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A UNIT CURRICULUM IN JEWISH HISTORY FOR THE EIGHTH GRADE
RELATED TO COMMUNITY EXPERIENCE

by

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I dedicate this volume to Rabbi Sylvan Schwartzman who has indeed been a friend in good times and in times of trouble. With his understanding and guidance my growth and progress has been insured. May the future bring fulfillment in accordance with the principles and insight which he has tried to instill within me.

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INTRODUCTORY CHAPTER

This field project is an attempt to meet the needs of the curriculum in the area of Jewish history for the eighth grade. At the present time the author knows of no set of units which are comparable to those which he has attempted.

The customary practice of teaching Jewish history on this age level is to present in seriatim fashion the basic content of formal Jewish history. Although the material is often presented in chronological fashion this does not always insure success because:

- a. the pupil cannot separate that which is important and that which is unimportant and as a result value is placed on the latter.
- b. the material presented has relatively little meaning for the child since it is not within his immediate experience.
- c. the teacher is often at a loss because she cannot find the proper frame of reference in the material itself or how it is presented.

It is precisely these three difficulties which the author has tried to overcome in the present approach. The author has selected specific topics which he considered important to the youngster of today. He has tried to present Jewish history through these topics and yet keep in mind only pertinent facts. Actually institutions as well as applicable topics have been chosen. Unimportant facts were omitted and the stress was laid on the important facts which would affect the child. Proper care was taken that the unit

would start with that knowledge and experience which was familiar to the child and then move toward the unfamiliar. The individual topics within the unit were chosen because they were thought to have relevancy to the youngster. Also the teacher's frame of reference was established immediately. She knows that only important material and facts were covered which are to be introduced by a specific activity which in turn focus on the material to be presented.

Furthermore in this opening chapter the reasons for the selection of the unit approach are given. The place of the teacher must be fully understood so that she can properly carry through the unit. We are concerned with developing a learning situation as a whole and not its parts. That is why a culminating activity has been included often to give the youngster a sense of completeness of the unit. The author has also discussed the characteristics of a desirable unit as well as some particular teaching procedures used in acquiring specific learning products. In any unit approach the idea of individual pupil difference must be taken into consideration. Finally, a discussion of the elements in the learning process are reviewed.

The philosophy of teaching by units has been accepted in the general field of education for a considerable length of time. Studies have been made which show the unit plan of teaching is definitely superior to the daily recitation plan.¹ The principles that apply to the teaching of material by units

in public school education would hold true also for the field of Jewish religious education.

It is the purpose of these eight units to give the student in the eighth grade a certain amount of insight into our past in the realm of Jewish history and Jewish traditions. The units will be so arranged that it constitutes a teaching as well as a resource unit for the teacher.

The teacher in this process is thought of as the guide. The teacher is responsible for developing the experiences which constitute the dynamic emerging course of study in all its developmental conditions. Guidance thus conceived not only involves the release and channeling of individual drives and potentialities; it also involves the discovery and development of common concerns and purposes in the group.² Experiences and contacts during this guidance process, to which the teacher can expose the children, will certainly improve the teaching situation. We learn by experiencing.

In the unit method of teaching, the interest lies mostly in those situations that will cause the pupil to react to all experiences that he come into contact with. Through integration the teacher hopes that the child will develop uniformly, coordinated mentally and physically. This means that the teacher must satisfy the child's physiological, emotional, social and intellectual needs. The child must function as a whole organism. The child is always influenced by his enviro-

onment. He must adjust himself to it. The units have taken into consideration that the child's environment dictates certain aspects of Judaism to him. It is up to the teacher and the child as well to integrate those learnings of Judaism which would develop the pupil into a functional part of this American-Jewish heritage.

These units will take a learning situation, which involve varying complexes of elements but each also having unity within itself. We will concentrate rather on the whole and not so much on its separate elements. Instead of attempting to develop skills, habits and attitudes separately, we aim directly at meeting the learning situation and developing them in such a coordinated pattern as to enable the individual to meet the learning situation as a unit. A situation consists of a combination of stimuli simultaneous or serial or both that are organized and centered around an end to be achieved.³

The writer has tried to keep the following characteristics of a desirable unit in mind when he wrote the units:⁴

1. The unit should be based on purposes which are real to children. It should arise from the interest and needs of the children. The purposes should be readily acceptable and real to the children.
2. The series of units should contribute to the total development of the child. The unit

furnishes more than intellectual development but also social and emotional satisfaction through working together. The ability to organize information is an important outcome. Many aspects of Judaism are discussed and should contribute to the child's total knowledge and understanding of Judaism.

3. A unit should deal with material within the comprehension of the child. The teacher must know thoroughly the ability of his own class and must be alert to sense if the material is within the child's comprehension. It has to be difficult enough to challenge the child, yet simple enough to be completely satisfactory.
4. A unit should provide continuity in the development of the child. These units have been selected with the proper sequence in mind. By this time the child should have a good knowledge of Jewish history as well as an understanding of Jewish morals, ethics, ceremonies and customs. Therefore, at the eighth grade level these units should fit into the proper sequential level.
5. A series of units should provide for a variety of activities or experiences for the class and the individual child. A variety of experience is necessary to utilize the abilities of different

members of the class. These variety activities also furnish the opportunity to develop various abilities. The teacher must be sure that each child participates in a variety of activities and to be sure not to let the child take part in those experiences which the child can do best all the time. The teacher, therefore, must achieve a balance of activities for the child.

It might be well here to name some of the specific teaching procedures involved in the acquisition of specific learning products:
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1. Use of Books
2. Use of Dramatization
3. Use of Objects and Graphic Devices
4. Use of Field Trips
5. Use of Problem Solving

Adjustment of these units to pupil difference in ability to learn have tried to be taken under consideration. The selection and organization have been so applied that it should challenge the average student in the class. Of course, it is the teacher who has the real responsibility for adjusting instruction to meet individual needs. Eventually, it should be the goal of our religious schools to teach by groups since this would individualize instruction. As the units are organized, it would be preferable to divide the class into homogeneous groups and let the groups in the class work on

individual projects. In adjusting to individual difference, three errors are usually made which the teacher should try to avoid.⁶ Often teachers teach anything they wish regardless of intelligence level, special ability, temperament or other items of variability. This teacher usually teaches to the middle ability of the class. The second error is to over-stress either extreme. The dull group gets more than its share of time, while the few very bright and unusually gifted children are exploited at the expense of the majority. The last type of error made is to think of the children in terms of one's self. The teachers understands only those pupils in the class who approximate her own speed or slowness of thought, her temperament, her breadth or narrowness of view. However, the vast majority of teachers with modern training are keenly aware of the problem ~~and are sincerely aware of it~~ and try their best to adapt instruction within reasonable limits to meet the situation. The best way to adjust to this is to divide the class into groups and adapt instruction accordingly.

Jones, Grizzell and Grimstead tells us that there are four elements in the learning process which are utilized by the eight units.

1. A more or less definite idea on the part of the learner of what the objectives are.
2. The acceptance of the objectives by the learner as of value to him.

3. A well defined program of activities that are necessary in order to accomplish these objectives.
4. Some means of determining when the objectives have been reached.

There are usually three distinct aspects to objectives. There is the central objective - the learning product to be attained. Secondly, there are the basic learnings or contributory objectives - those that are necessary to attain the central objective. Finally, there are the concomitant objectives - those that are the by-products of the activities involved in attaining the other objectives. These are sometimes called "Attendant Learnings".⁷

The central objective is of primary importance since it tells the teacher and learner what direction and what purposes are to be attained. It makes clear the design, meaning and activities and gives them a conscious purpose of attaining the learning activities. ^{THE CENTRAL OBJECTIVE'S} ~~Its~~ main function is to clearly define the final test of accomplishment.

Contributory objectives fall into several more or less distinct divisions:

- A. Fixed associations - specific habits and skills.
- B. Interpretive masteries - knowledge plus understanding.
- C. General patterns and emotional factors - ideals, interests, standards, attitudes and desires.⁸

Often it is true that contributory and concomitant objectives are the by-products of the central objectives. There are often also ideals and understandings, appreciation and interest, but they are not consciously and directly the objectives of the learner. They usually also become the unifying patterns of the unit and are determined more often than not by the learner. They can also determine some of the activities in the unit. If the teacher becomes aware of these, she should depart from the outline of the learning and resource unit, and interpolate these attendant learnings and give full reins to them. They may be incidental but should be fully exploited since they do grow out of the unit.

Learning is most effective when the learner accepts the objectives which are set for him and by him. Learning seldom occurs without such acceptance. It identifies the learner with the objectives, it helps the learner in the ability to select the attendant learnings and it helps in formulating desirable attitudes and habits as well as increase initiative and develop leadership.

Experiences and activities should be selected with the attainment of these objectives in mind. The main purpose of the selection is to produce the desired learning products by which to attain the objectives. They must be chosen with reference to their effectiveness for each learner rather than for the class as a whole. Some of the experiences are: Listening, looking, enjoying, writing, reading, thinking,

organizing, games, memorizing, discussing, asking questions, looking up references, making outlines, drawing, dramatizing, going on excursions, experimenting and interviewing. Activities are often found after the discussion of each topic in the unit.

Evaluating or testing is the formal step in the unit. Here is where the teacher finds out if the objectives have been reached and the learning product attained. Yet evaluation, while the unit is going on, should be continuous. It should cover every phase of the work and should not be left until the final moments. By the end of the unit, the teacher should have secured an approximate evaluation of the work of each pupil. If there is no culminating or final evaluation activity it is the responsibility of the teacher to produce the same.

Tests may be made up. There may be either the objective or subjective type. It would be preferable if some part of the test would be objective, such as true and false, multiple choice and short answer questions, and another part of the test be essay questions.

It should be noted that although there are eight units here, it is possible to fashion additional units of this kind. These may be made according to the principles stated in this introduction. They then may be added to these eight units. These additional units could grow out of topics which the children bring up in class, and which they and the teacher

wish to explore further.

It should also be understood by the teacher that no definite references have been made as to the length for each topic in each unit. It is hoped that the teacher is flexible enough to determine at what rate of speed she should proceed and how much can be covered in each class hour. This is determined by the ability of the class.

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UNIT 1

THE SYNAGOGUE

UNIT I
THE SYNAGOGUE

Objectives:

The synagogue should be a vital part of pupil's life

It should show that there is a connection between their synagogue and all the different synagogues throughout the land

The synagogue is indispensable to their existence

Basic Learnings:

Importance of the synagogue in Jewish life

An understanding of the similarities and differences of the synagogues in the United States

Show the continuity of the function of the synagogue

The contribution of the synagogue to Western culture

Why were the old synagogues and later the new synagogues created

The importance of the synagogue as a factor in preserving Judaism

Motivation: The teacher may take the class into the synagogue and start to ask them the significance of the various ceremonial objects which they find in the sanctuary. He may then enter into a general discussion regarding the synagogue at any point he feels the class would respond and initiate the unit in this manner.

WHAT DOES THE SYNAGOGUE DO FOR THE GENERAL COMMUNITY, JEW OR NON-JEW?

ACTIVITY: The teacher may enter into a general discussion with the class and elicit the following information from them through examples.

The following conclusions should be reached:

1. The synagogue is a vital institution in the life of the Jew just like the church is to the non-Jew.
2. It is an institution where he worships.
3. The synagogue does its part to foster better understanding between all peoples by various activities and programs.
4. The synagogue is part of the general community, e.g., This means that it is a meeting place for its own organizations. It often sets religious policy for many members of the community. It functions as an integrating unit for organizations in the community.
5. The synagogue is always ready to come to the assistance of the general community, e.g., In cases of emergency the synagogue has served as a house of worship for other synagogues and churches. It contributes financially to the welfare of the community. A fund raising agency, as well as a cultural forum for the community, it channels welfare, volunteers and cultural activities for the community.
6. The synagogue serves as a resource and information center for Jews and non-Jews.
7. The synagogue is a meeting place for civic institutions, such as, Boy Scouts, Girl Scouts, Brownies, Cub Scouts, and others.
8. In places where there is no Jewish Community Center its functions are often assumed by the synagogue.
9. The synagogue serves as an educational institution.
10. It is a social center.

WHY SHOULD WE HAVE A SYNAGOGUE?

The synagogue's role plays a part in three particular aspects of Jewish life:

1. It is a school - Jewish youth of today, and even a long long time ago, receive their basic education from the synagogue. During Biblical times as well as the Middle Ages the synagogue was the main institution which educated the children. The life of the child revolved around the synagogues. This was especially true during the ghetto period. Also during this period the synagogue was the place of study.
2. It is used as a social gathering place. Many functions of the synagogue as well as the general Jewish community take place at the synagogue. The sisterhood, brotherhood, the youth, various community organizations have their meetings there. Also dances, lectures, fund raising appeals and various social meetings are held at the synagogue.
3. The synagogue is the place of worship and prayer. Not only during the weekly service and the Sabbath do Jews gather in the synagogue but also when the holidays come special prayers and worship takes place at the synagogue. Many of the important functions of the life of the Jew take place here. When he becomes consecrated and confirmed this finds him in the synagogue. His bar mitzvah takes place in the synagogue. The wedding is often performed in the synagogue. Prayers for the dead are said by the rabbi and by the congregation. Forgiveness of sins, and thanking God for some happy event finds the Jew in his house of worship.

HOW DOES THE SYNAGOGUE MINISTER TO PERSONAL NEEDS? WHAT ARE THE FUNCTIONS OF ITS RABBI, SCHOOL, AND ITS PRESIDENT AND VARIOUS OTHER MEMBERS?

ACTIVITY: Again here a group of pupils may be chosen to interview the rabbi, the president and other important members of the congregation.

1. The synagogue ministers to the personal needs of its congregants by:
 - a. Giving them a place to worship

- b. Discussing any problems they might have - counsel them
- c. Help the sick by visiting them
- d. Inform its members of the various Jewish activities
- e. Give its members a sense of belonging and make them secure in their beliefs
- f. Show its members how he can help his fellow-man
- g. It enters in the performance of the life cycle ceremonies of the Jew, birth, bar mitzvah, marriage and burial

2. The function of the rabbi:

- a. He is the spiritual head of the congregation.
- b. He guides the religious activity of its individual members.
- c. He is a teacher and usually instructs the confirmation class.
- d. He is the teacher in the sense that he serves as an example to the congregants.
- e. He consults with people who have personal problems.
- f. He performs the various functions of his office such as naming of an infant, marriage and death and several other religious occasions in the life time of a Jew.
- g. He is the official representative of the congregation to the general community.
- h. He visits the sick and makes calls of a general nature.
- i. The rabbi is the head of the religious school.

3. The synagogue is usually divided into various committees who are responsible for certain functions of the temple.

The Board of Trustees. It decides all questions of policy regarding the synagogue. Membership and

finance are the specific responsibilities though special committees perform these functions and the board acts in the final responsibility of these functions. The head of the board of trustees is the president of the congregation, and usually he is the ex-officio chairman of each committee. He is also the liason officer between the board of trustees and the rabbi. He chairs all meetings of the board as well as the annual meeting at which time he gives his report. This report deals with the various functions which took place during his administration. His report should also include a complete financial accounting of the operation of the synagogue.

Finance Committee. Its main operation is the budget. It is its responsibility to set up the budget by finding out how much the synagogue will take in for the year and how much it will cost to operate the synagogue. It is in charge of raising money when needed.

Membership Committee. It decides who is eligible to become members of the congregation. Often a combined committee made up of members of the finance and membership committee determine the yearly amount of dues each member will be assessed. It also decides what privileges each member has.

Ushers Committee. It sees to it that proper spaces are allotted to each member. It also acts as a sergeant at arms. During the festivals the seating of the congregation is left up to this committee. Often its members are in charge of the prayerbooks and to see that they are given to the congregants.

Religious School Committee. Acts as the liason between congregation and the religious school, it sets all policies of the religious school; Approves curriculum and texts; helps engage the educational director, establishes personnel practices; meets with the parents to disseminate information about the religious school and to listen to opinions on the school by the parents.

Building Committee. Anytime there is to be a change in the physical aspects of the synagogue this committee must approve this change. Often it recommends these changes. When new sites and buildings are to be found this committee does the spade work.

Miscellaneous.

1. Some synagogues have a music committee who approves all the music used during the services and the religious school, or any special music to be used.
2. If there is a cemetery committee then it decides all questions regarding the burial of the members. Sometimes the Jewish community as a whole has a committee which deals with the cemetery, then the synagogue sends its representative to this body.
3. A member of the board of trustees or anyone in the congregation is often appointed to represent the synagogue to various community organizations. Someone also represents the synagogue with the parent organization, that is, the synagogue is affiliated with.

We might say that this is the type of organization which will be found in most synagogues. With each synagogue there will be some minor deviations but generally the above plan is followed in this manner.

HAS SYNAGOGUE ADMINISTRATION CHANGED DURING THE YEARS?

As has been previously stated the election of officers of the synagogue has been a democratic process. Synagogues were often established by the communities through the assessment of fees. Also different synagogues served different parts of the community. An example might be that in Alexandria where each trade had its own synagogue.

The synagogues were autonomous and had their own officers. The head of the synagogue, called Rosh HaK'neseth in Hebrew or Archisynagogus in Greek, was in charge of the service and had the responsibility of selecting those to lead the prayers, and read the Torah and those who preached. He was also responsible for the general care of the building.

Often the post was hereditary and in Roman times he was exempted from routine duties to the state and community. Later the office ceased to exist, and the community leader bore the responsibility of supervising the synagogue. These officers were elected by vote and were called Parna~~s~~ or Gabbai.

Orders issued by these officers were carried out by the Shammash^(ORIGINALLY "SHAMASH") who was the caretaker of the synagogue. The post of the cantor is quite recent while the rabbi became a functionary of the synagogue only in the nineteenth century in Western lands. Although in earlier centuries the rabbi occasionally preached and received certain honors when he came to the services, he was not directly connected with the synagogue. Necessary for the synagogue is the quorum or the minyan. Often when in the early days attendance was poor, persons were paid to provide a minyan. In modern ~~times~~ there has been a tendency to disregard the quorum or to include women in it.

HOW IS THE SYNAGOGUE MAINTAINED?

ACTIVITY: The teacher may appoint a committee and have it interview the executive secretary of the temple. The following information should be asked for.

1. Discuss with the secretary the over-all operation of the synagogue.
2. What are its main sources of income
3. What are its expenditures
4. How is the budget made up and what are the items in it
5. What does it cost to be a member of the synagogue

6. Who is eligible to belong to the synagogue

ACTIVITY: Another committee could be sent to the membership chairman and be asked all questions concerning membership.

The following information should become available as the result of these interviews.

1. Main sources of income

- a. Membership Dues
- b. Contributions

2. Its expenditures are as follows:

- a. Salaries for the rabbi, secretary, janitorial help, teachers, principal, choir and its director, organist
- b. Purchase of religious school material and its operation
- c. Maintenance of the synagogue
- d. Various institutes for the congregation and the community
- e. Annual meeting and confirmation reception
- f. Auditing
- g. Contributions
- h. Miscellaneous expenditures
- i. Operation of office, gas, light, electricity
- j. Annuities, investment of reserve fund

3. Membership is usually open to all in the Jewish community.

4. The synagogue usually has the following organizations which function as part of the synagogue:

- a. Brotherhood
- b. Sisterhood

- c. Young Marrieds
 - d. Youth Group
5. Some of the organizations that are affiliated with the synagogue are:
- a. Rabbi's Supper Club
 - b. Various Study Groups
 - c. Young Adults
 - d. Specialty Groups, such as, music, dramatics and literary clubs.

After this information has been assembled the students of the class could make a chart showing the operation of the synagogue, its income and expenditures.

WHERE DID OUR SYNAGOGUE COME FROM? WHY WAS OUR SYNAGOGUE CREATED? WHAT YEAR WAS IT CREATED?

ACTIVITY: Here a research project can be instituted. Quite often there is a history of the local Jewish community that has been written. If this is true one or more of the students may be appointed to do the research and report the same to the class.

If this is not the case it is quite possible that old records dealing with the establishment of the synagogue may be found. The rabbi and the secretary can be of assistance here.

Often the congregation has in its midst some old members who may remember the establishment of the synagogue or recall some of its history. This person could be invited to come and speak to the class on the subject.

The American Jewish Archives at the Hebrew Union College-Jewish Institute of Religion in Cincinnati, Ohio might also have some records of the congregation in its file.

Various histories on the American-Jewish communities also may contain references to the synagogue. Municipal records also could be another source.

The principal reason for the creation of synagogues is of course that of need. The urge to worship together as Jews is the usual reasons. Our synagogue might have originally been an orthodox synagogue which later wanted to adopt itself to modern times and thus separated from the congregation and adopted its own order of worship and liturgy.

WAS OUR SYNAGOGUE ALWAYS A REFORM SYNAGOGUE? WHAT IS THE DIFFERENCE BETWEEN OUR SYNAGOGUE AND OTHER SYNAGOGUES?

ACTIVITIES: The children should find out under what circumstances the synagogue became a Reform synagogue if it changed from Orthodox to Reform. It is also possible that the synagogue started out as a Reform temple.

The class can then make a field trip and examine the other synagogues in the community. A Conservative synagogue can be visited. There it might be that men and women sit separate, during the service. They will note that skull-caps are worn and that the liturgy is primarily in Hebrew. When the Orthodox "shul" is visited, preferably during the service, the above differences will be noted plus some others. There might be a mechit-zah. This separates the men and the women and often is in form of a curtain drawn down the center aisle of the auditorium. The women also might sit upstairs only. There also may be two pulpits, one of them in the center of the synagogue while the other is in front of the ark. The purpose of the pulpit which is in the middle of the synagogue, facing the ark, is for the reading of the Torah and often the reader is there also. The pulpit in front of the ark which faces the congregation is only used by the rabbi when he preaches.

WHAT IS THE ORIGIN OF THE SYNAGOGUE? HAS IT CHANGED DURING THE YEARS OR REMAINED THE SAME?

The origin of the synagogue has so far remained

obscure to scholars. Some scholars believe that it originated during the exile in Babylonia while others tell us that it came about in Palestine. At first the synagogue was known as the K'neset HaG'doloh or the Great Assembly.

At the time of the destruction of the Temple by the Romans in 70 CE there were a considerable number of synagogues in Jerusalem. We know that even before that time the Alexandrian Jews had their own synagogue since the Tosefta mentions the same. The New Testament, in the Book of Acts, mentions the synagogues of the Cyrenians, Cilicians and ^{ASIANS} ~~Asiatics~~. Further evidence that the synagogues spread is given in the "Antiquities" by Josephus where he tells us that Agrippa I built a synagogue at Dora and that political meetings were held at the Great Synagogue in Tiberias.

In 1902 a stone slab was discovered which tells us that the Jews of Egypt dedicated a synagogue in honor of King Ptolemy and Queen Berenice. This stone was discovered twenty miles from Alexandria. Other inscriptions have been unearthed in Lower Egypt.

^{ONE}
~~Some~~ of the more famous synagogues in ancient times ^{WAS} ~~were~~ the synagogue at Alexandria already mentioned. The synagogue at Antioch was destroyed and later became the site of a Christian basilica. In ancient literature we find mention of the synagogue of Severus in Rome.

The term "synagogue" is taken from the Greek "sunagoge" which means assembly as well as community. Greek

speaking Jews usually referred to their place of worship as proseukterion, meaning house of prayer. Later Jews of the Balkan countries and of the Slavic lands adopted the Latin designation "Temple" and in modern times this usage has become common in Germany and the United States. During the Middle Ages, German Jews used the word "Schul." This came from the Latin "schola" by which the Italian Jews designated their community. Shul is the regular Yiddish word for synagogue.

To date the origin of the synagogue is again quite a difficult task. We may take the dates of the Syrian persecution as knowing definitely that synagogues existed throughout the land, since the book of Psalms (74:8) bewails the burning of "all the meeting places of God in the land," which would imply that synagogues existed around 168-165 BCE. The oldest dated evidence we have already mentioned when the slab of stone containing the dedicatory message to King Ptolemy and Queen Berenice were discovered. This came about the years 247-221 BCE.

Although no basic changes have taken place throughout the years in regard to the synagogue changes did come about nevertheless. The synagogue arose because Jews of the Fertile Crescent felt that they needed a place to worship to God. So the element of need was the reason for the establishment of this institution. It represents a revolutionary departure from the character of worship during ancient times. It means that worship became decentralized. Previously the only place where formal worship took place was in the Temple

in Jerusalem. Later there were many "temples" where the Jews could worship. The synagogue did not have inherent sanctity, nor did it have a sacrificial or sacramental ritual. It did not need a chosen sect of priests to act as intermediary. It was always a democratic institution seeking God directly and wanting to learn His word.

It has been and is now a democratic institution because it elects its officers. The same hold true for the rabbi. When the institution of the rabbi came about he received a call from a particular congregation to act as its spiritual leader.

PHYSICAL ASPECTS AND ARCHITECTURE OF THE SYNAGOGUE.

ACTIVITY: The teacher can take the class to the synagogue and ask them to make a list of those objects which they think would be in all synagogues.

We might say that in ancient times the only essential furnishing of the synagogue interior was a shrine for the holy writings, called Tebah. It was also known as the Aron HaKodesh. The old oriental synagogues had no built-in sanctuary like the apse of the churches but some Romanesque synagogues of Germany had a niche in the Eastern wall, which was a repository for the scrolls. Later this was changed to a cabinet set into the synagogue wall because the dampness proved injurious to the scrolls.

When we talk of decorations for the synagogue the two tables of the law are traditional. These are usually

above the ark. The Ner Tamid or everlasting light, is suspended before the ark from the ceiling. Two candelabras also grace the raised front part of the synagogue.

There are several different styles of architecture found in the building of synagogues. These range from the Moorish style to ultra modern buildings. Moorish synagogues can still be found in southern Spain. We also have the Byzantine style and example is the Plum Street Synagogue in Cincinnati. American colonial is found in several southern cities while ultra-modern is Sinai Temple in Chicago. Romanesque synagogues and Classic Renaissance may still be found occasionally in Western and Southern Europe.

WHAT INFLUENCE DID THE SYNAGOGUE HAVE HISTORICALLY ON THE JEWS AND ON THE PEOPLE IN GENERAL?

1. It became the focal point of Jewish life soon after its inception.
2. It became the place where the Jew could commune with God.
3. During the Middle Ages it often served as a court of law.
4. The secular government had its decrees read there if they affected the Jewish community.
5. It was and has been the school for the Jews.
6. It assumes social, cultural, and philanthropic activities.
7. It became the basis for the church and the mosque.
8. The synagogue is the locale which helps to promote better understanding between Jew and non-Jew.

9. It was in the synagogue that first saw Jesus expound his new doctrine which was to become the cornerstone of Christianity.

WHAT DOES THE SYNAGOGUE DO FOR US?

ACTIVITY: The teacher might again turn to the class as a whole and involve them in a general discussion.

If the Jews were not to have the institution of the synagogue one of the most vital parts of Judaism would be removed.

Our system of worship needs the synagogue. Study and prayer take place in the synagogue. Its functions, through the years, have broadened to include social and cultural undertakings. The synagogue has become the center of Jewish life in the community. It is interesting to notice that the so-called incidental functions of the synagogue have assumed just as much importance as the function of worship. One could almost say that Judaism would survive even if there ~~were~~ no synagogue. One could not say how long it would survive if the synagogue would be permanently removed from the Jewish scene. After all the synagogue has been that element which Jews all over the world have in common.

In view of our study on the synagogue it is the only conclusion that one could come to is that the synagogue is a necessity in Jewish life.

CULMINATING ACTIVITY:

Imagine that you have been asked by a Christian youth group, about your age, to give a talk on the synagogue. You're to talk from an outline which you have prepared. The details you already know. List those topics which you would mention to the Christian group so that they would understand the full significance of the synagogue and what it means to the Jew.

1. The role the synagogue plays in the life of the modern Jew.
2. How is the synagogue administered.
3. What are the functions of the synagogue.
4. What are the historical origins of the institution.
5. How does the synagogue fit into communal life.

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Objectives

General Understanding of the historical development
of the rabbinate

General Understanding and Appreciation of
the Rabbi

Specific The Rabbi is there now and
also to help us

The Rabbi is a person just like you
and although he knows more
things today at the school
let us try to help him

UNIT 2

THE RABBI

UNIT 2
THE RABBI

Objectives:

General: Understanding of the Historical Evolution of the rabbinate

General Understanding and Appreciation of the Rabbi

Specific: The Rabbi is here not only to lead us but also to help us

The Rabbi is a person just like you and me and although he knows more and is the religious leader of the synagogue he should not be put into an ivory tower

There is more to the rabbinate than just leading the congregation in spiritual matters.

Motivation: The rabbi is visiting the class. The teacher may initiate the unit by asking him some specific questions regarding his profession.

WHY DO WE HAVE A RABBI?

ACTIVITY: The teacher can arrange a debate here. One side of the question might debate it negatively giving reasons why it is not necessary to have a rabbi while the other side takes the affirmative.

The students should be aware of the following information:

The congregation is just like a flock of sheep. If this flock of sheep does not have a leader then it will lose its way. There is also a terrible feeling which one has if one were in a forest, surrounded by the trees and the inhabitants of the forest, and not knowing which way to turn. This same feeling would beset any congregation, or any congregant, if there was no one to lead and guide them.

We have seen from the previous unit that someone was always at the head of the community. Even at the start of the synagogue we had the archosynagogus and later the parnass. While it is true that these men were not rabbis they nevertheless appointed members of the synagogue to function in part as rabbis.

Since the end of the Middle Ages the rabbi was principally a leader in the realm of religion and study, yet as modern times approach he assumed other functions. During the Middle Ages the rabbi was the source of authority to whom the members of the community looked for guidance.

While it is true that no hierarchy exists in our

religion we do have a definite religious head. It may still be argued that anyone may get up and lead a congregation in prayer, but there are deeper implications than merely leading a congregation in prayer. The rabbi is today a specialist in the art of dealing with people. He still is the religious authority. He is also a scholar. He is the representative of the Jews in the general community.

It is his activities that give direction to the congregation. It is through his personal ministry that people are often given direction to their life. He is the conscience of the congregation.

THE DIFFERENT TYPES OF RABBIS.

The following is a short outline of the four main groups of rabbis in the United States and their activities:

1. Reform - Usually these men are the graduates of the Hebrew Union College-Jewish Institute of Religion. Ritual does not play as great a part in their rabbinate as in other groups. They are, of course, the religious and spiritual leaders of their temples. One would say that the main function of the Reform rabbinate lies in the education, social and pastoral ministry. Many participate in the fields of social reform.
2. Conservative - graduates mainly from the Jewish Theological Seminary of America in New York City. They follow the belief that scientific and historical approaches will solve all the problems of Judaism, and they therefore adjust Biblical and Talmudic law to conform with the demands of modern civilization and society. They emphasize Zionism, Hebrew literature and Jewish learning. One may also say here that as far as observance and ritual is concerned the Conservative rabbinate follows the traditional interpretation.

3. Orthodox - graduates, mainly from the Rabbi Isaac Elchanan Theological Seminary in New York City, and of the Hebrew Theological College in Chicago. This group is sometimes called "Neo-Orthodox" because its members have received a thorough secular education and because their belief that traditional Orthodoxy is compatible with modern civilization without any arbitrary adjustment. Their duties, as well as the duties of their older colleagues who received their education in Europe, are essentially the same as those of the medieval rabbi.
4. Chasidic - The spiritual leaders of the Chasidic sect, which placed more emphasis on the emotional approach to God than on knowledge of the Torah, are called "Rebbi" or "Zaddik." In the United States many of them have assumed the title of "Grand Rabbi." These Chasidic rabbis were usually men capable of deep religious fervor, such as the Baal Shem Tov and Levi Isaac of Berdichev. These foregoing men lived over two hundred years ago. They also had great scholars such as the Alters of Gora, the Schnniersohns of Liubawicz and the Shapiros of Munkas. One of the reasons for the decline of Hasidism is the fact that upon the death of a leader they do not always appoint a successor with the same qualities but would appoint a son or relative of the deceased who often did not possess the qualities of leadership. There are still some Chasidic congregations and they are mostly located in New York, Baltimore and Chicago.

WHAT ARE THE DUTIES OF THE RABBI?

ACTIVITY: One or more of the members of the class may make an appointment with the rabbi and meet with him to discuss this question of the duties of the rabbi.

The ministry seems to fall into three phases: the personal ministry, the religious educational ministry and the community ministry.

1. The Personal Ministry

- a. He counsels people who have problems ranging all the way from marital to the religious sphere.

- b. He often advises the younger people of the congregation on their education.
- c. His ministry includes those who are about to be married.
- d. He visits the sick and the bereaved and the aged.
- e. He helps Jewish newcomers to the community.
- f. He often will refer cases which he does not feel qualified to advise.

2. The Religious and Education Ministry

- a. He is the spiritual head of the congregation.
- b. He performs weddings, funerals, bar mitzvahs, confirmation, leads the religious rite at circumcision and performs conversions.
- c. He leads the congregation in prayer during services in the synagogue.
- d. He is the principal of the religious school and supervises the studies of the students.
- e. He teaches quite often classes.
- f. He lectures to the adults on various subjects.
- g. He meets with his colleagues to consult on various rabbinical matters.
- h. In part he is consulted, and participates in the administration of the congregation.

3. The Community Ministry

- a. He is the official representative of the congregation to the general community.
- b. He cooperates with community leaders and ministers on various cooperative undertakings.
- c. He serves as the authority on customs, ceremonies and religious matters for the community.
- d. He gives information about Judaism to all in the community.

There is another aspect of the rabbinate which should not be forgotten. Since World War I the Armed Forces have maintained a corps of chaplains. They include ministers of the major faiths, Catholic, Protestant and Jewish. When the rabbis of the Hebrew Union College become ordained and they have not been in the service previously they are obliged to serve as chaplains in the Armed Forces for a period of two years.

Many of the functions listed above are still within his realm except perhaps that of the community. There exists usually a very strong bond between the soldiers and the chaplain. This is not only true for the Jewish men but also for their Christian brethren. The chaplain becomes the trusted friend whom the men often consult especially when they feel that they might not be able to talk to their superiors.

In religious matters the chaplain leads the men in prayers at a regular time. During the holidays he is often the one to whom they turn to secure permission to return home and worship with their families, provided this is geographically possible. Those that must remain worship with him.

In the realm of personal well-being he also plays a major role. It is often up to the chaplain to help a soldier to adjust to army life and here he has a tremendous responsibility. The chaplain is often asked and consulted about the status of a particular soldier.

We may see from all his functions, both as the rabbi and as a chaplain, what a central position in Judaism the rabbi occupies. This should answer our question in the foregoing lesson as to the necessity of having a rabbi. As has previously been mentioned the rabbi is the representative of the congregation to the Jewish community not only to the Jewish community but also to the general community. This is due to his position and in the past fifty years or so this has taken on an increased importance. Many congregations today want to make sure that their rabbi will be well-respected by the community at large and often his call to that pulpit will depend on how he will function with the community.

Specifically the rabbi will be consulted on matters which deal with education and with religion. Often questions arise which are of a spiritual nature and the rabbi will state the Jewish point of view. This holds true not only for the Jewish community but also for the general community at large.

The rabbi is often asked to speak at meetings of the general community. He will participate in joint services by the churches, and he will give the invocation or benediction at community forums or other events. He will be asked to address an audience on Judaism, or he is often a member of Kiwanis or the Rotary Club. His help is sought when the community wishes to put through a certain plan and asked to sponsor it for his own congregation.

The rabbi is asked to participate in the raising of funds. He is consulted by his Christian colleagues and often belongs to the local ministerial association.

WHO LED THE JEWS BEFORE THE RABBIS WERE THE LEADERS?

ACTIVITY: By means of a chart show what type of leaders emerged that led the Jewish people before the rabbis became their leaders. Be sure to include a time line and indicate the different periods in Jewish history.

There is a period in Judaism which is known as the Age of the Patriarchs. This period is characterized by the family or tribal structure of the ancient Hebrews. Usually the oldest and wisest men supplied the leadership. Abraham, Isaac, Jacob were considered the patriarchs. They were judges and also lead the people in war. Moses established a judicial system by dividing the Hebrews up into certain numerical sections, Joshua led the tribes to conquer Canaan as well as to help consolidate the Hebrews into a more national body. ^{THE Judges} ~~They~~ were secular as well as religious leaders and more emphasis was put on the secular functions.

After this period we have the period of the Kings. Saul was considered the first king although he only reigned over eleven tribes. This period continued until the kingdom became divided into the northern section which was Israel and the southern section which was Judah. It was a period of much strife and unrest. Finally when the Assyrians swept down

from the North they put an end to the northern kingdom in 722 and 136 years later the southern kingdom of Judah was destroyed.

During the exile many of the Jews lived in Babylonia. This country was soon conquered by the Persians who allowed the Jews to return to Palestine. Ezra and Nehemiah led the Jews. The Jews returned to the Torah as their law and the priestly cult reigned in the land. Their function was mainly one of a religious nature while the secular leadership was subject to orders from the Persian king, and some secular functions were carried out by the High Priests.

Under the Hellenic period Judea, as Palestine was then known, became a Syrian province. The Jews were still being led by the High Priest. Soon the Maccabean revolt came about and the Jews had a king again.

After the Hasmonean dynasty came to the throne there was a struggle between the priesthood and the king. Soon Rome began to dominate the scene and supported the priesthood. Since Judea was torn internally by strife in opposition to Roman rule, Rome sent procurators to assume the leadership. The high priest in many cases was controlled by the procurator and was a leader in name only. With the destruction of the Temple the Jews ceased to function as a nation. Jochanan ben Zachai established a school for scholars and these scholars took over the spiritual and religious leadership of the Jews. These men were the forerunners of the rabbis and many of them became rabbis.

THE TRAINING OF A RABBI

ACTIVITY: To fix the regular course of study clearly in the minds of the students the teacher might take a catalogue of the Hebrew Union College and read some of the subjects to the children. From this they will get a better idea of the scope of training that the rabbi receives.

If we were to compare the training that the rabbi received in the old days and that of today we would notice a tremendous difference immediately. During the Middle Ages the community actually had little influence upon the rabbi since he did not concern himself with their problems as much as he does today. He was more interested in studying as well as with the dispensing of justice. Modern subjects were not part of his curriculum. He concentrated on Bible, Talmud, Commentaries and legal aspects of the Bible. The latter would enable him to give decisions in disputes. Often these questions dealt with ritual and judicial aspects of the law. During ancient times he would not be paid for his services and had to have a profession to support himself and his family.

Much of this changed after the Middle Ages. The rabbi began to study not only secular subjects but also he received compensations for his functions. Since they were leaders of the congregation they were expected to be able to understand the secular world better.

With the coming of the Reform movement the education of the rabbi underwent a significant change. We find that he attends the university as well as the religious college.

He is studying the humanities and the sciences in addition to the Bible and the Talmud. In modern times psychology and often courses in psychiatry are taken by rabbinical students or rabbis in the field.

The course of study for the rabbinate at the Hebrew Union College is six years. The following are the major divisions in which the students are required to study. These are:

- a. Hebrew and Cognate Languages
- b. Bible
- c. Commentaries
- d. Mishnah and Talmud
- e. Liturgy
- f. History
- g. Midrash and Homiletics
- h. Jewish Religious Education
- i. Human Relations
- j. Public Speaking

With Hebrew, Aramaic is also a required course; since some of the books of the Bible are written in Aramaic. Commentaries include Rashi, while in Liturgy the Union Prayerbook is compared with the Orthodox ritual and analyzed. History covers the entire period of existing Jewry which goes from ancient times through the modern period and this includes American Jewish history.

The above courses represent those which are taken until the student has passed his required degree of Bachelors of Hebrew Letters. After this he continues in many of the same fields with a few exceptions. Added to those above are the following:

- a. Apocryphal and Hellenistic Literature
- b. Codes
- c. Theology
- d. Philosophy
- e. Jewish Music

Optional is a course in Jewish Art. There are courses which are electives. In addition to the above courses the rabbinical student receives practical experience in the field by being sent out by the college on a bi-weekly basis to a congregation which is located often as many as 500 miles away. It is seen from this that the graduate rabbi does have in most cases a little experience prior to his entry into the active rabbinate.

WHERE DID THE NAME RABBI COME FROM AND WHO ARE SOME FAMOUS RABBIS?

The title rabbi means "my master" in Hebrew. In ancient days it was used as a title for those who were distinguished for their learning and were the teachers of the Law as well as the appointed head of the community. In the Palestinian rabbinical academies these men were addressed as "Rabbi" while in the Babylonian schools the title Rab was used.

The title of rabbi came into existence around the First Century and applied to the disciples of Jochanan ben Zakkai who established the first rabbinical school after the destruction of the Temple in Jerusalem.

There are derivations of the word Rab which can be brought out. We have Rab, Rabbi, and Rabban each title having

greater dignity than the foregoing. Only the presidents of the Sanhedrin, which ~~are~~ the old rabbinical courts, were usually called Rabban.

Some of the more well known rabbis are Jochanan ben Zakkai, Moses Isserles, Hai Gaon, Joseph Caro, Moses Maimonides, Rashi, Annan Ben David, Elijah the Vilna Gaon, Saadia Gaon and Solomon ~~ibn~~ Shaprut are to name but a few.

THE RABBIS OF OLD AND THE MODERN RABBIS

ACTIVITIES: You are the shammash of Rabbi Yitzchak Halevi, who is a rabbi in Florence, Italy in the Twelfth Century. One of the duties that you have is to keep a list of appointments for the rabbi as well as his duties which he is to perform. You will put down on a sheet of paper what the rabbi has to do that week.

You are the secretary to Rabbi Eliezer Cohen of New York City. You have the duty of keeping his daily schedule and also his appointment book. You are to make up the weekly schedule for the rabbi.

It is easy to picture the rabbi of old sitting in company with his colleagues and debating some legal decision. During the days of the Great Sanhedrin which lasted from about 141 BCE to 66 CE, the rabbis concerned themselves with the interpretation of the Law and administrative matters of the state as well as executive, priestly and ritual functions.

During the Talmudic period the rabbi was mainly occupied with the legal decisions of the Talmud, and their main influence lay in the religious field. With the appearance of Rashi on the scene the role of the rabbi changed.

Around the time of the Middle Ages the rabbi became the leader of the community. This was due to the fact that ^{only} he, or his group alone, could interpret the Mishnah. This power to interpret the Mishnah was given to him originally by the Parnasim or the presidents of the communities who were lay leaders. Also around this time the rabbis received a stipulated salary for their labors.

As soon as they were paid for their services their duties became more clear-cut. Their contract was usually three years. The rabbis sometimes functioned also as the shochet, (ritual slaughterer) cantor, as well as the teacher and as the Mohel. The latter performed the act of circumcision. He organized the local communal court and was the president of the Yeshivah. He was in charge of all education in the community. He supervised all ritual matters, and was the judge in decisions of Jewish law. He was the sole authority on all religious and spiritual functions and the poor and the needy looked to him for help. In addition to this he was supposed to devote some hours in the day to the study of Torah and to publish learned works of his own. It was at this time that the rabbi preached and delivered eulogies at the time of burial and acted as the cantor on special religious occasions. When he became a learned man and his wisdom spread through the country he was often consulted by his colleagues. The rabbi ruled his community with an iron hand and he brooked no opposition.

From early times the government often utilized the rabbi to collect taxes from the Jewish community. Occasionally it attempted to appoint the rabbis. This, however, was usually not too successful. In the Twelfth Century a ban was issued which said that anyone would be excommunicated by the rabbi if help was sought of the secular authorities in gaining any position of spiritual or secular dominance over the community. It may be said that in Moslem and Oriental countries, where the Jews had been granted some degree of local autonomy, the rabbis of the Sephardic communities worked in close conjunction with the government.

When we examine the modern historical period the role of the rabbi changed drastically. This was in part due to the social and economic changes which had taken place. The local Jewish community was not autonomous anymore but many times became part of the general community. In the United States with the emergence of Reform the rabbi became much more oriented toward the social and pastoral facets of his ministry. He followed in many instances the functions of his Christian colleagues especially in the realm of the pastoral ministry. Since Reform placed more emphasis on the community as a whole and less on ritual matters so did the function of the rabbi undergo a change. Under a foregoing topic the function of the modern rabbi has been discussed. In comparing the duties of both, the old and the modern rabbi it must be said that the emphasis has shifted considerably with the coming of modern times. The future may yet see another change which may come about.

CULMINATING ACTIVITY:

Here the class may engage in some role playing. Two Christian students have come to visit the class. They are interested to find out what the rabbi does, such as, the functions of his office, how the evolution of the rabbinate came about, what his relationship to the community is, and how he differs from the minister. Two students in the class may play the role of the Christian pupils while one or several can play the role of the rabbi as he explains the above-mentioned topics.

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Objectives

General: The pupil should be familiar with the development and history as well as the administration of the Jewish community from ancient times till the present.

Specific: He should be aware of the differences in the administration of the community depending on the historical period.

He should be aware of the Jewish community as an integral part of the general society.

He should know that the modern Jewish community is in all respects equal to the general society.

UNIT 3

THE JEWISH COMMUNITY

UNIT 3

THE JEWISH COMMUNITY

Objectives

General: The pupil should be familiar with the development and history as well as the administration of the Jewish community from Ancient Times till the Present.

Specific: He should be aware of the differences and the similarities of the community depending on the historical period.

He should be aware of the Jewish community developed and was an integral part of the general community.

He should know that the modern Jewish community is in all aspects the same as the general community.

The pupil should receive an understanding that he has a stake in the Jewish community of today and that he has responsibilities as well.

He should be aware that the Jewish community is part of his life.

Motivation: Ask the children to draw up as many community organizations as they can think of which would benefit them directly. This may be done in conjunction with the month when the Jewish Welfare Fund drive is to begin.

Or the teacher may focus the attention of the class on the displaced persons who have come into the community since the war and ask what these people should do to become integrated into Jewish community life. Jewish community organizations will usually enter here.

WHAT IS MY ROLE IN THE JEWISH COMMUNITY?

ACTIVITY: Write a family history which goes back to at least three generations. Those of you that can trace it back farther do so.

Everyone of us is a member of the Jewish community. To what degree we participate in its affairs is another question. Certainly we are aware that the community always stands in need of those people that will work most actively for its good and participate in its affairs.

The primary role of the Jew in the community is that he has a responsibility. "Am I my brother's keeper?" To a certain extent every one of us is our brother's keeper. Where would our brethren be today if we did not possess some responsibility for each other. Where would all our brethren be in Israel if we did not feel a responsibility toward helping them? If we would not help one another who would help us?

We not only have a responsibility toward the Jewish community but we also have a duty. From ancient times on, it was always the role of the individual to help each other. This was especially true during the Middle Ages where the Jew was practically isolated from the general community. Here it was up to his fellow-Jews to help him and they practiced their duty toward each other. An example of this is when the Jews of a certain medieval city were threatened with destruction, the Jews of the neighboring city paid a tremendous amount of silver to free their co-religionists. This happened over and

over again. In Modern Times the individual of the community helped others through the giving of charity.

We have a responsibility toward the general community also. When our nation was still young there are many examples how the Jews contributed in money and otherwise to the building of churches and various community organization. When we give money to the Community Chest our money does not go to Jewish institutions alone but also to general community institutions as well.

We have a definite stake in the general community as well as in the Jewish community. It's upon our shoulders. We must play our role and stand to help each other. This is a tradition which we have always had.

WHAT DOES THE JEWISH COMMUNITY DO FOR US?

Should anyone in the Jewish community need help there are agencies where this help can be secured. This has been true throughout the ages and we are proud of the fact that we have always stood together as a group and helped each other.

The community also affords us an outlet by being able to help others. There are always projects in the Jewish community which need our help. These projects are in the realm of education, religion and social service as well as recreation.

There is also a feeling which the Jewish community

gives us. We may say that it gives us a feeling of belonging to a group. Since we know that we belong to a group it makes us feel secure. Not only does it make us feel secure but it gives us a certain position in the Jewish community of which we are a part. This is called status.

WHO IS INCLUDED IN THE JEWISH COMMUNITY AND DO WE HAVE A JEWISH COMMUNITY AT THE PRESENT TIME

ACTIVITY: It is suggested here that a panel be set up for the benefit of the class. In this panel there should be included a lay person who is an officer in a Jewish community organization, preferably the Community Council or such comparable organization that exists, the professional director of the Family Service, or of the Community Center plus a member who is active in community affairs from one of the synagogues.

The answer to the above question will become much clearer if we would discuss what the Jewish community consists of.

If we were to classify the community organization present on the Jewish scene today, it would fall under the following general headings:

- a. Social
- b. Fraternal
- c. Religious
- d. Cultural and Philanthropic

A. Social Organizations

1. Jewish Welfare Federation has been organized to serve as a central agency for social service. In some communities it has a different name but it is usually present in most communities in some form or another. It, in turn, has been organized into different departments.

a. Family Welfare b. Child Care c. Hospital
 d. Care of the Aged e. Employment Service f. Recreation and Education

- a. Family Welfare is mainly concerned with helping the family become self-supporting. Often an allowance in the form of money is also given. The social case worker does most of the work here.
- b. Child Care takes the form of food, clothing and shelter for children. The principal approach here is to make it possible for children to live with their parents.
- c. Care of the Aged takes place mostly at the Home for the Aged. They lead a quiet, peaceful life at the Home. Care of the aged also takes place sometimes in their own homes. Some of them need constant medical attention while most others want to be kept busy. Here too a professional worker is required.
- d. Hospitals and Clinics serve physical as well as psychological needs. The amount spent annually on health institutions is twenty million dollars and in 1945 American Jews maintained some seventy hospitals and fifty clinics.
- e. The Employment Service often known as the Vocational Guidance Service helps people to decide what kind of a vocation they are best fitted for and often helps find jobs for those who need them.
- f. Recreation and Education includes the Jewish Community Center which has recreational facilities as well as cultural activities. This institution will be discussed in a separate unit. We have the various types of Jewish schools some of them being a part of the synagogue while others are a common community undertaking.

B. Women and Fraternal Organizations

1. At least half a million Jews belong to fraternal orders and lodges. They represent together with their families not quite one-third of American Jewry.
2. Business as well as professional people belong to these organizations. Many times these people join in

the hope that the acquaintances which they make there will become future customers and clients.

3. These organizations function in a democratic manner and its members express themselves on all issues. ~~The members~~ These orders and lodges often have a loan fund to help ~~the members~~ over bad times. Also this fund takes care of burial expenses of one of its members. Many times this money is used for life insurance as well. It gives its members a greater feeling of security. Also they have a special fund for community purposes.
4. The following are some Jewish fraternal orders:
 - a. B'nai B'rith
 - b. Workman's Circle
 - c. Independent Order B'rith Abraham
 - d. National Jewish Workers Alliance
 - e. Independent Order B'rith Shalom
 - f. Jewish War Veterans
5. Among women's organizations we have the following:
 - a. B'nai B'rith
 - b. Hadassah
 - c. Mizrahi Women's Organization of America
 - d. National Council of Jewish Women
 - e. National Federation of Temple Sisterhoods
 - f. Women's Division - American Jewish Congress
6. The women's organizations are largely active in social service work and fund raising activities. Sometimes they organize a local council, which acts as a clearing house to prevent conflict in dates of meetings and large affairs and also offers an opportunity to the leaders of the various clubs to learn from one another and to work on common projects.

C. Religious Organizations

1. Today American Jewry has various types of religious schools. The Talmud Torah, the Yeshivah, the Synagogue Religious School, and Hebrew High School as well as the Jewish Day School would all be included here. Many cities have a Jewish Board of Education which coordinates and guides the different educational organizations in the community.
2. There also exists schools in the American-Jewish community which train teachers. These people are given courses in the methods of teaching as well as content which means what the courses themselves contain. These

schools are known as Hebrew Teachers Colleges, Teachers Institutes and even Rabbinical schools have teacher training schools.

3. It is necessary for our boys and girls to continue their education even after they leave these schools. A very recent answer to meet this need has been an expanded program of adult education. Many times the different synagogues in the cities and towns will try to take care of this need. This, however, has not been as successful as expected. Often a central agency will try to coordinate these activities. Adult education usually includes cultural meetings, arranging of lectures in various Jewish fields, discussion groups on current Jewish problems, sponsoring Jewish concerts, plays and art exhibits. Courses in Hebrew, Bible, Jewish history and literature and similar subjects are given.

D. Cultural and Philanthropic Activities

1. Anglo-Jewish Literature

There are various newspapers which are published and distributed in the United States. The National Jewish Post, The American Israelite in Cincinnati and the Jewish Advocate in Boston, and the Jewish Chronicle in Newark are some of the weekly newspapers.

We have a number of monthly publications as well. Commentary, The Reconstructionist, the National Jewish Monthly and the Jewish Spectator and Jewish Social Studies as well as the Jewish Teacher and Pedagogic Reporter are but a few.

We have two important encyclopedias which are the Jewish Encyclopedia which is a reference work used most often by scholars. The Universal Jewish Encyclopedia is a more popular work.

The Jewish Publication Society is an organization which publishes a goodly number of books dealing with Jewish matters only. These books are of a popular nature while also many of them are usually only for scholars.

2. Hebrew Literature

The publication of various Hebrew books was in part due to the number of immigrants, most of them from Eastern Europe, who understood and read only Hebrew.

Much of this material is printed in Modern Hebrew. Hebrew literature is being studied and there is a definite need for these books. The Histadruth Iv-rith, or the Hebrew Culture Federation is the national organization expressly devoted to the spreading of the Hebrew language and literature in this country. It maintains a publishing society called Ogen or Anchor. It also arranges lectures and concerts and furthers Hebrew education.

3. Yiddish Literature

Soon after the immigration of the late 1800's Yiddish became the dominant language of many of our Eastern European Jews. There are published three outstanding Yiddish papers today, The Forward, The Morning Journal and The Day. The magazine, The Future, is the most most important Yiddish monthly magazine.

4. Community Fund

Perhaps it would be better to say "Community Funds" instead of Philanthropic functions. We have already spoken about the Federation which was first established in Boston in 1895 with Cincinnati being second a year later. Each federation conducts annually a campaign to which all Jews are asked to contribute. There are of course quite a few Jewish community agencies which receive money from the Community Chest which incidentally was patterned after the Welfare Fund drive of the Federation.

Also the United Jewish Appeal is another proof that joint fund raising is practical and desirable. The UJA includes three large agencies which are the Joint Distribution Committee, National Refugee Service and the United Palestine Appeal. The first, JDC, deals with relief and welfare work on behalf of the Jews in Europe and other countries, the second resettles refugees in the United States and UPA builds up the new Jewish state of Israel. The local needs are of course taken from the Jewish Welfare Fund and the Community Chest.

THE JEWISH COMMUNITY CENTER

ACTIVITY: The class will go to the Jewish Center. There it will ask to be shown around and have its various activities explained. A ^{statement} ~~copy~~ of the philosophy of the local Center might be asked for also.

We have chosen ~~this~~ particular institution since it is one that is peculiar of our American-Jewish culture today. We have nothing like it anywhere in the world. The reason for the development of the Jewish community goes back about 250 years. When our country first gained political independence we find that Jews are accepted and become part of the American scene for three reasons:

- a. The Jews, like all the people here, were given political equality.
- b. The Jews were given the right to worship as they pleased just like everyone else.
- c. The Jews, like all other Americans, were given their civic rights.

This places the Jew on an equal footing with his fellow members of the community. He began and continued to develop part of the American scene. This spirit of freedom gave rise to many institutions which we have today. The particular type of welfare service that we have is an example. This, of course, includes the general as well as the Jewish welfare service. The YMCA and the YMHA are another example. The Community Chest also illustrates our point as well.

To return to the Jewish Community Center in particular let us first look at its history. It traces its

origin back to a Jewish youth movement which began in the 1840s in the form of Jewish literary societies. They appeared in many cities and were first known as the Young Men's Hebrew Literary Associations. These were the forerunners of the Young Men's Hebrew Associations. The first one of these was established in Baltimore in 1854. Other reasons contributing to the establishment of the centers are:

- a. The synagogues established by the immigrant Jews did not always provide facilities for recreation, meetings and entertainment. The young people in particular wanted activities and preferred to spend their time away from the synagogue.
- b. Some Jews were not admitted to non-Jewish clubs while others that were members did not feel themselves at home there.
- c. The general recreational activities of the community were inadequate and the Jews felt it their duty to provide buildings for their own children and youth.

Next let us see how the Jewish Community Center is organized. We must, however, keep in mind that the program of each center differs depending on the needs of the community.

Almost every Center is located in a building of its own or one connected with a synagogue. Centers serve all age groups from the pre-school child to the golden age (over 60). A Board of Directors usually composed of men and women who are participants in the program or interested community minded individuals, sets the policies by which the Center is operated. This Board of Directors is generally elected by the adult membership of the Center. The Board sets up the structure by which a professional social work staff is engaged to carry on

the program of the Center and to carry out the policies as determined by the Board.

The work of the Center can be financed in several ways. A membership fee from all of the members is one source of income for the Centers. Some Centers derive their income from more than one source. These sources include the Jewish Welfare Funds and the Community Chests. Like most Jewish agencies and institutions, the Center makes provision to provide services to those individuals who cannot afford the full membership fee. Today we find that the Centers throughout the country serve every social and economic group within the Jewish community.

We would best close this section by stating the functions of the Center in the following way:

- a. Service as an agency of Jewish identification
- b. Service as a common meeting ground for all Jews
- c. Service as an agency of personality development
- d. Furtherance of the democratic way of life
- e. Assistance in the integration of the individual Jew, as well as of the Jewish group, into the total American group

HOW DID WE GET THE IDEA OF THE JEWISH COMMUNITY DURING THE TALMUDIC PERIOD AND THE MEDIEVAL JEWISH COMMUNITY

ACTIVITY: With your knowledge of the previous topic and what you'll learn under this heading imagine yourself as a community council during the Middle Ages and the same in the Modern period. You are having your annual meeting and some of the members of the council are new and you have to

- a. explain your individual functions
- b. tell them your objectives

and then proceed with the meeting discussing what you want the council to accomplish this year.

As a word of explanation we might say that the history of community in Talmudic and Medieval times is not so much a record of what happened at certain times but how a community was administered, what the functions of its individual members were and what the place of the individual Jew was in the community. The type of community remained fairly ^{stable} ~~steady~~. We can see this because the history of the Jewish community can be divided into three distinct periods:

- a. Talmudic phase
- b. Medieval times
- c. Modern period

It is true that the Talmudic community had its forerunners in organization before and after the Babylonian exile but it did not come into its own until the Greeks conquered the Levant.

Talmudic Times

The community organization of the Jews in the Roman Empire was patterned after that of the Greek communities. Yet a certain amount of Roman influence was felt especially in regard to religious associations. At the head of the community was the community council. Its numbers varied from seven to twelve members. The president of the council was called the "head" of the city. The members of the council were chosen by the whole community before Rosh Hashonoh. Certain members

however were life members. The executive officer of the council was the "city manager" who held a higher rank than that of the city judge. He was also the agent of the court and the community notary.

The administration of the city community was subject within certain limits to the jurisdiction of the patriarch in Palestine or the exilarch in Babylonia. These two men were the leaders of all the Jews in those two countries respectively. They appointed the judges for questions of finance, for the court and for the criminal cases. The community council determined the amount of taxes as well as its distribution, dealt with community property, fixed the standard of weights and measures, food prices and wages. It also made police regulations and could, in the interest of public welfare, abolish long existing customs. Although the community council was not responsible to anyone it was expected to observe the wishes of the community.

One of the special tasks of the council was the care of the poor. This was in the hands of "two collectors of charity," and three distributors of alms. These men were members of the council. Everyone was expected to contribute for this purpose and it happened sometimes that the collector of charity would attach property of those who failed to contribute. How the money, which was collected for this purpose, was distributed to the poor was a matter of trust.

There were exact laws covering the amount and time

of contributions. Two boxes could be found for the poor. One of them contained gifts which the inhabitants of the city received once a week on Friday, while the other had money in it to take care of the traveler passing through the city. It might be well to mention here that the community kept a book in which contained a list of all taxpayers and also the important happenings of the community.

If a community had more than ten members it had to build a synagogue and its maintenance was the responsibility of all the members of the community. It was also up to the city community to provide and appoint teachers. These were to some extent paid by the city out of the community funds. The parents of the children were obliged to send them to the community school.

Besides the schoolhouse, each community had a house of its own. Often this was the same as the synagogue which was the place for public assemblies, administration of oaths and here were carried out decrees of excommunication and it served as a place where divorce dealings were executed. Proclamation for lost and found articles were made here and even the freeing of slaves was carried out here.

There are two reasons which influenced the development of Jewish community during the Middle Ages:

- a. the state often divided the population according to social groups
- b. general, social, political and economic condition at this time favored the development of the community

The Jews, like many social groups of the medieval state, were usually a closed political group recognized by the state, with joint responsible obligations. This type of segregation made for the living of the Jews in separate quarters in the city called the ghetto, which in turn gave rise to the formation of Jewish communities. These communities were under the protection of the ruler of that particular country and gave the Jews the right to govern themselves in their internal affairs. The organization and development took place in close connection with the history of organization of the cities of this period. As a matter of fact we might say that Jewish community organization and development were an integral part of the history of the Middle Ages. Under the conditions that existed at this time they were bound to emerge as they did.

The Jews were separated socially and politically from the rest of the community, because the social life of the Medieval Christian revolved around the Church and this would automatically exclude the Jew. Jews were not citizens nor had many privileges in the general society. The Jews were actually compelled to have a community structure of their own since the local state demanded taxes. Since the state or the city was mainly interested in keeping the taxation of its Jews as high as possible it was necessary to give the Jews a considerable amount of the administration of their affairs. As far as taxation is concerned we know that if there was a deficit in the amount levied, the wealthier Jews of the community

were required to underwrite the difference. This had an adverse effect on the Jewish community since it gave greater influence and power to the propertied people.

The community took special interest in education and culture. Instruction for children and education for its adults and for the learned was provided for. Again we find, just like in the Talmudic community, that the assistance of the poor was most important. How the Medieval community was administered has already been discussed in a previous topic. One aspect not previously discussed was the election of the community council. These elections usually took place on the half-holidays of Passover and Sukkos. The delegates were first elected by the qualified voters, then they cast lots for or nominated the various officials. Although this sounds like a democratic procedure it was by no means so. Often slates were prepared ahead of time and the wealthy, who had the most say in the administration of the community, came to agreement as who should be elected.

HOW DID THE JEWISH COMMUNITY COME INTO BEING?

ACTIVITY: Take a concordance and look up Biblical references to the

- | | |
|-----------|-------------|
| a. poor | d. widow |
| b. needy | e. stranger |
| c. orphan | |

You will get some idea from this research how the people of that time felt toward the above.

In the Torah there are found many references to the role of the community regarding the care of the poor, the orphan, the stranger and the captive. Throughout the Biblical and Talmudical period of our people the community has always taken it upon themselves to help these people. Often communities vied with each other to see who could take care of its people, who needed help, best.

During the ancient days when the Jews had their own land the community was the same as the city. Although a nation still each community preserved its customs and traditions. It was not a community in the modern sense since life was not as highly organized but it was a community where the family played the important role. There were no important community institutions. Only after the nation was united and welded together did our forefathers feel a responsibility toward each other. This is especially stated in the message of the prophets.

When the kingdom was divided into two parts then conquered by the Assyrians many Jews moved from Palestine. This caused a tremendous interruption in their lives. Communities did spring up when the Jews returned from Babylonia and soon the Hellenic influence began to be felt. We may say that with the coming of the Greeks the cities in Judea became organized in a way that resembles our cities of today. Institutions such as the gymnasium and the public baths and the square as well as the synagogue and the schools became the foundation of the community. The community began to accept its responsibility toward its members by taking care of its needy. This

of course was always the case from ancient time on till now.

Although the community was already an institution since the time of Moses it is only since the Babylonian exile that the community coalesced. Strong national ambitions as well as the centralization of a priestly dominated Judaism were directly responsible for it.

With the dispersion of the Jews shortly before the destruction and mainly after the destruction of the Second Temple there arose Jewish communities in Babylonia, Asia Minor and in the important trade center of the Mediterranean Sea. At first these new communities had national status since they were part of the nation of Judea. After the destruction of the Second Temple this changed and they became mainly a religious community since Judea as a nation was destroyed.

HOW IS THE MODERN JEWISH COMMUNITY ADMINISTERED AND HOW DID THIS DIFFER WITH THE OLD JEWISH COMMUNITY?

ACTIVITY: After the class has read this material draw up in outline form the function of:

- a. The Medieval Community
- b. The Modern Community

Medieval Jewish Community

It was the task of the Jewish community to represent themselves in their relations with their rulers. The presiding officers of the community were the representatives and advocates of the Jews in every occasion of difficulty. The institutions which every community possessed, such as the synagogue, cemetery, school, asylum, bath, bakery and often even the dance hall and the prison, were chosen by the members of the community and then administered by them.

We must understand that during the Middle Ages the community had more than just a religious function. It had political status as well as educational and cultural.

The community was administrated by a council who had a president. This council was very often a hereditary affair and usually remained in the hands of the wealthy. The elders and the wealthy supplemented their numbers by means of mutually selecting each other and by adding to each other or electing others by their own votes alone thus ignoring the general community.

Although the president of the Jewish community could be a wealthy merchant or an artisan often it was not uncommon to have the rabbi as the "archisynagogus" or "magister judaeorum" which are other designations for president. As a matter of fact these last two terms could be applied not only to the president or the rabbi but also to the Jewish judge and to the one that collected the taxes.

Throughout Europe there were different functions in the various communities. In Spain the administration was divided into judges, supervisors of weights and measures, censor of morals, and tax collector. In Germany there were special offices for the administration of finances as well as individual officers for special functions. In France the community chose a commission every six or ten years to revise the laws of the community. This commission conducted finance, distributed taxes, appointed officials and judges. In Portugal we find references not only to the elders but also

the treasurer and the police superintendents as well as market inspectors.

The current business of the community was often executed by a committee or by a monthly president. Yet when important decrees had to be adopted then the full assembly was called which consisted of the community council.

Modern Jewish Community

The administration of the modern Jewish community in the United States is no such simple matter. We must be aware of the principal difference between the two communities. During the Middle Ages the Jewish community was a separate section of the general community which was autonomous and was so recognized by the government. It depended on its own members for the conducting of its affairs and was for the most part not dependent on the outside for its living.

What makes the modern Jewish community in the United States so much more complex is that it has assumed different functions which are in the realm of the needs of the individual. We do not engage in any governmental functions today. We have a civilization which prides itself in departmentalization and this is reflected in our community organization.

One of the more recent developments in community administration is the creation of the community council. It grew out of the interest of several organizations to build an Old Folks' Home. They formed a joint committee to draw up

plans and to raise the money. Since the Jewish Federation would not support them they organized a Council of Jewish Organizations to carry out its work. The Federation soon joined this organization.

The Community Council soon acted in a democratic manner by inviting representatives of all permanent Jewish organizations in the city, and after several months a constitution was adopted and Jewish Community Council was launched.

Those communities which do not have this kind of an arrangement are dependent on the individual organization and institution to handle its affairs. These usually have an executive committee or board which is composed of laymen although some are professionals of other organizations and act in an ex-officio capacity. Then you have the professional staff who administer the policy set by the board. This is where the Jewish Center is concerned but is also true of almost all Jewish organizations such as the Jewish Welfare Federation, ~~and~~ the Bureau of Jewish Education, ^{and} the Old Folk's Home.

It is necessary here to stress that although the board, which is composed of members of the general community and are not professional, sets the policy, it is up to the professionally trained worker to carry out the functions of the particular institution. They are trained for this function through professional schooling and actual practice.

From this we can see why the administration of the

Modern Jewish community is so complex. If the trend that is apparent now to integrate the various duties of the different organizations and institution is continued the administration of the community will become much easier.

HOW DOES THE JEWISH COMMUNITY COMPARE WITH THE CHRISTIAN COMMUNITY?

It must be quite apparent by reading the preceding topics that actually there is very little difference between the Jewish community and the Christian community. The Jewish community has the same institutions that the general community has. It serves the same functions and the same kind of people are helping and are being helped by each community institution and organization. It must also be clear then that we are living in a dichotomy. This means that we are living two lives, that of a Jew and that of a member of the general community.

If there exists a difference it is more subtle. Jewish institutions are usually community centered if they are community institutions and organizations. They are usually not a part of another institution. Our Christian institutions in the community very often come from the Church. They are either part of it, or are directly administered by it or are affiliated with it. Many of the institutions are also Church centered.

CULMINATING ACTIVITY:

Make a chart of the Jewish Community Institution showing:

I. A. Each different institution

B. How it functions

C. Its lay members (Board) and how many

The professional staff - and how many

D. Whom it serves

II. Show where the money comes from and how.

You are at a meeting of the J.W.F. and are planning the drive. Show

A. What institutions get support from it

B. How and what sources the money comes from

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UNIT 4
JEWISH EDUCATION

Unit 4

JEWISH EDUCATION

Objectives: Jewish Education for our Children is just as important for their understanding as general education is.

Some parts of Jewish education will give our children basic lessons in ethics and morals which sometimes general education does not do.

It sets the tone for proper living through the study of the Bible and associated subjects, and again proves to them that being a Jew means belonging to more than just a religion but a people with culture and a tradition.

Basic Learnings: The necessity and importance for Jewish education

There are different kinds of Jewish education

The historical development of Jewish education

The importance of Reform-Jewish education

Motivation: The teacher starts a discussion on the reasons for survival of the Jew in face of so many obstacles. He then asks the members of the class why they think the Jew is still alive today. He will guide the discussion to the value of Jewish education transmitting eternal Jewish values from generation to generation.

Or a visit to a Talmud Torah or Jewish Bureau of Education can be the starting point for this unit.

HOW IS REFORM JEWISH EDUCATION CARRIED OUT TODAY?

ACTIVITY: Have the class write to about ten of fifteen congregations in the United States and ask them to send you a copy of their curriculum. Write not only to the large congregations but also to the smaller ones. Analyze them with the following in mind:

1. The subject which is being studied, does it look interesting to you and does it meet your needs as far as you can see?
2. If you know the text, is it too easy or too hard?
3. Suggest some other subjects that could be studied.

WHY DO WE HAVE JEWISH EDUCATION TODAY?

ACTIVITY: Discussion by the class and the teacher in which the teacher asks the class how they think Jewish Education can help them today and list their ideas on the board and compare them with the reasons given following this paragraph.

1. So that you and I can identify ourselves with the Jewish group.
 - a. For practical purposes this means that to belong to the Jewish group it gives us a sense of belonging.
 - b. Our religion is something which all of us have in common.
 - c. Often our own group is the group to whom we can look for help in time of trouble.
2. You and I can take pride in the tradition and heritage of our people and through it understand Judaism.
 - a. As an American we are proud that we have and are living in a democracy. Our country has always stood for the freedom of the individual as well as respecting people who worship differently.

As Jews we are proud that we have high standards of conduct, we to have a sympathy for mankind, as well as faith in God and our religion.

- b. As an American we are proud of the contributions that we made to the culture of our country especially in the field of technology as well as in our countries' beginning.

As Jews we are proud of our contributions in the same field and especially in the arts and sciences. These contributions were not only made here in the United States but all over the world.

ACTIVITY: A few people in the class could do some research and find out specifically what Jews made contributions to the various fields such as arts, sciences, technology, humanities, etc. and the role Jews played in the founding of our country.

- 3. Preparation for the future and help to meet the problems which we might face.

- a. Jewish education has always stressed that a well educated person is prepared for the future. If we follow the teachings of Judaism in moral and ethical ways we are well equipped to face life.
- b. By a knowledge of the community we are able to know those agencies that can counsel us either to find out what kind of a position we are best suited for or to help and find a job for us.
- c. Since Judaism teaches us a universal outlook on life by stressing the common virtues of man it prepares us to look at our fellowman with understanding.

- 4. Jewish education strengthens us religiously.

- a. By our going to our own worship service regularly we accustom ourselves to pray and worship in the Temple.
- b. Since we study the Bible and other traditional books of our religion we know what our religion stands for, and practice it as well.
- c. Through the observance of our customs and ceremonies we receive a warm feeling regarding our being a Jew as well as a sense of satisfaction and belonging.

- d. We are given the tools by which we can practice as a religious person.
5. Knowledge about Judaism makes us a partly well-educated person but our Jewish education must also give us a definite attitude toward Judaism.
- a. We study the history of our people from an historical point of view to find out what happened to them. Sometimes we might draw some lessons from it.
 - b. We study certain books of the Bible because we can get basic truths from them that will serve as models for our future.
 - c. We should receive, through our studies, a definite feeling for Judaism which should make us proud of being a Jew.
 - d. Our Jewish education should help to make us a cultured person.
 - e. Perhaps the most important function is that it will help us to preserve our Jewish way of life and our Judaism.
6. Through Jewish education we must realize that we are part of the community and have a responsibility to the community.
- a. We realize that we are part of the Jewish community and must be ready to help each other.
 - b. Our responsibility is that they have the obligation to support the Jewish community in any way possible.
 - c. Although we have a Jewish community we must understand that this is part of the general community and to it we have obligations to fulfill.

WHAT KINDS OF JEWISH EDUCATION ARE THERE?

ACTIVITY: An excursion to various Jewish schools in your neighborhood is suggested here. In most fairly large cities you have a Talmud Torah and a Jewish Day School. Those cities that have a Yeshivah and a Beth Haselem you can visit these in addition. You should find out the following:

- a. What are they teaching
- b. What is their purpose for teaching this (objectives and aims)
- c. What methods or how are these subjects taught

Before we discuss the different schools which are engaged in teaching Jewish children today we should perhaps look at some statistics.

- a. By 1950 the estimated number of children attending Jewish schools were 266,000. This number will have risen somewhat in 1955.
- b. The number of children attending Sunday schools in 1950 were 130,574 or 49.8% of the above number.
- c. The rest are either attending Talmud Torahs or are attending Jewish All Day Schools.
- d. There has been an increase of Jewish School enrollment from 45,000 in 1900 to almost 300,000 by 1955 or an increase of almost ~~600%~~ ^{MORE THAN 600%}

1. Sunday Schools

- a. As we have seen from the previous statistics the majority of our children today are enrolled in the Sunday School.
- b. This is a one-day-a-week school and the hours of instruction is usually two hours per week.
- c. Many temples have felt it necessary to increase their hours of instruction so they have added a mid-week session. At this time either a completely different subject or continuation of the week-end subject is studied.
- d. The number of sessions per year is usually between 30 and 35. The course of study is usually from the kindergarten through confirmation which is usually the tenth grade.
- e. The one-day-a-week school is usually identified with the Reform congregations but the fact is that also the Conservative as well as the Orthodox have Sunday school units.

2. The Talmud Torah

- a. It is also known as the "weekday afternoon school." Of pupils enrolled in the Jewish elementary schools 41% are to be found in weekday afternoon schools.
- b. Usually the attendance of pupils for this school is five days although there are three and two day schools.
- c. The hours of instruction varies from $7\frac{1}{2}$ to 6 hours per week while there are about 38 school weeks per year.
- d. The more traditional schools usually require for the pupil to finish a six year course although some of the weekday schools have three and a five year course as well.
- e. Usually in their religious attitudes the Talmud Torahs are most often Orthodox and sometimes Conservative.

3. The Jewish Day School

- a. 3.4% of all Jewish students of elementary school age, are enrolled in Jewish Day schools.
- b. It offers regular school subjects as well as religious instruction. It meets five days a week for about six or more hours a day, and gives nearly 1200 hours of instruction a year.
- c. It is privately supported while the parents pay tuition or fees. This school is usually an elementary school but there are exceptions to this.
- d. In New York City we do find a Jewish High School. Its teacher must be certified by the state to teach the non-religious or English subjects. Hebrew is the secondary language which is taught.

4. Foundation School or the Beth Haya'eled

- a. This school is principally for the primary grades. Its pupils are later transferred to the higher grades in public school.
- b. This school is quite recent having been established as an experimental school by the Women's division of the Jewish Education Association in New York City.
- c. It offers a bi-cultural (Hebrew and English) program with the emphasis of the personality of the child.

The main interest is to lay an emotional and intellectual foundation for the child's future attendance at public school as well as a Jewish weekday afternoon school.

- d. Children are admitted at the age of three and remain there until the age of eight or nine. From grade three and four they go to public school.

5. American Council for Judaism Schools

- a. This type of school is the latest development in the Reform movement. These schools stress the ethical and moral values of Judaism. There are several schools mostly in the Eastern and Mid-Western part of the United States. ~~The Council~~ is interested in stressing the universal values of Judaism. ~~as well.~~
- b. Their teachers are mostly taken from the members of the Council and are usually lay persons.

6. Secondary Schools

- a. Graduates from the Orthodox and Conservative weekday schools sometimes attend central communal Jewish High schools. The enrollment is only 5% of those that go to the elementary school. Their course of study is about four years.
- b. The Sunday Schools also offer high school classes. Its length varies from two to four years.

Difference in the Content of the Courses of Study

Orthodox

- a. This group emphasizes the traditional attitudes and practices as found in the rabbinical interpretation of the Talmud and Shulchan Aruch. Its emphasis also lies in the study of Hebrew as a language. The Torah as law is also a focal point. The Bible and the Talmud constitute the center of attention.
- b. Hebrew literature and a study of Palestine and a course on Commentaries to the Bible are also included. Often, and especially in the secondary school, the language of instruction is Hebrew.

Conservative

- a. It still pays a great deal of attention to traditional

practices as well as to the codified laws. Yet it is ready to accept a more liberal interpretation of customs, ceremonies, and scriptures and also a more evolutionary view of giving of the Torah.

- b. The subjects which are taught in the religious schools are much the same as the Orthodox.

Reform

- a. It has adopted changes in practices and beliefs to reform traditional Judaism by bringing it more in line with the modern American scene.
- b. It has a scientific approach to the giving of the Torah, meaning that the Torah was written by men and divinely inspired but not divinely revealed. Also it negates the idea that all Jews will eventually return to Israel.
- c. Courses in Hebrew are given usually with the object of reading the prayerbook and learning it for the Bar Mitzvah.
- d. A modern interpretation on the teaching of Jewish History and Bible is also emphasized.

Common Elements in the Content of the Courses of Study.

- a. Torah is the literary and spiritual heritage of the Jewish people.
- b. Torah is the Jewish way of living.
- c. The Jewish people is the means of identifying of the individual Jew with his people and the acceptance of mutual responsibility between himself and other Jews.
- d. We are part of the American-Jewish environment and implies an understanding of the development of the American-Jewish community.
- e. Faith in a loving God and in the purpose of improvement of world and man.

HOW AND WHY DID JEWISH EDUCATION DEVELOP?

ACTIVITY: Divide the class up into two sections. Each section will be given a word which will be called out by the captain of the opposite group. It will be the object of the group to whom the word is given to identify the word either by another word or a short sentence.

Arabic	Abba Aricha
father	minerals
priest	agriculture
Simeon ben Shetah	influence community through
story-telling	scholars
Scribe	vocational education
Gemara	Talmud Torah
apprentice system	Sechar shimmur
parables	rod as "teaching aid"
explanation of difficult passage	Joshua ben Gamala
Kahal	Euclid and Archimedes
lay scholars	freedom of expression
Mishnah	Ezra
self-reliant	geography
mnemonic device	hagiographa
optics	Greek
herdsmen	Jochanan ben Zakkal
grind flour and bake	Yeshivah
Alexandria	Tribal structure
Karaites	Astronomy
social justice	weaving and dying
story-telling	six years old
	medicine

A. Biblical Times

There are three principal ideas that seem to run throughout the history of Jewish education:

1. It is religious in its character and is primarily concerned with the development of an ethical, religious personality.
2. It holds to the idea of learning for the sake of learning.
3. It is practical and provides for the on-going process of adjusting the individual to his environment and for his survival.

Early Beginnings

1. Abraham was chosen by God to the end that he may command his children and his household after him, to keep the way of the Lord, to do righteousness and justice. Thus the Bible shows its great interest in children and sees in them the key to the future. It stresses the fact that children should be taught early the difference between good and evil.

Tribal Structure

2. The early teachers of the children were their mothers and fathers. It was they that instructed them in the duties of their daily life. The customs and ceremonies were given from father to son. Also the social and economic environment of the group determined the studies and activities of the young people. Since we are dealing with a nomadic people we find that the needs of the shepherd people were first catered to. The children were prepared to be herdsmen. Since the early tribes often went to war against each other the children had to have a knowledge of war. The use of the sling, bow, arrow, sword, shield and spear was stressed.

Conquest of Canaan

3. After the conquest of Canaan, the people became farmers and education changed. Actually this was the beginning of vocational education since it became necessary to show the children a new way of life. They learned farming, cattle-raising, grazing, fishing, building, and even carpentry. Soon minerals were discovered and mining was learned, metal working, spinning, dying, weaving, tent-making and pottery making were soon added to the lists of subjects which children had to learn.

A Special Class of Teachers

4. Very soon a special class of teachers arose who had to teach the people specific duties. These were the priests and the Levites. They taught the people their laws, their history and literature and instructed especially those who were to be their successors. Following them came the Prophets who taught everyone about God and the ideals of social justice and peace. While the prophets went out directly to the people, the priests and the Levites were mainly concerned with the Temple.

The Scribes

5. After the destruction of the first Temple in 586 BCE the Jews went to Babylonia and soon the Persians conquered that land and permitted them to return to Judea. There a new Temple was built. A new class of teachers arose under the scribe Ezra. The priests delegated their functions in part to these scribes who taught the people. Although we don't know if the synagogue became established at this time but we do know that it became a school as well as a place to worship. Here the Law was not only read but also interpreted by the Scribes who were the teachers. Mostly the adults came here to learn about the Law but soon children were also taught here. During this period especially, religious observances, prayers and festival observances and celebrations in the home were so completely identified with life as to make religion interwoven with the daily activities of the people.

Ethical Aspects, Skills and Knowledge

6. Although the ethical aspects of life were paramount certain forms of specific knowledge and skills were also necessary. Besides the children learning their future occupations, they also concerned themselves with the Sabbath, the New Moon, the holidays and the duties of men in the House of God. Language was learned normally in the course of the life of the people. The same is true of geography. Writing was practiced at an early period. When the Priest studied they had to learn and study philosophy, history and medicine (treatment of lepers). Here in the synagogue we find that for the first time a liturgy developed.

The methods used were largely story-telling, warning, explaining, pleading, rebuking to avoid corporal punishment. Legend and history were used to impress the children. During the rainy season the children would often gather around the fire and story-telling would soon take place. They would be told about the heroes, the elders and prophets. Even the rod was often used as a "teaching aid."

Girl's Education

7. The education of girls was confined largely to the home. They learned to draw water, to grind flour, to knead the dough, to bake, to spin and to weave. They often also worked in the fields and knew agriculture. They even helped in the vineyard.

Simeon ben Shetah and Joshua ben Gamala

7. Around the first century BCE Simeon ben Shetah arranged that schools should be established for the children of the ages of sixteen and seventeen. Soon private schools were formed and a century later they came under public control. In 64 CE universal elementary education was instituted in Palestine. Without the actual use of compulsion the provisions made by Joshua ben Gamala made education practically compulsory for children of the age of six and seven. He also arranged that teachers for elementary schools be on duty in every province and in every city.

B. Talmudic Times

1. Influence of the Greeks on Jewish Education

The first radical modification on Jewish education came as a result of Hellenic ideas. The Bible was read in Greek and even the religious services were many times conducted in Greek especially in Alexandria. The philosophy of Plato was linked with Jewish thought. Even the method of instruction was changed. Often questions and answers became a standard of instruction in the Jewish schools.

2. Destruction of the Temple and Jochanan Ben Zakkai

When the Temple was destroyed a second time in 70 CE it saw also the destruction of one Jewish system of education and the initiation of a new one. No longer was there a **priestly** group to instruct the people and its place was now taken by the rabbis. Jochanan ben Zakkai obtained permission from the Roman emperor to set up an academy at Jabneh. Here he began to train rabbis and reassemble Jewish knowledge based on the oral Pharisaic tradition. A pattern of Jewish education was laid down which lasted for centuries. It was still up to the father, as the head of the family, to teach his children customs and ceremonies and the Torah. This took place in the child's early days but as soon as he was of age he was sent to school. Often the father would visit the school and observe what was going on.

3. Rab's or Abba Aricha's Contribution

Rab instituted the "sechar shimmur" which was the payment for watching the children. Since it was forbidden to take money for teaching the children this

method was adopted to pay the teachers. He thus created a professional teachers group. He also ordered that children should not go to school until they were six years old, and there should be no more than twenty-five pupils in a class. Schools at first were conducted in the open air where the children sat on benches facing the teacher.

Children at the age of five were taught the Bible, at ten the Mishnah and at fifteen the Gemara. There were different teachers for different subjects. The children spent most of the day in school throughout the year, except on holidays and fast days.

4. What Subjects Were Studied

As mentioned above Bible, Mishnah and Gemara were studied but also secular subjects were undertaken. Greek and Latin were considered important. Astronomy, nature study, anatomy, botany, zoology and geometry were studied in connection with the Oral Law. Instruction in athletics was not overlooked.

Manual work was taught at home through the apprentice system. Many teachers themselves had to work since teaching did not pay enough. The ceremonial aspects of Judaism were taught as well. The children even learned music, and some school lessons were chanted.

The authorities always demanded that the teachers must be fine scholars and good character was emphasized above all. They warned the teachers to be careful of their clothes and not to overeat and to drink too much. He must be patient and have pride in his work. He was to encourage freedom of expression by his pupils. The children were given opportunities to ask questions and become self-reliant. They were purposely assigned small tasks so they could experience a measure of success. Teaching was to be pleasant and the telling of jokes, parables and historical incidents and stories were used to evoke this reaction.

The children were helped to memorize their lessons by the combined use of sight and hearing. Learning was by repetition since books were scarce and costly. Also various mnemonic, or trick memory, devices were used. They were given styluses and tablets. At first they read from scrolls, later they studied from the Torah and a book containing the Prophets and the Writings. Discipline was strict and corporal punishment was inflicted now and then.

Girls were excluded from the schools. Many educated their

daughters at home though and even taught them Greek but the main emphasis lay on the activities of the home.

C. Middle Ages

1. Influence of the Gaonate on Education

During the seventh century the academies of Sura and Pumpedita flourished. Much emphasis was laid on the study of the Talmud but Arabic and arithmetic were also studied. Also at this time the vocalization of Hebrew letters were introduced. Under the influence of the Karaites the study of the Bible increased but the Gaonate still emphasized the Talmud.

2. Adult Education

Kallahs were perhaps the first popular universities and they met twice a year, once in the month of Adar and once in the month of Ellul, which is approximately at the spring and in the autumn of the year. The teachers gathered here and hundreds of students joined them. The Talmud was studied and corrections of the versions were undertaken while doubtful points were established and clarified. The length of the Kallah was usually a month while three weeks were given to study and discussion and the fourth weeks was the weeks the students were examined. The Kallah served four functions.

- a. To explain difficult questions or passages
- b. To test the diligence and devotion of learning
- c. To influence the communities through the scholars
- d. To relate learning in distant communities not represented at the Kallahs through written responses

3. Course of Study

The subjects studied were uniform throughout the lands where the Jews were. Primary instruction was to give the child a knowledge of the Hebrew text of the Bible and the prayers with the translation into the language of the particular country. When the boy first studied Hebrew he began with the letters of the alphabet then the vowels and finally the combination of both. He also learned the Aramaic version of the Pentateuch.

The Prophets and Hagiographa followed. The latter is the third division of the Bible also known as the Writings. After the boy had finished these studies, which were usually in the elementary school, he graduated into the Yeshivah.

4. Contact With Arabic Culture

When Arabic Spain was at its height as far as culture was concerned its influence in education resulted in a broadening of the curriculum. Bible, Hebrew poetry, arithmetic, Talmud, the relation of Philosophy and revelation, the logic of Aristotle, the elements of Euclid, arithmetic, mathematical works of Nicomachus, Arimedes and others were studied. Even optics, astronomy, music and mechanics as well as medicine, science and metaphysics were included. In Italy, Hebrew grammar, composition, calligraphy, Latin and Italian and cosmography were also studied in the sixteenth century. The outstanding contributions this period made to Jewish education was the study of classical literature.

5. Jewish Education in Poland (1300 to 1795)

Jewish education was compulsory for children from six to thirteen years of age and was supervised by the public authorities. The Kahal, (community organization) laid down the curriculum, often in great detail. It regulated the qualifications of the teachers, provided free education for orphans and vocational education for those that showed no special aptitude in the study of Talmud or Codes. It determined the hours of instruction as well as the appointment of the Head of the Yeshivah. Because of this compulsory education the great masses of Jews were literate while the Poles in general were not. People studied for the sake of knowledge and cultural value. Lay scholars had considerable authority and even checked on the decisions that the rabbis handed down from time to time. Literary activity was widespread.

The Talmud Torah was the Jewish elementary school. Since the Talmud Torah was a philanthropic institution it was under the care of the community. Unfortunately, it fell into neglect about 1795 which was the time of the third partition of Poland.

HOW AND WHY DID REFORM JEWISH EDUCATION DEVELOP?

A. Emancipation Period

History at the end of the eighteenth and in the beginning of nineteenth century was undergoing a definite change. In the political field popular revolutions took place and education was affected because society now placed emphasis on reason and on the role of the individual. Enlightenment became the watchword of the time.

Moses Mendelssohn was the leader of a new movement for enlightenment which aimed at bringing the Jews in close touch with general culture. He is credited with a certain secularization of Judaism. He was one of the most learned men of his age both in the secular field and in Jewish knowledge. He translated the Bible into German using Hebrew characters.

A similar movement arose in Russia which became known as the Haskalah movement. Haskalah means enlightenment. The oppressed Jews of Russia hoped that their country would follow the lead of Germany and that the only requirement for civil equality was their assimilation of general culture. Max Lilienthal, who was called from Germany, tried to introduce modern education to the Jews in Russia but he failed. The reason being that the Russians were trying to convert the Jews to the Greek Orthodox faith.

Haskalah decreased the importance of the Talmud Torah and the Bible was made the center of study. The importance of the Talmud also was lessened. The study of Hebrew grammar was introduced while religion was taught as a separate subject. It affected the home who began to think not merely in trying to perpetuate traditional Jewish life in Russia but to find means by which the individual could adjust to the society of its day. If we were to account for the reasons for a change in Jewish education at this time we should have to list the following:

1. Change of emphasis from the masses to the individual
2. Needs of the Jews at this time to be identified not only with their religion but also with secular aspects
3. Improvement in their civil status
4. Use of the language of the country
5. Education meeting the needs of its time (change from a ghetto community to an emancipated community)

B. REFORM EDUCATIONAL DEVELOPMENT IN THE UNITED STATES

Reform Judaism began in Europe and came to its full bloom in the United States. The reasons are obvious:

1. Political reaction in Europe stopped its growth
2. Anti-Semitism was on the upsurge in Europe
3. Orthodoxy was too firmly entrenched in Europe
4. The governments in Europe were hostile to Reform
5. Reform Judaism lacked dynamic leadership in Europe

Since Reform Judaism had to face all these difficulties in the Old World it could not flourish. Its leaders came to the United States and found a fertile soil for their ideas. Since Orthodoxy could no longer hold many Jews because it was not meeting the needs of a new and changing society, the early reformers encountered a good measure of success.

In 1755 Sephardic Congregation Shearith Israel authorized the Chasan (Cantor) of the congregation to conduct a school independent of the synagogue. Its curriculum called for Spanish, English writing and arithmetic in addition to Hebrew. This was the beginning of Reform education.

With the influx of German immigration the period of definite organization began as far as Reform education is concerned. The Ashkanazim sent their children to public school and provided their religious education under the auspices of the synagogue. Most congregations by the 1870's had inaugurated afternoon religious schools, meeting three or four times a week, after secular school. The curriculum included Hebrew Bible history and the Jewish religion and the instruction was

usually in the German language. The changes that took place came after the 1870's and were that the language of instruction changed from German to English and the afternoon meetings were shortened to once a week. The latter was due to the number of time consuming activities. The meeting for the religious school was then changed to Sunday morning.

The need for textbooks for American students and for properly trained teachers soon became apparent. In 1905 the Central Conference of American Rabbis, the Reform Rabbinical Association, took on the responsibility to supply these. Still later an education department of the Union of American Hebrew Congregations in conjunction with the Commission for Jewish Education of the Central Conference of American Rabbis published texts. Today it still publishes texts, and brings out educational material ranging from audio-visual aids to teaching methods.

HOW IS REFORM JEWISH EDUCATION CARRIED OUT TODAY?

A. A typical Reform Curriculum.

Kindergarten - The children are being familiarized with some of our

1. holidays
2. customs and ceremonies
3. Bible stories. Much emphasis is placed on the doing and making of things.

Grades one, two and three - Here we are a bit more formal in our study of

1. customs and ceremonies
2. holidays
3. Bible stories

Often our children learn some prayers, which might be in Hebrew such as the different blessings, and also they learn about God. They might take up individual units on shepherd life in Palestine, the synagogue or the Jewish home.

Grades four, five and six - At one of these levels the children begin to study Jewish history. Many times Hebrew is also introduced here. Sometimes the study of Jewish institutions is begun at this time.

Grades seven, eight and nine - The study of the Bible and some of its ethical and moral concepts are taken up. American Jewish history and the American Jewish community are also included. Teen-age problems as well as some current events appeal to the youngsters a great deal at this level.

Grades ten, eleven and twelve - Confirmation takes place usually at the tenth grade level. Prayer study, Ethics and morals, Jewish literature, some theology, teen-age problems, the Bible, the prophets, history of Judaism, Growth of Reform Judaism are some subjects that are studied.

*It should be noted here that the list of subjects for the different grades vary with practically each congregation and the ones given above are only placed at the approximate levels.

B. The objectives of the religious school are:

1. To familiarize our children with a knowledge of Judaism for the sake of knowledge.
2. To instill into our children a definite attitude toward Judaism which will make them proud to be a Jew.
3. To teach them certain fundamental educational skills such as how to use reference books, modeling in clay and drawing, even reading and writing although the latter are only incidentals.
4. Through their studies they should receive a feeling of belonging to a group and are a part of that group.

5. The coming to religious school and studying should be fun and an enjoyable experience.

C. Textbooks

To discuss the many textbooks which are available in the field of Jewish education would be a tremendous task. Yet in analyzing some that are available let us keep these questions in mind:

1. Is the make-up of the book pleasant to your eyes?
2. Is the print easy to read and are the illustrations attractive?
3. Is the material which you have read well explained and do you understand it without too much difficulty?
4. Does the author "stick to his subject?"

D. Extra-curricular activities

Usually every religious school has some extra-curricular activities. These usually include a dramatics group, music, whether it be with the individual classes or many classes together, a Hebrew club, sometimes we find a photography club, and arts and crafts group and a club that discusses only Current-Jewish Events. Some congregations have even formed a group where they study important Jewish literature.

It is often these extra-curricular activities that are the most fun and in many cases serve as the motivation for the child to come to religious school. Since these activity programs arise out of the interest and enthusiasm of the children it is not too difficult to start and sustain them.

HOW MIGHT REFORM EDUCATION BE CHANGED "TO MEET BETTER THE NEEDS OF OUR CHILDREN?"

A. Philosophy and objectives of a functional curriculum

When the educator uses the word functional he usually means he would use those elements in a curriculum which he considers most useful for the children. In Jewish education there is a definite need to have our pupils experience certain actions and information instead of either talking about it or having someone come in and talk about it. We should deal with experiences that are close to our students, ones in which they are or can be actually involved. To study something that is out of their realm is difficult. To be sure, it is not always possible to avoid studying material which is out of their realm of experience and this holds true for Jewish history especially.

There are five distinct phases to be included in Jewish education today.

1. There must be a proper sequence in the different subjects that are studied. The principle here should be moving from the known to the unknown. An example is the child should familiarize itself first with the temple and the rabbi and those things which are in his immediate realm of experience.
2. There is a definite place for experience learning. If we are to study about the temple and the rabbi let us go there and look at the temple and speak to the rabbi. It is always through experience what we are to learn since it leaves a much more lasting impression on our mind than merely talking about it.
3. In order to make our learning interesting and functional (serving a purpose) we should include projects in our study. In Jewish history you might write a newspaper dealing with how the Jews lived during the Middle Ages. You might draw a diorama showing the story of Joseph in Egypt. You might produce a movie dealing with Israel.

4. There is a definite place for Hebrew in the curriculum. Before it is studied however we must be sure that we know the objectives which are either to read Hebrew in the prayerbook or to study it as a language. In either case the approach is different. If we are to read Hebrew a knowledge of letters and vowels is necessary but if we are to study it as a language we must approach it scientifically and study its grammar.
5. The parents and the home really reenforce the learning that takes place in religious school. Unless the home fully cooperates in this, all learning in the religious school is for nothing. Customs and ceremonies affords us the example. If the home practices the ritual learned in religious school the child will be part of it. Really this is experience learning again.

WHAT IS THE IMPORTANCE OF OUR JEWISH EDUCATION?

ACTIVITY: In the following section there are five topics presented. The topics are not explained. The class is to engage in a discussion and find out the specific and particular ways how each one of these headings should function in Jewish education or life and what they mean. It can also be done as written work. You might think of additional ones.

1. To perpetuate Judaism and its rich and colorful heritage
2. Judaism as a way of life
3. Love of learning
4. Jewish conception of Charity (Zedokoh)
5. Jewish religious values

CULMINATING ACTIVITY:

A Christian newspaper has asked you to do a series of articles dealing with Jewish education. You are to cover the following areas:

1. Past and present history with illustrations
2. Aims and objectives of Jewish education past and present
3. The function of Reform Jewish education
4. From the number of curricula that you've sent away for and with the help of your teacher try to construct a curriculum which you think might be usable today and include the same in your series of articles.

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UNIT 5
ANTI-SEMITISM

UNIT 5

ANTI-SEMITISM

Objectives: To give the youngster an understanding of Anti-Semitism

Basic Learnings: How Anti-Semitism can affect Jews
What are the causes for Anti-Semitism
How Anti-Semitism manifests itself
A history of Anti-Semitism

Motivation: The Anti-Defamation League has available a film entitled "The Toymaker" or for that matter any film which deals with this subject. The resultant discussion may then start this unit.

WHAT IS ANTI-SEMITISM AND HOW DOES IT AFFECT ME?

1. Definition: Anti-Semitism seeks to discriminate against Jews making them second class citizens. This discrimination affects their entire life, social, political, and economic as well. Anti-Semitism is also known as Jew-baiting. The word Anti-Semitism first appears in German in 1879 and was used by converted Jew whose name was Wilhelm Marr.

2. How does it affect me:

- a. When I am ready to go to college there are some colleges that will not admit Jews and many colleges will only take a limited number of Jews. In the latter case these schools have what is known as a "numerus clausus" which means the number clause. These schools usually determine the number of Jews admitted to their school by the amount of Jews living in their county.
- b. There are places to which I as a Jew cannot go. This is true especially when I want to go on vacation. Certain resorts will not take Jews. Also in the city there are usually some residential sections which will not let Jews live there.
- c. There are certain organizations which because I am a Jew I can't belong to. When you are in college there are some national fraternities that will exclude Jews as members. The trend in recent times has been to make these fraternities less "exclusive" meaning that they will take Jews as members. There are some social organizations, such as country clubs, which will not allow Jews to become members.
- d. Socially because I am Jewish there are some people with whom I can't associate. This is often true among the boys and girls in school. However, this is not only confined to school but also adults often will not associate with people because they happen to be of the Jewish religion. Some people still have the idea that Jews look different.
- e. There are certain professions and businesses which I as a Jew cannot get into. There are several well known companies which refuse to

hire Jews. As a matter of fact at a recent conference dealing with discrimination in employment it was established that many of the big national companies found in the "Who's Who in American Industry" definitely discriminate against Jews in employment.

WHAT KIND OF INFLUENCE DOES ANTI-SEMITISM HAVE ON OUR JEWISH PEOPLE?

ACTIVITY: Contact your local B'nai B'rith Anti-Defamation League representative and have him come to your class and talk on Anti-Semitism to you. Also he can show you some films which deal with this subject.

1. Anti-Semitism affects the Jews in such a way that he may become resentful toward his Christian neighbor. Not only does he become resentful toward him but he also mistrusts him often. This is only natural since the general population has so often discriminated against him. These numerous acts of hostility which the Jew has been exposed to leaves a certain imprint on his general attitude toward the community as a whole. He is concerned not only with his physical well-being but also he wants to preserve his economic status.
2. During the Middle Ages the Jew was often accused of trying to court favor with the local lords and nobles. He is often depicted, or shown, as fawning ~~and~~ ^{before} his lord. To a certain extent this is true since especially during those days he was tied so closely to his ghetto community that whenever he stepped outside of it he tried every means possible to survive. He was a product of his environment which means that the outside made him do those particular acts.

One development which is certainly in his favor has been that often the Jew was not slow in letting his Christian friends know that he was a Jew. He is proud of being a Jew for he considers his religion the best religion for him.

3. Due to Anti-Semitism there developed the stereotype of the Jew. This has become an accepted anti-Jewish evaluation of the Jew. Needless to say that as a result of such labeling the Jew has become extremely sensitive how he is described. A favorite way of de-

scribing him by Anti-Semites is that he usually has gross features, is loaded down with jewelry and wears loud clothes.

HOW DOES ANTI-SEMITISM SHOW ITSELF?

ACTIVITY: You will be asked to make several charts showing various topics which deal with Anti-Semitism. In this instance you are to make a chart showing the ways that Anti-Semitism shows itself. Under each heading write in an example.

1. Agitation through publication. This means that there are and have been many books, pamphlets and articles written which deal expressively with the subject of Anti-Semitism. Quite often the views presented in the written material is very uncomplimentary to the Jews. They stir up hate and prejudice against the Jew. In Austria in 1871 a book called the "Talmud Jew" appeared and stimulated Anti-Semitism there. In German "The Protocols of the Elders of Zion" appeared. This book claimed that the Jews wanted to conquer and dominate the world politically. In France a newspaper was banned because of its Anti-Semitic attitude. It's name was La Libre Parole. In the United States we saw the paper "Social Justice" which was put out by Father Coughlin. Needless to say that speeches also have been Anti-Semitic. The above Father Coughlin was on the radio for quite a while making speeches against the Jews in the United States and accusing them of all sorts of ridiculous actions.
2. Employment discrimination. As we have previously mentioned there are certain national companies, leaders in American Industry, which will not hire Jews. Ironically enough one of the charges leveled at the Jew has been that they control the banks in the United States or in the country where they happen to be. One reason why these companies refuse to hire Jews is that they say the Jews are presumed to be aggressive or over-ambitious. We know that this is not the true reason for failure to employ.
3. Boycott. This means that there is an agreement among the non-Jewish buyers to refuse to buy any merchandise from Jewish stores. Also it could mean that non-Jewish merchant will refuse to sell their merchandise to Jewish stores. The Nazis quite effectively boycotted the

Jewish stores and forced many Jewish businessmen out of business. This could not only apply to business but also to musical, dramatic and movie productions. This means that people simply would not come to see any musicals, dramas or plays and movies which had Jews in it, or were written by Jews.

4. Social Exclusiveness. You are not allowed to join various organizations, such as country clubs, fraternal orders or sororities, etc. It also means that you cannot live in the restricted parts of the city, meaning those parts where Jews are not welcome.
5. Academic Discrimination. We have also discussed this previously. It may take the form of economic reasons or even social exclusiveness. Also it takes the form of limiting the number of Jewish students that are able to enroll in school. Many times an educational institution will not employ Jews or will have only a limited number of Jewish teachers on its staff.
6. Discriminatory Legislation. This means that Jews can't enter certain services of the government. Many European countries bar Jews from entering any governmental service. Here in the United States it is easier for a Jew to enter government service. Yet there are certain branches of the government, such as the foreign service which are almost closed to Jews although there have been some exceptions. Many European countries have this actually written into their laws, and it is not a government policy in this country to exclude Jews. Also they have laws which bar Jews from entering any business or profession which moulds public opinion, such as the press and the schools.
7. Legislation Directed Against Jewish Religious Practices. This legislation is not present in the United States. Although this legislation never mentions the Jews by name there is a definite effort made by that country to make life impossible for the Jews. Examples of this is the introduction of Sunday rest, and requiring the animal which is to be slaughtered being stunned before it is killed. This would be in direct violation of the ritual slaughtering code of the Jews.
8. Depreciation of Citizenship. There are certain countries today in which the Jew, because he is a Jew, cannot attain citizenship of that country. Other legislation makes it extremely difficult for the Jew to become a citizen of that country.

9. Creation of a Ghetto. Some legislation is passed which limits the freedom of movement of the Jew and requires him to live within certain boundaries of the city. This of course was especially true during the Middle Ages in Europe and also true in the Nineteenth Century in Russia and Poland.
10. Toleration of Attacks on Jews. The administrative authorities may often show their anti-Jewish feeling by not taking punishing measures against people who have attacked Jews physically. Thus the authorities encourage Jew-baiting.

A HISTORY OF ANTI-SEMITISM

1. Ancient Times.

Actually the first time that Anti-Semitism is encountered in history is when Greek civilization came to the Middle East. When Alexander of Macedon came to Palestine he tried to force the Jews to become Greeks. This most of the Jews refused to do. Since the Jews would not take the paganism of the Greeks nor their customs the Greeks became resentful toward the Jews. What was especially bitter to the Greeks was that all nations which they had come in contact with became worshippers of the Greek gods yet when this tiny nation refused they, the Jews, aroused bitter resentment.

Aniochus of Syria tried in vain to force the Jews to accept the Greek religion and to stamp out Judaism and the Greek cities in Palestine became centers of anti-Jewish feeling. Often the situation became worse because Jewish writers, who spoke Greek, made fun of Greek paganism through their literature. In Alexandria the Jews had an especially difficult time since after the annexation

of Egypt by Rome, Alexandria lost much of its ~~commercial~~ significance as a commercial center. The Jews were blamed for this since the Romans in the beginning favored the Jews throughout their empire. Syrians and Egyptians bitterly hated the Jews and accused them of worshipping the ass, and that they annually slaughtered a pagan and that they were descendants of lepers.

It was Roman colonial rule never to meddle in the religious affairs of the conquered country when the country could be controlled politically through the use of puppet rulers. At first this was true for Judea. They cultivated the friendship of the Jews. Caesar and Augustus were notoriously friendly to the Jews granting them special privileges. Roman policy followed a steady course and although the Jews were persecuted as a result of the Bar Kochba revolt this came about due to political circumstances rather than religious reasons. The Romans persecuted the Christians much more than the Jews because they were far more numerous than the Jews and they did constitute a threat to the empire. The persecutions of the Christians can also be linked with the decline of the empire when the Romans had to find a scapegoat and many Romans turned to Christianity for worldly salvation. The shift in Roman policy and its Anti-Semitic outcome came about when Constantine accepted Christianity and there were no more Christians to blame for the sad state of existing affairs.

When Christianity came to power in the Fourth Century

it was already a movement embittered by more than two centuries of persecution and torn by internal dissention. This signaled the beginning of degrading all those people who had a different theology which included its own heretical movements, pagans and Jews. Jews were barred from all offices in the state, their oaths in court were not accepted and they were forbidden to make converts. Synagogues were torn down and the Jewish center in Palestine ~~was~~^{was} broken up and the focus of Jewish life shifted to Persia where they were welcomed.

Middle Ages

It was during this period that certain false notions about the Jews were cultivated and handed down by tradition. These are the roots of prejudice which is the basic of Anti-Semitism of today.

For a time after the beginning of the Seventh Century when Pope Gregory the Great enunciated the principle that the Jews were not to be converted by violence they enjoyed comparative security. In Spain, in the Seventh Century the Jews were persecuted by the Athanasians who were a Christian sect. The efforts to force conversions on the Jews met with small success and soon the Moslems or Moors conquered the land and the Jews were let alone and lived in peace and security. As a matter of fact one could say that from the Seventh till the Eleventh Century the Jews lived in Europe in comparative security and freedom.

Around the Twelfth Century the Church tried to enforce social separation between Jew and Christian and succeeded. The population in certain parts of Europe had undergone famine and war and dislocation caused by a change from a feudal to a mercantile society. This unrest brought with it accusations against the Jews of various kinds. The climax came when the crusaders roved through various western European lands and also stirred the people up against the Jews as unbelievers. The Jews became prey to these stirred emotions and often were killed and whole communities were obliterated.

Let us look at three specific countries, France, England and Germany, and their treatment of the Jews in the twelfth, thirteenth and fourteenth century. They will serve as examples in our explanation. While there were variations in the details of the treatment accorded the Jews of the various countries, the outcome was generally the same.

France, Germany and England in the Thirteenth and Fourteenth Century were undergoing a change in their economy. They were changing from a feudal to a mercantile economy. Under the feudal economic situation the individual nobles and kings of the above-named countries were interested in acquiring more land and various luxury items as well as equipment for war. In return they gave as security their land and often mortgaged their castles. The church also was interested in expanding so it borrowed money for whatever it needed and also mort-

gaged their land, property and even the sacramental ornaments of the church. When the nobility and the church looked for ready capital usually they turned to the Jew who had the capital and who would loan it to them at an excellent profit. Even the king, in order to carry on his wars, borrowed from the Jew and in all cases the Jew soon became absolutely necessary to the feudal economy because he had the capital available.

These countries, however, were undergoing a change in their economy. Land which was considered the top possession of an individual soon became a secondary consideration. Now the important thing was the money that was made from the trade and commerce that was carried on by the merchants. In order to get more money from trade it was necessary to re-invest the money which was made originally. Thus people really accumulated fortunes.

When the king and the nobility and the church borrowed money it was put to use in those areas where more money could not be made. This means that a noble either bought more property or improved his property, or bought luxury items or equipped himself for war. In any case he was not able to make more money from the forementioned investments.

It soon turned out that the Jews which had loaned out huge sums of money could not get their money back because the person to whom they lent it to did not have it. This meant that often a church, or its ornaments, or land belonging to

the nobility, church or king passed into Jewish hands.

The Church became aware that it could not pay back the money which was owed to the Jews. This applied not only to the Church but to the king and to the nobility as well. It then had to find a way to eliminate the Jews. Soon it began to issue restrictions regarding Jewish business practices as well as social interactions with Christians. The king and nobility upheld the Church since they were in a similar position. Blood accusations and ritual murder accusations became customary to remove the Jew by inciting the masses or the peasantry against the Jews. Expulsion also became the order of the day. Anything was done to get rid of the Jews as long as the Church ^{AND THE} nobility ~~working~~ did not have to repay the money which they owed the Jews. Anti-Semitism was on the march. Instead of actually attacking the evil, which was the bad economic situation, the Jews who were the instrument of the bad situation, were attacked.

Although we have only been talking about Anti-Semitism in France, Germany and England the same situation can also be seen in Poland, Russia and Spain, with a difference in time, when Anti-Semitism served its purpose to get rid of the Jews.

It is true that in Poland and Russia Anti-Semitism came later but nevertheless it came and many Jews were killed in the Fifteenth and Sixteenth Century. It took its greatest excesses in the Chmielnicki massacres of 1648, the disorders caused by the wars with Sweden around 1700 and the Haidamack

outrages in 1768.

When the period of enlightenment came in the Eighteenth Century it brought with it a more tolerant attitude toward the Jew. Yet Anti-Semitism had undergone a subtle change which we will discuss in the following section.

MODERN ANTI-SEMITISM

ACTIVITY: The following are a list of names which have dealt with Anti-Semitism in Germany and the United States. You are to look up these words and write in an essay the history connected with the word.

1. Grant's General Order No. 11
2. Protocols of the Elders of Zion
3. Henry Ford and the Dearborn Independent
4. German-American Bund
5. Father Coughlin
6. Bismarck and the Jews
7. Grynshpyn-Vom Rath affair
8. Der Stuermer
9. 1938 Pogroms in Germany
10. 1936 Nuremberg Laws

When we discuss Modern Anti-Semitism we are actually more concerned with the theory behind the actual manifestation. We can go to any encyclopedia and look up "Anti-Semitism," and what took place but few explanations are given why it did happen. In the following few paragraphs let us look at the theory behind Modern Anti-Semitism rather than its appearances.

Some people tell us that you can link Anti-Semitism with either a progressive, communist or conservative political philosophy. Actually you can do no such thing. In Europe at the end of the 1800's the Anti-Jewish feeling was taken

over almost automatically by the conservative politicians. These men were afraid that the progressive political ideas that were being spread in Europe would endanger their own status and political stake. They thought that by focusing the attention of people on issues other than conservatism or liberalism the people would forget the political issues. They used Anti-Semitism as the means to make people forget the struggle between liberalism and conservatism.

In the United States the progressives or the Populist bloc used Anti-Semitism to cloud the real issues. In Russia the present Communist regime is also using Anti-Semitism to draw the discontent of the people away from the real internal issues.

Although, due to the character of American democracy, Anti-Semitism never has become strong in this country as it has in Europe. Yet there are evidences of it and from analyzing it, it seems that it will remain in our country. If it is to flourish or not depends a great deal on the welfare of our people. Should there come a period of economic and political stress Anti-Semitism will certainly become stronger.

SPECIAL FACTORS CAUSING ANTI-SEMITISM

ACTIVITY: There are ten headings given under this section. Usually it is our duty to discuss and explain and give examples under each of the headings. This time each member of the class will write up their own explanation, and examples of the ten headings. Then an editorial committee chosen by the class

will edit these explanations and will write one section for each heading taken from the members of the class.

1. Traditional Ill-Feeling
2. Jews are Alien People
3. Religious Difference
4. Jews are a Minority
5. The Jews Cling to their Identity
6. Ignorance concerning the Jew
7. Charge the Jews with being disloyal
8. Jews conspire to overthrow the government
9. Jews want to dominate the country
10. Jews have outlandish ways

UNDER WHAT CIRCUMSTANCES AND CONDITIONS DOES ANTI-SEMITISM SHOW ITSELF?

ACTIVITY: You have already begun a chart showing how Anti-Semitism shows itself. Complete the chart now and tell us with explanations under what circumstances and conditions Anti-Semitism shows itself. You will see that this is a logical order. Use colors for your charts if you can as well as diagrams.

1. Unstable Nations. Anti-Semitism tends to appear in a nation which, has definite nationalistic tendencies. It is quite often true that due to the inadequate economic situation in that country many people are dissatisfied with the government. This government then turns to nationalism as a form of uniting the people. While this is taking place the nationalistic spirit looks for elements within the population to blame bad existing conditions on. Since the Jews are always a minority they are quite often blamed. This has taken place very often during the Middle Ages and is also true of modern times. In Russia this was true since the ruling class was beginning to lose its grip on the people and they thought that Anti-Semitism could be made the scapegoat.
2. Economic Discontent. As has been mentioned above often the economic situation in a country is extremely poor. The existing government of that country will then blame the Jews for the poor economy saying that it is the fault of the Jews that the people are in a bad state of affairs. Instead of trying to find the solution for the poor economy they blame a minority for

it. Needless to say that since they do nothing about raising the standard of living of the people the Jews are either constantly blamed and restricted or they are thrown out of the country altogether.

3. War and consequence of conflict. Anti-Semitism frequently shows itself after a war. The country that has lost the war seeks a scapegoat and again finds the Jewish minority present. The Jews are blamed for it. Even the country that won the war looks for a scapegoat for being drawn into a war. The Jews serve that purpose. Interestingly enough Anti-Semitism disappears in the wave of patriotic enthusiasm at the beginning of the war since all people are needed for the war effort. On the other hand if the war is too long the Anti-Semitic feeling may again appear saying that the Jews are the people that are prolonging the war. Quite often after a country has been involved in a conflict within itself, let us say between two political parties, the hatred that has been stored up seeks a new outlet. ~~and~~ Although the Jews were not involved ^{they} are blamed again.
4. Effects of Wholesale Immigration. Anti-Semitism generally increases after a large number of Jews have come into a country as immigrants. This has been true here in the United States, Germany and England in certain periods. This is not true when the country, to which the Jewish immigrants go, ~~is~~ is underdeveloped and/or a period of expansion is taking place. Then immigration is usually developed. We have as an example the early period in United States history when this country welcomed everyone. This unrestricted immigration is no longer true.
5. Attack on Minority Religions. Anti-Semitism shows itself when one religion is in an overwhelming majority; it becomes part of a general attack on all minority religions, as can be seen during the Middle Ages and in the history of Russia. In countries where there are various religions and ^{they} are fairly equal in numbers, and there is none which seeks dominance, this problem does not exist.
6. Caste Lines. The history of certain countries in Europe have proven to us repeatedly that when countries have class lines which are sharply drawn, and certain classes such as the military and hereditary classes are jealous of their privileges and resentful of outsiders, Anti-Semitism flourishes. This is

especially true when such outsiders acquire wealth and position. Where class lines are not so distinctly drawn Anti-Semitism is not so strong. In countries who have themselves been subject to religious persecution, such as Holland, and in certain colonies of America in the Sixteenth and Seventeenth Century, Anti-Semitism is not very strong.

7. Disillusionment of the Masses. Anti-Semitism often, though not always, tends to disappear after the Anti-Semites have been in power and the masses see that economic, social and political position of the country is no better now than when they, the Anti-Semites, first came to power. They see that their promise of better times ~~are~~ not realized and that corruption and internal difficulties are no better.

DEFENSE AGAINST ANTI-SEMITISM

ACTIVITY: Below there are listed several ways in which Anti-Semitism may be fought.

Each student will be required to give an imaginary incident of Anti-Semitism and be asked to combat it in the ways shown below.

General:

1. Often Anti-Semitism is fought behind the scenes so to say. Some sort of pressure is brought to bear on the offending institution or person. The organizations that concern themselves with fighting Anti-Semitism are the Anti-Defamation League of the B'nai B'rith, the American Jewish Congress and the American Jewish Committee. The National Community Relations Council is the coordinating agency.
2. Political pressure can be applied.
3. Many times there are Jewish and Christian community councils which have as part of their activities the combatting of Anti-Semitism. The National Conference of Christian and Jews has been active in this field for some time.
4. Legal measures have been used also. Some states have laws on their Statute books that forbid any kind of discrimination.

Personal:

1. As an individual I can strengthen myself religiously and spiritually so as to have a reservoir of patience and understanding when I encounter Anti-Semitism.
2. As a parent I must be sure that I must give my children a very secure home that as soon as he encounters this form of discrimination he will have a cushion in form of security.
3. As an individual I would try to avoid any occasions which would have Anti-Semitic overtones.
4. Physical strength will never help one fight Anti-Semitism.

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UNIT 6

ISRAEL AND ZIONISM

UNIT 6

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Objectives: The state of Israel has a definite meaning to the youngster.

Zionism was a great movement in the history of the Jew and saw its fulfillment with the establishment of the state of Israel.

Appreciation of present conditions in Israel

Basic Learning: That movements of this kind are rooted in certain types of human behavior (surpression and will to live by the Jews)

That the fulfillment of a dream came true through practical application of ideology and hard work

That the state of Israel should be viewed with an attitude that is positive rather than negative

That the state of Israel needs certain kind of help which American Jewry can give to the state

That as individuals we must make up our minds what attitude we should adopt toward the state of Israel

Motivation: The motivation for studying a unit of this type can be brought about in several ways:

- a. The class is about to decide how the money, which has been collected for charity, should be spent. You will undoubtedly have some children in the class that would like to give the greater part of the money to Israel while others want to give very little or maybe nothing at all to Israel.

- b. You are reviewing the current event situation in the world today and are discussing the sphere of influence of the Communist world and the Democracies. You ask the children which countries they think will be for the West and which for the East. Then you discuss why the new state of Israel should be included in the West.

HOW DO WE FEEL ABOUT CONTRIBUTING MONEY TO THE STATE OF ISRAEL?

ACTIVITY: From these above points of view there may be some others which your class can think of. It would be a good idea if the class could arrange a debate and debate this question. One person could take the positive and another the negative.

1. There are several points of view regarding this factor.
2. Some tell us that we should give a great deal of money to the state of Israel.
 - a. Others tell us that we should give as much money to Israel as we give to the other countries.
 - b. Still others tell us that we should give no money at all.
3. There are several ways of determining if we should contribute money or not:
 - a. From an economic point of view the United States usually helps underdeveloped countries and Israel is underdeveloped.
 - b. Economically the Jews in the United States who have money to invest in the Israeli economy will certainly see a good dividend paid on their investment.
 - c. From a moral and ethical point of view since the Israelis are co-religionists we should help them in every possible way which includes financial help.
 - d. There are people today that say no money should be given to Israel. They will not contribute or contribute in few limited ways to the Welfare Fund Drive. They say that the reason they give so little or nothing at all is that they have no control over how the money is spent and fear that some of it will go to Israel. Their argument is that we should do everything we possibly can to build up the Jewish community at home and after that is accomplished then money could go to Israel.

WHAT ADVANTAGES AS WELL AS DISADVANTAGES DOES ISRAEL HAVE FOR THE AMERICAN JEW?

Advantages:

1. Culturally, anything which the Israelis ^{may} ~~might~~ ~~and~~ ~~have~~ produce will not only benefit their native country but will also increase the respect of the world for Jewry in general. This, of course, would include the American Jew. The American Jew quite often actively supports some cultural aspects of the ~~Israelites~~. ^{Israeli}.
2. Israel has absorbed a great amount of refugees and displaced persons from not only the European continent but also from the Near East and North Africa as well. This means that the pressure has been taken off some countries to settle the refugee and displaced persons question.
3. The mere fact that we have a Jewish nation in existence means that the Jew can definitely turn toward one country where he will be welcomed. The establishment of the state of Israel gives the Jew a certain sense of proudness of the achievement of his co-religionists and a feeling of security.

Disadvantages:

1. It raises the question in the minds of some people if Judaism is a religion or a nationality.
2. A section of American Jewry refuses to give aid to Israel other than moral on the grounds that it would constitute allegiance to Israel rather than the United States.

HOW AND WHY DID ISRAEL BECOME A STATE?

ACTIVITY: The class will be asked to draw a series of maps of Palestine.

- a. A map of what Palestine looked like when Joshua conquered Canaan
- b. A map of the United Kingdom

- c. A map of the Divided Kingdom
 - d. A map of Palestine at the destruction of the Second Temple
 - e. A map of Palestine before United Nations partition in 1946
 - f. A map of Israel at the present time
- Be sure to mark the borders correctly.

The reason why Israel became a state in 1948 was that the Jews needed a homeland. For centuries a problem for our people has been where they can live undisturbed. Since Palestine was originally the land of the Jews the modern solution advocated by many Jews was that it should again become a Jewish state. It is true that the Jew is also a part of the population of many countries. On the other hand realistically speaking the Jew is often not wanted by these countries despite the fact that he is a native of that country. Where could he go and live in peace? Many schemes have been advocated to place the Jew in a particular country and none of them had much success. At least when Israel became a state the Jew had a definite place where he might go, and be welcomed and live in peace. Since we are living in a period when many countries which could easily absorb the Jew have restricted immigration, the establishment of the state of Israel was the solution. This does not mean that because Israel became a state every Jew must leave his present land and move to Israel. Although the Jew is persecuted even

now in some countries he still is part of that country and ^{he} ~~of course~~ lives in peace and security.

The events which lead up to the establishment of the state of Israel were as follows:

1. In 1947 the United Nations declared that Israel should be a free state and it decided to establish certain borders.
2. In the same year warfare broke out between the Israelis and the Arabs.
3. The issue involved was that the Arabs did not want to live under the government of a Jewish state.
4. The Arabs also claimed that Palestine was their country.
5. Although British troops were still in Palestine at this time the war went on.
6. Full scale war broke out in 1948 as soon as the last British soldier left Israel.
7. The British evacuated Israel by order of the United Nations.
8. The countries that fought against Israel were Egypt, Syria, Transjordan, Iraq and Lebanon.
9. Although their object was to conquer Israel they did not succeed.
10. They did occupy and are still holding the "Triangle" west of the Jordan river today.
11. The war ended in 1949 but even today there are armed clashes on the border areas between Israelis and Arab soldiers.
12. During the war the British aided the Arab nations because they gave them a lot of war material. We know that this is true since Israeli soldiers captured some of it.
13. The war created the problem of 80,000 displaced Arab refugees.

Let us look at the issues involved at the present time which keeps Israel from leading a peaceful life with her neighbors.

1. The Arab states do not recognize Israel as a nation.
2. They therefore do not want a Jewish state but want the country for themselves.
3. They are not willing to sit down and discuss the Arab refugee problem with Israel.
4. Israel does not seem willing to let the displaced Arab refugees return to their homes if they want to return.
5. The Israelis and Arab nations cannot come to an agreement on a proper borderline.
6. There is the problem of strong nationalistic attitudes on the part of Israel and the Arab nations.

THE HISTORY OF ISRAEL AND ZIONISM

No history of Israel would be complete unless it included a discussion of Zionism which is the ideological concept which saw the establishment of the state of Israel. Zionism was the modern aim to fulfill the traditional ideal of a return of the Jewish people to Palestine, or its poetic name, Zion. It sought to create an autonomous, self-governing Jewish community.

The movement started in the Nineteenth Century in Russia chiefly but other countries too participated in it. Different organizations having the same ideal merged in 1897 at the Basl conference and the following text was issued:

- a. The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law.
- b. The Zionist Congress will employ the following methods toward the realization of this project:
 - 1. Colonization of Palestine by Jewish agricultural and industrial workers
 - 2. Organization and binding together of World Jewry by means of appropriate institutions in accordance with the laws of each country
 - 3. The strengthening of Jewish national sentiment and consciousness
 - 4. Preparatory steps to obtain Government consent, where necessary, to attain the aims of Zionism.

Early History of Israel and Pre-Zionistic Aspirations

The first Jewish state was established when King Saul united most of the early tribes and then David consolidated the kingdom into a nation along the lines similar to Egypt and other states surrounding Israel. Although there were long periods in its history when the country was ruled by invaders the Jews always had a homeland until the destruction of the Temple in 70 CE. Even in 132 CE the Bar Kochba revolt sought to re-establish the Jewish state. Unfortunately, it did not succeed and the Jews were truly in exile.

At various times in history Messiahs arose who preached a return to Palestine. Serenus, David Alroy and Sabbatai Zevi were but a few. Don Joseph Nasi tried to use his influence with the Turkish court to create an autonomous Jewish state but failed. In the writings of Maimonides, David

Kimhi and Isaac Abravanel we find references to the return of the Jews to Israel.

During the modern times we have various attempts to find a homeland for the Jews:

1. The Dane, Oliger Paulli, asked permission of King William of England to re-establish a Jewish state in Palestine.
2. The Marquis de Langallerie negotiated with the Turks for the same reason.
3. Hermann Moritz of Saxony wanted to establish a Jewish kingdom in South America with himself as king around 1700.
4. In 1781 Ali Bey wanted to buy a part of Palestine for the "Jewish nation" from Turkey. He was mainly interested in the financial rewards.
5. In 1797 the Prince de Ligne prepared a memo concerning the establishment of a Jewish state in Palestine which he submitted to a Jewish banker friend of his.
6. Even Napoleon Bonaparte issued a call to conquer Jerusalem and establish a Jewish state in Palestine. It was never realized.
7. Mordecai M. Noah, an American-Jewish playwright and journalist issued a summons to all Jews to establish a homeland on Grant Island.

These are but a few attempts to establish a Jewish homeland during modern times. Jewish colonization began in earnest with Sir Moses Montefiore who supported various societies with that purpose in mind. His nephew, Hayim Guedella undertook to negotiate with the Turkish government for the purchase of Palestine. The negotiation did not succeed.

Factors Favoring Development of Zionism

1. The Rise of Nationalism in Europe led to the isolation

of the Jews and gave rise to their own national aspiration for the return to Zion.

2. Anti-Semitism developed in power and intensity in Europe at the turn of the Century. Although many Jews at first believed it would disappear, after a while when it did not do so, Jews became convinced that Anti-Semitism would always be in Europe. Since Anti-Semitism was so all-prevalent it was natural that many Jews should consider a return to Zion the only alternative.

Chibbath Zion Movement

1. It was the forerunner of political Zionism.
2. It means Love of Zion.
3. It had its origin when the writers of Hebrew literature discussed the return of the Jews to Palestine. They also advocated the speaking of Hebrew as the modern language of the Jew.
4. Part of the Chibbath Zion movement was the establishment of the Chovevei Zion (Lovers of Zion) groups or societies.
5. These groups believed in political action to secure Palestine for the Jews.
6. Colonization was also stressed at this time. Both of these beliefs were fostered by Leo Pinsker in his brochure "Auto-Emancipation."
7. Chovevai societies were established all over Europe.
8. Several congresses were held and colonization was the main consideration. They established a number of colonies in Palestine.
9. In 1893 Nathan Birnbaum, publisher of a Jewish national newspaper attempted to call a Zionist Congress but did not succeed because a well-organized movement had not been founded.

Theodor Herzl

1. Theodor Herzl, an Austrian journalist, advocated the establishment of the Jewish state in Palestine. The Sultan of Turkey was to be persuaded by the Great

Powers to give ~~up~~ a Jewish Company a charter in Palestine. This Jewish company was the instrument through which Jewish colonization should take place in Palestine.

2. This attempt failed. He then began a campaign of what he called the First Zionist Congress in Basl. Delegates from all over the world came. It formulated the first Zionist platform and aims. These have been given in a previous section here. It also accomplished:
 - a. laying the foundations for an international organization
 - b. absorbed many of the Chibbath Zion groups
 - c. formed an executive committee of which Herzl was chairman
 - d. it was to meet every five years, later every second year
 - e. final authority to be vested in the Congress.
3. Because the attempts to persuade the Sultan of Turkey had failed Herzl realized he had to have an alternate plan for Palestine. Cyprus, El Arish and the Sinai Peninsula were mentioned to the British Aliens Commission before whom Herzl submitted his plan. Later even Uganda and East Africa were mentioned. Only the last territory was considered by the British.
4. The Sixth Zionist Congress heard the new plan and the Russian Zionists opposed it very strongly. It was decided to send a commission of nine to East Africa to investigate conditions there. It also sent a commission to Palestine to investigate and consider problems of immediate work there. A split developed between the practical Zionists who were opposed to the East African venture and the political Zionists who favored it. The Russian practical Zionists left the congress and formed their own party.
5. When Herzl died in 1903 he gave Zionism all he had including his personal finances and left his family penniless. He carried all the burdens of the organization on his own shoulders and met the administrative budget out of his own finances. It was only after the East African or Uganda project became an issue did he allow other members of the executive council to

collaborate with him and this was only due to the pressure of the Russian delegates.

From the Death of Herzl to the First World War

1. David Wolffsohn.

He became the successor to Herzl as the leader. He was a practical Zionists who believed:

- a. that practical work in Palestine should be undertaken in moderation
- b. he devoted his time to the financial preservation of the movement
- c. he did not like to use public funds for colonization enterprises

He encountered the active opposition of the political Zionists who firmly believed that increased political pressures and political steps should be taken to secure Palestine for the Jew. Political activities during his administration were practically suspended.

Several attacks had been made on Wolffsohn's administration which had the effect of weakening his and the practical Zionist's position.

2. Tenth Zionist Congress

By this time Wolffsohn's opposition had become so strong that it succeeded in defeating Wolffsohn as the leader of the Congress and elect an executive committee of its own.

Balfour Declaration and the Palestine Mandate

1. Balfour Declaration

- a. Through the efforts of Chaim Weizman who interested members of the English government, Lord Balfour sent the following letter to Lord Rothschild a British Zionist. This letter is quoted in part.

"His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing

shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

- b. The Declaration was assumed to be the beginning of the establishment and recognition of Palestine as the Jewish homeland. Palestine was in English hands a few weeks after the declaration was issued.

2. The Mandate

- a. In 1919 the Zionist delegation, led by Weizman, was given a hearing at the Peace Conference. The position of the Zionists was as follows:

1. Palestine to be established under a mandate
2. Possibility of settling 70 to 80 thousand Jews a year
3. The right to build up a nationality which would be Jewish
4. When the Jews are in the majority to establish a government

- b. The Peace Conference accepted the Balfour Declaration, proclaimed Palestine a mandate and gave it to Great Britain. Even before the appointment of Herbert Samuel, its first High Commissioner, Arab rioting occurred.

The Period Between the Establishment of the Mandate and 1929

1. The First White Paper

This paper also had the name of the Churchill paper and had far-reaching effects on the future development of Palestine. It was regarded as a repudiation of promises made at the time of the Balfour Declaration. It denied that the British government had intended to establish a Jewish state, and rejected the idea that Palestine was to become a nationalist state. It declared that the Balfour Declaration did not contemplate that Palestine as a whole should be converted into a Jewish national home but that such a home should be founded in Palestine. This is in essence what the paper said.

2. The Jewish Agency

It became established before the mandate but assumed greater importance after the mandate since it was proposed that it should be the agency with which the governments could deal with all questions regarding Palestine. It was the spokesman for the Zionists. It was expanded later to also include non-Zionists. In its enlarged form it was formally established in 1929.

Arab Opposition

1. Ever since Jewish immigration took place in Palestine the Arabs objected strongly to this. Their opposition took place in the forms of riots and attacks and massacres of Jews. It resulted in the destruction of life and property of the Jews in Palestine.
2. As a result the British then limited the number of immigrants to Palestine. It did this by saying that Palestine could not absorb economically, the new settlers and all the cultivable land had been cultivated. The saturation point had been reached. In the Passfield White Paper the British told the Jews that they could not buy any more land. Its language was decidedly unfriendly to the Zionist activities.
3. The Labor government of Great Britain in 1931, as a result of pressure put upon them, toned down its anti-Jewish policy toward Palestine. Land buying would not be prevented and immigration^{was} to be based on purely economic considerations.
4. The Peel report of 1937 recommended partitioning of Palestine. It suggested an Arab and a Jewish state. The Arabs rejected this plan unanimously. The Zionists rejected the Peel report also.
5. The British government applied a restrictive policy to Palestine in 1940 by dividing it into three zones with only one-twentieth of the country open to Jewish buyers. Land transfers in the two other zones were forbidden or severely restricted.
6. In actuality there has been and still is constant strife between Arab and Jew in Israel. There have been periods where no "incidents" have occurred.

The reasons for opposition of Jewish settlement in Palestine according to the Arabs are as follows:

- a. The Arabs say that they do not want the Jews to live in Palestine since it is their, the Arab's, land. They want to be in the majority.
- b. They also say that there are religious reasons; meaning that Islam and Judaism are not compatible.
- c. From a geographic point of view they say that the Arabs living in Palestine will be forced out and dislodged to make room for Jewish settlers and they would have no place to go to resettle.

Opposition to Jewish settlement may be also viewed from in another light:

- a. The Arabs have always been fiercely nationalistic and this is especially true since the establishment of the state of Israel. They view Israel as an encroachment on their nationalism.
- b. The Israelis have been able to raise the standards of the Arabs living in Israel long before it became a state. The Arab overlord, who has immense land holdings, is afraid that if he has to deal with an educated Arab who works the land for him he might not be satisfied with what he is paying him now. That would mean that the Arab overlord must better the living condition, and raise the general economic level of the Arab who is working for him. This he is not willing to do.

Also an educated Arab will not be "bossed about" while an ignorant Arab will.

- c. It might also be worthwhile to mention here that the Arab masses are not against the Israelis and are in ignorance of the real issues involved.
- d. Because of this intense nationalistic spirit the Arab leaders are not willing to sit down and talk over the difficulties which confront both nations.

In a previous section it has been discussed how Palestine became an independent Jewish state. It is noteworthy to mention that during the second World War a fighting force of Jewish and Arab infantry battalions was organized. Also about 20,000 Palestinian Jews enrolled in various Jewish units of the British Army.

WHAT ARE THE VARIOUS POINTS OF VIEW IN OUR COMMUNITY REGARDING ISRAEL?

If we are to look to the people for their opinion on Israel we would find that we would have about three points of view in our community. These are as follows:

1. We have a part of the Jewish community that thinks we should do everything possible for Israel, that can be done. Not only should we support them as far as money is concerned but we should send clothes, food, or anything that the Israelis might need. This group would like to see a definite effort by the entire Jewish community to support Israel in everything it needs. It has advocated emigration to Israel at one time since the Jews are living in exile here in the United States and the only home that they would ever be content and happy with would be Israel. They celebrate certain Israeli holidays, such as Chamisho Osor B'shvat as well as the Feast of Gedalia. Their identification with Israel is quite complete not only on an emotional but also in the intellectual realm. Often we will find that Hebrew is spoken in these homes.
2. There is a segment of the Jewish community which is more moderate in their thinking. We should support Israel, especially financially, they say. On the other hand they are a nation and they should be able to help themselves also. Politically speaking, we must look at the particular action with an impartial point of view. Since there are two sides to every question we must not jump to the conclusion that Israel is right every time. It is not necessary to celebrate certain Israeli holidays since they have no meaning here. We are aware of the tremendous progress that the Israelis have made in their country and appreciate that fact. We are tied to the Israelis religiously, as well as culturally, and in an ethnic way. (Common ancestors) We are morally committed to help them in every way possible providing we do our duty to our country and community first.
3. The third section of the Jewish community feels toward Israel only a religious tie inasmuch as they worship in the same manner as they do. They feel neither obligated nor bound to support Israel in any way other than they feel obligated to help foreign nations who

are in need of assistance economically. Israel to them is a foreign nation. They do not feel either ethnic or moral commitments to Israel. To them the most important thing is that the American Jewish community is supported properly first. Their contribution to the Israeli economy is almost non-existent. They prefer governmental economic assistance rather than individual private help. The government should have a neutral attitude toward Israel rather than a favorable one.

What should determine your stand? You must appraise the relationship to Israel not only from an emotional point of view but also from what you actually believe. One cannot tell you what you must do but you must decide what is best for you and what is best for Israel from your point of view.

IN WHAT RESPECTS CAN WE SUPPORT ISRAEL?

ACTIVITY: Prepare a chart listing the organizations named above and any others which you can get information about. Show how much assistance and what kind of assistance Israel has received.

There are many ways in which the state of Israel can be and has been supported. One of the ways has been to draw settlers from the United States and other countries to Palestine. Youth Aliyah was established with the idea of preparing young people to settle in Israel. Often the organization had camps where Palestinian life was simulated and when the summer came many young people would go to these camps and prepare themselves for life in Palestine. There were various Zionist organizations which advocated the idea of settling in Palestine before it became a state. For many European Jews before World War II this was a welcome solution to their problems.

Israel can be supported now through the "Bond-for-Israel" drive. All over the United States offices have been opened up which sell Israeli bonds. The minimum bond that one can buy is \$50. This money is invested in the Israeli economy and the buyer receives a regular dividend.

Palestine was supported through the "Palestine Appeal" which collected large sums of money before Israel became a state. Its money was also used to bolster the economy but mostly was used for settlement purposes, and in later years for the rehabilitation of displaced persons.

Through the United^{Jewish} Appeal a sizable amount of money has been sent to Israel every year. The money was used for the same purposes as mentioned above. One may be sure that the amount of money which has been sent to Israel before and after it became a state helped a great deal to develop the country such as we see it today.

Although we materially do not support Israel, in the religious sense we nevertheless have a most important tie with Israel. The religion of the Israelis and that of the Jews in the United States constitutes for the majority of people the most important link between them and Israel.

On the cultural level there are certain aspects such as a common history, and common achievements in the realms of the humanities arts and sciences which tie Jews together all over the world.

Through some organizations Israel has been and is

being helped other than financially, although some money is being sent to Israel through these organizations. Hadassah is one of these. Its social service program in assisting Israel is well known. It has been responsible for anything from medical equipment to the clothing of refugees. B'nai B'rith Women also have assisted Israel in the same way.

CULMINATING AND REVIEW ACTIVITY

Listed below you will find a number of key words. You are to take these key words and write in a paragraph or less the reference to which the key word points. For instance:

Herzl: Called together the first Zionist Congress
Was the prime mover of the Zionists and placed
Zionism on the practical basis.

Judaism as a religioner nationality
refugees and pressure
existence of a Jewish state and the refugee
Youth Aliyah
Bonds for Israel
Statement of Zionist Aims
Practical Zionists
Palestine Appeal
Palestine and the United Nations in 1947-48
First White Paper
Strife and Incidents
Political Zionists
Syria, Egypt, Transjordan, Lebanon and Iraq
Displaced Arabs
Israel as a religion not a nation
Serenus, Alroy, Zevi
Guedella
Colonization of Palestine
Hermann Moritz of Saxony
First White Paper
Investing of money in the Israel (opinions)
Jewish homeland
Maimonides
Tenth Zionist Congress
Arab nationalism
Jewish Agency
Mandate
Sixth Zionist Congress
Chibbath Zion
Geographic point of view (Arab)
Nathan Birnbaum
Balfour Declaration
Factors favoring Zionism
First Zionist Congress Jewish Agency
David Wolffsohn
Complete identification with Israel (the state of)
Uganda
El Arish, and Cyprus

A matching type of quiz may also be made up from this list.

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UNIT 7

WORSHIP

UNIT 7

WORSHIP

Objectives: Worship has meaning and a place in the life of the youngster

Worship should become a regular experience within the realm of the individual

Basic Learnings: To learn to pray is not merely to ask God to fulfill a wish or desire

To worship also means to come into closer communion with God and the universe and man

The meaning of worship and why people pray

What is the value of ritual and prayer

The history of worship

What is the mechanical aspect of worship (order, etc.)

- Motivation:**
- a. You have just attended a service in the Temple and the teacher begins to ask the children the question, "How did you feel when you were in the synagogue?" Negative as well as positive reactions will emerge.
 - b. The teacher may initiate this unit by asking what prayer means to the children besides merely asking God to fulfill a wish.
 - c. You may set up an artificial situation in the class asking the children to set up a worship service themselves, then asking them to do the research for it also.

WHAT IS WORSHIP TODAY?

ACTIVITY: When you are in temple and are following a service pay close attention and see if you can divide the service into various sections. By this is meant that a prayer or worship service is made up of various parts. One can usually tell these different parts if the service is watched closely. Then upon returning to the class room write down the various parts that you have discovered and compare them with the outline given below.

The following elements or segments are usually included in every Reform service:

1. Bor'chu The Bor'chu could actually be called the call to prayer. It is the Jewish call to prayer which corresponds to the Moslem muezzin's call to worship and the Christian church's ringing the bells to announce the worship service.

"Bor'chu es adonoi ham'voroch - Praise ye the Lord to whom all praise is due" - is the sentence that opens the chief part of every morning and evening service. We use this idea of praise in our prayers because praise actually makes us feel good. We praise God because he has done so many things for us in our daily life. Although we encounter sadness in our life and face unhappy tasks and facts we still must believe that through this praise we shall receive the good to overcome the sad things in life.

One of the purposes of prayer is to strengthen our belief in goodness and truth. Another purpose of this prayer is to teach us how much beauty and happiness there is in our world. Another purpose is to show us that some of the best things in life are gifts from God. It also should give us courage to face life. The purpose of our prayer is to remind us of those blessings which strengthen us, and to keep our confidence in God high and our hopes bright.

Let us keep in mind that the call to prayer means more than just "come." It means "prepare yourself." Prepare your heart, make your mind ready to approach God properly. Do not come to him in anger or bitterness but with a song of thanksgiving and words of grateful praise.

2. The Sh'ma The most important part of the service is

the Sh'ma. "Sh'ma Yisroel adonoi elohemu adonoi echod" Hear O Israel the Lord our God the Lord is One. Rabbi Eliezer, who is often quoted in the Talmud, gave some advice to some of his students in which he used the above phrase. He told them that on the subject of prayer, and in particular the Sh'ma, they should always know before whom they stand. The explanation is easy because it means that we should always remember that we pray to God.

When you pray to God we must not only think of God but we must understand what God is. How we pray is how we think of God.

The source of this sentence is taken from the Bible, Deuteronomy 6:4. We can safely say that often this is the first prayer which we learn. It is certainly the most important. In ancient time this prayer was an answer to those who thought there were many gods. Now as well as then it means that there is ONE MIND, ONE CREATOR and ONE FATHER of all living things. "The Lord our God is One."

He alone is worthy of worship is another meaning of this prayer. God is our Highest Ideal. Him alone do we worship.

The third meaning of this sentence God is not only the Creator but he is also the Teacher. All wisdom and knowledge that we have attained through our lives are only additions to our knowledge of the Eternal, the One God.

3. The T'filo The next distinct part of the service is the T'filo. This is also called the Sh'mone Esre or the eighteen benediction. Originally this section of the service had eighteen paragraphs or blessings. Another name is the Amidah which means "standing up" because the worshippers used to recite it standing up. We call it T'filo because it deals with pleading or petition.

As we now come before God, in this part of the service, we plead for His favor and goodness. It begins with the following prayer (page 124, Union Prayerbook)
 "Praised be Thou O Lord, God of our Fathers,.....Thou rememberest the devotion of our fathers.....Thou art our King and Helper, our Savior and Protector. Praised be Thou, O Lord, Shield of Abraham."

The prayer speaks of God as the God whom our fathers worshipped; He ~~was~~ protected them in times of trouble. We ~~turn~~ to Him when we seek help. We will always seek his help.

This life we have is like many other precious things, delicate and easily destroyed. God therefore is its protector as well as its creator.

Although we have discussed only the beginning of the T'filo there are succeeding parts to it and it ends with the blessing "May God lift up His countenance unto thee and grant thee peace."

4. Tachanun and Private Devotion At the close of the T'filo is the silent devotion which begins "O God, keep my tongue from evil and my lips from speaking guile." (Union Prayerbook, page 140) This prayer is meant for personal, private devotion. It calls for modesty and humility and for the readiness to forgive all who offend against us. The whole section for personal prayer is called "The Tachanun" which means "supplication."

The purpose of this part is to provide an opportunity for personal devotion. Our scholars and rabbis were careful to foster private and personal prayer. It is a man's duty to add something new to his regular daily prayers, something original and special. Prayer should not be merely a fixed task, but must be constantly renewed by the personal sense of religious devotion.

5. The Torah Service The main part of the Torah service is the reading of the scripture. The reading of the scripture began probably when the Jews returned from the exile in Babylonia. The Torah was of course the most important book in their life. It contained all the important laws which governed their actions. This meant not only religious laws but also political laws as well as civil laws.

Soon the study of the law became widespread. Every one was expected to understand the Holy Scriptures. Therefore a section of the Law was read during the Saturday service when the people came together. This process continued throughout the entire year until every word of the law had been read. Since the Law was in Hebrew and the spoken language often was Aramaic, a translator often stood by and translated the Hebrew into Aramaic.

The first Torah portion, the story of Creation is read on the first Sabbath after the festival of Sukkos, and is completed the next year on the Sabbath before Sukkos. Each reading is called a sedra and the week is named after the sedra that is read on the Sabbath.

6. The Kaddish Every Jewish service ends with a prayer in honor and in memory of the departed. This prayer is called the "Kaddish." (page 152-3, Union Prayerbook) As we recite it we think of those whose earthly life is finished. We recite it in memory of our own departed dear ones. We are proud to declare in the presence of the congregation that they have not departed from our memory after they have died. In closing we might say that this prayer is in Aramaic. The spirit of the Kaddish is expressed in the words of Job "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

WHY HAVE WORSHIP AND THE VALUE OF PRAYER

ACTIVITY: The class can take several prayers and analyze each prayer in the terms stated below and then each one can try to write a prayer in the terms stated below.

All prayers are written in the form of

- a. adoration
- b. thanksgiving
- c. petition

If you analyze any prayer you'll find that all of them contain the above.

I. Significance of Jewish worship in general

1. Prayer or worship in Judaism is an expression of trust in God and a subservience to God's will.
2. Jewish worship has its origin in the idea of asking God to save His people.
3. It asks for the fulfillment of needs and wishes, through oaths and covenants. Although at first Jewish worship dealt mainly with the banishment of demons, later it developed into a more ethical and moral type

of worship. Through correct behavior and dealing justly with your fellowman and walking in His ways, a better world will be secured.

4. This can be attained by praying to God and asking for strength and help to bring the better world about, so that the primitive idea of having God remove the demons and the like was completely disregarded. This type of prayer is called the petitional prayer and soon takes its major place in Jewish worship.
5. The next evolution that comes about in the form of prayer is the prayer of thanks and it represents a still more sophisticated type of prayer. Here we deal with the ~~idea~~^{idea} of thanking God that these good things which came ~~about~~^{about} came from Him.
6. Another step in the development of prayer is the penitential prayer which is connected with the suffering that the Jews underwent. It asks of God to relieve them of this suffering and often gives a picture of the need of the soul to do penitence for its sinning and wrong-doing. It asks also for God's forgiveness and God's help in man's fight against sin.
7. The final type of prayer is that of praise. We have many of these developing with the prophets. They give praise that conditions are good and that Jews, although suffering under persecution, will have to be very thankful to God in the end for their survival and well-being. God will come to their rescue because he is merciful, holy and just.

II. General Remarks about Prayer

1. a. Many, many times prayer is regarded as an outpouring of the soul. It actually means that it is an unburdening of one's self. The person is seeking some answer to his existence and to his being on earth.
- b. Man has disturbing thoughts and through prayer he can pour them out and perhaps arrive at some sort of solution and peace just by this system of catharsis (outpouring of the soul). He turns now to God and prays that God will give him the answer which he needs. It gives his prayer humanity and nobility.
2. Through prayer people often seek the meaning of life

and through prayer they find its meaning in the meaning of God. This is their way of approaching God. They talk to Him and He to them through the language of the soul.

3. a. When we look into the reasons for prayer many times we find that people pray out of a sense of duty. They reason that God has done so much for them and has given so much to them so the least they can do is offer invocation and adoration. The implication is that He gives to them what is their due and they give Him his due.
 - b. Others turn to prayer for more selfish reasons: self-protection. They want to establish the right relationship with God so that he will look upon them favorably and overlook the misdeeds which they do.
 - c. Some people turn to prayer out of sheer despair, turning to God only in moments of distress and strain with the hope that He will not cast them aside. To them prayer is simply a measure of last resort.
 - d. By far the largest amount of people pray because they need things. They let God know what He does not seem to know expecting something that He will do something for them that He would otherwise not do for them.
4. Underlying the reason for prayer are two considerations.
 - a. Psychologically speaking, man is concerned with his wants and passions, regrets and driving ambitions which are natural to man as a being of nature. People pray out of the biological necessity. They pray because they naturally want to pray or because they simply cannot help it.
 - b. Then there is the theological drive to pray. This flows out of the religious consciousness of man and is tied up with the spiritual development of mankind. People pray not as a matter of fixed and binding ritual but as a matter of spiritual necessity.

III. Value of Prayer

1. Prayer has the value, not only of self-expression, but

also the value of self-realization. It refines character and elevates personality. It can soften the wounds of self defeat; it can generate courage into the heart of man to withstand a thousand trials. It can be a lifting experience and give man the strength to rise above his burden and struggle on in the face of many obstacles.

2. Prayer has therapeutic value. This means that it satisfies the need of emotional release from personal problems and social tensions. We can unburden ourselves from unexpressed secrets and unrevealed fears. If we are beset with these burdens we can release these through prayer.
3. Prayer has an ethical value. It is good to pray. Man is not just an emotional animal but he is also a moral creature given to moral struggle as well. There is room in our time for ethical ideas and moral considerations. Higher values and these ethical ideas as well as moral considerations exist in the realm of prayer. They point the way toward better behavior of mankind.
4. There is spiritual value in prayer. Prayer can become a powerful factor in the making and shaping of the spiritual personality. Through this we can attain a higher personal and social life. Without spirituality man is just an emotional animal without nobility, and the ethical in society has no value. It performs the discipline of the soul.

WHAT ARE SOME PARTS WHICH WE HAVE IN OUR WORSHIP TODAY?

ACTIVITY: The class can visit the cantor and ask him about various Jewish musical expression. What nign is he using? What is trop? Musically what is the difference between a holiday and a Sabbath service? Where did the music originate which is played today? What is the difference between the Ashkanazic and Sephardic ritual as far as music is concerned? Could he illustrate these with several examples. You might also raise other questions such as what training is involved in preparing a cantor, etc.

The class might then write some special prayers dealing with a particular situation of their own choosing.

1. Communal Prayer

- a. Communal prayer represents an important development in the evolution of Jewish worship. When the First Temple was built this, of course, invited public and communal prayer.
- b. Although at this time we have public prayer it is commonly believed that communal prayer did not come into existence until the separation of the kingdom into Judah and Israel.
- c. When the people had no longer a single place to worship they would often meet at some spot dedicated to God and worship together. The priests would then lead them.

2. Special Prayers

A. The Priestly Blessing

- a. One of the most solemn prayers in the entire Prayer-book ritual is the blessing of the people by the descendants of Aaron (The Kohanim or the Priests). This is one of the oldest elements in the service.
- b. It is one of the prayer texts that can be found prescribed in the Bible (Numbers 6:23-27)

The Lord Bless Thee and Keep Thee
The Lord Make His Face To Shine Upon Thee
and be gracious unto Thee
The Lord Lift Up His Countenance upon Thee
and Give Thee Peace

- c. This priestly blessing would be recited twice a day during the service. Both times it was on the occasion of the daily offering which was given twice a day.
- d. Later of course it became customary for the priests to recite this blessing in the various synagogues all over the land.
- e. In the original Temple service this blessing was felt to have somewhat of a magic power to keep away evil.
- f. This idea is of course of small importance compared with the content of the blessing. In the blessing

God grants prosperity as well as health and that God is with us everywhere and grants us knowledge and wisdom as well as the greatest gift which is peace.

B. The Adoration or Olenu

- a. At the end of each service is found one of the most sublime prayers in our tradition. It expresses a lofty and spiritual mood.
- b. Historically speaking, we find no evidence that this prayer was recited at the end of the daily prayers before the twelfth century.
- c. Its original place is in the additional service of the New Year where it is the introduction of the Shofar ritual.
- d. It emphasizes the Oneness of God and much of the text of this prayer comes from the great anti-idolatry preaching of the prophets.
- e. Actually the prayer is completely Biblical in tone and voices the great struggle for monotheism so typical of the message of the prophets.
- f. The Adoration is placed now as we have it as the close of each day's service. Each service must close with the hope that superstition will disappear and idolatry be no more, and that all mankind will acknowledge their common brotherhood under God's Fatherhood.

C. Kol Nidre

- a. The Kol Nidre is found in the evening service of the Day of Atonement.
- b. The prayer is in Aramaic and is nothing more or less than a legal formula asking for the release of vows made ^{for} this Day of Atonement to the next. (Birnbbaum High Holiday Prayerbook, page 489 on)
- c. This applies to the vows made between God and man.
- d. This brings forgiveness for the sins in relation of man to God. Sins that man ~~makes~~ ^{does} against man can never be forgiven on the Day of Atonement unless man makes up the wrong that he has done to his fellow.

- e. In older days it was part of the function of the rabbis to help achieve release from some of the hasty ritual vows which people made.
- f. Sometimes they were forgotten or not carried through and release was not formally obtained. The people now ask that these hastily made ritual promises be released.
- g. In Reform the emphasis is not so much on the legal interpretation but rather that man begins the day with a clear conscience.

3. Music

- a. Music in Bible times is what we would call primitive. At first there were no professional musicians, but the people sang and played themselves and danced also.
- b. It can perhaps be traced back to David's time that choral singing (men and women) as well as responsive singing found their way into Jewish synagogue music.
- c. Also at this time different musical instruments were introduced into the Temple worship service.
- d. A professional musical organization for the Temple was developed.
- e. Temple and synagogue music around the time of the Talmud are very similar.
- f. Cantillation is used often in the orthodox synagogue. This means that when certain portions of the Bible are read they are chanted or intoned in a certain manner. Usually this is done when the Pentateuch or the first five books of the Bible are read.

There are two types of cantillations. One applies to about twenty-one of the books of the Bible while the second is used only with Psalms, Proverbs and Job.

The Cantor is the person that uses these today in the synagogue.

- g. The functions of the Cantor or Chazan (also known as the Precentor) as we know him today came into being in the eighth century.

WHAT IS UNIQUE ABOUT JEWISH WORSHIP

ACTIVITY: Prepare a short service of your own. Divide the class into committees and have each committee write a certain part of the service. The Union Prayer-book can be used to help you but each section has room for some original prayers. It might be well to think of a special occasion for which this service could be used and this might well serve as the theme throughout the service.

1. The following characteristics have evolved with regard to Jewish worship:
 - a. There is a regular period of worship set aside.
 - b. In place of the ancient use of sacrifice certain prayers have been added.
 - c. We have a definite place to have our worship service - mainly the synagogue.
 - d. We read the Scripture in our service.
 - e. Although most of our worship service is in English a basic part is in Hebrew and Aramaic.
 - f. Some of our prayers are said by the group - this is called communal worship.
 - g. There are special services devoted to certain holidays in the synagogue.
 - h. There is a lack of imagery in our service.
 - i. We have the use of special music for our service. We often will use a cantor also.
2. A short history of Jewish worship.
 - A. Forms of Worship and Prayer in Ancient Israel
 - a. In ancient Israel there were the same forms of worship as in the neighboring countries; mainly a sacrificial cult first with an altar and later with a sanctuary.
 - b. Abraham manifests his love and devotion to God by being willing to sacrifice his son Isaac. Yet in a moment of inspiration it dawns upon him that God does not want sacrifice.

- c. The idea of praying for something or to intercede for something goes back to Abraham.
- d. Moses' prayer are always accompanied without sacrifice.
- e. When King Josiah destroyed many altars of sacrifice he introduced loftier forms of worship.
- f. Up to the First Temple laymen as well as priests would pray in time of trouble.
- g. Prayers and blessings, although part of the worship of the elders of Israel, became the main part of worship.
- h. With the reign of David, we have the foundations of Israel's worship. The singing of psalms and the chanting of prayers begin here. Song and instrumental music are also well known at this time.
- i. Not all the priests were asked to intervene for the people with God but also people having status in the community were asked as well.

B. Forms of Worship and Prayer During the First Temple.

- a. When Solomon completed the Temple we have a definite order of service. For the first time we have fixed times for offerings and worship.
- b. Also the sacrificial service was accompanied by the singing of psalms at this time.
- c. When the United Kingdom split there was a general introduction of Baal worship in the kingdom of Israel. Judah remained purer in its worship of God.
- d. Elijah is credited generally with originating the afternoon service (Mincha).
- e. Josiah returned to a worship service which removed the Baal cults. He also concentrated all worship and sacrifice in Jerusalem.
- f. Prayer reached its highest development with Jeremiah. Without Jeremiah the psalms could never have been composed.

C. Worship During the Second Temple

- a. It was during this time that worship saw the lessening of animal sacrifice.
- b. Prayer and supplication took its place.
- c. Ezra and his assembly created the pattern for benediction, prayer, sanctification and Havdalah, the concluding ceremony of the Sabbath separating the Holy from the secular.
- d. It was during this time, that we learn, that the Sh'ma and central parts of this section of the service~~x~~ were already well known.
- e. We have a fixed formula for prayer as well as free and improvised meditation.
- f. The central structure or outline of the service seems well established at this time.

D. The Further Growth of Liturgy

- a. After the destruction of the Second Temple the sages were engaged in regulating the texts of prayers and made services obligatory for everybody.
- b. Down through the centuries often additions were made to the service and sometimes parts of the service were changed.
- c. One of the first codes of worship came about in 875 and was compiled by Amram ben Sheshna. It formed the basis for succeeding prayer codes. It was regarded as the foundation of Jewish worship.
- d. Many codes were written after that, the Mahzor Roma is the old Italian ritual, Mahzor Roumania is the Byzantine ritual, Minhag Sepharad is the Spanish prayer code while the Minhag Ashkenaz is the Southwestern German ritual. These are but some of many.
- e. During the Middle Ages further additions and deletions were made.
- f. Among modern prayer codes we might mention that of Wolf Heidenheim (1757-1832). It passed through 140 editions.

- g. The Otzar Hatefillah (1914) was a thesaurus of Prayers.
- h. Our own Union Prayerbook was edited and published under the chairmanship of K. Kohler in 1892-4.

THE UNION PRAYERBOOK AND THE LITURGY OF REFORM JUDAISM

The first attempt to reform the prayerbook was made in 1795 by the society founded in Amsterdam by "Felix Libertatum." The next corrections were made by Israel Jacobson in Westphalia, Germany. He made the following corrections:

1. He abolished piyutim (liturgical poetry of the Middle Ages)
2. He shortened the prayers.
3. He introduced German chorals, organ and the sermon in German.

The next revision of importance came in 1818 ^{AND WAS} made by Isaac Frankel and Meyer Bresselau of Hamburg. They established the Hamburg Prayerbook and all succeeding prayerbooks of the Reform Movement are based on this attempt. The innovations were as follows:

1. German translation of all prayers.
2. Some prayers in Hebrew and some in German, while some were in German only.
3. All references to national restoration in Palestine were eliminated.
4. The Messiah idea was changed to the Messianic Era for all humanity.
5. All references to sacrifices were either omitted or changed to describe conditions of the past without the hope of restoring the sacrificial cult.

In the United States the ritual used by most of the Reform congregations ^{was} ~~were~~ those laid down by Isaac M. Wise in his "Minhag America." This was published in 1894. It retained Hebrew as the language of prayer and gave an English translation with some German. A great part of the traditional texts and poetry was kept, and the Musaf (additional service) was kept.

After a century of experimentation and attempts to reform the traditional ways of worship, the Reform Movement in the United States agreed upon the following principles which are still in effect:

1. Omission of all references to a sacrificial cult
2. Omission of all references to bodily resurrection
3. Omission of all references to the restoration of the Jewish State and the return to Palestine by the Jews
4. Omission of Piyutim and repetitions
5. The prayers should be understood by the people, hence all prayers translated and English introduced.
6. Scriptural reading from the Pentateuch was shortened and read without cantillation
7. Sermon to be made obligatory in almost every service
8. Prayers and meditation were inserted to reflect modern thought
9. Omission of angelology and mystical elements
10. Omission of the Messiah idea and replacing it with the Messianic era
11. Mission of Israel among the nations of the world to be stressed, as well as that of universalism.

CULMINATING AND REVIEW ACTIVITY:

In this unit you have been given the general aspects of worship. You have been told what the elements of worship are. You understand the reasons for worship and prayer.

The class can now write a worship service using these essentials which you have found in the unit. You might write a worship service which revolves around different themes. These might be

- a. brotherhood
- b. friendship
- c. thanksgiving
- d. nature (out of door service)

There might be others which the class can think of. The class can split up into groups ^{with} ~~and~~ each group working on a different aspect of the worship service. Special attention should be paid to original prayer. Some of the original prayers which you have been assigned to write in connection with this unit may be used in the service.

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we are privileged to have our children and the
 teachers who have been family and friends in
 their lives and also to the lives of their parents
 families.

And through family, we have been able to
 and children and be a family.

Unit 8: A review of Jewish history
 from 1917 to 1947.

Unit 8: A review of Jewish history

UNIT 8

THE JEWISH FAMILY

UNIT 8

THE JEWISH FAMILY

Objectives: We are interested to have our children know the important part that the family has played in their lives and also in the lives of their forefathers.

That through family solidarity many difficulties and obstacles may be overcome.

Basic Learnings: A review of Jewish family life starting from Biblical times till the present

What makes a family secure

The status of the Jewish family today in our Modern Age

What are the implications of family for our youngsters today

Motivation: The teacher can initiate a teenage problem such as interdating, how long shall the youngster stay out on a date, can he borrow the car, should he stay out on Shovuos, Passover or Succoth from school, etc., and then several youngsters from the class can participate in a psycho-drama by adopting the roles which are in these scenes. From here the teacher can examine the Jewish family and the Jewish home in more detail and a systematic study can be undertaken.

WHAT ARE THE CHARACTERISTICS AND VALUES OF THE JEWISH HOME?

ACTIVITY: By means of cut-outs from various magazines the class can create posters exemplifying the virtues of Jewish family life. Considerable originality can be used here.

Characteristics:

1. Judaism was always emphasized respect for elders. This is demonstrated over and over again in the Torah which contains specific commandments toward this end. In other parts of the Bible we find many instances where this respect is basic to the behavior of the Jewish people.

It might be good for the children and teacher to work out with the help of a concordance some instances where this respect is shown in some of the stories in the Bible.

2. There has always been a consecrated love and respect for husband and wife. We also have stories and incidents that show us that in the Bible and in the Talmud.

One can refer here to the Talmud in the section dealing with Women-Nashim-as well as with the section entitled Moral Life in Cohen's Everyman's Talmud.

3. The harmony and respect that there is between parents and children is another primary aspect of the Jewish home.
4. There are very close family ties which persist through the life of the family.
5. The responsibility that exists between parents and children. This is especially true where education is concerned. Often parents will make great sacrifices so that their children will receive an adequate education.
6. Great stress is laid upon the importance of marriage, and that proper harmony is present between all the parties concerned.

Values:

1. There is a very literal attitude toward the ideal of

charity within the Jewish home. Many causes are helped by the Jewish family group.

2. Great stress is laid upon the proper relationship ^{between} of the family and the community. It is the prime responsibility to have the family participate in the affairs of the community as actively as possible.
3. The socialization process of the Jewish family is important. The Jewish home is very hospitable and a guest in the house is often treated like one of the family.
4. Again here we might mention that the relationship between the members of the family is of prime importance. Strong bonds of unity exist between them either immediate or distant.
5. Health and welfare of the family ~~is~~ paramount.

ACTIVITIES OF A JEWISH HOME

ACTIVITY: Divide the class into as many groups as the teacher sees fit. Use the role playing or psycho-drama technique. Have the youngsters re-enact

- a. The candle lighting ceremony as well as the ceremony over the wine, bread and the Havdolah ceremony.
- b. The lighting of the Chanukoh menorah
- c. The Seder meal
- d. Ceremony relating to the placing the Mezuzoh on the door post.

a. Its Unique Aspects.

There are certain customs and ceremonies which are part of the home. Some of these are:

1. Lighting of the Sabbath candles on Friday night by woman of the house and the appropriate blessing.
2. The saying of the blessings over the wine and over the bread on the Sabbath.

3. Saying of grace at any meal but especially on the Sabbath. Some family still sing table hymns or S'miros after the main Sabbath day meal
 4. The use of the chalo for the Friday evening Sabbath meal instead of the regular bread
 5. Some families will have special dishes prepared for the Sabbath meal
 6. The breaking of the bread after the grace is said over it. The pieces are distributed to each member of the household.
 7. The blessing of the children by the father after the Friday evening Sabbath meal
 8. The Havdoloh service. This is the ceremony which ends the Sabbath. A spice box, a glass of wine, a twisted candle and some alcoholic liquid for burning purposes are necessary for this ceremony.
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1. Often many homes have a M'zuzoh which is placed on the door post of the home. It serves as a reminder to the Jew of the unity and eternality of God.
 2. Many families say grace before and after the main meal.
-
1. On Rosh Hashonoh when the family returns from the service in the synagogue and sits down to dinner there is a jar of honey which is spread on the first slice of bread eaten. Its significance is that of a happy year ahead. Grapes also serve the same purpose.
 2. This same holiday ^{is} ~~can be~~ ushered in also with the Kiddush ceremony as well as with the lighting of the candles.
-
1. Yom Kippur evening at home is also ushered in with the Candle lighting ceremony.
 2. Fasting is a custom which has prevailed throughout the ages. After the evening meal no food is eaten and when the late afternoon service at the synagogue is over the first food is partaken of.
-
1. The main Chanukoh observance ⁱⁿ ~~by~~ the home is the candle lighting ceremony.

2. The giving of gifts on this festival also is important in the home.
3. No Chanukoh home observance should be complete without home decorations. These may be store bought or home made.
4. The Chanukoh party is coming more and more into use *in* ~~by~~ the Jewish home.

HOW DID WE GET THE CONCEPT OF THE JEWISH HOME AND FAMILY?

ACTIVITY: The class here can create a film strip showing the various historical stages in the development of the Jewish family.

Divide the class into three groups and have group

- a. deal with Biblical Times
- b. picture the Talmudical and Medieval Times
- c. Draw up Modern Times

BIBLICAL TIMES

Actually in Biblical times the family was much larger than in later times. During those days the family included also relatives and servants as well as people who sought shelter with the family. A certain amount of change took place when the Jews settled down to a permanent life in Canaan. At this time unrelated members of the Jewish community were taken into the family as well as friendly Canaanites. Thus there appeared large families which we find mentioned in the Torah. Probably the reason for this is that the Jews were constantly subjected to raids by the plundering nomads in Canaan.

Around the time of the Judges the family became smaller and more like the family that we know of today. The

Jews were firmly settled then and needed little if any protection against hostile tribes. The head of the family was the patriarch who ^{gave} the family its name. He was usually the oldest member of the family and was a man. The family had its own burial grounds as well as its own religious tradition. All goods were common property. This unity still persisted even if part of the family moved away. The family had the right and duty to buy the land of a kinsman who was in financial trouble.

The wife has enjoyed a high position in the Jewish family and this is traced directly back to Bible times. The wife never approached the status of the husband who ruled over her and she was called by his name. She participated in the religious festivals and ceremonies, could possess property and dispose of it. The wife also retained her own wealth but if her husband lost his property and became a slave for debt, she went with him as a matter of course. A woman could not divorce her husband since only the husband had the right to do that yet she could desert him. The reason for divorce was usually her childlessness.

Children, during Bible times, belonged to the father. He was also the judge in the family. At one time he could even sacrifice his child; yet later this was considered a heathen custom. A father could sell his daughter as a slave. Male children were especially desired at this time. Sons were

considered the most important, especially the first-born. He had more authority and certain rights and privileges and the blessing of his father. He usually inherited the property of his father.

TALMUDICAL AND MEDIEVAL TIMES

The pattern of Jewish life in the Talmud was the model and the practice until most recent times. Marriage at an early time was most desirable and a religious duty. Marriages were usually arranged by the parents. The betrothal ceremony bound man and woman as closely as marriage and like the latter could not be broken off except by death or divorce. There was usually an interval between the betrothal and the day the bride was taken to her husband's home in a ceremony known as "nissu'in." In the case of a maiden the period was a year, for a widow, thirty days.

While the Talmud permitted the father to have more than one wife information given at that time tells us that most men had but one wife. It seems that Jewish opinion was strongly in favor of monogamy (one wife). It was not until the year 1000 that polygamy (more than one wife) was banned.

Divorce was permitted but the rabbis generally opposed it and sought to put restrictions on it. Although we have no statistics it is thought that the family in Talmudical and Medieval times was marked by solidarity and stability. Family chastity, affection, piety, forbearance and joyousness

form the bases for communal life during the ghetto period.

The father was duty bound to give his son a Jewish education as well as to teach him a handicraft through which he could earn a living. It was felt that study should be combined with secular occupation. A child was bound to honor his father and mother. A Jewish son would never occupy his father's seat nor walk ahead of him in entering a room nor contradict him.

The home had its own family feasts and fasts. The Sabbath and the holidays were observed by customs and ceremonies within the family group. There were also anniversaries of joy and sorrow which each family observed as its individual tradition.

In the Middle Ages often the traveling student or beggar would join the family for a meal or even for a longer stay. There were special dishes prepared for Sabbaths, holidays and special occasions. Distinguished guests would deliver special sermons in the home. Even when the family met an attempt would be made to discuss some learned subject at every meal. Following the Friday evening or Saturday morning meals, the company would join in singing table hymns (S'miros) following the grace. All these customs served to bind the members of the family closer together. The synagogue and the home were both marked by the same religious devotion, study and reverence.

MODERN TIMES

Many factors have disrupted the uniform pattern of Jewish life. Social and economic changes affected the long standing customs and codes of behavior of man and naturally touched the lives of Jews. This breakdown in the stability of family life in general has its counterpart also in Jewish life. The growth of the role of women, the transfer of home functions to institutions and the declining birth-rate are some of the causes which weaken parental and religious authority.

Often the children of immigrant parents in the United States are not in harmony with the views of their elders. Moreover, the customs of the parents are regarded ^{as} outlandish by the children. Talmudical study itself has decreased. Often ignorance of Jewish tradition ~~has~~ reduced the practices of ceremonies and customs in the Jewish home. Also the family spends less time together as a unit.

Yet lately our times have seen a change which leads many people to believe that American Jewry is again becoming more traditionally minded. This would hold true especially for Reform Judaism. There has been a decided reintroduction of the essential parts of observances and customs. The Sabbath eve meal by the entire family and the lighting of the Sabbath even candles in the home, the Passover meal, kindling of the Chanukoh lights, circumcision and confirmation ~~celebra-~~^{THOSE CONNECTED WITH} tions, wedding and funeral rites as well as ^{as} birth, marriage and death anniversaries have again become part of the home life of the Jew in America.

WHAT ARE THE CAUSES FOR THE CHANGE IN THE JEWISH HOME?

With the coming of the modern age the aspect of the Jewish family has undergone a change. We have only to look in the section dealing with the development of the Jewish home during the Middle Ages was a more well-knit unit which was very firmly tied together. This was due to religious customs and ceremonies as well as strict adherence to Biblical commands.

Let us examine what caused this breakdown in Modern Times:

1. There seems to be a greater rebellion of youth against the authority of the parents in Modern Times.
2. There is a growing independence of womanhood. Political, economic, general emancipation, freedom of movement are included here.
3. There is a growing number of estrangements, separations, desertions and divorces.

How can we equip ourselves to meet this new change and avoid dislocation:

1. Advice and guidance from experts in marriage and family counseling.
2. Educate ourselves for marriage and family life in accordance with new knowledge, now being made available through medicine, psychiatry and the social sciences.
3. As Jews we can study the teachings and ideals of Judaism concerning marriage, family and the home.

Some further causes that brought about the change:

1. When ghetto walls broke down the community pressure to conform weakened as the community weakened itself.
2. A conscious attempt to imitate - belief that anti-Semitism would disappear if differences would disappear.

3. Some customs and ceremonies no longer useful and meaningful.
4. Many Jewish parents lack the background and know-how to give their children a meaningful Jewish home.
5. There was also the peculiar nature of the traditional Jewish home. It is difficult for us to understand. In the past the religious heritage permeated the home and was the basic structure of the home.

What are some further answers to reconstruct a Jewish home

1. We have a development of code of practice (Freehof-Reform Jewish Practice)
2. There are necessary and we do have new forms and adaptations of traditional ceremonies and practices and observances for the various festivals and sacred occasions.
3. Education of parents and children ⁱⁿ of Jewish ideals.

WHAT CAN WE DO TODAY TO ESTABLISH A FIRMER JEWISH HOME AND FAMILY?

1. We should emphasize the respect for the sacredness of the Jewish home which our ancestors practiced. Let our actions in this realm be governed by our ethical relationships between the members of the family.
2. Following those ceremonies and traditions which are meaningful for us today. By following it is meant that they are actually practiced in the home today. Thus we would achieve a closer family solidarity through religious practices.
3. Join the Temple study groups which ^{ATTEMPT TO} ~~would and do~~ teach ceremonies and customs. Not only should these be studied but a knowledge of Judaism, its history, beliefs and customs and ceremonies should be included here.
4. Not only should the temple concern itself with the religious aspects of the home but also the secular part of it. Therefore a thorough understanding of the home in our society is desirable. Again a course on Marriage and the Family would be helpful.

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