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AMERICAN JEWISH ARCHIVES
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MS-831: Jack, Joseph, and Morton Mandel Foundation Records, 1980-2011.

Series F: CIJE Accrual, 1981-2011, undated.
Subseries 2: Dan Pekarsky, 1981-2011, undated.

Box
78

Folder
5

Lead communities project. Milwaukee. Congregation Beth Israel.
Meetings (Folder 2 of 2), 1995 May – 1997 September.

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קהל בית ישראל
Congregation Beth Israel
School of Jewish Studies

Pamela Lager
 Education Director



Herbert G. Panitch, Rabbi Emeritus
 Lee Buckman, Rabbi
 Carey Cohen, Hazzan
 Gayle Weber Rakita, President

*Attention:
 Dan Bekarsky*

November 13, 1996

Dear Teacher:

As part of our synagogue CIJE project, this survey for all teaching staff has been prepared. Please reflect thoughtfully on the questions. Within the next 2 weeks, someone will be calling a random sample of teachers for answers. Your answers should be honest and well thought out. This is not in any way an evaluation of you or your classroom.

Thank you for your time in considering the questions.

Sincerely,

Pamela Lager,
 Director

PL/ec

enc.

Congregation Beth Israel
School of Jewish Studies
 6880 North Green Bay Avenue
 Milwaukee, Wisconsin 53209

affiliated with the United Synagogue of America

6880 North Green Bay Avenue, Milwaukee, Wisconsin 53209. Tel (414) 352-7325

**Congregation Beth Israel
School of Jewish Studies
6880 North Green Bay Avenue
Milwaukee, Wisconsin 53209**

Teacher Survey

1. Is Shabbat a part of your official curriculum?
 - a. if so, how do you teach it in actuality?
 - b. if not, do you incorporate in anyway? And in what way?
2. What are your major objectives?
3. What activities/learning experiences do you construct in order to realize these objectives?
4. Please give an example of the most effective Shabbat lesson you have taught recently....
5. What do you think made it effective?
6. What, in your opinion should be added to the Shabbat curriculum for your grade? What resources would you need?
7. Considering the school as a whole, what should be the school's objectives in relation to shabbat?

1. Is Shabbat a part of your official curriculum?
 - Yes.
- a. If so, how do you teach it in actuality?
 - I had the kids over for Shabbat dinner.
 - We use the *Book of Jewish Holidays and Customs* textbook and student activity guide and *The Specialness of Shabbat* MCR unit from MAJE.
 - We do Kabbalat Shabbat for about one half hour every Thursday—brachot over wine and challah, zmirot, parsha summarization.
- b. if not, do you incorporate in any way? In what way?
2. What are your major objectives?
 - Help kids understand why Shabbat is so important to us as Jews. I want them to experience Shabbat, to feel it. Ultimately, they may impart some of this feeling to their family.
3. What activities/learning experiences do you construct in order to realize these objectives?
 - Make Shabbat box, a kit that contains all the items necessary to celebrate Shabbat in the home. Do worksheets and activities in pairs. Kabbalat Shabbat. See #1a
4. Please give an example of the most effective Shabbat lesson you have taught recently.
 - When the kids all came over for Shabbat dinner.
5. What do you think made it effective?
 - Sharing Shabbat outside the classroom. Actually doing it on Shabbat. Having a meal together. (I really enjoyed having the kids over; it was better than any lesson.)
6. What, in your opinion should be added to the Shabbat curriculum for your grade? What resources would you need?
 - A Shabbat box, a kit that contains all the items necessary to celebrate Shabbat in the home.
7. Considering the school as a whole, what should be the school's objectives in relation to Shabbat?
 - Instill in the kids a desire to celebrate Shabbat, that they will take what they learn in school home and practice it there.

1. Is Shabbat a part of your official curriculum?
 - No
- a. If so, how do you teach it in actuality?
- b. if not, do you incorporate in any way? In what way?
 - I teach the brachot for wine and challah and how to write "Shabbat" in Hebrew.
2. What are your major objectives?
 - None, because Shabbat is not part of the curriculum.
3. What activities/learning experiences do you construct in order to realize these objectives?
 - NA
4. Please give an example of the most effective Shabbat lesson you have taught recently.
 - NA
5. What do you think made it effective?
 - NA
6. What, in your opinion should be added to the Shabbat curriculum for your grade? What resources would you need?
 - I haven't thought about adding anything on Shabbat because it's taught in so many other grades.
7. Considering the school as a whole, what should be the school's objectives in relation to Shabbat?
 - Educate parents about Shabbat so that they can practice it at home.
 - Teach kids the meaning, practices, symbolism and prayers of Shabbat.

1. Is Shabbat a part of your official curriculum?
 - Yes
- a. If so, how do you teach it in actuality?
 - We learn about creation, and make some kind of book on creation. We have a pretend Shabbat: cook, vacuum, clean play corner, set table, sing Shalom Aleichem, say Kiddush, etc.
- b. if not, do you incorporate in any way? In what way?
2. What are your major objectives?
 - That kids should know that Shabbat is a special day; it's different from the rest of the week.
3. What activities/learning experiences do you construct in order to realize these objectives?
 - Make kiddush cup, candlesticks, candle holder for havdalah, Shabbat book. Purim time—make shalach manot baskets containing items for Shabbat such as challah and wine or grape juice.
 - I want to do something with the parsha also. A calendar of activities relating to each parsha would be sent home in advance. For example for Noah, the kids would bring stuffed animals. For Jacob and Esau, we would have a twins day.
4. Please give an example of the most effective Shabbat lesson you have taught recently...
 - We had a pretend Shabbat: The kids participated in the preparations for Shabbat like cooking, vacuuming, cleaning, and Shabbat experiences like singing Shalom Aleichem, saying Kiddush, etc.
5. What do you think made it effective?
 - The kids were very involved, actually doing things.
6. What, in your opinion should be added to the Shabbat curriculum for your grade? What resources would you need?
 - Kids need to really experience a Shabbat.
7. Considering the school as a whole, what should be the school's objectives in relation to Shabbat?
 - Kids should know it's a special day, different from the rest of the week.
 - Teach parents how to do their own Shabbat.

1. Is Shabbat a part of your official curriculum?
 - I don't have an official curriculum. I change it every year.
- a. If so, how do you teach it in actuality?
- b. if not, do you incorporate in any way? In what way?
 - I teach brachot, crafts for Shabbat, read stories, encourage kids to come to shul and sit with me, sing songs.
2. What are your major objectives?
 - That kids should know that Shabbat is a special day; a family time. The family should do something different on Shabbat to know it's a special day. What they do is for the family to decide. I talk about Shabbat as a day of rest and things that families could do.
3. What activities/learning experiences do you construct in order to realize these objectives?
 - Make "Shabbat in a Bag," a kit that contains all the items necessary to celebrate Shabbat in the home. The kids make all the components including: kiddush cup, candlesticks, candle holder, challah and challah cover, and tzedakah box. Also included is a laminated sheet of brachot and grape juice.
4. Please give an example of the most effective Shabbat lesson you have taught recently...
 - "Shabbat in a Bag." See #3 above.
5. What do you think made it effective?
 - The fact that the families had all the things necessary to make Shabbat at home. The parents came back and said they used it on Shabbat and thanked me for sending it home.
6. What, in your opinion should be added to the Shabbat curriculum for your grade? What resources would you need?
 - More time. More storybooks, so I can get into more of the richness of Shabbat. I would like all the kids to come to my home for Shabbat dinner or on Saturday afternoon.
7. Considering the school as a whole, what should be the school's objectives in relation to Shabbat?
 - Encourage participation and more Shabbat-type activities; i.e. economical Shabbat dinner at synagogue, Shabbat storytelling, dancing or singing on a Shabbat afternoon.
 - Teach the positive aspects of Shabbat— Shabbat as a day of "can's," not "cannots."

1. Is Shabbat a part of your official curriculum?
 - I don't think so. I don't know my whole curriculum well because I just started this year.
 - a. If so, how do you teach it in actuality?
 - b. if not, do you incorporate in any way? In what way?
 - Any way I can. Now we're doing Hershel and the Hanukkah Goblins. The scenery is an old synagogue. The inside has all the usual items you find in a synagogue plus Shabbat candlesticks.
2. What are your major objectives?
 - Knowledge of and a positive attitude toward Shabbat. To have students feel comfortable and happy with Shabbat. If they have good feelings, they'll "go for it."
3. What activities/learning experiences do you construct in order to realize these objectives?
 - Plan to have a Shabbaton.
4. Please give an example of the most effective Shabbat lesson you have taught recently...
 - One Shot Shabbat - Students made a mobile, diorama or poster about a memorable Shabbat experience.
5. What do you think made it effective?
 - Kids were able to personalize the experience.
6. What, in your opinion should be added to the Shabbat curriculum for your grade? What resources would you need?
 - Shabbaton. I think it's too much to ask of teachers unless they want to do it.
7. Considering the school as a whole, what should be the school's objectives in relation to Shabbat?
 - Building more of a Shabbat community. i.e. having kids in school on Shabbat; participating in the service; come to study sessions at mincha; make it more of their weekly routine.

1. Is Shabbat a part of your official curriculum?
 - No
- a. If so, how do you teach it in actuality?
- b. if not, do you incorporate in any way? In what way?
 - We do Kabbalat Shabbat on Thursday. The students learn Lekhah Dodi, Shalom Aleichem, Kiddush, Ha Motzi, blessing over the candles, and I explain the Aishet Chayil. Once in a while I ask students what they do at home to make Shabbat special.
2. What are your major objectives?
 - Knowledge and awareness of how Shabbat should be observed, what the laws are, not necessarily that they should do it.
3. What activities/learning experiences do you construct in order to realize these objectives?
 - When we talk about what the family does that's special for Shabbat, we talk about other special things that can be done—see friends, play different games than usual, read Jewish books.
4. Please give an example of the most effective Shabbat lesson you have taught recently...
 - The first Sunday of the year when the whole program was devoted to Shabbat. The parents were there. We played games with Shabbat content, studied laws of Shabbat, talked about things that were special for Shabbat, and made posters advertising Shabbat.
5. What do you think made it effective?
 - The total involvement with the subject and the participation of the parents.
6. What, in your opinion should be added to the Shabbat curriculum for your grade? What resources would you need?
 - Nothing—the students studied Shabbat in depth last year.
7. Considering the school as a whole, what should be the school's objectives in relation to Shabbat?
 - Convince parents to make Shabbat important in their lives and home. The school is limited in what it can do.

1. Is Shabbat a part of your official curriculum?
 - No
- a. If so, how do you teach it in actuality?
- b. if not, do you incorporate in any way? In what way?
 - We do Parshat Hashavua every week. Part of our curriculum is "Jewish Practices." One day is spent discussing Shabbat.
2. What are your major objectives?
 - Knowledge of the different parts to the Shabbat service and a halachic introduction to Shabbat.
3. What activities/learning experiences do you construct in order to realize these objectives?
 - We read the section in the text on Shabbat and discuss it.
4. Please give an example of the most effective Shabbat lesson you have taught recently...
 - Haven't taught it yet.
5. What do you think made it effective?
 - NA
6. What, in your opinion should be added to the Shabbat curriculum for your grade? What resources would you need?
 - Have students participate in a service. Maybe meeting at mincha and do it that way.
7. Considering the school as a whole, what should be the school's objectives in relation to Shabbat?
 - Get the kids to attend services on a regular basis and observe Shabbat in some way they are not already observing it, if possible.

1. Is Shabbat a part of your official curriculum?
 - Yes
- a. If so, how do you teach it in actuality?
 - Every week we light candles, say the bracha, say Shalom Aleichem, first part of the long Kiddush, and sing the whole second half, say Ha Motzi, and eat challah and use "The Little Midrash Says." We do Aishet Chayil. Sometimes students are assigned certain topics on Shabbat which they report on, or we talk about the parsha of the week.
 - Last year we took parts of musaf and discussed them. We discussed what sacrifices were and that now we have davening.
- b. if not, do you incorporate in any way? In what way?
2. What are your major objectives?
 - To experience Shabbat as much as possible
 - For Kabbalat Shabbat, to be able to say the prayers in Hebrew and English and know what they're about.
3. What activities/learning experiences do you construct in order to realize these objectives?
 - I invite the class to my home for a Shabbat, or part of Shabbat if they cannot stay the entire time—to experience a nice Shabbat and to be together and enjoy each other's company.
 - See #1a
4. Please give an example of the most effective Shabbat lesson you have taught recently...
 - Each student made a large poster containing the Aishet Chayil in Hebrew and English. They then decorated it and had it laminated. It was given to their mothers as a gift.
5. What do you think made it effective?
 - The students care very much about their mothers and they gave something of themselves to their mothers.
6. What, in your opinion, should be added to the Shabbat curriculum for your grade? What resources would you need?
 - Eight Steps of Maimonides. If you talk about tzedakah for Shabbat, talk about the steps.
7. Considering the school as a whole, what should be the school's objectives in relation to Shabbat?
 - The school is doing a good job now. Maybe have Shabbat dinner for the families of each class. Have students participate in the service.

קהל בית ישראל
Congregation Beth Israel
School of Jewish Studies



Herbert G. Panitch, Rabbi Emeritus
~~Lee Buckman, Rabbi~~
Carey Cohen, Hazzan
Aaron Bodner, President

Pamela Lager
Principal

December 7, 1995

Dear Staff:

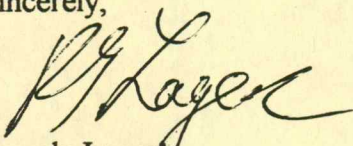
On Sunday, January 14, we will meet at a lunch from 12 noon to 2 PM. At that lunch we will have the opportunity to meet Dr. Daniel Pekarsky from UW-Madison. Dr. Pekarsky is an education professor hired by the CIJE as a consultant. We will be embarking on an effort to improve what we do, and need you to be full partners in this process. There are three issues Dr. Pekarsky would like you to think about in preparation for our January meeting:

1. Goals and expectations:
What are you trying to accomplish in Jewish education in your class?
2. Is there a gap between what is taught in the school and what is practiced in the homes of our students?
3. What educational issues at Beth Israel are on your mind?

In addition to thinking about these issues, please know that the education committee has voted to re-evaluate our curriculum. Since I have come to CBI, YOU - the staff have revised, refined and reinvented what we study here. My job has not included curriculum development. However, now that the education committee will be actively looking into this, I know that each teacher must be a FULL partner in this process. The session with Dr. Pekarsky on goals, issues and practices will be useful as we embark on rethinking our curriculum.

I hope everyone has a healthy, restful winter break.

Sincerely,


Pamela Lager,
Principal

cc: Dr. Daniel Pekarsky

Here's the material I promised.
Daniel Pekarsky

affiliated with the United Synagogue of America

6880 North Green Bay Avenue, Milwaukee, Wisconsin 53209. Tel (414) 352-7325

קהל בית ישראל

Congregation Beth Israel

School of Jewish Studies



Pamela Lager
Principal

Herbert G. Panitch, Rabbi
Lee Buckman, Rabbi
Carey Cohen, Hazzan
Aaron Bodner, President

August 2, 1995

Dr. Daniel Pekarsky
University of Wisconsin - Madison
1000 Bascom Hall
Education Building Room 203
Madison WI 53706

Dear Dr. Pekarsky,

Thank you for inviting me to breakfast this morning. I enjoyed getting to know you as well as hearing your ideas for an upcoming project.

Within the parameters of being respectful to and including teachers, I would love to be part of the project you are proposing. If I feel overburdened with respect to time, I will let you know. I do think that I can fit this in; it interests me and it is in the best interest of our shul. I am blessed to absolutely love what I do; the energy and excitement I feel is what gets me through both school and work.

I will be thinking of what dimension of the school to explore and will call you toward the end of August.

Sincerely,

A handwritten signature in blue ink, appearing to read 'Pamela Lager', written over a horizontal line.

Pamela Lager
Principal/Family Education Coordinator

ps. I am enclosing the Gillman article for you.

SCHOOL CURRICULUM

I. OVERVIEW

- A. In all due modesty, the School of Jewish Studies curriculum is an excellent one, reflecting much hard work, effort, dedication, and thinking. Dr. Joshua Chorowsky, the former Executive Director of MAJE, noted that it was exceptional for a congregational school, both in quality as well as quantity. Any qualified reader of the curriculum who had took the time to go through it would agree.
- B. Like any curriculum, the following points must be made about this curriculum:
1. It is not "finalized" - every curriculum must constantly be evaluated, revised, and reevaluated.
 2. It is only as good as the teacher who teaches it.
 3. In areas that are lacking, a good part of the reason is because of the paucity of teaching time and/or books and resources.
 4. It represents the educational philosophy of the writer - others with different educational goals may disagree with its priorities and emphases.
- C. The following 50 pages contain most of the written school curriculum, outlined for the teachers.
- D. Following this section - after a blue page, are found indepth outlines for the Tanach classes in the upper (Dalet and older) grades.
- E. Following a yellow page are found the Gesher Life Cycle sourcebook (without the teacher resources noted on the outline in the main curriculum), an orange sheet, and the Jewish Responsibility sourcebook, with teacher guide.

(CONTINUED)

F. The curricular material can be found in the computer as follows:

1. Curriculum outline (first 50 pages):

RECORDS/CURRICUL - PAGES 1-16, 25-32, 35-37, 41-46

RECORDS/TEF.CUR - PAGES 17-18

RECORDS/CHAGIM.CUR - PAGES 19-24

RECORDS/TANACH.DAL - PAGE 33

RECORDS/TANACH.HAY - PAGES 38-40

RECORDS/JEWPRAC.OUT - PAGES 47-48

RECORDS/TANACH.PRZ - PAGE 49

2. Tanach curriculum:

RECORDS/TANACH.DAL - DALET CURRICULUM

RECORDS/TANACH.HAY - HAY CURRICULUM

RECORDS/TANACH.GES - GESHER CURRICULUM

RECORDS/TANACH.PRZ - PROZDOR CURRICULUM

G. The Geshet Life Cycle and Jewish Responsibility sourcebooks are compilations of sources. The originals are found in the school files. Ask the school secretary for them. There are also a number of copies in the Time clock room.

1

CONGREGATION BETH ISRAEL -SCHOOL OF JEWISH STUDIES

CURRICULUM OUTLINE FOR 1993-1994

I. OVERVIEW

- A. This curriculum outline presents the complete curriculum as it will ultimately be implemented. Major sections of the curriculum have already been implemented; the remaining parts will be introduced over the next few years. Interim steps continue to be taken in the areas of Hebrew, Prayer, and Bible, although the gap is closing in the latter area.
- B. As in any curriculum, it is an evolving process subject to continuous evaluation and revision. It is by no means a finished product.
- C. The curriculum is divided into various parts: by age and grade level (Primary [Gan through Sha'ar], Elementary [Kitot Aleph-Hay], Geshet [Grade 8], and High School [Prozdor, Bikkurim, Ha'asharah]); and by subject area (Hebrew, Prayer/Siddur, Bible, and Social Studies [Jewish Values, Jewish Life Cycle, Holidays and Calendar, Israel, History, etc.]). Creative arts, e.g. music, crafts, etc., will be integrated into the major subject areas.
- D. The curriculum is designed to flow both vertically (from grade to grade within the same subject area) and horizontally (between subject areas on the same grade level).
- E. The Hebrew and Prayer curricula, as well as most of the Bible curriculum, are centered in the Primary and Elementary levels. The Geshet and High School levels concentrate mainly on the Social Studies area, with a lesser emphasis on Bible.
- F. Wherever possible, Kitot Gimel, Dalet, and Hay will be departmentalized, with different teachers teaching different subjects.
- G. Primary students will attend on Sundays for two hours. Students in the Elementary Department attend for six hours over three days. Geshet (Sunday morning) and High School (Sunday afternoon/evening) students attend for two hours.
- H. The policy of the School of Jewish Studies is to pursue an integrated approach to the study of Hebrew. Hebrew language should be a part of the daily structure, rather than delegated to certain days.

II. OVERALL GOALS AND OBJECTIVES OF THE SCHOOL OF JEWISH STUDIES

A. The overall mission of the School of Jewish Studies is to imbue the student with both the knowledge and the commitment necessary to become an active and contributing member of the Jewish community on the local, national, and world levels.

B. To carry out this mission, the following goals will be pursued:

1. To help the student gain an understanding of the philosophy, teachings, and practices of the Conservative Movement.
2. To help the student develop a religious and ethical approach to everyday living.
3. To assist the student in developing a sense of his/her Jewish identity in a non-Jewish environment.
4. To encourage and help the student to develop a commitment to the principle of "Klal Yisrael," and to act upon this commitment. A major component of this goal is the building of a life-long commitment to the State of Israel and a feeling of oneness with its citizens.
5. To help the student to acquire basic skills necessary for participation in Jewish religious life in the home and synagogue, and to encourage the desire to increase and sharpen these skills in future years, as both a teenager and an adult.
6. To enable the student to appreciate the continuity of Jewish life through the study of the Hebrew language, prayer, customs and holidays, Jewish texts (in particular the Bible), history, and tradition.
7. To plant and nurture the seed of Jewish learning as a life-long venture and obligation.
8. To foster and provide programs which emphasize the vital role of the Jewish family in the survival of the Jewish people and religion, programs which involve the entire family, either at home or in conjunction with other families.
9. To develop in the student and his/her family an understanding of and an active commitment to the values of Tzedakah and Gemilut Hasadim as Jewish obligations required of Jews of all ages.
10. To encourage the celebration of Shabbat, festivals, Jewish rituals by both individuals and families.



- C. Although the School of Jewish Studies can provide the students with the basic tools and expose them to values and experiences, we recognize that commitment comes about experientially, which needs family participation. We can provide the tools and the spark, but the home must reinforce them.

III. SUBJECT AREAS - GOALS AND OBJECTIVES

A. HEBREW

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fluency?
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1. The main objective of the Hebrew program is to provide the reading skills and basic vocabulary required for Siddur fluency and basic Jewish rituals. A graduate of our school should be able to pick up and read - with a minimum of mistakes and hesitation - any prayer or blessing connected to Jewish religious observance.
2. Another goal of the school is to enable the student to build a vocabulary of key Hebrew words and terms connected with (a) home and life cycle, (b) Shabbat, Festivals, and holy days, (c) Jewish values, and (d) the school environment. NOTE: although teachers may utilize words and even simple Hebrew sentences in the teaching process, because of limited time allocation and the intermittent attendance structure, CONVERSATIONAL HEBREW is not, and cannot be an achievable and reasonable goal of the program.
3. The student should acquire a fluency in the reading of both print and cursive letters.
4. The student should possess an ability to write in cursive letters.

B. PRAYER

1. The student should be able to take key prayers and:
 - a. read them fluently (and chant appropriate ones)
 - b. identify their main concepts and purpose.
 - c. identify their source and/or author
 - d. pick out and translate key words
2. The student should possess an understanding of the structure and organization of the Siddur as well as the structure and major sections of the various services.
3. The student should possess the ability to function in the Shabbat and Festival services as a participating member of the congregation. The study of Haftarah trope is included in this goal.

Richard
K...
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here?

nothing about "meaning" of prayers

4. The student should know personal prayers and should acquire the skills related to the rituals and prayers of home observances for Shabbat and the various festivals.
5. The student should know the different brachot for food (before and after the meal) and their application, and the brachot and prayers for special occasions.

C. BIBLE (TANACH)

1. The student should be familiar with the structure, terminology, and key sections of the Bible.
2. The student should possess a familiarity with the main Bible stories, events, and heroes.
3. The student should be familiar with the narrative sections of the Torah, and have a sense of the chronology of events. The student should be able to identify key personalities associated with these events.
4. The student should be able to draw lessons from key Biblical events - especially those involving intra-family relationships - as a guide for his/her own life.
5. The student should be able to recognize the Mitzvot and rituals which are derived from Biblical texts.

- D. SOCIAL STUDIES (Note: this area encompasses all studies not specifically covered in the three areas outlined above. These studies include: Jewish Values, Jewish Life Cycle, Holidays and Calendar, the Israel Connection, Institutions of Jewish Life and the Community, and History. The goals marked with an * will be primarily addressed on the Post-B'nai Mitzvah [Gesher and High School] levels.)

Jewish Values

1. The student should exhibit pride in being Jewish and should identify with Klal Yisrael (the Jewish people) in an active way.
2. The student should possess an understanding of the main Mitzvot and values associated with Jewish and daily living, and should acquire a desire to inculcate them into his/her personal life.
- * 3. The student should understand the meaning of ethics in the Jewish sense, and incorporate these lessons into his/her life.

4. The student should develop an understanding of the Jewish values of Tzedakah and Gemilut Hasadim through both study and active participation in doing Mitzvot. This understanding should become the basis of a feeling of responsibility for others, both Jews and non-Jews, a feeling that will be translated into action.

Jewish Life Cycle

1. The student should possess a comprehension of the different Jewish Life Cycle events, and the vocabulary and rituals associated with each.
2. Wherever possible, the student should experience the actual life cycle ritual.

Holidays and Calendar

1. The student should possess a basic comprehension of the structure of the Jewish calendar and be able to compare and contrast it with the secular calendar.
2. The student should be able to identify and describe Shabbat and Jewish holidays as they occur and the history, customs, observances and modern significance connected with each.
3. The student should develop a sense of joy in and a commitment to the holy days of Judaism, and incorporate their observance into his/her personal life.

The Israel Connection

1. The student should develop an affinity and love for the State and people of Israel through the study of its geography, customs, and uniqueness. Incorporated into this study will be hands-on activities designed to bring a flavor of Israel to the children.
- * 2. The student should understand the place of Eretz Yisrael in Jewish thought and religious belief and the prayer references which express this.
- * 3. The student should understand the rise of Zionism and the establishment of the State of Israel in the light of Jewish history.

What is the "modern signif.?"

How reflected?

History

- * 1. The student should acquire a general understanding of Jewish history throughout the centuries, with a greater emphasis being placed on the modern era of Jewish history (from approximately 1700 to the present).
- * 2. The student should possess an understanding of the sequence of Jewish history, and its relative relationship to other world events.
- * 3. The student should understand the impact of anti-Semitism and the Holocaust on Jewish history and the Jewish people.

Institutions of Jewish Life and the Community

- * 1. The student should be able to identify and define various groups within Judaism - including Ashkenazi, Sephardic, Conservative, Orthodox, Reconstructionist, Reform.
- * 2. The student should acquire a basic understanding of Conservative Judaism as well as its points of similarity with and divergence from the other streams.
- * 3. The student should understand the American Jewish community as it is today, and should have an understanding of its evolution and history.
- * 4. The student should be familiar with the local Jewish institutions. Wherever possible, primary experiences should be incorporated into the learning.
- 5. The student should understand the evolution and development of the synagogue, its structure and functions.
- 6. The student should acquire and utilize the basic terminology of synagogue life - honors and personnel connected to the service, ritual objects, and other key terms.

IV. CURRICULUM OUTLINE

(TEXTBOOKS listed in capital letters, Resources in upper and lower case letters)

<u>KITAH</u>	<u>HEBREW</u>	<u>TEFILLAH</u>	<u>BIBLE</u>	<u>SOCIAL STUDIES</u>
GAN [NOTE: GAN WILL FOLLOW A 2-YEAR ROTATING CURRICULUM. 1993-1994 IS YEAR 1]				
YEAR 1	Basic vocabulary: seasons, weather, numbers	Memorization of key brachot: food, candles, holidays	Weekly Parsha	Synagogue celebrations of Shabbat and holidays (OUR SYNAGOGUE, My Synagogue, Building Jewish Life)
YEAR 2	Basic vocabulary: family, colors, body parts, surroundings	Memorization of key brachot: bread, wine, fruit, vegetables; Shema, Modeh Ani	1. Bible stories tied into ethical values. 2. Weekly Parsha	Home observances of Shabbat and festivals (HOME START - LEVEL ONE, Building Jewish Life)
MECHINA	Hebrew letter recognition; reading readiness (Reading Readiness booklet)	Brachot and short prayers based on home Shabbat observance	Heroes and events connected to the Pre-Patriarchal and Patriarchal Periods	1. MCR Shabbat Curriculum - Lessons 1-4 (Baltimore, Montreal) 2. Tzedakah
SHA'AR	Hebrew readiness, (READING READINESS BOOK FOR HEBREW AND HERITAGE, SHABBAT SHALOM)	Brachot and short prayers based on synagogue observance	Heroes and events throughout the Tanach (LET'S DISCOVER THE BIBLE)	MCR Shabbat Curriculum - Lessons 4-8 (see above for resources)

<u>KITAH</u>	<u>HEBREW</u>	<u>TEFILLAH</u>	<u>BIBLE</u>	<u>SOCIAL STUD.</u>
ALEPH	Basic reading and writing skills (PRIMER FOR HEBREW AND HERITAGE, HEBREW AND HERITAGE 1 (siddur track))	<ol style="list-style-type: none"> 1. Friday evening home rituals (Shabbat box) 2. Daily service: Mah Tovu, Shema/V'ahavta, Sim Shalom, Aleynu, Adon Olam 3. Shabbat: Shalom Aleichem, L'cha Dodi, V'shamru (chorus), Bin Keylohaynu 4. Basic siddur terms 	Parashat Hashavuah (Teacher resources)	<ol style="list-style-type: none"> 1. MCR Calendar Curriculum 2. Tzedakah mini-unit (5 weeks) 3. Israel (Touring Israel: Experiential Approach)
BET	HEBREW AND HERITAGE 1 (siddur track), HEBREW AND HERITAGE 2 (siddur track), Introduction of Milon	<ol style="list-style-type: none"> 1. Shabbat prayers: Shalom Aleichem, Bin Keylohaynu 2. Havdallah service (Havdallah box) 3. Birchot Hanehenin 4. Daily service: Vayomer, Halleluyah, Or Chadash, first 3 brachot of Amidah, Shema/V'ahavta, Ahavah Rabbah 5. Torah brachot 6. Birchot Hamazon (main parts, esp. first paragraph) 	Torah (A CHILD'S BIBLE - LESSONS FROM THE TORAH)	<ol style="list-style-type: none"> 1. Shalosh Regalim (Melton) 2. Gemilut Hasadim mini-unit (Melton) 3. Israel 4. Yom Haatzmaut program 5. Kashrut (Melton)
GIMEL	HEBREW AND HERITAGE 2 (siddur track)	<ol style="list-style-type: none"> 1. Birchot Hamazon 2. Daily service: Shema/V'ahavta, Ahava Rabbah, Kedushah, Aleynu, Ashrei 3. Shabbat: V'shamru, Kiddush 4. Torah Service 	Prophets and Writings (A CHILD'S BIBLE - LESSONS FROM THE PROPHETS AND WRITINGS)	<ol style="list-style-type: none"> 1. Minor festivals (Melton, Montreal) 2. Jewish Life Cycle (JEWISH LIFE CYCLE WORKBOOK) 3. Purim program

<u>KITAH</u>	<u>HEBREW</u>	<u>TEFILLAH</u>	<u>BIBLE</u>	<u>SOCIAL STUDIES</u>
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DALET	HEBREW AND HERITAGE 2 (siddur track), HEBREW AND HERITAGE 3 (siddur track)	1. Torah service 2. Ashrei 3. Amidah 4. Tefillah structure: synagogue personnel and objects, daily services 5. Haftarah trope	1. Creation to end of Jacob's life 2. Introduction to Midrash (JPS TORAH)	1. Shabbat values(CAJE, Melton, Montreal) 2. Jewish history - post-Biblical, Talmudic periods (Nehemiah and the Return from Exile, PASS THE TORAH, PLEASE, Rashi and His World) 3. Jewish Ethics (MAH LA'ASOT) 4. Chanukah program
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HAZ	HEBREW AND HERITAGE 2 service (siddur track), HEBREW AND HERITAGE 3 (siddur track)	1. Torah service 2. Ashrei 3. Amidah 4. Kriat Shema 5. Hallel - selections 6. Birchot Hahaftarah 7. Tefillah stucture: reviev of daily services, Amidah, Kriat Shema 8. Kaddish - various forms	1. Joseph story 2. Exodus story 3. Thematic approach to remainder of Torah 4. Introduction to commentary (Hertz Chumash, JPS TORAH)	1. High Holidays (Melton, Yom Kippur Kit) 2. Shalosh Regalia (Melton) 3. Jewish history - Jews of Spain, Holocaust, Israel (Our Story: The Jews of Sepharad, Holocaust: A Mini- Course for Inter- mediate Grades) 4. Tu B'Shevat program 5. Yom Hashoah program
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V. TIME ALLOTMENTS FOR VARIOUS SUBJECT AREAS (PRIMARY AND ELEMENTARY)

(NOTES: The figures noted below serve mainly as a guide for the teacher rather than as a rigid structure. Each teacher in Gan-Bet should use his or her own discretion in structuring class time. The schedules for Kitot Gimel-Hay are more fixed, but teachers in these grades may choose at times to revise the schedule to meet needs for specific occasions.)

* - this subject area is not scheduled on a weekly basis. The time allotment is only for those weeks when they are scheduled.

A. GAN

- * 1. Library - 20 minutes
- 2. Hebrew - 20
- 3. Prayer - 20
- 4. Bible - 30
- 5. Social Studies - 30
- * 6. Music - 30
- * 7. Art - 45

B. BECHINA/SHALIL

- * 1. Library - 20
- 2. Hebrew - 30
- 3. Prayer - 20
- 4. Bible - 20
- 5. Social Studies - 30
- 6. Music - 30
- * 7. Art - 45

C. ALEPH-GIMEL

- * 1. Music/Library (alternating) - 20-30
- 2. Hebrew/Prayer/Minyan - 130-150
- 3. Social Studies - 100-150
- 4. Bible - 50
- 5. Kabbalat Shabbat - 20-30
- * 6. Art - 60

D. DALET/HAY

- 1. Bible/Trope - 80-90
- 2. Hebrew/Tefillah/Minyan - 150
- 3. Social Studies: 80-90
- 4. Kabbalat Shabbat - 20

VI. CURRICULUM OUTLINE FOR GESHER AND HIGH SCHOOL

A. GESHER (GRADE 8)

1. The Geshher program consists of three interwoven strands tied together with Gemilut Hasadim projects related to the course of studies. The three strands are as follows:
 - a. Tanach - a continuation of the Kitah Hay Tanach curriculum, beginning with the selection of Joshua as the successor to Moses, and the death of Moses. It then will provide an overview to the latter two sections of the Tanach, the Prophets and Writings, and will offer selections from the Books of Joshua, Judges, Samuel, and Kings.
 - b. Jewish Life Cycle - covering the basic life cycle events, but also delving into what Judaism says on such issues as abortions, homosexuality, suicide, transplants, etc.
 - c. Jewish Responsibility Toward Others - each trimester the students will study one area- hunger, the disabled, and the aged. The students will plan and implement a two-three week Gemilut Hasadim project related to each area.
2. The goal of the Geshher program is to help the student make a transition to the post-Bar/Bat Mitzvah studies through the means of subject areas meant to stimulate thought and discussion.
3. There are three trimesters of 9-10 weeks in length.

B. HIGH SCHOOL (PROZDOR, BIKKURIM, HA'ASHARAH)

1. The High School curriculum is a two-year curriculum leading up to the Bikkurim ceremony.
2. The goal of the High School curriculum is to serve as a bridge to Jewish adulthood, and to the process of identifying oneself as an active, committed Jew.
3. There are two semesters of 12-15 weeks. There are also a mini-Shabbaton and 2 Gemilut Hasadim projects.
4. The Prozdor (Grade 9) students will study Israel, with one semester being devoted to a historical overview and one semester on the demographic and sociological aspects and problems. They will also study Jewish religious practices and Tanach.
5. The Bikkurim (Grade 10) students will study one semester on the Holocaust. They will also study about Conservative Judaism for the entire year. In addition, there will be a semester of study with Rabbi Panitch.
6. Ha'asharah (Enrichment) Classes will be offered to students in Grades 9-11 who are graduates of Jewish day schools. There are two classes (history and text) for Grade 9 students, and history classes for both Grade 10 and Grade 11 students. Qualified High School students from the regular track may be invited to attend the history classes.