Jonathan     |
| 7. Esau             | 29. David        |
| 8. Rachel           | 30. Absalom      |
| 9. Joseph           | 31. Nathan       |
| 10. Canaan          | 32. Solomon      |
| 11. Egypt           | 33. Jeroboam     |
| 12. Moses           | 34. Rehoboam     |
| 13. Aaron           | 35. Ahab         |
| 14. Miriam          | 36. Elijah       |
| 15. Pharaoh         | 37. Amos         |
| 16. The Ten Plagues | 38. Hosea        |
| 17. The Red Sea     | 39. Isaiah       |
| 18. Mt. Sinai       | 40. "586 B.C.E." |
| 19. "Manna"         | 41. Assyrians    |
| 20. "40 years"      | 42. Babylonians  |
| 21. Joshua          | 43. Philistines  |
| 22. Deborah         |                  |

Part II: What contribution does each period of the Biblical Age have for Modern Judaism?

Part III: An incident in the life of one of the men we have studied will be given to you. You will then plan out your method of teaching about this man to a second grade and a fifth grade class.

The test is given and then the answers to Part II and III are discussed in class.

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## Homework for Next Class Session:

Beginning Unit II, the Post-Biblical Period, read:

The Bible, Book of Ruth, pp. 973-977  
 Sachar, Abram L., A History of the Jews, pp. 78-97  
 Soloff, Mordecai I., How the Jewish People Grew  
 Up, pp. 10-45

Eighth Class Session: The Period of the Return (With this session, the Second Unit of Jewish History begins. This Unit, entitled The Post-Biblical Period, should take four weeks.)

I. Questions for discussion:

- A. In what ways did the Babylonian Captivity influence the Jews?
- B. The Book of Ruth was written in this period. What did you think the Book of Ruth is trying to say?

II. Suggested activities for your class:

- A. Have the class prepare a map showing the new borders of Judea.
- B. Appoint groups of two or three children to report to the entire class on such men as Haggai, Zechariah, Nehemiah, Ezekiel.
- C. A debate as to whether prohibiting the Jews from mixing with the Samaritans was the proper thing to do at that time in history.

III. Homework for next session:

- A. Much of this period of Jewish History is obscure and most confusing. The best method of approach is to understand the movements of the times and what influence they had upon shaping Jewish thought and action.
- B. There will be a short written quiz at the beginning of next session consisting of two of the following three questions:
  - 1. Describe in concrete terms and examples what is the meaning of the word, Hellenization.
  - 2. How did Hellenization effect the Judean state?
  - 3. Describe how the Pharisees differed from the Sadducees.
- C. Read the following:

Sacher, A History of the Jews, pp. 98-111  
 Soloff, Mordecai, How the Jewish People Grew Up, pp. 50-98

### Ninth Class Session: Hellenization and Its Influence

I. The quiz is given and then a discussion session should follow on the questions asked and/or the questions which were not asked.

A. Select four students each one to represent a certain position:

1. Hellenistic
2. Hasidic
3. Pharisaic
4. Sadducean

Without knowing their roles, have the other members of the class challenge them with questions to determine their beliefs and identify their position.

### II. Suggested activities for your class:

- A. Have class split into the various political groups and after readings and studies, have "delegates" come before the "King" to have him appoint one of them as Prime Minister.
- B. Take class to Museum to view Grecian contributions to society.
- C. To the class-constructed city of Jerusalem, now have some of the children add an amphitheater and some statues. (clay, cardboard, or wood construction)
- D. Arrange to have someone of Greek origin come to the class ready to describe the "Beauty that was Greece."
- E. A debate as to whether the Hellenization that was brought by the soldiers of the Hellenized armies represented the best of the Grecian civilization.

### III. Homework for next class session:

A. Read the following:

Sachar, Abram L., A History of the Jews,  
pp. 112-148

Soloff, Mordecai I., How the Jewish People  
Grew Up, pp. 100-166



- B. What conditions favored the rise of many small sects among the Judean population during the time of the Roman occupation of Palestine?
- C. What made Christianity so appealing to the masses in the Roman Empire?
- D. What were the major developments in Judaism during this same period?
- E. During this same period, where were the various areas of Jewish life located?

Tenth Class Session: Rome and the Period of Struggle

- I. A discussion of the homework questions is held with possibly two of the questions being resolved in "Buzz" sessions or "Group 66" method.

II. Suggested activities for your class:

- A. Have the children prepare special reports, written and oral, on some of the people of this period:

- 1. Herod
- 2. Hillel
- 3. Shammai
- 4. Jesus
- 5. Akiba
- 6. Bar Kochba
- 7. Judah haNasi

- B. Have children make a booklet after studies, reports, visits to churches, having a guest minister, of "How Judaism differs from Christianity." This could be a complete Unit project from four to six weeks and would be exceedingly valuable to the children of this age level. (fourth-sixth grade)

III. Homework for next class session:

A. Summary Session

- 1. Again, Questions 1 and 2 should be given to the students at the conclusion of this period to prepare them for the test for the coming week.

# Eleventh Class Session: Summary of Unit II

## I. Question 1

A. Identify the following names, places, and dates:

- |                   |                        |
|-------------------|------------------------|
| 1. Ezekiel        | 15. The Sadducees      |
| 2. Cyrus          | 16. The Sanhedrin      |
| 3. Ezra           | 17. Hillel             |
| 4. Nehemiah       | 18. Herod              |
| 5. Hellenization  | 19. Jesus of Nazareth  |
| 6. Syria          | 20. Zealots            |
| 7. Antiochus      | 21. Essenes            |
| 8. The Maccabees  | 22. Saul of Tarsus     |
| 9. 165 B.C.E.     | 23. Josephus           |
| 10. The Hasidim   | 24. Akiba              |
| 11. Hanukah       | 25. Bar Kochba         |
| 12. Simon         | 26. Johanan ben Zakkai |
| 13. Judah         | 27. Judah ha Nasi      |
| 14. The Pharisees | 28. 70 C.E.            |

## II. Question 2

A. Describe Hellenization and explain its effect upon Judaism.

## III. Question 3

A. Here is a story of Hillel. Outline your method of teaching this story to the second grade and a fifth grade.

## IV. Question 4

A. How did Roman Christianity differ from Judaism?

## Homework for Twelfth Class Session:

I. Read: Grayzel, Solomon, A History of the Jews, pp. 293-322.

II. Keep in mind the following questions for class discussion: Several of you will be asked to lead the discussion.

A. What conditions in the Roman Empire favored the adoption of Christianity as the State-Sponsored religion?

B. What restrictions were placed on Jews and Jewish life by the Council of Nicea in 325?

Twelfth Class Session: The "Second-Class" Jew. (With this session, the Third Unit of Jewish History begins. This Unit entitled, The Middle Ages, should take seven weeks.)

I. A discussion of the Homework questions:

II. Suggested activities for your class:

- A. Divide the class up into "families" of various age groups engaged in different communal occupations. An edict is then read in the "market-place" of this Mediaeval town regarding the Jews. The Jewish families come together at the Synagogue to decide what to do and to try to understand what has happened.
- B. Divide the class into several groups. Have them write letters to the "Council of Nicea" protesting the restrictive laws placed upon the Jews. One group could act as the "Council" and answer one or two of the letters.

III. Homework for the Thirteenth Class Session:

- A. Read: Grayzel, Solomon, A History of the Jews, pp. 221-230.
- B. Any article on Mohammedanism.
- C. Questions for the class quiz:
  - 1. How did the Jews govern themselves in Babylonia?
  - 2. What influence did Babylonian life have upon the religion of the Jew?

Thirteenth Class Session: The Babylonian Jew and Mohammedanism

I. The Quiz is given and discussed along with other questions:

- A. What influences did Judaism have upon the religion founded by Mohammed?
- B. Why is Judaism often called the "Mother" religion and Christianity and Mohammedanism the "Daughter" religions?

## II. Suggested activities for your class:

- A. Have the children bring to class any Christian Sermon topic(s) which they find in the newspapers during the week: (These are usually announced in the Saturday evening papers of most communities). The class then divides into four or five groups and each group tries to select those topics which would have their origin or root in Jewish thinking and writing. (This lesson could also be used as an introduction to the Bible or as an activity when studying "Christianity".)
- B. Oral and Written reports on famous men, Saadia, Mohammed.
- C. A class debate as to the merits of spreading religious beliefs by force.

## III. Homework for Fourteenth Class Session:

- A. Next week we will be studying the Golden Age of Spanish Jewry - Its Rise and Fall. The lesson will be in the form of a lecture. If any of you wish to do readings on the subject, they can be found in the following:

Grayzel, Solomon, A History of the Jews,  
pp. 323-338, 400-417,

Sachar, Abram L., A History of the Jews,  
pp. 168-169, 204-220.

Fourteenth Class Session: The Golden Age (Two class periods are devoted to this topic.)

- I. The classroom teacher presents a lecture on Spanish Jewry.

- A. Why is it considered as the "Golden Age?"

1. Economic role of the Jews.
2. Jews are allowed to become advisors of Caliphs.
3. The center of Jewish learning had been transferred to Spain.
4. Jewish rights in Spain fairly-well protected
5. Culturally-productive era.

B. What factors made for the decline and eventual expulsion from Spain?

1. Spain taken by the Christians. (War caused great destruction.)
2. Christian rulers wanted Jews to convert.
3. Heavy taxation
4. Denial of political rights (None could hold office.)
5. Socially restricted. (Ghettos)
6. Special identification (Yellow badges)
7. Religious persecutions.
  - a. Jews attacked by populace
  - b. Inquisition established
  - c. Expulsion, 1492

C. The following names should be brought into the lecture:

1. Hasdai ibn Shaprut
2. Solomon ibn Gabriol
3. Judah HaLevi
4. Moses Maimonides
5. Isaac Abrabanel

II. The following questions should be presented to the students before the lecture:

A. How does American Jewry compare with the Jewry of the "Golden Age"?

1. Contrast Jewish life in the United States with life in Spain along the following lines:
  - a. Political freedom
  - b. Religious rights
  - c. Economic rights
  - d. Social acceptance

### III. Homework for Fifteenth Class Session

A. Bring to class your written ideas as to various methods that you would use to make the Age of Spanish Jewry real to the children of the fifth grade.

### Fifteenth Class Session: The Golden Age (Part 2)

- I. Class begins by having one of the students present his plan for teaching the "Golden Age." List methods on the board and then call for any other distinctive ideas.

### II. Suggested activities for your class:

- A. It would be most beneficial to the student-teachers if they role-played the following suggestion:
  1. Have the children dramatize a Marrano family sitting down to dinner. One of the servants could possibly be a devout Christian.
- B. Have children write away to Spanish Consulates for information, pictures, and maps of Spain.
- C. Direct children to sources that contain information showing wealth of Spain over a period of 600 or 700 years: 1100-1600 C.E. Then have them construct a class circle or bar graph showing the rise and fall of Spain as a world power in this period.
- D. Children can also make smaller circle or bar graphs for their individual diaries of their travels.
- E. Have a committee set up a bulletin board directory showing the names and pictures of Jews who occupy prominent places in the National government.
- F. Make a similar study and listing of Jews in the State and Local government.
- G. An auditorium program depicting the contrasts and/or similarities between Jews in the United States and Jews in Thirteenth Century Spain.

### III. Homework for Sixteenth Class Session:

- A. Read: Grayzel, Solomon, A History of the Jews, pp. 307-316, 339-358, 387-399.  
 or Sachar, Abram L., A History of the Jews, pp. 221-260.

B. Keep in mind the following questions:

1. Why was the Jew considered a stranger in England, France and Germany?
2. What effect did the Crusades have upon the Jewish population of Western Europe?
3. Has the treatment which the Jew received during the Middle Ages had any effect on the Jew of today?
4. What was the economic condition of the Polish Jew before 1648?

C. Several of you will be asked to lead the discussion for next week.

Sixteenth and Seventeenth Class Sessions: The European Jew  
(1200-1789) (Two class periods are devoted to this topic.)

I. Teacher selects one of the students to begin leading the discussion. At several points during the discussion, other members of the class are given the opportunity of leading the group. Five or ten minutes at the end of the period could be set aside for an evaluation of the group leaders.

II. Suggested Activities for your Class:

- A. Have children write a short paragraph on the subject, "How our Temple is different from the Synagogues of the Middle Ages and why?"
- B. Dramatize a day in the life of fourteenth century Jew who lives by the Rhine River.
- C. Have children bring their class map up to date by now including places where Jews are found in large numbers.
- D. Have a question box in which each child puts one question and then have class discuss these questions.
- E. The class could be divided into several groups with each group responsible for knowing the history and customs of their particular country.

1. The settlement of Jews in England, France, Germany, Poland.
  2. What factors contributed to the growth of the Jewish community in this country?
  3. What were the occupations of the Jews?
  4. What were some of the problems that faced the Jewish community?
- F. Have the class plan a "Time-line" showing the important events in the life of the medieval Jew.
- G. Have the children make individual maps of Europe showing the large centers of Jewish settlement.
- H. Have children draw on the board several parallel lines, using different colored chalk, for the period 1492-1789. With one line indicate events happening to the Jews in one country and then follow through with the other countries.
- I. List on the board in parallel columns:
1. Conditions of Jewish life in the Middle Ages.
  2. Threats to Jewish existence in the Middle Ages.
- J. Have the class prepare a chart comparing Jewish life in different areas of Europe. Have them indicate for each of the geographic sections:
1. Types of occupations which Jews held
  2. Political opportunities
  3. Jewish self-rule
  4. Types of restrictions
- K. As a class project, have the class display drawings, models, pictures, of Jewish life in the Middle Ages.

### III. Homework for Eighteenth Class Session

- A. A test on Unit III



**Eighteenth Class Session: Summary of Unit III (Select three questions out of four)**

I. Identify and give the significance of the following names, dates, and places for Judaism:

- |                     |                      |
|---------------------|----------------------|
| 1. 325 C.E.         | 10. Maimonides       |
| 2. Council of Nicea | 11. The Crusades     |
| 3. Exilarche        | 12. The Inquisition  |
| 4. Mohammedanism    | 13. August 1, 1492   |
| 5. Gaon             | 14. Marranos         |
| 6. Saadia           | 15. Isaac Abrabanel  |
| 7. Hasdai           | 16. The Ghetto       |
| 8. Ibn Gabriol      | 17. The Yellow Badge |
| 9. Judah ha Levi    | 18. 1648             |

II. Generally speaking, how would you characterize Jewish life in the Middle Ages?

III. What influence did Jewish life in the Middle Ages exert on modern Jewish life?

IV. We have followed the Jew in his geographic wanderings: Babylonia, Spain, Turkey, England, France, Germany, Italy, Poland; Consider any one of these areas as a class project to be covered in two weeks time. What material will you want the children to learn and how will you present it?

**Homework for Nineteenth Class Session:**

I. Read: Grayzel, Solomon, A History of the Jews, pp. 534-548, 570-578.

or Sachar, Abram L., A History of the Jews, pp. 267-272, 278-284.

II. What effect would the breaking down of the Ghetto walls have upon the Jews?

III. Why would some Jews object to the breaking down of the Ghetto walls?

Nineteenth Class Session: Jews of Eastern Europe (With this session, the Fourth Unit of Jewish History begins. This Unit entitled, "The Modern Era," should take five weeks.) Both the Nineteenth and the Twentieth Class session are lecture periods with the Twenty-First and Twenty-Second devoted to Suggested Activities: The learning period is thus reinforced by practical review sessions and then finally by the summary test.

I. Who were Chasidim and what did they believe?

- A. Baal Shem Tov
- B. Why did Chasidism spread so quickly?
  - 1. Second class status of the Jew after 1648
- C. Rabbis try to check growth of Chasidism

II. The social, political, and economic position which the Jew played under the Czar:

- A. Second Class Citizens
- B. Pale of Settlement
- C. Child Conscription
- D. Jewish Education
- E. Official Pogroms

III. The Great Migration

- A. 1880-1920

IV. The Jew in Post-World War I Poland

- A. Still a second-class citizen (Sachar, pp.378-79)

V. Soviet Jewry (Sachar, pp. 381-384)

- A. Rights and Privileges by laws
- B. Anti-Semitism by Government Policy
  - 1. Whenever desirable

Twentieth Class Session: Jews of Western Europe

I. The German-Jewish Enlightenment

- A. Moses Mendelssohn
- B. Problems of the Enlightenment

- 1. Many Jews left Judaism
  - 2. Intermarriage
  - C. Attempt to solve the problem -- Reform Judaism
- II. Rights gradually given to Jews of England and France
- III. The Dreyfus case and its meaning
  - A. Anti-Semitism
  - B. Zionism
    - 1. Attempt to solve the problem of Anti-Semitism
- IV. Nazi Germany
  - A. Jews become Scapegoat
  - B. (Filmstrip of Dr. Baeck)
  - C. Result of Nazism and World War II on the European Jew
    - 1. Destruction of the Central European Jew and his culture

Homework for the Twenty-First and Twenty-Second Class Session:

- I. Prepare a one hour history lesson on one of the two subjects listed:
  - A. The Social, political and economic position of the Jew in Czarist Russia
  - B. Problems of the German Enlightenment
- II. Include the following:
  - A. How much will you try to cover?
  - B. What are your objectives?
  - C. The extent to which you will have class participation
  - D. Methods you will use to teach the subject

Twenty-First and Twenty-Second Class Sessions:

I. Suggested Activities for Your Class

- A. Have the students tell the country from which their "fathers" came and why. Have them also

find out what was the general condition of the Jew in that particular land when their "fathers" left.

- B. Have the students contact someone who was in Germany during the time of the rise of Hitler. He should be invited to tell the class some of his experiences or be interviewed by two or three members of the class and a report brought back.
- C. A display case for the class containing mementos of the Nazi era; a German flag, special orders concerning the Jews, photographs. Members of the class could take turns displaying the articles from class to class and presenting a five or seven minute talk on the Nazi regime and what it came to mean to European Jewry.
- D. Arrange a showing of the movie, Emile Zola for the class.
- E. A class debate: Resolved, Zionism is alien to "American" beliefs. Several class periods could be spent on this subject with the class breaking up into various information-gathering committees, seeking their material from the school library and/or their own classroom library.
- F. A class panel: Does discrimination exist against the Jew today? Have the students gather as much material as possible dividing it into economics, politics, and social living.
- G. For the class of student teachers itself, a psychologist or psychiatrist could be invited into the classroom to discuss the problem, "How does Anti-Semitism on the part of others psychologically effect the Jewish teen-ager and adult?"
- H. What problems mentioned in the class lectures on German and Russian Jewry has Reform Judaism tried to face? Have we been successful? What are the most important problems facing Reform Judaism in the United States today? Are these problems in any way related to events which happened "in ages past"?

- I. Have students prepare a chart showing World Jewry in 1938, 1945 and today.
- J. Have the students prepare a booklet showing the history of the Jew in Russia or Germany. Included in the booklet could be written reports, cartoons, lists, tables, maps, biographical sketches, newspaper clippings, etc.
- K. Have several students report on the education of the Jewish child in 1870 Russia, with the Jewish child of modern day U.S.A.
- L. Is the Negro a "second-class citizen" in the United States? How does the position of the Negro today compare with the position of the Jew in Russia before the great migration of 1880?

## II. Class Discussion:

- A. Save some time at the beginning of this lesson to have several students present their lesson plans. Comments and discussion should then take place. (At the beginning of either lesson or even both lessons)

Twenty-Third Class Session: Summary of Unit IV

I. Identify and give the significance of the following names, dates and places for Judaism today

- |                        |                       |
|------------------------|-----------------------|
| 1. Hasidism            | 9. Anti-Semitism      |
| 2. Baal Shem Tov       | 10. Theodore Herzl    |
| 3. Pale of Settlement  | 11. 1880-1910         |
| 4. Moses Mendelssohn   | 12. Reform Judaism    |
| 5. The Dreyfus Case    | 13. Nazism            |
| 6. Zionism             | 14. Albert Einstein   |
| 7. Dr. Leo Baeck       | 15. The Warsaw Ghetto |
| 8. Concentration Camps |                       |

II. You are presenting the problem of Jewish life in Russia or Germany. How would you make any portion of this "real" to the children in your Fifth grade? It will be a thirty-minute lesson. Please include in your answer the following points.

- A. What are we specifically trying to have the children learn and why (through the use of this lesson)?
- B. What methods will you use?

## Twenty-Fourth, Twenty-Fifth, Twenty-Sixth Class Sessions:

History of the Jews of the United States. (With these sessions, there begins the Fifth and last Unit of Jewish History. This Unit entitled, Contemporary Jewish Life, should take six weeks.) The first of these lessons is in the form of a lecture presented by the teacher. The Twenty-fifth and Twenty-sixth lessons are to be distributed among the students to prepare and present to the class.

### I. Jewish Settlers in South America

- A. Dutch Colonies
- B. Spanish and Portuguese Colonies
- C. Inquisition

### II. Jews in Colonial America

- A. The Problem of Acceptance
- B. The Jewish Communities

### III. Jews in Revolutionary America

- A. Jewish Allegiance
- B. Jewish Participation
- C. Jewish "centers"
- D. Jewish Values

### IV. Immigration

- A. Sephardic Jews
- B. Ashkenazic Jews
  - 1. Why to America?
  - 2. Community Life and Occupation
  - 3. Contributions to American Society

### V. Jews and the Civil War

- A. Allegiance
- B. Participation
- C. Politics
  - 1. Lincoln
  - 2. Grant
  - 3. Judah P. Benjamin

### VI. Reform Judaism

- A. Development
- B. Institutions
- C. Platforms

## VII. East-European Immigration

- A. Why to America
- B. Community Life and Occupations
- C. Contributions to American Society
- D. Problems of the Immigration

## VIII. Coming of Age

- A. Anti-Semitism in the United States
- B. New Immigration Laws
- C. Jewish Institutions and Organizations
- D. Jewish Education
- E. Present-Day American Jewry

## Twenty-Seventh Class Session:

### I. Suggested Activities for Your Class:

- A. Have the students make a survey in your community. Where do the Jews live? What are their occupations? How many belong to religious institutions? How many in Reform, Conservative, Orthodox?
- B. Camera pictures of all Jewish institutions in the Community. These pictures could then be put together in the form of a class filmstrip. Pictures of the Y.M.H.A., Temples, Synagogues, Old Age Home, "Jewish Hospital." Pictures also of the life of the average Jewish child -- possibly one day's activities. Contrast then with the pictures in the life of your Gentile neighbor.
- C. Begin a class booklet, Jewish Life in America
- D. A bulletin board display. Have several students in charge of this project and also have students responsible for filing newspaper and magazine articles from other class members and the teacher. An invaluable class laboratory and library may develop from this activity.
- E. Class discussions based on weekly class newspaper. (Jewish Post, Jewish Agency Digest)
- F. Have students read and report on the "Columbus



Platform" of Reform Judaism. What problems does it attempt to answer? Can it be used as a guide for Reform Jews?

- G. Plan a visit to Jewish institutions with students prepared to ask questions of the Director, Rabbi, or person in charge. "How does the particular institution fill a need in the Jewish Community?"
- H. Have an interview with the Rabbi and/or the Board of Directors of the Temple. Specific questions as to the role of the Temple in the life of the Reform Jew of that city.
- I. Have students write brief summaries of their visits and interviews. These reports could then be presented to the class, displayed on the bulletin board, inserted in the class diary, presented as part of an auditorium program; copies of the best ones could be sent to the Board of Directors and to the Rabbi.
- J. Have class committee investigate the beliefs of Orthodox and Conservative, Jews by interviews and library study. Report back to the class proper.
- K. Have students formulate their own set of beliefs for Reform Judaism and how they are practically applicable to their own lives.
- L. Have the students read and discuss the life story of such Jewish individuals as:

- |                      |                    |
|----------------------|--------------------|
| 1. Albert Einstein   | 7. Isaac M. Wise   |
| 2. Irving Berlin     | 8. Haym Solomon    |
| 3. Louis D. Brandeis | 9. George Gershwin |
| 4. Herbert Lehman    | 10. Judah Touro    |
| 5. Eddie Cantor      | 11. Sidney Hillman |
| 6. Nelson Glueck     | 12. Samuel Gompers |

Their lives, fields of interest, contributions to Jewry, and their contributions to American society in general.

- M. Arrange to have students interview some Jewish merchant, or professional man in the community.
- N. Have student or committee reports on occupations in which Jews engaged in 1900, 1930 and today.

Twenty-Eighth Class Session: Israel (A class discussion presented by the teacher along the following lines:)

I. Herzl and Zionism

- A. Anti-Semitism
- B. Nationalism

II. Building of the Jewish State

- A. Arab Opposition
- B. British Policy
- C. Birth of Israel
  - 1. United Nations Pronouncement
  - 2. Arab-Israeli War

III. Problems of the New State

- A. Hostile Neighbors
- B. Religion and State Politics
- C. Immigration

IV. Relationship between U.S. Jewry and Israel

- A. Financial
- B. Cultural

Suggested Activities for your Class:

I. Plan a meeting of the "Keneset" to discuss the various problems:

- A. Should women serve in the Army?
- B. Shall we close our borders to further immigration?
- C. How can we have better relations with our Arab neighbors?

II. Plan a project centered about "Kibbutz" life. In the planning the class could visit a farm; learn some Israeli dances, build a model "kibbutz".

Twenty-Ninth Class Session: Summary of Unit V

I. Identify and give the significance of the following names, dates, and places for Judaism today:

- |                      |                          |
|----------------------|--------------------------|
| 1. 1654              | 10. Brandeis University  |
| 2. Haym Solomon      | 11. B'nai Brith          |
| 3. Isaac Mayer Wise  | 12. Hadassah             |
| 4. Solomon Schechter | 13. Conservative Judaism |
| 5. Sidney Hillman    | 14. Hebrew Union College |
| 6. Herbert Lehman    | 15. Chaim Weizmann       |
| 7. David Ben Gurion  | 16. May 14, 1948         |
| 8. Y.M.H.A.          | 17. David Dubinsky       |
| 9. Nelson Glueck     | 18. Union Prayer Book    |

II. You are teaching the history of the Jews in the United States. Take one of the following divisions and prepare a unit lasting two class periods. Include Objectives, Motivation, Methods.

1. Colonial Jewry
2. Pre-Civil War Jewry
3. The Period of the Great Migration
4. U.S. Jewry of the 1930 and 1940 period
5. U.S. Jewry today

Thirtieth Class Session: Jewish History in Review (The review should highlight the major achievements of that particular historical era that has meaning, relation, and influence upon present-day Jewry and Judaism.)

I. The Biblical Era

- A. Monotheism
- B. Law Makers
- C. Prophets

II. Post-Biblical Times

- A. Hellenization
- B. Rome
- C. Gradual Emergence of Judaism

III. The Middle Ages

- A. The role of the Jew in the Middle Ages
- B. Restrictions on Jewish Life in the Middle Ages

IV. The Modern Era

- A. Enlightenment
- B. Adjustment
- C. The Role of the Jew in the Modern Era

V. New Centers of World Jewry

- A. United States
- B. Israel

THE BEGINNING TEACHER

This is the Guide page for the course, "The Beginning Teacher". The course consists of thirty, forty-minute sessions; fifteen classes in which the students observe religious school classes in action and fifteen classes of subject material relating to the "Beginning Teacher". It is suggested that the classes be alternating ones:

First week..... Formal class  
 Second week ..... Observing in class of cooperating  
    teacher  
 Third week..... Formal class

In regard to observing, it is further suggested that the students be assigned as followed:

Five weeks in the Kindergarten or First grade  
 Five weeks in the Second or Third grade  
 Five weeks in the Fourth, Fifth, or Sixth grade

Included in this curriculum are reports which should be completed by the students and the cooperating teachers at the discretion of the instructor. The reports are concerned with the Student-Teacher's classroom Observation. The cooperating teachers should set aside certain basic duties for the student-teacher after the first period of observation and assign him certain teaching duties; i.e., telling a story, leading a song, helping individuals at their desks, etc.

A. Personal Qualities ..... 1  
 B. The Physical Classroom ..... 1  
 C. Teaching Methods ..... 4

1. Discussion, Questions, Games
2. Tests, Committee work, Interviewing individuals

3. Written reports, Directed study, Problem-solving	
4. Dramatization, Lecture, Textual approach, Story-telling	
D. Teaching Aids .....	6
1. Maps, Pictures, Blackboard	
2. Exhibits, Films	
3. Filmstrips, Slides	
4. Opaque projector, Radio and Television	
5. Records, Tape-recorder	
6. Flannel board, Handicraft, Bulletin board	
E. The Teaching Unit .....	1
F. The Lesson Plan .....	2
	<hr/>
	Sessions 15

### First Class Period

Unit on Observation: (You are going into a classroom as an observing student-teacher for the first time. What type of an impression will you make on your cooperating teacher and the class?)

1. Personal habits, attitudes, and dress:
  - A. Good grooming
  - B. Posture
  - C. Pleasant voice
  - D. Nervousness
  - E. Temper
  - F. Legible handwriting
2. During your first period of observation take note of the following:
  - A. Decoration of the room and arrangement of furniture
  - B. How did the teacher spend the forty minutes during which you were present?
  - C. What was the relationship between the teacher and the pupils during this time?

### Second Class Period

1. A discussion is held centering about the first period of observation and the noticing of the three items, physical arrangement, utilization of time, and teacher-pupil relationship.
2. Questions for further discussion:
  - A. Why did the teacher arrange the room as she did? Could there have been other possible arrangements? What purpose would they have served?
  - B. Why did the teacher divide the time as she did? Was the time spent to the best possible advantage? Would you suggest dividing it otherwise.
  - C. Was the teacher able to make herself understood by the children?
3. Take note of the following in your second period of observation:



- A. What methods were used by the teacher to cover the material?
- B. Did your cooperating teacher use any "aids", i.e., pictures, blackboard, motions or gestures, etc., to illustrate her material?

Third-Sixth Class Periods:

1. The two items which the students were asked to notice are the basis for this period's discussion; methods and aids. Have a student note on the board the methods and aids which the members of the class observed. The following is a list of methods which may have been observed. Illustrate as many as time will allow.

A. Methods

1. Discussion
2. Questions
3. Games
4. Tests
5. Committee work
6. Interviewing individuals
7. Written reports
8. Directed study
9. Problem-solving
10. Dramatization
11. Lecture
12. Textual Approach
13. Story-telling

2. Each one of the methods listed under 1A should be discussed as to use, techniques, advantages and disadvantages.

- A. Discussion: This is probably the most frequently used and most useful method of teaching at most all grade levels. The teacher may act as the guide leader having the children express their views, and helping them to share their opinions

and thoughts with other members of the class. Some disadvantages of the discussion method are that a few members of the class may dominate the entire discussion, and younger children often find this method boring after several minutes. Discussion techniques may include the following: debates, panels, and forums.

- B. Questions: This method may serve as an excellent tool to motivate the children to further study. It provides an opportunity for many children and also a challenge for them to speak before the class. It can be used to secure attention and to point up those items which the teacher wishes to stress. The question may also act as a review, a drill, or an opportunity for the teacher to see how successful the lesson or unit has been. There are two general categories of questions: the factual questions and the thought question. The two may be used independently of each other or in conjunction with each other. Be sure that your questions are clear, challenging, and definite. Disadvantages are that some children do not respond as quickly as others; questions which the teacher believes to be clear may not be understood by the children.
- C. Games: An excellent method to stimulate the children where other methods may fail. They can be designed so that a simple drill lesson may become very interesting and real learning may take place. Disadvantages are few if games are used correctly; i.e., should be kept orderly, should be used as one of the methods for learning.
- D. Tests: The test should be another method of instruction. Children should not simply "take tests" but they should learn from them. It is an excellent method for reviewing a unit of work and for seeing how well the children have learned the material. Oral tests have many disadvantages: they may not be equally fair to all the children. They may allow the teacher to unintentionally play favorites. They are very time-consuming and not as satisfactory for student evaluation. Written tests are usually of the essay-type and/or objective type.

- E. **Committee Work:** This method gives the student training in group living. He must learn to work with others to obtain the common goal. The learning experience can be deepened by investigating, sharing, and reporting information and ideas. More work can be covered and this provides an opportunity for the teacher, once the group method has become established as a regular classroom activity, to give more of her time to individual children and problems. Committee groups should be small and very definite problems should be given to the groups so that they clearly understand their exact tasks. The groups should be asked to report back to the class as a whole either by written reports or oral recitations. Disadvantages to the committee method are: the children may not understand what is expected of them; a strong leader may dominate the group; a weak leader may allow the committee to fall apart; it may be difficult to check on the progress of the committee; the teacher must constantly see that the groups are moving in the desired direction.
- F. **Interviewing Individuals:** A great deal of class planning is necessary for this method. Questions should be formulated in advance and the speaker should know what is expected of him and how much time he has been allotted. Disadvantages are that the speaker's source of knowledge may not be entirely reliable; the person to be interviewed should be given several weeks notice as his time must also be considered.
- G. **Written Reports:** This is a good method for an older group. At the younger level the written report can be an effective method if the reports can be duplicated so that the children may make their own booklets. Written reports may stimulate those children who find oral recitations more difficult.
- H. **Directed Study:** A portion of the period is set aside for directed study. An assignment is given from the textbook, workbook, or class library and the children are asked to begin their work and do as much as possible, yet as carefully as possible. Individual differences are well taken care of by this method. It also provides for the teacher an opportunity to know just what her pupils can do in the way of reading, handling thoughts, and writing clearly. The major disadvantage of this method is that it may become perfunctory and as such tend to become very boring and dull.
- I. **Problem-Solving:** A challenging and stimulating method of teaching for pupil and teacher is the attempt to solve

problems. Several essential steps are necessary: the problem must be stated clearly; the facts must be gathered, organized, and related; the children must be guided so that they make the inferences and reach the solutions. This method is particularly good if the problem begins with something known and real, something with which the children can identify. The problems can be related to the text or class work and the teacher can see if the children are applying their learning to given problems. The ability to think and to present one's thoughts in a logical manner (either written or oral) is a real challenge to the children. Some disadvantages are: the slower pupils may be lost very quickly in this type of discussion; attention span is limited, and wandering from the problem frequently occurs.

- J. Dramatization: An excellent method for both primary and intermediates. At almost any step in the lesson, creative dramatics may take place. It may point up how much has been learned and what gaps need filling in. At the end of a unit, a dramatization can be a review for the entire class, especially if all take some part in the creation of a dramatization. Sociodramas, pantomimes, and role-playing are some of the various techniques by which dramatization takes place. If good, the end product can be shown to other classes, parents, or used as part of an auditorium program. There are two major disadvantages: A great amount of time is needed with some types of dramatization; not all the children may be included in a dramatization.
- K. Lecture: This is the method whereby the teacher presents all the material to the class. The task of the student is to listen and learn. By means of a lecture a teacher can present difficult material to the entire class and if there is any misunderstanding or confusion it can be cleared up right away. A lecture saves time and a great deal of material can be given to the children. Disadvantages of lecturing are: attentive span of children is limited; there is no way of telling what or how much of the material presented has been learned by the children until some test has been given; Children do not respond as well to this type of learning procedure. There is little of the feeling that "we", the class, are learning.
- L. Textual Approach. The learning activities of the children are approached by means of the textbook. The problem or subject is carefully defined and usually adhered to. The children have an idea as to what material they will cover and those who so desire may read ahead. Disadvan-

tages of the textual approach are: it encourages memorization of material more than the understanding of the material, it can only be used at its best, with older students; it becomes the authority on its particular subject rather than having the children investigate and find out material on their own.

- M. Story Telling: This is the most useful method of instruction for the primary grades and is a most effective method for the intermediates as well. Story telling can be used at any time during the session. With the statement, "I've got a story to tell you" the class mood is set and an attentive audience is obtained. The story technique can be adapted to almost any subject material. There are no major disadvantages to this method if properly used.

### Seventh Class Period (Unit on Aids)

1. "Aids" are the dynamics of any method of instruction.

The past becomes alive and meaningful as difficult material is simply explained. Total pictures may be gleaned by the children as a map, or record, or film in fifteen minutes gives the major points that the teacher has been trying to make clear for the past two weeks.

#### A. Aids

1. Maps, charts, and graphs
2. Pictures
3. Blackboard
4. Exhibits
5. Films
6. Filmstrips
7. Slides
8. Opaque Projector
9. Radio and TV
10. Records
11. Tape recorder
12. Flannel Board
13. Handicraft
14. Bulletin Boards

2. Each one of the aids listed under 1A should be discussed as to use; techniques, advantages and disadvantages.

Numbers 5,6,7,8, and 11 require the use of machines. It is suggested that the particular machines be brought to the class and the students instructed in their proper use.

- A. Maps, charts, and graphs: These three items can be used effectively at the intermediate level. Wall maps, textbook maps, atlas, outline maps, and maps made by the children make history and current events more understandable. Charts and graphs can also be used as learning tools especially when the children have gathered the necessary data. Maps, charts, and graphs can be kept and will provide an excellent way of reviewing the year's activity at the end of the term.
- B. Pictures: One of the most effective lesson aids at all levels. Pictures are easily obtained and provide the children with definiteness when speaking or studying past experiences, events, and people. Pictures can be filed for classroom use; they are easy to handle and inexpensive to obtain. The children can use pictures in their own diaries and for the classroom diary. Pictures relating to classroom themes should decorate the room.
- C. Blackboard: The blackboard serves many functions in the classroom. Instructions, difficulties, summaries, diagrams, planning...are all general categories in which the blackboard may play an important role. It is probably the most easily accessible teaching tool. Usually at the front of the classroom, the blackboard attracts the eye of the children as they walk into the room. A phrase, a question, a simple drawing, all served the purpose of gaining the pupil's attention at the very beginning of the period.
- D. Exhibits: Exhibits can serve to deepen the student's interest in material that is sometimes dull and uninteresting. Again, the past comes to life especially if the children themselves have had a hand in the preparation and planning of the particular exhibit. Building material that was used in ancient times, pieces of clothing, coins, documentary

materials, fabrics, relics of pre-historic ages, plants, travel folders, raw materials, rocks, seeds, shells, woods, etc., are but a small listing of possible exhibits to depict life in ancient Palestine. A Palestinian village pre-dating the common era would arouse the interest of the entire school. Eventually, a classroom or school museum could develop. The major handicap of exhibits is that a great deal of time is spent in the preparation.

- E. Films: Scenes and people distant in time and space are brought right into the classroom with the showing of films. A great deal of information can be packed into a small amount of time with the interest level of the children remaining quite high. Films should be previewed by the teacher so that she may direct the attention of the children to certain portions of the film before it is shown. A follow-up is certainly desirable in the form of questions, discussion, or showing of the same film after the discussion has taken place, to deepen the learning. Disadvantages are that films for the Jewish religious school are often costly, and the information presented moves too swiftly for the children to comprehend.
- F. Filmstrip: The filmstrip is another excellent device for making real action of the past. Narrations are usually provided for the filmstrip but to be truly effective the filmstrip must be previewed by the teacher and questions formulated so that the children may look for particular items and the learning value thus increased. Though not actually "live" the filmstrip has a great advantage over the film, and that is, the filmstrip may be stopped at any point in the showing and reversed to any particular point without any damage to the filmstrip (if the machine has a blower); the room does not have to be completely darkened for a filmstrip showing; and the filmstrip can be adapted to any age level. The teacher should prepare follow-up material just as in the case of the film.
- G. Slides: Slides have the advantages of the filmstrip. In addition to this, slides may be made inexpensively by the children themselves as a class project, and even put together in the manner of a filmstrip. The major disadvantage of slides is that they are not as easily handled in showing.
- H. Opaque Projector: The opaque projector is another means of visual stimulation. Pictures may be shown one at a

time to allow for greater study of detail and discussion, and many objects in addition to pictures can be shown to the entire class through the use of the projector. In addition to this, the pictures may be reflected while still in the book. Disadvantages of the projector is that the machine overheats very quickly. It is a big machine and not easily transportable.

- I. Radio and TV: The radio and TV are aids that can be used in or out of the classroom. Assignments can be made to listen to "such and such" a program and bring back to the class reports or questions for discussion. Major disadvantages are that programs are not scheduled so as to permit regular use in classroom procedure. When the schedule is such that it does allow for classrooms inclusion, the class lesson must be oriented to the particular radio topic. One great advantage is that when children have presented or participated on "live" radio or TV programs, they will not forget the occasion for the rest of their lives.
- J. Records: Often, records are a good teaching aid especially where an audio aid is desirable. Jewish music, dances, services, can be played for the students. Disadvantages include that it may be difficult to get the record that you want; records may be worn, and they are easily broken, if not of the unbreakable type. The children like to make records and once a project is underway, if at all possible the teachers should try to have a record made.
- K. Tape Recorder: A tape recorder can be an effective teaching aid at all levels. For the primary group, the teacher may prepare a story in advance and then have it played for the children while she devotes some time to "problem" cases. Class sessions can be recorded as a means of motivation for the children. The tape can also be used as a critic for the teacher who desires to improve on her teaching ability. Some machines and tapes can record up to two hours without being changed. The tapes can be "erased" and reused any number of times. A disadvantage in using a tape recorder is that many children feel self-conscious during the recording.
- L. Flannel Board: This is an excellent aid for the primary level. Very inexpensive, easily portable, and suitable for adaptation to any lesson. The teacher and students can make their own figures and cutouts by drawing them or clipping them from magazines and coloring books.



Ready made Biblical landscape scenes and characters can also be purchased.

- M. Handicraft: This is one of the most effective of all teaching aids. It takes into account the basic educational principle, "learn by doing". Motivation and creativity are high. The teacher may discover and utilize special student talents, as the wide variety of handicrafts are explored. Note should be taken of the following disadvantages: handicraft work may tend to be messy especially where children have come to the religious school in their finery; handicraft is very time-consuming; materials may be expensive; the teacher must watch very carefully during any handicraft period to avoid accidents and help each child gain a "successful" experience.
- N. Bulletin Board: Every class should have a bulletin board. Notices, pupil activity deserving of special note, clippings from newspapers, sayings, assignments, class assignments, class activities and gossip; all have their place on the bulletin board. The board belongs to the class and they should feel responsible for it. The teacher can use the board to motivate and stimulate the children. The board can also be used by all the children by having two or three children per week take care of the material which must go up on the bulletin board. There are no major disadvantages to the bulletin board; however, care must be taken not to overload the board or to allow material to get stale by simply leaving it on the board for most of the term.

### Thirteenth Class Period

1. The Unit is the topic for this period's discussion.

What is the unit? How does it function? What are its purposes? How can it be used in the religious school? These are a few of the questions that should be clear to the students by the end of this period.

- A. Definition: A Unit is a series of related experiences which work toward a fitting conclusion. There are three main divisions of a unit: Initiating, Developing and Culminating:

1. Initiating: This first step of a unit should be so designed as to provide an overall view of the unit to the children. The initiating lesson should interest and stimulate the children so that they want to know more of the particular topic. Movies, a filmstrip, reading or telling a story, an exhibit or display, past experiences of the children, listening to music and singing are some of the initiating methods.
2. Developing: Most of the work is done in this stage of the unit. It is especially stimulating for the children if they are allowed to help plan the activities for the unit. Many problems may arise during the developing or shaping stage of the unit. These problems should be handled by the entire class or by committees which will report back to the entire class. Selection of problems can be accomplished through discussion groups, directed study techniques, and individually-stated problems. Questions are answered and stimulating challenges are presented or planned by the children in the form of many various activities.
3. Culminating: This is one of the last stages of the unit. By this time, the problems have been investigated and activities relating to the problems have reached their high peak. All children should be participating fully and doing something which they can do well. Dramatic activities, original creations, question games, puppet shows and parties are fitting culminating activities. If desired, an evaluation of the unit can be made by written exams or oral reviews and discussions, or by activities which would indicate the learning that took place during the "developing" stage of the unit.

**B. A Unit of the "Sabbath" for a fourth grade class:**

**1. Initiating:**

**A.** Tell the story "The Light on the Hill" by E.E. Levinger in the book, "Moore Stories of the New Land".

**B.** Take the class into the Temple and point

out the following items: The Ark, The Ner Tomid, The Torah, The Candles, and the Kiddush Cup.

C. Have a Sabbath table prepared when the children walk into the classroom.

## 2. Developing:

- A. Why do we have a "day of rest"?
- B. What do the blessings mean?
- C. Why do we use blessings?
- D. Can we play football on the "day of rest"?
- E. How do we celebrate the Sabbath?
- F. Activities:
  - 1. Put together slides of Temple-Sabbath objects.
  - 2. Have boys make kiddush cups out of clay and girls make candlesticks out of clay.
  - 3. Have the class attend the Friday night service.

## 3. Culminating:

- A. Have a Sabbath party with the children inviting their parents.
- B. Display the Sabbath objects which the children have made and have several children act out Sabbath scenes while other children act as narrators.
- C. Have a "twenty question" or "Truth or Consequence" game as the method of evaluation.

## Fourteenth and Fifteenth Class Sessions (Planning)

1. A necessity for all teachers is the lesson plan. A detrimental act to your children and yourself would be wasting class time by inadequate preparation. Know beforehand, just where the lesson for the morning is going and how it is going to get there. Use it as a source for knowing how much you have covered at the end of a unit or by the end of the year. Use the

lesson plan as an emergency measure. You may be absent and a substitute is called in. Why waste the period? Call up the supervisor or Rabbi as early as possible and relay your lesson plan for the morning to him. In this way, i.e., by preparing a lesson plan, you can feel assured that you are fulfilling your responsibilities to your students, yourself, and your religion.

Lesson plans need not be formal or fancy. Plan your lesson along the following lines: Objectives, Preparation, Procedure.

- A. Objectives: What is your goal for the morning? Do you want the children to learn certain factual material? Are you going to try to impart certain attitudes and ideals? Will you want your children by the end of the morning to have learned a particular skill or acquired a habit? Keep in mind the objectives that the children may have: they may want to play a game, dramatize a historical scene, or know if a certain Hollywood personality is Jewish. The first item in lesson planning is to note in one sentence, "What is my major goal, aim or objective for this week's lesson."
- B. Preparation: In this stage of lesson planning materials should be selected, discussion questions noted and games and other devices made ready for class use. Keep in mind as many children's interests as possible. Don't exclude music or art from your lesson just because you have no formal training. Your attitude is often more important than the skill.
- C. Procedure: Try to get off to a good start! The first step is motivation. Draw upon the experience of the children; old knowledge, old experiences, and use these as jumping off points for new learning. This is a sound educational principle; you are proceeding from the known to the unknown. Appeal to the natural interests of the children such as curiosity, games, puzzles, general activities involving the children (handling, pasting, etc.) present them

with problems which can be solved through the material presented, questions for discussion which will require thinking on the part of the children to solve them, dramatizations of Biblical scenes to be worked out by the children after they have learned something of Abraham, Joseph, Moses, Egypt, Canaan, the customs of desert life, etc.

After the material has been presented and understood, the next step is to provide adequate summaries and reviews. Thus, the children are less apt to forget the material learned. Set aside approximately ten minutes at the end of the morning to summarize (or have the children summarize) the important points of the lesson. Vary the activities and restate the problems in as many different ways as possible. Leave in the minds of your pupils a feeling of having mastered one unified idea, project, item, custom, story, ceremony, song, dance, etc. You will thus create in your children a desire for further study by giving them this sense of self-confidence. "Follow-up" assignments for the next lesson also act as summaries.

## 2. A Lesson Plan for a Third Grade Class:

- A. Objective: To have the students learn the story of Yohanan ben Zakkai and appreciate his role in Jewish history.
- B. Preparation: Find one or two stories suitable for telling to the class in the following books: "Great Men in Israel" Weis, J.M., "Great Jews Since Bible Times", Levinger, "Watchmen of the Night", Kalisher.

### 1. Discussion questions:

- A. What do soldiers do in a land what they have conquered?
- B. Do men have time to study in a time of war?
- C. What suggestions do you have which might have saved the Jewish people?
- D. Why did Yohanan ben Zakkai think the Torah so important to save that he risked his life? For what things do people risk their lives to save today? (money, cats, dogs, countries, people)
- E. Why do we say that the Torah gives Life to the Jewish people?

### 3. Devices:

- A. Have the children dramatize the story.
- B. Have paper bags ready - children to make masks of people in story.

### C. Procedure:

1. Play "hangman" as opening motivation.
2. Ask question, "What does a conquering army do in a land that it has captured? (destructive things)"
3. Tell story of Romans conquering the area around Jerusalem and surrounding the walls of Jerusalem. With this as the background material present the story of Johanan ben Zakkai.
4. Divide the class into four groups: each group to dramatize a scene from the story:
  - a. Scene showing Jews inside walls of Jerusalem
  - b. Scene showing Yohanan ben Zakkai's escape
  - c. Scene showing Yohanan ben Zakkai before the Roman emperor
  - d. Scene showing school at Yabneh and students studying over books of the Torah
5. Have the children make paper bag masks, small Torahs, or drawing pictures depicting scenes from the life of Yohanan ben Zakkai.
6. Have several students tell the story of Yohanan ben Zakkai.

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### Time Element for the Morning:

- 9:30 - 10:00--Take role, collect Keren Ami, have one of the students say Shema. Have students relate any Jewish experiences which they have had during the past week (Friday night service, attend marriage, B'ris, light candles in the home, have Kiddush, Friday night guests, etc.)
- 10:00 - 10:30--Assembly or Chapel
- 10:30 - 11:45-- Lesson on Yohanan ben Zakkai
- 11:45 - 11:50-- Clean-up room and put away materials
- 11:50 - 12:00 - Summary of Yohanan ben Zakkai lesson and closing prayer.

Student-Teacher's Report Number 1:

Name of Student-Teacher \_\_\_\_\_ Date \_\_\_\_\_

Name of Cooperative Teacher \_\_\_\_\_ Grade \_\_\_\_\_

A. Classroom Management:

1. Number of students in the room \_\_\_\_\_
2. Was the classroom well-lit and well-ventilated? \_\_\_\_\_
3. Is there a classroom library? \_\_\_\_\_

B. Techniques of Teaching:

1. How did the teacher begin the lesson? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. What methods did the teacher use during the lesson? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. What teaching aids were used by the teacher? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. How did the teacher handle any "difficult" situation? \_\_\_\_\_  
\_\_\_\_\_

C. Observation and Teaching by Student-Teacher:

1. State specifically what you did while in the room.  
\_\_\_\_\_  
\_\_\_\_\_

Student-Teacher's Report Number 2

Name of Student-Teacher \_\_\_\_\_ Date \_\_\_\_\_

Name of Cooperative-Teacher \_\_\_\_\_ Grade \_\_\_\_\_

A. Classroom Management:

1. Was the classroom well-lit and well-ventilated? \_\_\_\_\_
- \_\_\_\_\_

B. Techniques of Teaching:

1. How did the teacher begin the lesson? \_\_\_\_\_
- \_\_\_\_\_

2. List the types of activities in which the children engaged during the lesson \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

3. Give a brief list of materials and visual aids used \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

4. Give a brief statement stating how the work was concluded and evaluated by the teacher \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

5. List discipline problems met by the teacher and state what the teacher did about them \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_



Cooperating Teacher's Report on Work of Student-Teacher  
Report Number 1

Name of Student \_\_\_\_\_ Date \_\_\_\_\_

Name of Cooperative Teacher \_\_\_\_\_ Grade \_\_\_\_\_

How much time has he spent in your classroom? \_\_\_\_\_

Observing \_\_\_\_\_ Teaching \_\_\_\_\_

A. Routine Details:

1. When plans or reports were requested, did the student-teacher have them ready on time? \_\_\_\_\_

2. Has the student-teacher been left alone in the classroom for longer or shorter periods, with full responsibility for carrying on? \_\_\_\_\_

How many times? \_\_\_\_\_

3. Was there any noticeable reaction when you returned to the room? \_\_\_\_\_

B. Progress in Teaching Ability:

1. Does the student-teacher ask for help or criticism? \_\_\_\_\_

2. Does the student-teacher take suggestions well? \_\_\_\_\_

3. Does the student-teacher obtain the respect of the group? \_\_\_\_\_

4. Is the student-teacher willing to do more than the minimum requirements? \_\_\_\_\_

5. What is the student-teacher's major strength? \_\_\_\_\_

6. What is the student-teacher's major weakness? \_\_\_\_\_

C. General Remarks and/or Special Recommendations:

Cooperating Teacher's Report on Work of Student-Teaching  
Report Number 2

Name of Student \_\_\_\_\_ Date \_\_\_\_\_

Name of Cooperating Teacher \_\_\_\_\_ Grade \_\_\_\_\_

How much time has the student-teacher spent in your classroom? \_\_\_\_\_ Observing \_\_\_\_\_ Teaching \_\_\_\_\_

A. Progress in Teaching Ability:

1. Is the student-teacher capable of assuming full responsibility for a Primary class? \_\_\_\_\_  
 Intermediate class \_\_\_\_\_
2. What is the student-teacher's major strength? \_\_\_\_\_
3. What is the student-teacher's major weakness? \_\_\_\_\_
4. Has the student-teacher been quick to sense a situation and has he been capable of meeting it adequately? \_\_\_\_\_

B. Classroom Progress:

1. Does the student-teacher effectively meet and challenge the needs, interests and abilities of the children? \_\_\_\_\_
2. What are the contributions (materials, aids, personality) which the student-teacher may have made which added to the effectiveness and enjoyment of the work by the class? \_\_\_\_\_

C. General Remarks and/or Special Recommendations:

(Keep in mind the following areas, personal qualities, classroom management, techniques of teaching, interest in children, etc.)

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**TEACHING JEWISH CUSTOMS AND CEREMONIES**

This is the Guide Page to the course, "Teaching Jewish Customs and Ceremonies". This is a one year, thirty week course, forty minute period, that is divided into two major divisions:

1. The Calendar and Holidays
2. The Life-Cycle of the Jew

Seventeen sessions should be devoted to the first division apportioned as follows:

The Calendar .....	1
The Sabbath .....	3
Rosh Hashanah and Yom Kippur .....	1
Succos .....	1
Shemini Atzeres and Simchas Torah .....	1
Chanuko .....	3
Chamisho Asor B'Shevat .....	1
Purim .....	2
Passover .....	2
Shevuos .....	1
Test .....	1
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Thirteen sessions are devoted to the Life-Cycle:

B'ris .....	1
Consecration .....	1
Bar and Bas Mitzvah .....	1
Confirmation .....	1
Marriage .....	2
Death .....	2
The Jewish Community .....	1
The Home .....	1
The Temple .....	2
Test .....	1
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Class activities are suggested for most lessons.

The activities listed in this unit will be of great value once the student-teacher is teaching. It is suggested that the student-teachers and the instructor of this course use

the class sessions to investigate, study, discuss the holidays and life-cycle AND use the remaining time of each period as a "WORKSHOP". By this approach, the student-teachers will know what they are doing, why they are doing it, AND what value and meaning it can have for the children of the religious school and for themselves. A teacher bibliography is included at the end of almost every unit. These readings can be assigned to the student-teachers for special reports.

## The Calendar

### 1. Origin

- A. The Hebrew Calendar is regulated primarily by the moon. The early agricultural life of the Hebrews in Palestine probably determined this lunar method of reckoning. From the time of the Babylonian Exile came the names of the months. The exact time of the new month, or Holiday, or Sabbath was determined by the Sanhedrin, the High Jewish Council in Jerusalem. The news of the event was spread to other areas by bon-fires on high hills. Because of the delay in receiving this information, many areas where Jews lived set aside an extra day on which to observe the particular event so as to be absolutely sure that they didn't miss it. The moon month consists of  $29\frac{1}{2}$  days. Twelve moon months would make a year of 354 days. To make up the discrepancy between 354 lunar days and  $365\frac{1}{4}$  sun days, another month was added to the lunar calendar seven times in nineteen years. Each of these years is then a leap year. (eleven days difference per year between lunar and solar calendar. In nineteen years this would add up to 209 days, or about seven months. Therefore, there are seven leap years in a nineteen year cycle.)

The combination of lunar and solar years was evolved by Hillel the Second, and in 359 C.E., he published his calendar which was adopted by all of Jewry.

Jewish tradition has set the counting of years from the creation of the world. There are also two New Years in the Jewish year: The first of Tishri for the actual counting of the year, and the first of Nissan, to symbolize the freeing of the Hebrews from Egyptian bondage.

The day in the Jewish calendar begins at sunset because of the Biblical verse, "And there was evening and there was morning, one day." (Genesis 1:5)

The new moon was considered as a special occasion and thus today, we still recite special blessings on the event of the new moon.



## 2. Class Activities

- A. Have the children make their own Jewish Calendars listing the Holidays, Months, and special events in the religious school year.
- B. Have the children write a class play concerning the Calendar and present it for their parents after some Saturday morning service or Sunday afternoon brunch for a Parent's Day activity.
- C. Divide the class into "months" with each group responsible for the particular events of that month and construct a giant classroom calendar. The children could also present some type of quiz program for other classes, or as an instructive assembly program.

## 3. Bibliography

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## Unit 1 The Sabbath

### 1. The Sabbath

#### A. History

1. The Sabbath is one of the oldest and most important institutions that the Jews developed. From its Biblical origins, we note that the Sabbath commemorates a religious event and a historical event. (Exodus 20:8,11; Deuteronomy 5:15) As a special day it warranted additional sacrifices during Biblical times and was later invested with the meaning of standing as a covenant between God and Israel. The

Sabbath was looked upon as a day of rest and happiness. After the return of the Exiles from Babylonia, the Sabbath observance became more strict until drastic punishments were meted out to those who "profaned" the Sabbath. Special Sabbath clothes and food became the custom as was also the studying of the Torah on the afternoon of the Sabbath. Into the Middle Ages and right into modern times the Jewish home receives somewhat better attention on a Friday afternoon in preparation for the Sabbath than it does the other days of the week.

## B. Symbols and Customs

1. Candles
2. Candlesticks
3. Kiddush Cups
4. Wine
5. Place Mats (Sabbath Tablecloth)
6. Challah
7. Challah Plate
8. Challah Knife
9. Havdalah Candles
10. Spice Box

## C. Make Meaningful the Symbols and Customs

### 1. Candles:

- a. Have children (3,4,5 grade level) make candles with string and paraffin and/or crayons. Either dip the string into the hot wax several times, or pour wax into a mold with a string in the middle.
- b. Have children (primary level) make a cylinder of paper and insert colored paper flame.
- c. Draw and cut out candles on paper or cardboard and place them on large Sabbath mural on one side of the room.

### 2. Candlesticks:

- a. Make candlesticks out of clay by mold or free-style shaping. (molded plaster of paris candlesticks are also suitable.)
- b. Have cookie dough rolled out in preparation for a Sabbath party. Have children ready to trace in the dough a candlestick with their initials. The tracing material, either heavy paper or cardboard, should be prepared before the class begins and the tracing accomplished by means of any blunt object.

- c. Older children can soap-carve candlesticks at home for display in the Temple library or lobby.

### 3. Kiddush Cups:

- a. Have children bring into class "dixie cups" and then after appropriate story, have the children wrap the cups in tin foil: then have them paste or "scotch tape" colored Jewish stars of their own makings to their cups.

### 4. Wine

- a. Have a Shabos party with children using their own Kiddush cups filled with grape juice.

### 5. Place Mats

- a. Have lower grades make place-mats out of paper, cardboard, and crayon.
- b. Have intermediates use material and embroider the different symbols of the Shabos on their place mats. These can also be made by the children to give as gifts to their parents.

### 6. Challah

- a. Have children make challah out of dough (Temple kitchen with several mothers assisting). Clay and paper challahs can also be made.

### 7. Challah Plate

- a. Have children bring paper plates to class and again cover plates with tin foil and decorate with appropriate words and/or symbols.

### 8. Challah Knife

- a. Have wooden tongue depressors ready in class. Distribute one to each child along with some sandpaper to file down one edge of the depressor. Have children then paint or color some design onto the other end. Shellac the depressor or cover with tin foil.

### 9. Havdalah Candles

- a. Either make candles as described in 2a and then braid three candles together (any colors) while

still warm, or make imitation candles with colored clay.

#### 10. Spice Box

- a. Have primary children take a "dixie cup" with a lid; paint and decorate; punch out small holes with pin. The small match boxes will also make excellent spice boxes by wrapping box in tin foil.
- b. Intermediates can make their own spice boxes by coloring, painting, or various crafts-work. E.g., making a spice box from cardboard, or carving a spice box out of wood.

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#### 2. Rosh Hashanah:

##### A. History

1. Rosh Hashanah is the beginning of the religious year for the Jew. The origin of this day is to be found in the book of Leviticus, chapter 23, and in the book of Numbers, chapter 29. Tradition has given us the following interpretations: 1. a day of self-reflection; 2. a day of evaluation of deeds; 3. a period of judgment before God.

##### B. Symbols and Customs:

1. Shofar
2. Apple and Honey
3. New Clothes

4. Going to Temple
5. Special Greetings, Oral and Written

### C. Make Meaningful the Symbols and Customs

1. The Shofar: A Shofar can be brought to class for display and let the children try to blow it. A picture of a ram should also be brought to the class to let the children see a shofar attached to the ram. Pictures can be drawn at the primary and upper levels. At the upper levels, let those who remember something of the Temple rite of blowing the shofar act out the scene.
2. Apple and honey: These symbols should be explained to the children and then pieces of apple with honey should be passed around the room.
3. New Clothes: At primary level, have the children act out Mother taking them to the store to buy their new holiday clothes.
4. Going to Temple: An appropriate time for having the children of the primary level learn some of the items in the Temple. During a visit to the Temple, point out the items that the children should notice during the service that they attend. What things are used in the service? Who sits on the pulpit? How are people dressed? How do people act in the Temple? At what times do they stand? (The Shema) Where is the Ark? What is in the Ark?

### 5. Special Greetings: (Explained below)

## 3. Yom Kippur:

### A. History:

1. Yom Kippur is also Biblical in Origin (Lev. 16). It has always been the most sacred day of the Jewish year. A day set aside for prayer, meditation, and fasting.

### B. Symbols and Customs:

1. Kol Nidre

2. Fasting
3. Wearing of white by Rabbi
4. Special greeting

C. Make Meaningful the Symbols and Customs:

1. Kol Nidre: A record of Kol Nidre can be brought into the classroom and played. At the intermediate level, some time can be spent in writing original prayers to be used in the children's service.
2. Fasting: Have the intermediates come to school without having eaten breakfast. Then have a discussion of this holy day and the conclusion of the lesson could be a "break fast" prepared by room mothers.
3. Wearing of white by Rabbi: Ask the Rabbi to come into the class with his white robe and spend a few minutes with the class telling them something of Yom Kippur or a Yom Kippur story.
4. Special greetings: Teach the children to say "Leshonoh tovah timhoseynu". May you be sealed for a good year. Also have the children make up greeting cards containing the phrase, "Leshonoh tovoh tikosevu, May you be inscribed for a good year" and send them to their parents. The intermediates can make linoleum block prints with the design of their cards, and print them.

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#### 4. Succoth

##### A. History

1. The festival of Succoth commemorates the wandering of the Israelites in the desert under the leadership of Moses (Lev. 23) and the period of harvesting when the Israelites had become farmers in the land of Palestine (Deuteronomy 16). During the Middle Ages, the ideas of humility and human frailty were incorporated into the significance of this holiday. (Ceremonies of Judaism, Idelsohn, p. 23)

##### B. Symbols and customs

1. Succah
2. Esrog
3. Lulav
4. Horn of Plenty

##### C. Make Meaningful the Symbols and Customs:

1. Succah: Have children construct miniature succahs for table centerpieces. The school can have a contest and/or have all the succahs on display in the Temple lobby. The intermediates could also make a class model succah or even make the class room similar to a succah.
2. Esrog: Have children bring a lemon to class and then have them construct an esrog holder. These can be made from small card boxes, covered with poster paint, lined with cotton.
3. Lulav: Take children out to wooded area or nearby park and have the children find branches that look similar to the branches of the lulav in order for them to make their own lulav in class. If this is not possible, have the children make the lulav out of tissue paper, crepe paper, construction paper, etc.
4. Horn of Plenty: Take a peck basket: Over the small end shape a horn out of a sturdy paper and then cover the entire horn with tin foil. Fill with fruits, nuts, candies, can goods which children bring in, and present the horn of plenty in a religious service to the school. It should then be given to some needy family or organization. (Orphan home, old age home.)

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## 5. Shemini Atzeres and Simchas Torah

### A. History

1. The origin of this holiday is found in the Bible, Leviticus 23:36. However, we have no way of knowing the meaning of the holiday or the manner in which it was celebrated. The Biblical verse reads: "...on the eighth day shall be a holy convocation unto you;..." The Rabbis invested this holiday with special significance, making a day on which prayers for rain were recited. Many Reform Temples combine the holiday of Simchas Torah with the Holiday of Shemini Atzeres. Simchas Torah means "Rejoicing of the Law" and was instituted in Jewish life around the tenth century.

### B. Symbols and Customs:

1. Procession of the Torahs (Hakofos)
2. The completion of the Torah-reading cycle and beginning again

### C. Making Meaningful the Symbols and Customs:

1. Have the children make their own small Torahs to carry in the procession in the Temple. They can also make small flags and imprint upon the flag the motto, "The crown of the Torah".

2. Have the class attend a Simchas Torah service at a Conservative or Orthodox Schul.

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#### 6. Chanuko

##### A. History

1. Syrian-Greek empire to the North of Palestine gradually takes over control of Judea. With the ascension of Antiochus IV Epiphanes over the Syrians, a policy of suppression of that which was not Hellenistic was put into effect. In Judea, this took the form of erecting idols to Greek gods and forbidding the Jews to observe their own religion. A revolt took place led by a priest of the town of Modin, Mattathias. Through Guerrilla warfare, Mattathias and his sons were able to throw off the yoke of the Syrians and achieve independence for Judea. During the campaign, the Syrians had desecrated the Temple and when the city of Jerusalem was recaptured, a cleansing of the Temple took place, followed by a rededicatory service lasting eight days. (Hebrew word Chanuko--Dedication). The cleansing of the Temple took place on Kislev 25, 164 B.C.E. Of prime significance for us today is that Chanuko represents one of the first times in recorded history that a people fought for religious freedom.

## B. Symbols and Customs

1. The Temple
2. Menorah
3. Candles (Shamos)
4. Elephants
5. Dreidles
6. Latkes
7. Shields
8. Swords
9. Exchanging of gifts
10. Chanuko gelt
11. Chanuko cards
12. Chanuko stories

## C. Make Meaningful the Symbols and Customs:

1. The Temple: Have children construct a temple out of cardboard, plasterboard, or cardboard boxes. Empty milk cartons could be used as the towers with the box as the center. (The "World Over" magazine presents detailed plans for building a model Temple (May 1, 1953))
2. Menorah: Menorahs can be made by clay or wood. For the primary grades paper menorahs can be cut out and used as decorations in the classroom.
3. Candles: "Dip strings" or pour wax into milk carton. When hard remove carton and cut the bottom or shape it into the form of a dreidle. The left-over chanuko candles from previous years may be softened by heating and then shaped into a cruze, and then used as one candle by placing one string in the center. Another kind of candle can be made by pouring wax into flat pan. After it hardens, cut it in the shape of Mogen David and use it as a table centerpiece. (Place wick in center of the warm wax.)
4. Elephants: Primary grades will enjoy paper sculpture in the making of figures and animals. Have children wad or roll newspaper and then shape into the desired figures. Cover this roll or paper with paper tape and paint.
5. Dreidels: Cut out three paper dreidels. Fold

in half and then paste or staple backs together. The teacher can have the children paint on the Hebrew letters to complete the dreidels.

6. Latkes: Primary children can participate in the actual making of latkes in the Temple kitchen while the intermediate grades can make the latkes and serve them as refreshments for their class party.
7. Shields: Paper mache shields can be made by the intermediates. Cut up strips of paper and soak them in paperhanger's paste mixture. Spread in layers until you have the desired shape and thickness. Let dry and paint. Be sure to have children make some type of handle for the back of the shield.
8. Swords: Can be made as above or by cardboard or wood.
9. Exchanging of Gifts: Children can make their own wrapping paper for their Chanuko gifts. Take tissue paper and cut out appropriate shapes to be used as patterns. Place patterns on paper and then "spatter paint". Spatter painting is done in the following manner: Take a piece of metal screening and hold it just above the paper. Then with a paint-filled toothbrush rub the toothbrush back and forth over the screen. Let dry and remove the patterns.
10. Chanuko Gelt: Take wafer-like candy and have the children wrap it in tin foil to distribute to other children.
11. Chanuko Stories: Refer to Bibliography for stories.
12. Chanuko Cards: See Golub's, "Down Holiday Lane", Teacher's Book, pp. 66-67. Cards should contain an appropriate Chanuko symbol and possibly a rhyme or even a suitable verse from Jewish literature.
13. Have the children pretend (For a Chanuko Unit lasting several weeks) that the classroom is a room in the Temple. Decorate accordingly with Altar, Ark, Torah, armour, weapons, oil cruse, eternal light, ancient musical instru-

ments.. For details of this project see Golub, pp. 73-77.

14. Chanuko Mobile: Chanuko objects made from pipe cleaners, colored paper, etc., and supported on coat hangers bent to suit.
15. Class Chanuko Altar: Boxes covered with white cloth and decorated with Chanuko objects. Paint a large altar on paper and have children paint on objects or paste objects on the "altar".

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Coopersmith, Harry. The Songs We Sing, Section 1. Philadelphia, Penna., Jewish Publication Society of America, 1950.

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Golub, Rose W. Down Holiday Lane, Teacher's Book, pp. 59-92. New York, Union of American Hebrew Congregations, 1952.

Idelsohn, Abraham Z. Ceremonies of Judaism, pp. 29-32. Cincinnati, Ohio, Union of American Hebrew Congregations, 1930.

Joseph, Morris, Judaism as Creed and Life, pp. 275-286. New York Bloch Publishing Co., 1925.

Mervis, Leonard J. We Celebrate the Jewish Holidays. New York, Union of American Hebrew Congregations, 1953.

Pessin, Deborah and Gezari, Temima. The Jewish Kindergarten, pp. 115-173. Cincinnati, Ohio, Union of American Hebrew Congregations, 1944.

Schauss, Hayyim. The Jewish Festivals, pp. 208-236. New York, Union of American Hebrew Congregations, 1938.

## 7. Chamisho Asor B'Shevat

### A. History

1. The origin of this minor festival is unknown but is probably among the oldest of the Jewish holidays. It is a nature festival and though the translation of the Hebrew name merely gives us a date, (15th day of the month of Shevat) the holiday is widely known as the New Year of the trees.

### B. Symbols and Customs:

1. The planting of trees
2. Eating of Palestinian fruits
3. Jewish National Fund

### C. Making Meaningful the Symbols and Customs:

1. The planting of trees: If possible, have the children plant seedlings or flowers on the Temple property. A salt and flour map (topographical map) of the state of Israel showing the areas of reforestation, desert, reclaimable areas now in process of being reclaimed. An entire unit can be developed around this theme showing how our tree money helps the land of Israel. Special reports and committee projects on the value of trees and their uses can be part of this unit. In the intermediate grades, mention should be made of the "Forest of the Six Million Martyrs".
2. Eating of Palestinian fruits: After studying the holiday and hearing the stories associated with the holiday, bags of tropical fruit can be distributed to the Children: dates, figs, raisins, and bokser.
3. The Jewish National Fund: The children can investigate the work which the Jewish National Fund does in the planting of trees in Israel. Special projects can be suggested by the children in order to raise money to stop erosion through the planting of trees.

### D. Bibliography

- Brilliant, Nathan and Braverman, Libbie L. Activities in the Religious School (Supplement) pp. 160-163, 184-189, 201. Cincinnati, Ohio, Union of American Hebrew Congregations, 1950.
- Golub, Rose W. Down Holiday Lane, Teacher's Book, pp. 93-131. New York, Union of American Hebrew Congregations, 1952.
- Pessin, Deborah and Gezari, Temima. The Jewish Kindergarten, pp. 174-201. Cincinnati, Ohio, Union of American Hebrew Congregations, 1944.
- Schauss, Hayyim. The Jewish Festivals, pp. 277-278. New York, Union of American Hebrew Congregations, 1938.
- Silverstein, Ruth. A Year's Lesson Plan for Kindergarten, pp. 43-49. Cincinnati, Ohio, Wise Center Religious School, 1955.

## 8. Purim

### A. History

1. The Holiday of Purim commemorates the escape from destruction of the Jews of Shushan from the hand of Haman, the King's Prime Minister. The story is found in the Book of Esther. This holiday was first celebrated several centuries before the common era, and recounts a tale that has had its counterpart in almost every century of Jewish history. The Jews are made the scapegoat for a political opportunist because their ways are different. Only at the last moment does the beautiful queen Esther reveal herself to the king as a Jew and Haman is shown to be the villain. Torquemada, Chmielnicki, and Hitler have joined Haman but unfortunately, only Haman could be stopped while the others went on to carry out the destruction of many innocent people.

### B. Symbols and Customs:

1. Megillah
2. Graggers
3. Kreplach
4. Homontashen
5. Shalach-Manos
6. Carnivals

### C. Make Meaningful the Symbols and Customs:

1. Megillah: Have the children make a Megillah scroll. On this scroll should be written the story of Purim with illustrations. Each child could also make their own small Megillah.
2. Graggers: Take a small wooden box and place a few dried beans or pebbles inside. Then seal the lid and connect a dowel stick. Finish up by having the children paint their graggers.
3. Kreplach: Have class mothers prepare kreplach and/or homontashen for the class party. Have the child whose mother made the food, describe the process or how they were made.
4. Shalach-Monos: Any kind of gift can be made to give to an orphanage, sick friends, old age homes, parents, etc.
5. Carnivals: Booths with different games; masquerades, masks, puppets depicting the Purim characters, dramatizations for presentation to other classes or for other members of the class.

### D. Bibliography

- Brilliant, Nathan and Braverman Libbie L. Activities in the Religious School (Supplement) pp. 164-176, 190-197, 202-204. Cincinnati, Ohio, Union of American Hebrew Congregation, 1950.
- Cohon, Beryl D. Introduction to Judaism, pp. 142-144. New York, Bloch Publishing Co., 1950.
- Gamoran, Mamie G. Days and Ways, pp. 95-114. Cincinnati, Ohio, Union of American Hebrew Congregations, 1941.
- Golub, Rose W. Down Holiday Lane, Teacher's Book, pp. 133-180. New York, Union of American Hebrew Congregations, 1952.
- Idelsohn, Abraham Z. Ceremonies of Judaism, pp. 34-37. Cincinnati, Ohio, Union of American Hebrew Congregations, 1930.
- Mervis, Leonard J. We Celebrate the Jewish Holidays. New York, Union of American Hebrew Congregations, 1953.



Pessin, Deborah and Gezari, Temima. The Jewish Kindergarten, pp. 220-248. Cincinnati, Ohio, Union of American Hebrew Congregations, 1944.

Schauss, Hayyim. The Jewish Festivals, pp. 237-270. New York, Union of American Hebrew Congregations, 1938.

## 9. Passover

### A. History

1. One of the three pilgrimages festivals, Passover was primarily an agricultural holiday. It was the beginning of the barley harvest and certain religious rites were connected with it. (Leviticus 23:9-12) The historical reason given is that the angel of death "passed over" the houses of the Israelites on its mission to destroy the first born of Egypt. (Exodus 12:23) Great significance was attached to this meaning and the Israelites were commanded, "...seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life." (Deuteronomy 16:3) Passover gradually evolved into a family celebration. At this family meal, a set order of the way in which the evening was spent was formulated and this order became known as "Seder", meaning, order.

### B. Symbols and Customs

1. Seder
2. Haggadah: The story, rituals, correct order, sayings, songs, and meaning are found in the Haggadah, the Hebrew word meaning "the story"
3. Seder Plate, the plate upon which some of the Passover symbols are placed:
  - a. roasted shankbone; to symbolize the offering of the Passover lamb during the days of the Temple.
  - b. roasted egg; a symbol of another type of temple sacrificial offering connected with the Springtime.

- c. bitter herbs or moror; a symbol of the years of slavery when the Hebrews were in the land of Egypt.
  - d. greens (parsley, watercress, lettuce, etc.) symbolic of the Spring season.
  - e. haroses (a mixture of apples, nuts, cinnamon and wine) symbolic of the mortar and bricks which the Israelites were forced to make in Egypt.
  - f. matza, unleavened bread, symbolizing the haste in which the Israelites left Egypt. Of three matzos placed upon the Seder plate, the middle matza is designated as the "afikomen", a Greek word meaning "dessert".
4. Four cups of wine, symbolizing the four promises of redemption made by God to Israel (Exodus 6:6)
  5. The Cup of Elijah; the symbol of the coming of the Messianic era and the prophet of Israel who will declare that the time of peace and freedom has arrived.

#### C. Making Meaningful the Symbols and Customs:

1. Have the children enact a model seder in the classroom.
2. From what the children have learned of the Pass-over story and symbols, have them write up their own class Haggadah. (The actual writing and art work should also be a part of this project.)
3. Have the children make seder plates out of clay and then decorate. Matzo covers for the afikomen can be made. Cut outs, murals, and preparing slides for the rest of the school are possible activities.
4. Dramatizations, pantomimes, readings, and choral presentations can be used effectively to make this holiday meaningful to the children.

#### D. Bibliography

Brilliant, Nathan and Braverman, Libbie L.  
Activities in the Religious School (Supplement)  
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- Gamoran, Mamie G. Days and Ways, pp. 115-137. Cincinnati, Ohio, Union of American Hebrew Congregations, 1941.
- Golub, Rose W. Down Holiday Lane, Teacher's Book, pp. 181-229. New York, Union of American Hebrew Congregations, 1952.
- Idelsohn, Abraham Z. Ceremonies of Judaism, pp. 38-46. Cincinnati, Ohio, Union of American Hebrew Congregations, 1930.
- Joseph, Morris. Judaism as Creed and Life, pp. 212-223. New York, Bloch Publishing Co., 1925.
- Mervis, Leonard J. We Celebrate the Jewish Holidays. New York, Union of American Hebrew Congregations, 1953.
- Rosenau, William. The Jewish Holidays, pp. 5-8. Cincinnati, Ohio, Union of American Hebrew Congregations.
- Schauss, Hayyim. The Jewish Festivals, pp. 38-85. New York, Union of American Hebrew Congregations, 1938.

## 10. Shevuos

### A. History

1. Shevuos is an ancient agricultural festival. Known in the Bible as "Chag Habikurim", the

holiday of the first fruits, this was the time when the farmers would set aside a portion of their first harvest and offer it to God. Added religious meaning was given to this festival when the day on which the Torah was given to Israel was supposed to have been Shevuos. Both ideas have been carried through by the Reform movement for it is on the Holiday of Shevuos that our children, our most valuable possessions, are confirmed into the faith of Israel and the duties of the Torah.

The Holiday is also known as Pentecost, a Greek word signifying 50th day, for it is the 50th day since Passover.

#### B. Symbols and Customs:

1. Decorating the Temple with branches and flowers
2. The reading of the Ten Commandments
3. The ceremony of Confirmation
4. The reading of the Book of Ruth
5. The eating of dairy foods
6. High School Graduation

#### C. Making Meaningful the Symbols and Customs:

1. Have the children decorate their own classroom and also participate in the decoration of the Temple.
2. The Ten Commandments can be studied in class. Let the children explain these commands into their own words and for their own lives. Would they add any commandments? Why do we have Commandments?
3. Have the children present scenes from the Book of Ruth. Have them investigate the agricultural life of modern Israel. Differences, similarities, etc.
4. At the class party distribute some "milk and honey".

#### D. Bibliography

Cohon, Beryl D. Introduction to Judaism, pp. 125-130. New York, Bloch Publishing Co., 1950.

- Golub, Rose W. Down Holiday Lane, Teacher's Book, pp. 243-290. New York, Union of American Hebrew Congregations, 1952.
- Idelsohn, Abraham Z. Ceremonies of Judaism, pp.47-48. Cincinnati, Ohio, Union of American Hebrew Congregations, 1930.
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- Rosenau, William. The Jewish Holidays, pp. 8-9. Cincinnati, Ohio, Union of American Hebrew Congregations.

Holidays:      Test

1. Identify with a holiday, explain and suggest an activity for your third grade class:

- |                     |                            |
|---------------------|----------------------------|
| a. Dreidle          | k. Shofar                  |
| b. Spice box        | l. Hakofos                 |
| c. Homontashen      | m. Cup of Elijah           |
| d. Tree-planting    | n. Kol Nidre               |
| e. The Book of Ruth | o. Holiday of First Fruits |
| f. Haggadah         | p. Confirmation            |
| g. Challah knife    | q. Ten Commandments        |
| h. Menorah          | r. Fasting                 |
| i. Esrog            | s. Seder                   |
| j. Megillah         | t. Kiddush Cup             |

2. Give the holidays of the Reform Jewish year in their correct order beginning with Rosh Hashanah.
3. How does the Hebrew calendar differ from the Gregorian calendar which Western countries use today.
4. You are about to teach a unit on either Hanukah or Succos. What activities would you use to make the study meaningful to your class. The unit will last for two class periods of one hour each. Select and state your own grade level (kindergarten - six).

Life Cycle: B'ris and the Naming of a Child

A. Origin:

1. The ceremony of the B'ris is one of the most ancient rites known to man. For the Hebrew, this rite acted as a covenant between man and God. There are several Biblical references to B'ris Mila; (The covenant of Circumcision) Genesis 17, Joshua 5:2-9.

B. Description:

1. On the eighth day of a boy's life, an operation is performed in which the foreskin of the penis is snipped. (This is generally accepted as a healthful medical practice.) A short service is held in which the grandfather of the child holds the boy; the mohel, the man actually performing the operation, does the snipping, and the Rabbi, who recites several prayers welcoming the child into the covenant of Abraham, officially names the child. Common practice among Reform Jews is to have a Pediatrician perform the circumcision. A celebration is usually held following the ceremony. A Hebrew name and an English name is given to the child by the parents.
2. The naming of the child, whether boy or girl, takes place in Temple on the first Friday evening when both parents are able to be present. The parents are requested to rise and before the open ark a prayer is offered and the name which the parents have selected is given.

C. Symbols of the Ceremony:

1. Circumcision knife if performed by a Mohel. This can be brought into the room and placed on display.
2. Chair of Elijah. This is the chair upon which the grandfather sits and holds his grandson during the B'ris.
3. Sandik. The child's grandfather has the honor of holding the child and serving, in effect, as assistant to the Mohel.

4. K'vater. The godfather of the child whose duty it is to bring the child from the mother's room or the nursery to the room where the circumcision is going to take place.
5. A cup of wine. A symbol of the joy of the occasion.

#### D. Class Activities:

1. Have the children attend a B'ris and a naming ceremony.
2. The "B'ris" and "Naming of Child" Certificates should be shown to the children. The children can design their own "Naming" certificates and have them fill in their own names in Hebrew and English.
3. Have the children dramatize a "Naming" ceremony.
4. Have the children make up prayers that they think appropriate for a new-born child.

#### E. Bibliography

Central Conference of American Rabbis. Rabbi's Manual, pp. 8-12. Cincinnati, Ohio, 1946.

Idelsohn, Abraham Z. Ceremonies of Judaism, pp. 119-123. Cincinnati, Ohio, Union of American Hebrew Congregations, 1930.

Schauss, Hayyim. The Lifetime of a Jew, pp. 11-76. Cincinnati, Ohio, Union of American Hebrew Congregations, 1950.

Schwartzman, Sylvan D. Once Upon a Lifetime, pp. 12-37. Cincinnati, Ohio, Published privately, 1954.

#### Life Cycle: Consecration

##### A. Origin

1. Consecration is a new custom initiated by the Reform movement. It is held on the morning of



the last day of the Succos Holiday which is called Shemeni Atzeres, the eighth day of Assembly. Consecration also commemorative of the holiday of Simchas Torah, the Rejoicing of the Law, which Reform Judaism has combined with Shemeni Atzeres. The consecration ceremony symbolizes the beginning of the child's formal Jewish education.

#### B. Description

1. At some point in the Service for Shemeni Atzeres, usually just preceding or during the Torah Service, all children beginning the first grade of Religious School are consecrated. The Torah is taken by the Rabbi and if possible, a grandfather, father and youngest son are present on the pulpit and they also participate in the Service at this point. (Either by holding the Temple Torahs, reading parts of the service, or passing the Temple Torah to the Rabbi).

The Rabbi and congregation recite the Shema and then the children are asked to come forward and also recite the Shema and receive a blessing from the Rabbi. The children may carry flowers and then a floral offering is made before the open Ark. Candy is usually distributed to the children at the end of the service as are small Torahs in honor of the occasion.

#### C. Symbols and Customs of the Consecration Ceremony

1. The recitation of the Shema by the children
2. The floral presentation by the children
3. Presentation of small Torahs

#### D. Class Activities

1. Have the children witness a consecration ceremony.
2. An excellent arts and crafts lesson can be had by having the children make little Torahs.
3. Artificial flowers can be made from facial tissues, crepe paper, and construction paper.
4. Consecration certificates should be designed and placed around the room.

## E. Bibliography

Schwartzman, Sylvan D. Once Upon a Lifetime, pp. 38-48. Cincinnati, Ohio, Published privately, 1954.

## Life Cycle: Bar and Bas Mitzvah

### A. Origin

1. The origin of the Bar Mitzvah ceremony lies somewhere in the middle ages. Various customs are associated with the event depending on in which European country the event took place; France, Germany or Poland. The ceremony evolved over the centuries, thirteenth-seventeenth, beginning with the Bar Mitzvah boy being on the Bimah to see others read from the Torah, (thirteenth century France) until the time of the Bar Mitzvah speech (seventeenth century Poland)

### B. Description

1. The Bar or Bas Mitzvah usually takes place on Saturday morning. Because it serves as a milestone in the Jewish education of the boy or girl in that they have mastered a certain amount of Hebrew, the ceremony is centered around the Torah service. The Bar Mitzvah boy (the ceremony is essentially the same for a girl) is usually seated on the platform throughout the first part of the service. At the beginning of the Torah service, the boy's grandfather and father are called to recite the blessings over the Torah and the boy reads from the Torah the particular section for the week. When he has finished this, he then reads in English a selection from the Prophets. At the conclusion of the Torah service, the boy addresses the congregation and his parents. The Rabbi then delivers a charge to the boy usually pointing out the heritage of Judaism and the responsibilities that our religion demands. Following this, the President of the Congregation or some other congregational official presents the boy with a Bible or a prayerbook, and also a Bar Mitzvah Certificate. Some type of "Kiddush Reception" follows the service.

### C. Symbols and Customs of the Bar Mitzvah Ceremony

1. Tallis. A tallis is a prayer shawl, the origin of which, dates back to Biblical times (Numbers 15:38-40).
2. Bar Mitzvah Speech. A custom dating back several centuries when at the age of thirteen, a boy was considered a man and as such had to demonstrate his knowledge of Judaism before the entire congregation.
3. Chanting of Hebrew. It is the custom of some Temples to have the Bar Mitzvah boy chant the Hebrew portions for which he is responsible. The particular chant dates back many hundreds of years.
4. Maftir. The Bar Mitzvah boy usually reads his portion from the Bible last. This last portion is known by the Hebrew word, Maftir. Henceforth, in traditional Temples or Schuls, the boy may be called up to the Torah at any time to recite the blessings.
5. Tefillin. A custom not followed in Reform Judaism is the wearing of Tefillin every weekday while reciting morning prayers. This was a Biblical injunction (Deuteronomy 6:8; 11:18). These leather prayer straps are attached to two small boxes, one of which is attached to the head and the other strapped to the arm. The boxes contain strips of parchment on which are written the following Biblical verses: Exodus 13:1-10; Exodus 13:11-16; Deuteronomy 6:4-9 and Deuteronomy 11:13-21.

### D. Class Activities

1. Have a tallis and tefillin brought to the class and explain the symbols in more detail.
2. After having the children attend a Bar or Bas Mitzvah, let them write up their impressions of the affair.
3. Have the children investigate the role of Hebrew in the service.

## E. Bibliography

Idelsohn, Abraham Z. Ceremonies of Judaism, pp. 125-126. Cincinnati, Ohio, Union of American Hebrew Congregations, 1930.

Kertzer, Morris N. What Is a Jew? pp. 85-89. New York, The World Publishing Co., 1953.

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Schwartzman, Sylvan D. Once Upon a Lifetime, pp. 51-63. Cincinnati, Ohio, Published privately, 1954.

## Life Cycle: Confirmation

### A. Origin

1. Confirmation was first introduced by Israel Jacobson in Cassell, Germany in 1810. At that time, "...confirmation bore the character of a solemn Religious School graduation."<sup>1</sup> When the confirmation was transferred to Shevuos, the ceremony took on added significance: the individual who is confirmed, confirms his belief in Judaism as a religion and a way of life.

### B. Description

1. Confirmation services usually take place on the holiday of Shevuos as part of the Shevuos service. The students usually take part in the service either by reading, offering prayers, interpreting the symbolism of the Holiday and of Confirmation, and by performing various rites associated with the festival.
2. After the processional and opening prayer, the offering of the flowers takes place. This is symbolic of the agricultural overtones of the holiday, the season of the year, and the type of individual which one should strive to be.

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1. Rabbi's Manual, p. 149. C.C.A.R., 1946.

The class theme can then be presented or held immediately after the Torah reading. The meaning of confirmation and the holiday are woven into the class theme as is the course of study which the students have pursued during the past years. Following the class theme, the students rise to affirm their faith in Judaism. In close order after this come the blessing of the confirmands by the Rabbi, the awarding of Confirmation Certificates, the presentation of Bibles to the class members by some adult group of the Temple and the closing prayers.<sup>2</sup> Some type of congregational reception is usually held in honor of the confirmands either at the conclusion of the service or in the evening.

### C. Symbols and Customs of the Confirmation Ceremony

1. At some Temples, the custom is to have a consecration ceremony for the students and/or their parents on the Thursday or Friday evening preceding the Confirmation.
2. There is usually some type of informal activity in which the students come together with the Rabbi for their last meeting before confirmation. This may take the form of a dinner, luncheon or a class party.
3. Flowers. This is the season of the early harvest in Palestine. In ancient Israel, this season was marked by the offering of the first fruits to God. The flowers are symbolic of that act and have also taken on the newer meaning as stated in the description.
4. Declaration of Faith. This vow usually includes the "Shema" and signifies that the student feels that he can accept Judaism on a more mature level. It is another step of his formal religious school education with the goal being that the student has mastered and understood the fundamental concepts of Judaism.

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2. There are no set regulations concerning the order of the Confirmation Service or the inclusion of any or all of these activities.

5. In some temples, the custom is to present the girls with Bibles (which they will later hold when taking their vows of marriage) or candlesticks if they have already received Bibles for their Bas Mitzvah and kiddush cups to the boys (to use when they establish their own "Jewish" home) if they have already received their Bibles for their Bar Mitzvah.
6. It is customary for the Confirmation class to present the Temple with some gift. (Torah Binder, Mezuzos for doors, audio-visual aid equipment, books, etc.)
7. A beautiful custom that has developed is that the confirmation class take their flowers at the conclusion of the service and on the following day take them to hospital patients or to the cemetery where a short service is held linking the generations one to the other.

#### D. Class Activities

1. Witness the confirmation ceremony in the Temple.
2. Plan out a unit with the children on the ideas and symbols of confirmation. (Stress the role which religious education has in the confirmation ceremony.)
3. Have the children write up a "vow" which they consider appropriate and see if a class vow can be evolved.
4. Act out a confirmation and have the children make up speeches.

#### E. Bibliography

Central Conference of American Rabbis. Rabbi's Manual, pp. 13-27, 148-151. Cincinnati, Ohio, 1946.

Schauss, Hayyim. The Lifetime of a Jew, pp. 120-121. Cincinnati, Ohio, Union of American Hebrew Congregations, 1950.

Schwartzman, Sylvan D. Once Upon a Lifetime, pp. 66-80. Cincinnati, Ohio, Published privately, 1954.

## Life Cycle: Marriage

### A. Origin

1. Steeped with traditions from ancient times is the Marriage ceremony of the Jew. There are many Biblical and Talmudic references to the relationship which should exist between a man and his wife. Perhaps the most noteworthy is the fact that the marriage ceremony itself is called in Hebrew "Kiddushin" meaning "a holy act."

### B. Description

#### 1. Engagement

- a. When a Reform Jewish couple become engaged, it is a custom that they inform the Rabbi of their marriage intentions so that:
  1. They may decide upon a suitable date for their marriage.
  2. They may decide upon a suitable Friday evening date on which to appear at Temple to receive the "Betrothal Blessing."
  3. They may decide upon a suitable date on which to begin their "Discussions on the Jewish Marriage."

#### 2. Marriage Ceremony

- a. Marriage ceremonies are customarily held in the Temple or the home. There is usually the playing of a Processional march during which the Rabbi takes his place on the pulpit behind a small table. The Bridal party and the Groom have been taking their places during the Processional march. The Bride is the last to enter walking down the aisle accompanied by her father. After taking her place beside her husband-to-be, the Rabbi begins the ceremony by reciting the traditional Hebrew greeting, "Blessed are those who have entered in the name of the Lord; From the house of the Lord, we bless you." The Rabbi addresses a few remarks to the couple and then follow the exchanging of vows by

the bride and groom. A series of blessings are then recited by the Rabbi after which the couple partake of the cup of wine. The Rabbi then calls for the ring (or rings); hands it to the groom and the groom places the ring on his bride's finger. The Rabbi then declares the bride and groom to be man and wife and the ceremony is concluded with a traditional blessing.

#### C. Customs

1. Chuppah
2. K'subo
3. The breaking of the glass
4. Drinking of the wine
5. Ring

#### D. Make Meaningful the Customs:

1. Chuppah. Bring into class the Temple Chuppah and allow the children to examine it. Perhaps the children could act out a wedding ceremony. Many Reform Temple do not use a Chuppah.
2. K'subo. Bring into class the Reform K'subo and if possible an Orthodox K'subo to have the children compare them. The children can then design and/or make a K'subo.
3. The breaking of the glass. This is not a Reform ceremony but it has often been retained by those who desire it. Several meanings have been attached to this custom which has very early origins: One interpretation is that the breaking of the glass indicates to the couple that as happy as the couple are at the present moment, there undoubtedly will be moments of sorrow in their life together. Another interpretation is that the breaking of the glass is to remind the couple of the destruction of the Temple in Jerusalem.
4. The Ring and the Drinking of the Wine. The use of a ring as a symbol of marriage was not introduced into Judaism until the end of the eighth century C.E. when it was introduced by Oriental Jews. The ring had to be smooth and contain no precious stones. The special drinking of wine by the bride and the bridegroom is of very



early origin. A special blessing was recited over the wine extolling the virtues of married life. Both the Bride and the Bridegroom drink from the same cup of wine.

#### E. Bibliography

Idelsohn, Abraham Z. Ceremonies of Judaism, pp. 127-131. Cincinnati, Ohio, Union of American Hebrew Congregations, 1930.

Joseph, Morris. Judaism as Creed and Life, pp. 408-412. New York, Bloch Publishing Co., 1925.

Schauss, Hayyim. The Lifetime of a Jew, pp. 125-126. Cincinnati, Ohio, Union of American Hebrew Congregations, 1950.

#### Life Cycle: Death

##### A. Customs and Ceremonies Associated with Death and Mourning:

1. One of the first steps of procedure following the death of some one in the immediate family is to contact the Rabbi.
2. Other first steps that must be taken include notifying a funeral director to make the arrangements for burial, and notifying other members of the immediate family.
3. Funeral services may be held at the home, a Funeral Parlor, or, if the Temple will permit from the Temple.
4. Flowers may be sent to wherever the service is taking place unless the family requests that flowers be omitted. (In Orthodox and Conservative services, flowers are omitted.)
5. The funeral service consists of the recitation of Psalm 121, 90 and 23, several prayers, and a short address by the Rabbi. At the cemetery, the service is continued with the recitation of Psalm 91, the Kaddish prayer, and several prayers relating to the nature of life.

6. The mourners usually wear black or very dark clothes.
7. On the way to the cemetery, the funeral cortege usually passes by the Temple.
8. There is usually an afternoon service in the home following the burial and for three days thereafter excluding Sabbath and holidays.
9. Donations are made to the Temple by relatives and friends of the family.
10. The cemetery is known by the Hebrew phrases, Beis Olom, Eternal home, and "Beis Hayim", Home of the Living.
11. The Kaddish prayer is recited in the Temple for a period of eleven months.
12. On the first anniversary of the death, the family erects a tombstone on the grave and a short service is held. This service is an Unveiling.
13. For a period of thirty days following the death the members of the immediate family are not to engage in any activity of an entertaining nature.
14. On the first anniversary of the death and every year thereafter, members of the immediate family observe "Yahrzeit", (the anniversary of the death) by lighting a candle or a special "Yahrzeit light". On the Sabbath closest to the anniversary, the entire family makes a special effort to attend Temple services together.
15. A Memorial Service is held on Yom Kippur afternoon at which time the name of the deceased is mentioned. In some Temples, Memorial services are also held during Succoth, Passover and Shevuos. Memorial services are also held by some Temples on the Sunday during Rosh Hashanah and Yom Kippur.
16. In addition to the stone monument, the deceased is also remembered by his relatives and friends

by having his name placed on the Temple Memorial Tablet and/or the Temple Memorial Book containing the Yahrzeit list.

#### B. Class Activities

1. The children might be taken to a cemetery to witness a funeral, an unveiling, or a memorial service held on the cemetery. This is suggested for the intermediates as is the entire life-cycle unit.
2. A visit to the Temple proper to view those items which are associated with remembering the dead.
  - a. Kaddish prayer in Union Prayer Book
  - b. Service in the house of mourning is found in the Union Prayer Book on page 300. Also found in the U.P.B. is the prayer on the anniversary of a death (p. 384) and one of the prayers recited on the cemetery at the unveiling of a tombstone.
  - c. Temple Memorial Tablet
  - d. Temple Memorial Book
3. Have a study session on the meaning of the prayers pertaining to death as found in the Prayer Book.
4. An "In Memoriam" certificate can be brought into the class and its meaning explained by the Rabbi. At that time, if there are any questions relating to death that the children would like to discuss, that would be an appropriate time.

#### C. Bibliography

Central Conference of American Rabbis. Rabbi's Manual, pp. 61-102, 185-206. Cincinnati, Ohio, 1946.

Central Conference of American Rabbis. Union Prayer Book, pp. 72-77, 300-309, 384-385. Cincinnati, Ohio, New Revised Edition, 1948.

Idelsohn, Abraham Z. Ceremonies of Judaism, pp. 132-134. Cincinnati, Ohio, Union of American Hebrew Congregations, 1930.

Kertzer, Morris N. What Is a Jew? pp. 73,94-98.  
New York, The World Publishing Co., 1953.

Schauss, Hayyim. The Lifetime of a Jew, pp. 223-300. Cincinnati, Ohio, Union of American Hebrew Congregations, 1950.

Schwartzman, Sylvan D. Once Upon a Lifetime, pp. 129-143. Cincinnati, Ohio, Published privately, 1954.

Schwartzman, Sylvan D. The Story of Reform Judaism, pp. 62-63, 70-71,73,75,138,146-149,162. New York, Union of American Hebrew Congregations, 1953.

### Life Cycle: The Jewish Community

A. One of the forces tending to strengthen Jewish life in the United States is the Jewish Community. The Jewish Community has a great deal of influence in the life of an individual Jew which lasts throughout his life-cycle. To study, understand, and appreciate the role which the community plays is basic to the education of a modern Reform Jew. Our suggestion...approach this unit with your community as the basis of study.

### B. A Unit on the Jewish Community

1. Early History in the United States
  - a. When
  - b. Where
  - c. By Whom
2. Early Growth
  - a. Location
  - b. Occupations
  - c. Community problems
3. Reasons for an Organized Jewish Community
  - a. Immigration and its concomitants problems
  - b. Educational problems
4. Functions of the Present-day Jewish Community
  - a. Religious
  - b. Social
  - c. Educational
  - d. Cultural
  - e. Philanthropic

### C. Class Activities

1. Have the class investigate and list possible functions which they can perform which would be helpful to the Jewish Community.
2. List places to visit and people to see and interview in the Jewish Community.
3. Have the class divide into groups each group to investigate and report back to the class the functions of the Jewish Community in the five areas listed under B4.
4. Have the children construct a class chart showing the various organizations making up their Jewish Community.
5. Have the children plan a time-line showing the important events that have happened to their Jewish Community since its beginning.
6. After having the class investigate and study the organizations which make up the Jewish Community, have them divide into "representatives" of the various organizations and then come together at a joint meeting to discuss the major problems facing the Community.

### Life Cycle: The Home

#### A. Importance of the Jewish Home

1. The home has always been looked upon as one of the central elements of our religion. It is considered more sacred than a temple. The home is the first and most basic school of Jewish learning. Attitudes and habits learned in the home are carried with us and remembered throughout our lives.

#### B. Symbols and Customs of the Home

1. A Mezuzah: Placed upon the doorposts of the home, they are to remind those who enter and leave the home that the beliefs and practices of Judaism are carried on in that home.
2. Ceremonial objects: Used at the appropriate time, they are always in view to those in the home. Into this category would be such objects

as kiddush cups, candlesticks, spice boxes, Passover Seder Plates, Chanukah Menorahs.

3. Religious Home Celebrations: Family gatherings are central to Jewish home life. Such events should be a Passover Seder, a pre-Yom Kippur dinner, Sabbath guests, etc...all are occasions when the family and friends get together. In times of sorrow too, the home is where the friends and family gather to pay their respects following a death.
4. Blessings and prayers are recited in the home ...at mealtime, bedtime, and occasions of joy or sorrow.
5. A library containing books on Judaism and Jewish life is a part of most homes. A family Bible, Sabbath and Holiday Prayer Books, and the Union Book of Home Prayers may constitute the central part of such a library.
6. Pictures of Jewish subjects are often hung on the walls, and Jewish periodicals are found in the magazine racks.
7. Particular foods may be served on special occasions and this too, is a part of Jewish family living.
8. The custom of holding a consecration service for a new home is part of home life as is the event of Silver or Golden wedding anniversaries when a special religious ceremony is added to the joyous occasion by having the Rabbi bless the couple.

#### C. Class Activities

1. Have the class construct mezuzos out of clay, wood, or paper.
2. Have the various festive, family scenes acted out along with the acting out of the ceremonial home rites.
3. Have the children make out a list of all the Jewish books in their home. Have them also make up a list of Jewish books, after several Temple library visits, that they may wish to purchase for their homes.

4. Have some of the class mothers prepare particularly-Jewish foods for use in the study of this project.
5. Have the children select any Temple or home ceremonial object or symbol and have them paint it. They might like to hang it in their room at home.

#### D. Bibliography

Central Conference of American Rabbis. Planning a Jewish Home.

Joseph, Morris. Judaism as Creed and Life, pp. 403-421. New York, Bloch Publishing Co., 1925.

Kertzer, Mossis N. What Is a Jew? pp. 52-54. New York, The World Publishing Co., 1953.

Schwartzman, Sylvan D. Once Upon a Lifetime, Cincinnati, Ohio, Published privately, 1954.

#### Life Cycle: The Temple

##### A. Origin

1. The Temple has always played a central role in the history of Judaism. The Bible gives a rather complete picture of the Temple as first designed by David, built by Solomon, and destroyed by the Babylonians. After the destruction of the Temple in 586 B.C.E., the Temple was rebuilt only to be destroyed again by the Romans in 70 C.E. The Temple had primarily been the place where sacrifices were offered to God. Following the first destruction, the Temple gradually resumed its importance and became the place where the Torah was read and explained to the people. The definite origin of the Synagogue is not known. One theory is that at the time of the first exile in Babylonia, the people would get together in one house at about the same time as when sacrifices were offered in Jerusalem. The people would recite the prayers and be instructed in the laws so as not to forget them. A second theory

is that on the three pilgrimage festivals (Passover, Shevuos and Succos) those who could not journey to the Temple in Jerusalem, would congregate in one house in their home villages and recite some of the prayers which were to be said in Jerusalem. From either theory could come the various names for a Synagogue; a house of meeting, a house of prayer, and a house of study.

#### B. Symbols of the Temple

1. The Torah
2. The Ark
3. The Curtains of the Ark Ex. 26:31-34
4. The Eternal Light (Ner Tamid) Ex. 27:20-21, Lev. 24:2
5. The Seven Branched Menorah
6. Torah Ornaments (Breast Plate, Torah Binder, Pointer, Torah Cover, Torah Crowns for each wooden roller)
7. Bema (The raised platform)
8. Temple Kiddush Cup
9. The Rabbi

#### C. Class Activities

1. Have the children construct a miniature Temple duplicating their own if possible. Divide the class into several groups, each one responsible for constructing portions of the Temple, i.e., the Ark, the Torah with its Ornaments, the Bema, the choir loft, etc. This project could easily be a unit with preparatory work and study. Have the children visit the Temple sanctuary to study it closely; have them note the details -- what is written or pictured on the Curtain covering the Ark? (Lions of Judah, Ten Commandments, the Hebrew letters for the words, "Crown of the Torah, Kesser Torah). Is anything written above the Ark? Who usually occupies the pulpit chairs at a Service? What does the Rabbi do? Does he wear special clothes at a service? What type of music is played? Does the music have special meaning for Jews? What is a Cantor? The custom of covering the head (the Yarmulka).
2. Have the children work out a unit of work entitled, "What does the Temple do?" Have them



interview Temple personnel or invite some Temple members to class. Charts, drawings, and interviews could then be placed into the Class diary.

#### D. Bibliography

Idelsohn, Abraham Z. Ceremonies of Judaism, pp. 79-89. Cincinnati, Ohio, Union of American Hebrew Congregations, 1930.

Schwartzman, Sylvan D. Once Upon a Lifetime, pp. 81-94. Cincinnati, Ohio, Published privately, 1954.

Life Cycle: Test

- A. The following ceremonies, customs, symbols, names, ideas, are associated with which life cycle holiday?
1. The Kaddish Prayer
  2. Mezuzah
  3. K'subo
  4. Declaration of Faith
  5. Maftir
  6. Naming the boy
  7. "Beis Olom"
  8. Sandik
  9. Chair of Elijah
  10. Floral Presentation
  11. Breaking of the glass
  12. Yahrzeit
  13. Drinking wine from one cup
  14. Unveiling
- B. Select some activities from a unit on the Jewish Community which you are teaching to a third grade and a sixth grade.
- C. You have been asked by the Rabbi to help formulate a curriculum based on the life cycle for the intermediate grades (4-6). Of the following list of life cycle holidays, which ones would you suggest for teaching to the fourth grade? fifth grade? and sixth grade? and why:
1. Bris
  2. Consecration
  3. Bar and Bas Mitzvah
  4. Confirmation
  5. Marriage
  6. The Temple
  7. The Home
  8. Death
  9. The Jewish Community
- D. The teaching of "B'ris" is probably the most difficult of all the life cycle holidays. What are your suggestions for teaching this lesson to a third grade class?

## BASIC HEBREW

This is the Guide Page for the course, Hebrew Readings and Prayers. It is a fifteen week, thirty minute per session homework course. The purpose of this course is to have the student teachers develop as maximal a Hebrew reading knowledge as possible; to familiarize themselves with one of the basic Hebrew texts used in the religious schools, "Rocket to Mars," and to learn to read some of the basic Hebrew prayers found in the Union Prayer Book and the Union Haggadah.

The textbooks for this course are:

Schwartzman, Sylvan D., "Rocket to Mars"  
The Union Prayer Book, (Newly Revised Edition)  
Ed. and Published by C.C.A.R., Cincinnati, 1940  
The Union Haggadah, (Revised) Ed. and Published  
by C.C.A.R., 1923

"Rocket to Mars" is the basic text of the course.

The student teachers should complete one unit every two weeks or sooner, if possible. At the end of the twelfth week, every student must have completed the six units into which "Rocket to Mars" is divided. By having the student teachers use this as the basic text, the following can be accomplished. Firstly, the student will learn to read Hebrew within the twelve week period. Secondly, the manner in which this textbook is designed lends itself to having each student proceed at his own rate of learning. Thus, those students who have some Hebrew background are not penalized. Thirdly, by utilizing this text, the student

teachers will acquaint themselves with a Hebrew text that is used in the elementary department of some religious schools. Thus, they will be in a better position to assist the regular classroom teacher in the administering of "Rocket to Mars" in the classroom.

Rocket to Mars	
Unit One .....	2
Unit Two .....	2
Unit Three .....	2
Unit Four .....	2
Unit Five .....	2
Unit Six .....	2
Blessings Associated with Sabbath and Succos .....	1
Kiddush, Union Prayer Book, p. 93	
Sabbath Candle Blessing, Union Prayer Book, p. 7	
Blessings for Esrog and Luluv	
Blessings Associated with Chanuko and Passover.....	1
Chanuko Blessings, Union Prayer Book, 91	
The Four Questions, Union Haggadah, p. 19	
Prayers of Union Prayer Book .....	1
Paragraph of the Shema, p. 15	

SEMINAR IN TEACHING PROBLEMS

This is the "Guide Page" for the course, "Seminar in Teaching Problems." This course lasts for fifteen sessions of thirty minutes duration. Primarily, the period should be set aside for discussing those problems which the student-teacher feels need discussing. The group should try to work through the problems with the aid of the instructor - problems with which the student-teachers have been confronted. In addition to this, problems are herein suggested which the students should relate to their particular areas of interest.

The Community and the Classroom .....	2
Know the Religious School .....	1
Classroom Management .....	1
Classroom Climate .....	1
Teacher-Pupil Relationship .....	1
Discipline .....	1
Temple Policies .....	2
Parent-Teacher Relations .....	1
Pupil Evaluation .....	1
Teacher Self-Evaluation .....	1
How to Teach God to Young Children .....	1
How to Teach a Song .....	1
Evaluation of Teacher-Training Experience and Curriculum .....	1

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Sessions 15

This course can also be shifted to the first part of the morning to allow the student-teacher to see the class in action at different times.

### The Community and Your Classroom

A. What community resources are available to the religious school teacher? What are some of the advantages and disadvantages of these teaching techniques?

1. Resource visitors
2. Field trips
3. Surveys

Resource visitors serve to bring some religious school studies to reality and may at times be the only method available. (Size of the class, cost of transportation, etc., may prevent the class from making some type of community trip.) Planning on the part of the class should proceed the visitation of the visitor. Such questions as, "Whom to invite and why?" "What type of presentation should the visitor present?" (exhibit, informal talk, demonstration, etc.) should be discussed beforehand. The major disadvantage is that some adults cannot speak on the level of the children.

Field trips have the following advantages: Classroom instruction is strengthened immeasurably when the children can actually see what they have been reading about, or listen to someone who represents some idea previously discussed in the classroom. It makes learning real and vital in the lives of the children. In planning a field trip, keep in mind the following:

What is the purpose of the field trip? What especially do you want the children to note?



Plan the trip with the children and plan with care. Disadvantages include the expense involved in a field trip, the responsibility of a group of children, and the careful arrangements that must be made.

Surveys made of the community and how the Jewish community fits into the general picture can be quite valuable to the intermediate classes. As a unit by itself or as a possible introduction to the general study of Jewish history, surveys will provide the children with insight into various problems of the Jewish community, and a natural desire to study those problems will arise on the part of the children. The major disadvantage is that the teacher usually dominates the planning and the carrying out of such activities.

#### Know the Religious School

- A. Spend some time in the religious school library and talk to the librarian. Find out what supplementary materials can be furnished to the classroom. Make a list of books appropriate for your teaching grade and skim the ones with which you are not familiar. What is the procedure for arranging a class library? Is the Temple library open after public school hours to permit the children to use its facilities?
- B. What are the rules to be followed in case of fire?
- C. What materials are available to you? What is the procedure to obtain these materials?
- D. Arrange to visit other classrooms in the school to see how various teachers handle different situations. This will provide you with a wider insight into teaching methods.

### Classroom Management

- A. Check lighting and ventilation upon entering your classroom.
- B. Have the room present a clean appearance to the children when they enter. Make the children responsible for keeping their desks, tables, and the floor tidy and neat. Blackboards, bookcases, shelves, maps, and any other equipment in the room should also be in neat condition. Have pictures and decorations around the room giving it as cheerful an appearance as possible.
- C. Have your routine organized just as quickly as you can. Learn the first names of your children. For the primary grades, have the children make and use their own name cards for the first few weeks until you have learned their names, and they have learned each other's names. Check for the physical comfort of your children especially in the primary grades. Comfortable seats, rest times, and watching for eye or ear strain are also some of the tasks of the teacher. Have all the material (pencils, paper, crayons, books, etc.) you will need for the morning prepared and stacked before the children enter the class. Establish class procedure for entering and leaving the room at various times throughout the session. Provide for continuous activity with stress on pupil-teacher planning for the session. List the activities for the class on the board so that the children will know what to expect.
- D. Make use of student assistance in distributing and collecting materials. Make courtesy a prime factor in your class. Pupils must be taught to show respect for each other and for the teacher.

### Classroom Climate

- A. From the day you begin teaching until the day you stop, be firm but fair! The pupils are entitled to your respect. They too, are individuals who require understanding. Find some quality to admire in every child; if it then becomes necessary to reprimand him he will realize it is his behavior and not himself of which you disapprove. Have your

list of classroom rules ready for the first day of class and be sure that everyone understands them. Be consistent in the enforcement of these rules. Set the tone for your class by keeping your emotions under control at all times; speak in a natural, non-irritating voice.

- B. As one of your regular class goals, try to have every child contribute something to the class and then don't withhold your praise. Bring the children along the "road to freedom" slowly. Give them only as much freedom as they know how to handle! As they learn this freedom, they can be permitted a little more.

### Teacher-Pupil Relationship

- A. Talk to your students outside the classroom. Show them that you are human and want to be their friend.
- B. Listen to your students when they speak to you.
- C. Try to maintain an attitude of impartiality in the classroom.
- D. Know your students; listen to their conversations. Which pupils have many friends? Few friends? No friends?
- E. Pay attention to the "quiet" students in your class. They need as much attention as the "disturbers".
- F. Help students acquire a feeling of belonging.
- G. Each student is an individual and as such, methods which prove very effective with one child may be totally wrong with another.
- H. Develop a sense of cooperation among the class members. Have the brighter ones help the slower students.

### Discipline

- A. The major deterrent to student misbehavior in your classroom will lie in how effectively you have organized the particular class session. Have a

complete lesson plan listing a number of class activities to which you may proceed when you see that the children are beginning to get restless. Vary your procedure and be alert! Have the children take as much part in the running of the classroom and the activities as possible. They are thus learning to be more responsible for their own actions and the actions of others.

B. In disciplining a child remember the following and act accordingly:

1. Sarcasm, comparisons, physical punishment, public censure and losing control of your temper, have no place in the classroom or the Temple. Develop the positive method in class instruction and not the negative (Don't do this, don't do that, etc.). Refrain from ordering a child from your room unless you personally accompany him to the principal's office. Be sure that your rules for the class are realistically geared to the children.

"Despite our large classes...we must hold fast to one idea: The youngster who troubles us most has a reason for acting as he does. It is a complicated reason; it is almost certainly a reason beyond the child's control. He is not deciding to be bad, and he cannot decide to be good. The reason is forceful enough to enmesh the youngster and to drag him into the troublesome deeds he does."<sup>1</sup>

### Temple Policy

A. What is the official Temple policy concerning the following:

1. Homework: Are you allowed to give homework to your class? What kind? How often?
2. Promotion: Is there automatic promotion in the religious school? Are students allowed to "make-up" material over a summer in areas where the teacher thinks him to be lacking?

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1. James L. Hymes, Jr., "The Old Order Changeth," For the Beginning Teacher, published by the National Education Association, p. 9.

3. Discipline: How far can you officially "go"? To what extent will the school stand behind you? What is the procedure to be followed in the case of a discipline problem? (principal, telephone calls, written notes, conferences, etc.)
4. What official papers are you expected to keep and return to the school at the end of the year? Attendance records, book records, lesson plans? Semester evaluation sheet? Written evaluations on each child?
5. Extra-curricular activities: Are there any functions which the teacher must attend in addition to the class? Temple holiday observances, P.T.A. meetings, etc.?
6. Christian Observances: Does the Temple have an official policy to the participation of their children in Christmas programs in the public schools? Does the religious school administration take a stand on the singing of Christmas Carols by the Jewish children in the public school? What is the official Temple policy regarding Christmas trees in a Jewish home?

### Parent-Teacher Relation

Become acquainted with parents as soon as possible and as much as possible. Parents have the most important influence on both your students and the school. Realize that considerable tact is necessary when discussing children's weaknesses either in letters or during conferences with parents.

Invite the parents to visit your classroom. Let them participate in school projects, and take advantage of interesting materials that they believe to be of interest to the children. (slides of Israel, exhibits, films, etc.) Participate in the P.T.A. programs of the school. When having

conferences with parents, plan the time so that neither you nor the parents are in any way hurried.

### Pupil Evaluation

A. The pupil report should have the following characteristics:

1. The report will be understood and meaningful to all who read it; pupils, teacher, principal, and parents.
2. The report should emphasize the strengths and the weaknesses of the student. When weaknesses are mentioned, suggestions should be made for overcoming the difficulties.
3. The report should give progress made by the child in terms of the child's overall Jewish growth rather than progress in subject matter material only.

B. Discuss the following written reports which were sent by the TEACHER to the religious school SUPERVISOR:

1. "William C. Billy will put forth effort and do satisfactory work if his interest is stimulated. Giving him responsibility will often accomplish this for Bill. He has a feeling of inferiority about his handwriting and will often refuse to do any writing because of it."
2. "Susan G. Susan is a grade below the other children in public school. I believe that she is a year younger than the rest of the group. She may be capable of doing acceptable work at this level but her chronic absenteeism makes it impossible. She has been out seventeen of the thirty lessons this year. Her attendance record is of the "in-a-week out-a-week" type, thus making it almost impossible for her to make up any of the work. Many absences have been due to illness but not all."
3. If you were the teacher of Bill and Susan, on

the basis of what was reported to the supervisor, write a report letter which you will send to the parents of each child.

### Teacher Self-Evaluation

Do you allow yourself to be considered as the friend of the children rather than as their taskmaster? Do you know your subject thoroughly? Have you made the material "crystal-clear" to your students? Do you allow your children to ask as well as to answer?

Have any parts of your lesson been a failure? (Beginning, ending, discipline problems, etc.) Are your questions good? Do you distribute the learning over the entire class? Have your lesson plans worked out? Have you been "caught short" in your lesson planning? Are the children learning the material? Are the children gaining an understanding and appreciation of their religion? How well have you handled any discipline problems? Do you limit yourself to certain audio-visual aids? Have you varied your teaching methods?

### How to Teach God to Young Children

- A. What are your ideas about God? What are some of the basic Jewish concepts concerning God? Truth, beauty, goodness, Mercy, Justice, Love, Kindness; how can these ideas be made meaningful to children? The Central Conference of American Rabbis has taken the following position:

"The heart of Judaism and its chief contribution to religion is the doctrine of the One, living God, who rules the world through

law and love. In Him all existence has its creative source and mankind its ideal of conduct. Though transcending time and space, He is the indwelling Presence of the world. We worship Him as the Lord of the universe and as our merciful Father."<sup>2</sup>

B. Here is one view as to how to teach God to children:

"We are Deists, liberal Jewish deists. If our children can catch a measure of our personal reverence for God (not our theological attitudes) and even simple piety, we will be communicating what a Religious School intends to include. (Caution: this specifically excludes gross over-simplifications, like the presumptuous "God does this" and "God wants that".)<sup>3</sup>

C. Proceed with the teaching of God as you would with any other subject -- from the known to the unknown. Children have friends or relatives whom they see and sometimes whom they don't see, yet they are real. People whom the children don't know help to take care of them such as farmers, firemen, civic leaders, etc. Have them "study" the laws of nature. Sun, stars, moon, sometimes invisible but always working. People try to find out the workings of the laws of nature so as to apply them for our good. Doctors, Scientists, Rabbis, etc. These laws are invisible and cannot be seen yet they can work for our good. Take the children on field trips to farms, special "nature areas," sanitation building, etc. Our interest in taking the children to these places is different from the public school. The religious factor and the idea of God can be made meaningful. The point should be stressed that men should help each other and in this way they are also helping God though He is invisible.

D. The children can get to "know" God through prayers thanking Him for making this world and the laws of

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2. "Guiding Principles of Reform Judaism", adopted by the Central Conference of American Rabbis in 1937.

3. Teacher's Manual on Classroom Management, etc., Rockdale Temple, p. 3., Cincinnati, Ohio.



nature, for creating love and good will among people. So as not to forget God, we say the prayers when we get up in the morning, when we eat, when we go to sleep, and when we go to Temple on the various holidays. And just as there are different laws of nature, and different things in nature, so there are different ways of worshipping God. (From the unit on God the class could now move to a unit of comparative religions, or a study of their own religion, "How do we Jews worship God" etc.)

### How to Teach a Song

- A. Begin any singing session by you and the children singing some song that they especially like. Be sure to show the children by your attitude that you too enjoy the song. Even the correct melody is not as important as the enthusiasm and spirit in which the group sings.
- B. Begin teaching any new song by telling something of the background of the song. Whether the song is in English or Hebrew, tell the children what the song means. Sing it through for the children once and then have them sing it with you. Children easily learn songs by rote and the more they repeat the song within the context of a pleasurable experience, the more quickly and lasting will be the learning.
- C. Dramatize the song by having the children act out motions or scenes. It is not too effective in the learning of new songs to say the words first except for clarification.
- D. Mix the type of songs that the class sings. Usually begin with the more spirited songs and end up with the more inspirational.
- E. Have the children enjoy the learning and singing of songs as much as possible. Have the boys compete against the girls; have the front rows of children compete with the back rows of children, or some other methods along the same lines.

Evaluation of Teacher-Training - Experience and Curriculum

1. Which course was the most valuable to you?

- A. The Beginning Teacher (Observation and Class Management)
- B. Teaching Jewish History
- C. Teaching Customs and Ceremonies
- D. Basic Hebrew
- E. Seminar in Teaching Problems
- F. Observation and Teaching
- G. Religious Literature of the Jew

2. Why do you consider it to be the most valuable? \_\_\_\_\_

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3. What are your specific suggestions for improving the Teacher-Training Curriculum? \_\_\_\_\_

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4. Since taking the Teacher-Training program do you believe that you have a more basic understanding and appreciation of Judaism? Please explain your answer fully. \_\_\_\_\_

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5. Do you feel that you have in any way "grown" by taking this Teacher-Training program? Please explain your answer as best as you can. \_\_\_\_\_

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6. In which areas of religious school teaching do you feel you need improvement? \_\_\_\_\_

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RELIGIOUS LITERATURE OF THE JEW

This is the Guide page for the Course, Religious Literature of the Jew. This course is designed for a one year, thirty week curriculum, thirty minute class period. The material is in outline form but most complete. There are no outside readings for the students save that they may be motivated to do some of the reading outside of class in their spare time. Discussion questions based on the outline are included as is a bibliography. The material has been so presented that some can be omitted and other material stressed as the individual teacher desires. The following outline presents the material to be covered and the approximate number of lessons:

#### Religious Literature:

##### Unit I What is the Bible? . . . . .18 Lessons

- A. Introduction (1)
- B. History (1)
- C. Literature (16)
  - 1. Folk Stories (1)
  - 2. War Poetry (1½)
  - 3. The Elegy (1½)
  - 4. Blessings and Curses (1)
  - 5. Psalms (3)
  - 6. Stories (3)
  - 7. Laws (1)
  - 8. Early Traditions (2)
  - 9. History (1)
  - 10. Unknown Literature
  - 11. Test (1)

##### Unit II Great Ideas of the Bible. . . . . .9 Lesson

- A. God (4)
  - 1. The Tribal God (1)
  - 2. The National Agricultural Deity (1)

3. God, the Universal	(2)
B. Prayer	(2)
C. Ethics, Problems, and Social Goals	(3)
Unit III Post-Biblical Literature. . . . .	3 Lessons
A. The Apocrypha	(1)
B. The Talmud	
C. The Prayer Book	(2)

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Textbooks for the courses: The Jewish Publication Society  
Bible

The Union Prayer Book

## Unit I    What is the Bible?

The Bible is a book of Religious Faith. It records the search of a people to find God and remain loyal to Him. It is not a scientific account, nor a historical account; it is a religious account of the Hebrew people through various stages of growth and crises.

The Bible is the remains of Hebrew literature over the course of many centuries. As such there are found on its pages some of the earliest and simplest forms of literary expression and also some of mankind's greatest literary formulations. However, because the Bible was edited from a religious point of view, many of the earliest forms of expression are interwoven with those of later and "higher" periods of literary attainment.

As the literature of a people, the Bible contains many diverse elements both in literary form and religious thought. Folk stories, war poetry, elegies, blessings and curses, hymns of praise, stories, laws, early traditions, historical narratives -- all are part of the literary devices that have been recorded. Basic religious ideas and thoughts also change from one period of time to another.

### A. Structure

#### 1. Torah

- a. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy

## 2. The Prophets

- a. (The Earlier Prophets) Joshua, Judges, the two books of Samuel, the two books of Kings. (The Later Prophets) Isaiah, Jeremiah, and Ezekiel in addition to twelve short books which are called the Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

## 3. The Writings

- a. Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the two books of Chronicles.

## B. History

1. The Bible was written by men or schools of men over a long period of time.
  - a. 1000 B.C.E. through the second century B.C.E.
  - b. 621 B.C.E. -- King Josiah and the finding of the Book of Deuteronomy
  - c. Study of Torah and keeping of its laws made mandatory by Ezra about 500 B.C.E.
  - d. Grecian influence seen in the Book of Job, Proverbs, and Ecclesiastes
  - e. Aramaic influence in the Bible; Ezra, Daniel
  - f. The councils of Yabneh about 90 C.E. - 120 C.E. compile the books and material which they want to include in the "Bible."
  - g. Greek translation by Jewish scholars living in Alexandria
  - h. A constant editing of material from about 700 B.C.E. down to the councils of Yabneh

## C. Literature or Songs

1. Folk Stories: The folk stories that we have in the Bible are among its oldest portions. They were probably handed down by word of mouth for many generations before being written. These "Songs" have their origin in the early days of the nomadic life which the Hebrew tribes first led.<sup>1</sup>

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1. Introduction to the Old Testament, Pfeiffer, R.H.  
p. 274 and p. 25.



- a. The Song of Lamech (Genesis 4:23)
- b. The Song of the Well (Numbers 21:17,18)

2. War Poetry: Triumphant tributes to the victorious Deity or leader. Some of these are also among the oldest portions of the Bible. Most of these poems are associated with the early subjugation of the land of Canaan. The tribal god becomes more powerful after every victory in battle. The deeds of such a god must not be forgotten but must always be remembered. Some of the world's first poetry comes from such situations.
- a. The Song of Miriam, Exodus 15:20-21
  - b. Moses' Song of Triumph, Ex. 15:1-18
  - c. The Song of Deborah, Judges 5
  - d. The Book of Nahum

3. The Elegy: From the deepest and most sensitive emotions of the writers, we have the elegies or laments - The soul that knows only trouble and distress, the heart that knows grief, the man of country who sees his nation lying defeated and torn, the outpourings of men who feel themselves to be alone.
- a. David's Lament, II Samuel I:17-27
  - b. The Book of Lamentations
  - c. Psalms 88 and 89

#### Questions for Discussion of No. 1, Folk Stories

1. What is the story that Lamech is telling?
2. What is the picture of Nomadic life as described in Genesis 4:23?
3. How does Genesis 4:23 differ from the concept of "an eye for an eye and a tooth for a tooth?"
4. Discuss the following interpretation given to the "Song of the Well":
  - "This is one of the few pieces of Hebrew folk-song that have survived, and it may well have

originated in the practice of covering up a newly found well until it was formally opened by the chiefs of the tribe, carrying their symbols of authority as representative of all the people."<sup>2</sup>

Questions for Discussion of No. 2, War Poetry

1. What is the nature of God as presented in War Poetry?
2. After reading the Song of Moses (Ex. 15:1-18) do you believe that the Hebrews had at this time developed the idea of One God? Note especially verses 2 and 11.
3. There are several instances in the Bible where upon the event of some victory in battle, the women greet the returning men and leader with songs and dances: Compare all of these passages and also note the use of various musical instruments: Ex. 15:20, Judges 11:34, I Samuel 18:6.
4. The book of Nahum has little spiritual value to offer the Biblical reader. Why then do you think that the Book was retained as part of the Bible by the councils of Yabneh?

Questions for Discussion of No. 3, The Elegy

1. In the Lament of David, II Sam. 1:27, to what is the poet making reference when he says, "...And the weapons of war perished!"

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2. The Interpreter's Bible, Vol. II, pp 244-245.

2. Can David's lament be classified as a religious elegy?
  3. After reading the Book of Lamentations, would you say that it was written by one individual or several? Why or why not?
  4. Do you agree with the writer of Lamentations 4:9 that "They that are slain with the sword are better than they that are slain with hunger;..."
  5. What of the philosophy that, "It is good for a man that he bear the yoke in his youth." (Lam.3:27) Do you agree?
  6. Does the poet of Psalm 88 arouse your sympathies?
  7. What are the feelings of the poets of Ps. 88 and 89 towards God?
  8. After reading Ps. 88, do you think that loneliness is more punishing to the teen-ager than to the adult?
- 
4. Blessings and Curses: A great importance was attached to the Blessing and the Curse. One of the most forceful stories that the Bible recounts to us revolves completely around the Blessing of the patriarch and a man who deceives his father and brother to get it (Genesis 27 - Isaac, Jacob and Esau).
    - a. Genesis 27
    - b. Job, Chapter 3
    - c. Numbers, Chapters 22-25
    - d. Numbers, 6:22-27
  5. The Hymn: These are songs of praise to God in which men have opened their hearts and revealed to their Maker their most basic emotions: love, hate, fear, loneliness, frustrations, hope,

faith, trust, doubt, and despair. Of high literary beauty with thoughts that all men wish to express, the Book of Psalms will live as long as man aspires to God.

a. The Book of Psalms: 1,8,15,19,23,24, 42,62,90,92,93,114,118,121,139,145.

Questions for Discussion of No. 4 and No. 5, Blessings and Curses and the Hymn

1. Take any Psalm and analyze it for the ideas or thoughts that the poet is trying to communicate.
2. What can be said in defense of Jacob within the context of Gen. 27?
3. Can we justify Jacob's behavior on the grounds of "Motherlove"?
4. Were Rebekkah's actions prompted by motherlove or mother selfishness?
5. Do you think that Numbers 22-25 could have been a play with appropriate acts and scenes?
6. In the story of Balaam and his ass, why was God angry with Balaam especially after telling him to go to Balak?
7. Have any of you ever experienced any of the feelings or thoughts which Job felt? What can you do to overcome these feelings?
8. What literary device does the writer of Psalm 1 utilize?
9. If God has made man "...but little lower than the angels..." why then do we still have wars, hunger, poverty, and prejudice in the world? (Ps. 8)

10. How "up-to-date" is Psalm 15?
11. What are "presumptuous sins"? (Ps. 19)
12. What does the writer of Ps. 19 mean by the phrase,  
"The law of the Lord is perfect, restoring the  
soul;..." How can one "restore a soul"?
13. Ps. 23 is one of the favorite Psalms for all people.  
What reasons would you suggest for the appeal that  
this Psalm apparently has?
14. Would you say that the author of Ps. 23 was also  
the writer of Ps. 1?
15. Do you think that the first part of Ps. 24:1-6 dif-  
fers from the last part of Ps. 24:7-10? Why or why  
not?
16. What emotions is the Poet of Ps. 42 expressing?
17. What does the phrase, "...From Him comes my salva-  
tion..." mean? What is "salvation" for the modern  
man? (Ps. 62)
18. Do you think that Ps. 90 is a hymn of hope and  
faith, or of despondency?
19. What is the poet's conception of history? What  
does Reform Judaism believe about God in history?  
(Ps. 114)
20. Ps. 114 is an excellent example of Hebrew poetry.  
Not rhyme, nor meter is the important and distin-  
guishing element, but parallelism. Every verse in

this poem contains an example of parallelism.

What is meant when we apply this word to Hebrew poetry?

21. What is the view of the poet regarding nature and God? (Ps. 114)
  22. Why is Ps. 118 called a Hymn of Thanksgiving?
  23. Have mountains played an important part in the (Ps. 121) religious history of the Hebrews? Why or why not?
  24. How would you classify Ps. 139? If you classify it as a personal prayer, are there any elements in it that might be relevant for you?
  25. Ps. 145 is noted as a Hymn of Praise. Why do we praise God? Do you think that all the poet's conclusions are correct? Why or why not?
6. Stories: With consummate skill did the Biblical writers fashion tales of truth and beauty -- stories of love and hate, fear and hope, vengeance and trust. Some stories are probably based on factual incidents. Other stories may have been culled from the oral traditions, while other stories came from the mind of some religiously inspired individuals.
- a. The Wooing of Rebekkah, Genesis 24
  - b. The Joseph Cycle, Gen. 37, 39-48
  - c. Elijah, I Kings 17-19; 21; II Kings 1-2:14
  - d. Ruth
  - e. Allegory of Jonah
  - f. Esther
7. Laws: Laws are the stabilizers of society. Try to realize and appreciate then, the fact that the Hebrew tribes carried with them into Canaan the laws of a Nomadic people, retaining some

of their laws and adopting and customs of an agricultural society. Passing from this phase of their development into an urban life, a revision of laws and new laws had to be formulated while the older laws were still maintained.

- a. The 10 Commandments, Exodus 20
- b. The 10 Commandments, Deuteronomy 5
- c. Leviticus 19
- d. Exodus 21-23:19
- e. Deuteronomic laws Ch. 12-26, Book of Deuteronomy
- f. Priestly Legislation Leviticus 17-26

#### Questions for Discussion of No. 6, Stories

1. What is the main point that the writer of Genesis 24 is stressing?
2. What can we tell of the character of Rebekkah as painted for us by the writer? (Gen. 24)
3. Is there anything that we can tell of the character of Laban (Gen. 24)?
4. Disregarding whether the "facts" in the Joseph story are real, are there elements of truth within the story that can be applied to our lives today?
5. After reading the Elijah story, would you place Elijah among the great prophets of Israel, such as Isaiah, Jeremiah, Amos, and Micah?
6. What is the major point that the author of the Book of Ruth is trying to convey to the reader?
7. After reading the Book of Ruth, what are your comments concerning the ancient Hebrew laws of remarriage?
8. Does the Book of Ruth present a picture of society at a particular time in history?

9. Why do some people continue to believe that Jonah was swallowed by a fish?
10. Are there elements of truth in the Book of Jonah that are as applicable today as they were in Jonah's time?
11. Do you think that the Book of Esther is a "religious book"?

Questions for Discussion of No. 7, Laws

1. What difference do you note in the two versions of the 10 Commandments? (Ex. 20 and Deut. 5)
2. At what point in the history of the Hebrews do you think that the 10 Commandments were evolved? Nomadic, Agricultural, or Urban? A combination of all three stages or any two stages? Why or why not?
3. How do the laws of the 10 Commandments differ from the laws of Lev. 19?
4. Are the laws of Ex. 21-23:19 those which you might expect of an agricultural society or an urban society?
5. How do the laws of Deut. 12-26 differ from the laws of Lev. 19? Were these laws written at the same time? What group of people would be interested in having the laws recorded in Deut. 12-26?
6. Why are the laws mentioned in Leviticus 17-26 known as "Priestly Legislation"?
8. Early Traditions (Myths): In his attempt to explain the world about him early man did the



best he could. Thus, the fertile crescent area of the world produced accounts for the creation of the world, the first man, differences in languages, etc. A great contribution of the Hebrews was that they invested these myths with religious teachings...moral lessons from which the people could learn, ethical insights as to the proper relationship between man and man.

- a. The Creation Story, Genesis 1-2:3
- b. The Creation Story, Genesis 2:4-25
- c. The Adam and Eve legend Gen. 2:18-25
- d. The Flood Legend, Gen. 6:9-9:17
- e. The Tower of Babel Legend, Gen. 11:1-9

### Questions for Discussion of No. 8, Early Traditions

1. How do the accounts of the two creation stories differ?
2. Do you think that the different accounts of the creation of the world were written by the same individual? Why or why not?
3. If you do not believe that the Creation stories are correct, does it necessarily follow that "In the beginning God created the heaven and the earth," is not true?
4. What elements of truth are contained in the Adam and Eve story?
5. How do you account for rainbows in the sky? Do you think that early man would agree with your explanations? Why or why not?
6. Of what significance is the "Tower of Babel" story for modern man today? Do you ever have any difficulty making yourself understood to people who speak the same language as yourself?

9. History: (The importance of this lesson lies in the interpretation of history that the Rabbis and modern Jewish leaders have developed. Not so important are the "facts" which they were to have learned in the history course.) The history of the Hebrews was of special significance to those who edited and compiled the Bible. The Hebrews and their God had a special relationship which no other nations shared. One of the ways in which God revealed Himself to the Hebrews was through their History. History for the Biblical writer came from somewhere and was headed in some direction. The God of Creation joined with the God of History to give to the Hebrews a sense of destiny and purpose which other people of the same area did not have nor ever developed.
- a. The Patriarchs
  - b. The Egyptian Bondage and Freedom
  - c. The Wandering
  - d. Joshua
  - e. Judges and Samuel
  - f. Kings and Chronicles
  - g. Prophets
10. Unknown Literature: The Bible is not the totality of Hebrew literature...it is the edited remains.
- a. The Book of the Wars of the Lord, Numbers 21:14-15
  - b. The Book of Jasher, Joshua 10:13, II Samuel 1:18

Questions for Discussion of No. 9, History and No. 10, Unknown Literature

1. What is the purpose of history for the Biblical writers?
2. Does Reform Judaism recognize a "sense of historical purpose" as valid for the Jewish people today?
3. Is the Bible a series of books unrelated one to the other or is there a binding factor?
4. What is the position of Reform Judaism to the concept, "the Jews are God's chosen people?"

5. Of what importance for Reform Judaism is the message of the Prophets?
6. Of what significance for the modern Jew is the knowledge that there exists in the Bible "Unknown literature?"

Test on Unit I. Structure, History and Literature of the Bible

1. Justify the statement that "The Hebrew Bible was written and developed over the course of many hundreds of years."
2. List any three types of Biblical literature and give one example of each.
3. Of the following three books of the Bible, Ruth, Jonah, and Esther, select one of them and state the major point that the author is stressing and back up your statement with reasons.
4. Of what importance is the Torah for Reform Judaism?
5. Are there any Biblical laws that are still operative in your life today?
6. Discuss the question, is the Bible a history book?
7. Should we discard the Bible because there are inaccuracies in it?
8. How would you present Bible stories to second or fourth graders in your religious school?

## Unit II Great Ideas of the Bible - God

### A. The God who defeats the Egyptians:

1. The burning bush, Exodus 3
2. The Redeemer, from Egypt, Ex. 6
3. Saves Israel from Pharaoh's Soldiers,  
Ex. 14, 13-31
4. The leader and victor in battle. Ex. 15

### B. The God of the Desert:

1. Provider of food, Ex. 16
2. Greater than other Gods, Ex. 18, 8-12
3. Reveals Himself in Cloud, Ex. 19:9
4. Reveals Himself at Mt. Sinai, Ex. 19:18
5. Dwells among the Israelites, Ex. 25:1-8,  
Ex. 33:7-11, II Sam. 7:6-7
6. A jealous God, Ex. 20; 2-7, Ex. 32:7-10,  
Joshua 24:19-20

### C. The National, Agricultural Deity

1. Defeats other people for the sake of His own
  - a. City of Jericho, Joshua 6
  - b. Town of Ai, Josh. 7,8
  - c. Causes the Sun to stand still. Josh.10:12-14
  - d. Defeats Sisera, Judges 5
  - e. Defeats Midianites, Judges 6
2. Brings rain for the crops, Deuteronomy 11:13-21
  - a. If Israel disobeys God, He will withhold  
good harvests. Deuteronomy 28:8-42
  - b. Requires sacrifices
    1. Deut. 16:16-17, Deut. 12:11, the  
book of Leviticus
3. Requires a Temple:
  - a. II Sam. 7
  - b. Deut. 15:22-27
4. Some apparently thought that God did not want  
their sacrifices: or that there was much more  
to man's relationship to God than that based  
on sacrificial offering. Man's moral nature  
was involed.
  - a. Amos 5:21-24
  - b. Jeremiah 5:1-2; 6:20, Isaiah 1:10-17
  - c. Jeremiah 7:5-28

## D. God, the Universal

### 1. The book of Amos:

- a. The God of Israel is concerned because of the sins of other nations, and punishes them. It follows that God is not just God of Israel, but the God of many nations.

### 2. The book of Jeremiah:

- a. Because of Israel's sins, the nation will be exiled. Neither the Temple nor the Sacrificial system can avert this because the sins are those of man against man. God can cause other nations to do His bidding: 1:15, 18:7-10, 43:8-13 (Is. 10:1-15) and therefore, the God of Israel is no longer a National Deity but a powerful God of the world.

### 3. The Book of Isaiah:

- a. Other nations will recognize Israel's God as their own God: Isaiah 2:2-4 (Same as Micah 4:1-4) 19:29-25 for Israel's God is the creator of Heaven and Earth, the God who directs human history: Isaiah 40:26-28; 42:5; 45:5-7, 12-18; Isaiah 40:12-17; 21-25; 55:8-11
- b. There is finally the recognition that all other gods are false gods. The God of Israel is the universal God of all men; He is the One true God.

Isaiah 40:18-20; 44:10-20; 46:5-7; 41:21-29;  
45:20-24; 42:8-13; 46:9-11; 48:3-7

## Questions for Discussion

1. The following statement which was adopted by the Central Conference of American Rabbis in 1937 has this to say about God: "God. The heart of Judaism and its chief contribution to religion is the doctrine of the One, living God, who rules the world through law and love. In Him all existence has its creative source and mankind its ideal of

conduct. Though transcending time and space, He is the indwelling Presence of the world. We worship Him as the Lord of the universe and as our merciful Father." Is this a "new" concept of God? Is it an adequate concept of God according to the beliefs of the ancient Hebrews? According to the prophets?

2. Would you agree with the following statement: Why or why not? "The ancient Hebrews believed their God to be a mighty warrior. This is an idea based on stupid superstitions fear. Therefore, it is ridiculous for modern man to believe in God."
3. Which is the more mature belief about God, God as the National, Agricultural Deity or God, the Universal? Why?
4. The Bible says that God created the world in six days. Science has shown that it took thousands of years for the world to be created. Therefore, there is no God. Would you agree or disagree and why?
5. What is the relationship between God and Israel according to Deuteronomy 11:13-21?
6. What are the ways in which people come to "know God"? Are some of the ways different from that believed by the ancient Hebrews?
7. What are your comments concerning Amos 5:21-24?
8. What do your readings about God in the Bible show you about your own ideas about God? (How do people formulate ideas?)

## Prayer

- A. Prayer can be an individual or a communal expression. What we have in mind is already a rather advanced stage of development which excludes magic and sacrifices.

1. Hannah's Prayer, I Samuel 1:10, 2:1-10
2. Jacob's Prayer, Genesis 32:9-12
3. David's Prayer, II Samuel 7:18-29
4. Jeremiah's Prayer, Jeremiah 12:1-13
5. David's Confession, II Samuel 24:10-17
6. Solomon's Prayer, I Kings 8:12-53
7. Public Confession, Ezra 9,10; Nehemiah 9:6-37

## Questions for Discussion

1. What are some Biblical concepts of prayer?
2. How does Jacob's prayer differ from Hannah's prayer?
3. Of what value is Prayer for modern man?
4. Of the Biblical prayers which you have read, which one do you consider the best and why?
5. Are there any valuable insights which are contained in the Biblical prayers which we should retain as Reform Jews?

## Ethics, Problems and Social Goals

- A. Judaism is a religion that believes life is good, yet realizes that life presents many problems to people. Problems must be faced, the Bible offers guidance and understanding.

1. Adjustment to Difficulties: External Factors
  - a. Jeremiah 29:5-7
  - b. Proverbs 14:8
  - c. I Kings 8:46
2. Adjustment to life: Inwardly
  - a. Proverbs 14:14
  - b. Proverbs 16:2
  - c. Proverbs 20:6
  - d. Proverbs 3:13
  - e. Jeremiah 4:19
  - f. Proverbs 19:21

3. Your Education
  - a. Ecclesiastes 12:12
  - b. Deuteronomy 6:7
  - c. Deuteronomy 4:9
  - d. Proverbs 13:14
4. Getting Along With Others
  - a. Proverbs 16:24
  - b. Proverbs 27:2
  - c. Proverbs 28:20
  - d. Proverbs 15:13
  - e. Leviticus 19:16
  - f. Proverbs 17:9
  - g. Ezekiel 24:14
5. Your Home Life
  - a. Proverbs 24:3
  - b. Proverbs 1:8
  - c. Ecclesiastes 11:9
  - d. Deuteronomy 5:16
  - e. Proverbs 22:6
  - f. Psalm 133:1
  - g. Leviticus 19:17
    - (1) Cain and Abel
    - (2) Jacob and Esau
    - (3) Joseph and his brothers
  - h. Proverbs 17:17
  - i. Proverbs 14:17
  - j. Proverbs 15:18
6. Personal Relations With The Opposite Sex
  - a. The Song of Songs
  - b. Jacob and Rachel, Genesis 29
  - c. David and Michal, I Samuel 18
  - d. David and Bath-sheba, II Samuel 11 and 12
  - e. Deuteronomy 7:1-4
  - f. Ezra 9:12
  - g. Proverbs 31:10-31
7. The Social Problems of Our Day
  - a. Isaiah 2:4
  - b. Malachi 2:10
  - c. Amos 5:24
  - d. Psalm 8:6-7
  - e. Genesis 1:26-28
  - f. Exodus 12:49
  - g. Leviticus 19:8
  - h. Deuteronomy 15:7-8



Questions for Discussion

1. Are you at present, "...The master of my fate,  
...The captain of my soul."
2. Does Jeremiah 29:5-7 present a defeatist attitude  
to the situation of the exiled Jews?
3. What satisfaction do you have when you have done  
something that is recognized as "good"?
4. Does hatred or bitterness accomplish anything for  
you?
5. What are some of the "devices" of a man's heart?  
(Proverbs 19:21)
6. Can you distinguish between "knowledge" and "Under-  
standing"?
7. Most all of us have heard the remark, "When so and  
so grows up I'm going to let him choose his own  
religion." Do you agree with the thought of this  
statement or disagree with it? Justify your position.
8. What is your purpose in "making friends and influ-  
encing people"?
9. Have you ever "used" any other individual for your  
own purposes?
10. In what ways are you jealous of other members of  
your family?
11. What is your reaction when someone with whom you  
are casually acquainted passes you without saying  
"hello"?

12. Can you cite personal experiences from your own life where Proverbs 17:17 was true?
13. What is the meaning of Proverbs 15:18?
14. Generally speaking, from your reading of verses in the Book of Proverbs, what type of literature does it seem to be?
15. Does Judaism have a definite approach to the social problems of our time?

### Unit III    Post-Biblical Literature

#### A. The Apocrypha:

1. Writings which the Councils of Yabneh did not include in the Bible. Among the writings which make up the Apocrypha is the story of the Maccabees. Greek thought had much influence on Hebrew life at this time and it is evidenced in much of the writings which are found in the Apocrypha.

#### B. The Talmud:

1. The laws of the Bible were in constant need of interpretation as society became more complex and the Jews went to other lands to live. Thus, the Jews who remained in Babylonia after the destruction of the first Temple had developed customs and guided themselves according to the ways of the Babylonians, yet retaining much of the Bible. Along similar lines was the development of Jewish life in Palestine where after Biblical laws had been in effect and had been given the respect of being "Divine", reinterpretations of these laws were given so as to adapt them to the current life of the people. These interpretations were at first given orally and after a period of 400-500 years, were set down on paper, codified and called "The Mishnah". (To study or repeat).

A. The Mishnah: Divided into six parts:

1. Laws relating to agriculture
2. Laws relating to the Holidays
3. Personal laws regarding family relationships
4. Civil and criminal laws
5. Ritual laws of the religion
6. Laws of purity

2. The need for revisions and reinterpretations was soon felt and the process whereby the Mishnah had interpreted Biblical laws so as to meet the needs of the people, was duplicated. The result is called "The Gemora". (To learn)

A. The Gemora follows the Mishnah in approach. But it is more comprehensive. In addition to interpretations, resolving of Mishnaic ambiguities, many of the customs and stories of the life of the people were included. The Mishnah and the Gemora are known as "The Talmud".

3. As Jews moved from land to land and words and meanings of Talmudic passages became obscure, additional commentaries were written and some were gradually accepted as part of the Talmud.

C. The Prayer Book

1. There is still some doubt as to the origin of the Synagogue: Babylonia, where the Jews did not have the Temple but wanted to retain the worship of their God, or Palestine, where individuals who could not make the pilgrimage to the Temple on the three great Holidays, gathered together to pray. The first prayers probably said by all worshippers were some of the Psalms, the Ten Commandments, and the Shema.
2. In addition to these prayer, on certain holidays other prayers were included in the service. Services were held every morning and afternoon. Saturday was a special day whereon the Torah was read and additional Psalms recited. By the time that the Mishnah was compiled, the form of the service was standardized, as were many of the prayers.

A. Additional prayers and meditations were added as various situations made themselves felt upon the Jewish community. Thus the experiences

of one community in Germany were different from experiences of the Jewish community in Spain. And so we have various prayers contained within the same framework.

B. The first prayerbook of which we have any record is the prayerbook of Rev. Amran about the eighth century. The thoughts and feelings of the Jews were expressed in their prayers.

3. The Union Prayer Book: The official prayerbook of the Reform Rabbis.

A. Here are some of the factors which prompted the Reform Jews to reform the prayerbook:

1. Many people did not believe in some of the ideas which had been accepted as "truth".

- a. Reinstitution of the Sacrificial cult
- b. Belief in bodily resurrection
- c. A return of all Jews to their only homeland, Palestine.
- d. Belief in angelology
- e. Belief in a personal Messiah

2. New ideals and ideas were incorporated into the prayers:

- a. Belief in a Messianic Age
- b. The mission of Israel among the nations of the world
- c. The belief in the idea of Universalism

3. More modern ideas were incorporated into the service:

- a. Translations of prayers into the language of the people.
- b. A shortened service by the omission of repetitions, poetical insertions that had lost their meaning for the modern mind, and the service conducted mostly in the language of the people.

B. The Structure of the Prayerbook

1. Basic to all services is the following:
  - a. Praise to God
  - b. The Call to Worship, the Borchu
  - c. The Shema
  - d. Silent Meditation
  - e. Adoration
  - f. Kaddish
2. The Ideas of the Prayerbook
  - a. What ideas are embodied in the basic structure of the prayerbook? (Investigate the prayers noted above and in addition note several of the special prayers for the Sabbath service, Holiday service, and the regular morning service.

Questions for Discussion:

1. What are the basic ideas found in the Adoration?
2. The Adoration service has been part of the prayerbook for hundreds of years. Is it a "Jewish" prayer?
3. Why is the Shema so important to the Jewish worship service?
4. From your readings of some of the prayers in the Union Prayer Book, what are some of the beliefs which Reform Jews have concerning God? The Mission of Israel? A personal Messiah?

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