



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

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
79

Folder
7

Lead communities project. Milwaukee. Milwaukee – Sinai, 1995
July – December.

For more information on this collection, please see the finding aid on the
[American Jewish Archives](http://AmericanJewishArchives.org) website.

Ideal Product

① Seamless part of their lives
they can't imagine.

② Belief — guiding power
Rich understanding of Judaism
Love & respect for Judaism

③ Commitment to Judaism
Comfortable/look forward to
going to service

— Comfortable — service / could lead

— Involved in Jewish communal
activities

— Fluent — speak/read
Hebrew.

— Define for self beliefs

Gift & a blessing to be finished

Understanding / Questioning ^{your} feelings about God

History of where we come from

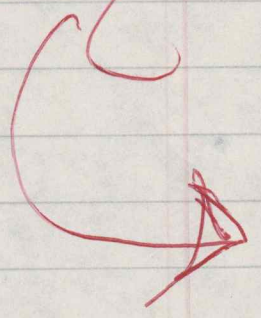
Relationship about Israel

→
Feel connected

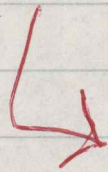
Importance of
family

→ Do quresh stuff
together as a
family

Be good to
others & Command
ments



Skills/ knowledge



Ability to teach
non-jus about
Judusni

① Seder

② SERVICES — to not
feel insecure

③ Take courses

Gift of a blessing to
be yours

① Spiritual connection

②

ADL -
Power of ADL

Coming back together!

③

A way of making
~~the~~ ordinary sacred

④

Powerful sense of ID

— Part of a
group, connected
— not alone

— Thinker / Gueshtmy
religion

Bahai — vs US

{ "Feeling good about being Jewish" :

→ a) The Value of being Jewish

- 1) DDE
- 2) Sense of connection
- 3) Ethics - Powerful ethical

My Questions

- ① What are the main things you've learned or validated through the focus-groups and the surveys?
- ② Gaps between goals affirmed by different constituencies. - Explain
- ③ Recommendations
- ④ Obstacles to change

Exercise 1

(1) Portrait of an ideal graduate

Beliefs

Activities through which Jewishness is expressed

Skills

Attitudes

(2) Where does Hebrew fit into the life of this individual?

(3) Diff. purposes of Hebrew curric

— List

— ~~list~~ * 2 most important

Temple Sinai - March '96

Comment: Serious Process

- a) Rotating Emphasis
- b) Excellent questions
- c) Thoughtfully developed process

Evidence from general
EI. 198: lack of
focus.
Cohen

Importance ~ Effectiveness

- "Aims" -- "Reality" \Rightarrow Strategy

Key: 1) What have you learned?

2) In view of 1), what are the
next steps?

Why large
questions
are important?

Last June: Collect data, then return to
larger Q's \Rightarrow Today

Large Questions

① Suppose you were successful beyond your wildest dreams, what would be ~~the~~ profile of ~~the~~ ideal graduate?

Knowledge	Beliefs	Skills	Behaviors	Attitudes
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Knowledge Skills Beliefs Behaviors Values Attitudes

Your ideal graduate

Teachers

Parents

Outcomes

	Knowledge	Skills	Beliefs	Behaviors	Values Attitudes
Your ideal graduate					
Teachers					
Parents					
Outcomes					

Goals of Hebrew curriculum

Goal

Makes case for

Temple Sinai

Cycle of emphases

Comment them: Excellent questions, }
serious effort !! }

Striking data: a) Low return rate

b) No more time for the enterprise

Bar Mitzvah Orientation

Prayer-Synagogue orientation

Q: What are the primary goals of the Hebrew program?

Where is the affective dimension?
Attitude towards Hebrew

General Impressions

Different Goals - Parents / Teachers / School

Need for parent education

Philosophy

Through the milenia of its birth, growth and development, through its centuries of persecution and wandering, the language of the Jewish people is and has been Hebrew. For us, Hebrew is not just a foreign language; it is "l'shon hakodesh" (holy language) and "l'shon amenu" (the language of our people). All of our sacred texts, our liturgy and prayerbooks, our greatest literature and philosophy have been written in Hebrew. It is clear that to fully participate in Jewish life and continuity (both at home and in the synagogue), to be considered a literate Jew, one must attain some level of competence in the reading and comprehension of the Hebrew language. [Today, with the rebirth of the State of Israel and with it Hebrew as a living, modern language, it is additionally imperative that Jews the world over attain some fluency in conversational Hebrew as well.] Study of Hebrew in this way will serve to provide strong ties with Israeli and world Jewry and help our students to sense a feeling of belonging to the past and present communities and the culture of our people.

The Hebrew program at Congregation Sinai is designed with this in mind. It is a two track system -- the first to provide students with the skills necessary to "feel at home" with the Siddur (prayerbook) and Tanach (Bible) and the second to enable students to participate in Hebrew as a living language (conversation, reading and writing). All our Hebrew students work for five years on both of these tracks. } change

Though elements of traditional language instruction are necessary (i.e. grammar, vocabulary, etc), we do not teach Hebrew as language alone. Rather, we attempt to incorporate Jewish religious values, theological discussions, philosophical questions, and personal meaning into our instruction. The Hebrew of the siddur is taught as prayer. [The Hebrew of modern Israel is taught in the context of significant messages of Jewish cultural/educational value.] We understand that Hebrew is part of an overall Jewish religious education and not somehow separated from it. Though Bar/Bat Mitzvah is one goal, we do not focus our training on creating Bar/Bat Mitzvah "parrots" who merely memorize a set number of "lines". In sum, we understand that our Hebrew program is also "Religious School".

Goals of Congregation Sinai Hebrew Program

In keeping with the educational goals of the Reform Movement, the goals of our Hebrew program are to help students who

1. cherish and study Hebrew, the language of the Jewish people;
2. build analytic Hebrew skills, helping them to expand their ability to recognize Hebrew roots, word forms, syntactic structures, and evolve a sense of understanding of the Hebrew liturgy and language;
3. develop and create their own relationship with the long and constantly evolving tradition of Jewish liturgy by being exposed to the history and development of the worship service;
4. value and practice tefilah (prayer);
5. use their experiences learning about the liturgy and its evolution to test and evolve their own sense of ultimate meaning and purpose;
6. experience the liturgy as a meeting place where the literature and experience of the Jewish tradition interacts with their own experiences, feelings, and beliefs;
7. enhance their perception of the Jewish worship process as one which "works" toward individual growth, ethical action, and community, as well as a vehicle for encountering God;
8. celebrate Shabbat and the festivals and observe the Jewish ceremonies marking the significant occasions in their lives;
9. support and participate in the life of the synagogue;
10. feel comfortable with and participate in Jewish worship experiences in any synagogue setting;
11. experience familiarity, fluency, and connection with the key Hebrew elements in the daily and Shabbat worship service;
12. esteem their own person and the person of others, their own family and the family of others; their own community and the community of others;
13. carry on simple conversations in Hebrew;
14. recognize and incorporate Hebrew and Jewish value concept terms into their everyday speech;
15. provide educated leadership for worship services at any Reform synagogue, by serving as "Baal/at Tzibur" (leader);
16. lead home celebrations utilizing Hebrew.

Program Objectives

The Hebrew program at Congregation Sinai is designed to enable the learner to:

1. Know the names and sounds of the Hebrew alphabet and vowels;
2. Write Hebrew script;
3. Sight read and/or chant any Hebrew text with phonetic accuracy and fluency;
4. Recognize universal Jewish values in specific Hebrew words (e.g. Kedusha, Tzedakah, etc.) and incorporate them in their speech and lives.
5. Comprehend and translate selected passages from the Tanach and Siddur while at the same time learn something about the ultimate meaning and message of both the liturgy and the Bible;
6. Acquire dictionary skills to gain greater facility for translating Hebrew texts by creating his/her own "milon" (dictionary); *working w/a "milon" (dictionary)*
7. Use patterns, structures, and basic vocabulary to demonstrate competency in modern Hebrew conversations;
8. Participate in congregational worship services; experience the notion of "minyan" (community) both in the historical sense and the present day;
9. Gain a solid understanding of the structure and order of Jewish worship services, by understanding the implication of this order as a progression of themes as well as technical elements;
10. Develop a familiarity with the way the Jewish worship services are assembled, allowing him/her to encounter prayer as a "process" and not just a collection of paragraphs.
11. Conduct and participate in home worship experiences;
12. Identify and locate Torah and Haftarah portions in a "chumash" (Torah commentary);
13. Read the weekly Torah portion, identifying important questions, inconsistencies, problems, ambiguities in the text.
14. Read from the Torah;
15. Chant the Haftarah;
16. Identify and experience key components of Jewish life and mitzvah.

Program Descriptions

Hebrew Readiness

Hebrew Readiness is an optional program open to first and second graders. It is designed for pre- and beginning readers and is presented at a time when language acquisition is most readily facilitated. The approach is primarily oral, with sight words, alphabet and reading gradually introduced according to the student's ability.

Students who complete two years of Hebrew Readiness may skip the Aleph year, depending on individual ability.

Aleph Hebrew

Aleph Hebrew is a self-contained class which introduces the student to the Hebrew language. Students learn to (1) recognize the alphabet and vowels (2) begin to read and write, (3) recite blessings and prayers, and (4) speak modern Hebrew.

Bet, Gimmel, Dalet Hebrew

Beginning with the second year (bet) the Hebrew Program is divided into four component parts: Siddur and Tanach, Ulpan, Merkaz Ivree, and Rak Ivreet. Each part is taught by a different specialist and every student participates in all four components.

Siddur and Tanach

Siddur (Prayerbook) and Tanach (Bible) introduces the student to the meaning and message of these two genres of sacred literature. The primary focus is comprehension and appreciation of the text, with an emphasis on the communal and individual prayer life of the learner. Students should understand the design and structure of and be able to participate in Jewish worship services.

Ulpan

Ulpan (modern Hebrew) continues to facilitate the student's involvement in speaking modern Hebrew. The primary focus is the mastery of grammatical forms and vocabulary through the reading of stories and playettes which explore Jewish values.

The series, Hebrew and Heritage by David Bridger is utilized.

Merkaz Ivree

The Merkaz Ivree (Hebrew Center) is designed to be a foreign language lab. The primary focus is reading and/or chanting of blessings and prayers and vocabulary reinforcement which is facilitated through games, small group activities, and individualized instruction. The Merkaz attempts to make use of modern technology through listening centers, tape recorders, and computers.

Rak Ivreet

Rak Ivreet (Hebrew Only) is designed to reinforce Hebrew conversation through a series of dialogues, creative plays (often written by the students themselves), video tapes, television and film. The goal is for students to see Hebrew in "true-life" situations and to have fun with the language. Students are divided into ability groupings.

B'nai Mitzvah Class

The B'nai Mitzvah class prepares the student for this transitional year in his/her life. Students participate in the congregational Shabbat morning service, study the Torah portion of the week, learn about and experience significant aspects of Jewish living and mitzvah, add to and complete their Hebrew vocabulary, and review all grammatical forms as an aid in the translation of Hebrew texts.

A great deal of independent work is expected of the student as s/he prepares to become a son/daughter of the commandments, responsible for his/her participation in a life of mitzvah.

HEBREW READINESS

Open to readers (K5 - 2nd grade)

Objectives

1. To become familiar with the sound of the Hebrew letters and vowels.
2. Recognize Hebrew vocabulary orally, as well as in writing.
3. Read and chant/sing several Hebrew blessings and songs (i.e. haMotzi, candles, wine, Hinei Mahtov, etc.)
4. Participate in congregational services.
5. Acquire a positive attitude toward Hebrew language.

ALEPH

The Aleph class prepares the student to participate in the weekday worship service and home celebrations of Shabbat and holidays. In addition, students begin their study of modern Hebrew.

OBJECTIVES -- SIDDUR

1. Know the names of the letters of the Hebrew alphabet and the vowels, and be able to produce the sounds they make.
2. Combine Hebrew letters and vowels into words with correct pronunciation, emphasis, and fluency.
3. Write Hebrew script.
4. Read and/or chant the following prayers and blessings:

--Barechu	--ha Motzi
--Sh'ma	--Kiddush Katan
✓--MiChamocho	--Candleblessing for Shabbat and festivals
--Avot	--Four Questions
--Oseh Shalom	--Seder Blessings
✓--Modeh Ani	--Chanukah blessings
✓--Torah blessings	--Blessing for Shofar, Megillah, Lulav and Etrog
<i>Blessing Formula</i>	

5. Recognize key words and know the meaning of the blessings and prayers listed above.
6. Participate in and help lead congregational worship services.

OBJECTIVES -- MODERN HEBREW

1. Recognize and use key vocabulary as listed in the curriculum.
2. Recognize present tense, masculine and feminine, singular and plural, adjectives, nouns, and prepositions, conjunctions (and), pronouns (I, you, he, she, we), definite article, infinitive, possessions, and possessive endings (my, your).
3. Hold simple conversations in Hebrew.
4. Write Hebrew script.
5. Know their Hebrew names.

Vocabulary -- Siddur

baruch	blessed, praised
adonai	Lord
l'olam va'ed	forever and ever
Sh'ma	hear!
Yisrael	Israel
Eloheinu	our God
echad	one
K'vod	glory, honor
atah	you
melech	king, ruler
olam	universe
aretz	earth
lechem	bread
p're	fruit
hagafen	vine
borei	creator
kodesh	holiness
mi	who?
avot/avoteinu	fathers/ancestors/ (our ancestors)
ha-Eil	the God
gadol	great, big
chasadim	loving kindness
magein	shield
oseh	maker/makers
shalom	peace
aleinu	on us
kol	all
amen	Amen (may it be so)
l'hadlik	to light
ner	candle
shel	of
Shabbat	Sabbath
yom tov	holiday
b'mitzvotav	with His commandments
v'tzivanu	and commanded us
modeh	grateful
ani	I
chai	life
l'fanecha	before you
nishmati	my soul
shofar	shofar
kole	voice
megillah	story/scroll
mezuzzah	mezuzzah
lulav	lulav
etrog	etrog

chanukah
nisim
bayamim haheim
bazman hazeh
shehecheyanu
v'kiyemanu
v'higianu
lazman hazeh
halaila/halailot
chametz
matzah
y'rakot
maror
matBILEEN
m'soobeen

chanukah
miracles
in those days
in that time
that has kept us alive
and sustained us
and brought us
to this time
this night/the nights
leaven
unleavened bread
vegetables
bitter herbs
dip
reclining

Vocabulary -- Ulpan

morah/moreh
Shalom
yeled (in)(ah)(ot)
ani
mi, mah, ayfo, ayzeh
zeh/zot
kitah
ken
lo
atah/at
gam
talmeed (im)(ah)(ot)
al
shulchan
sefer
iparone
kol
lomed (et)
Ivreet
who/he
rotzeh/rotzah
machberet
likro
lictov
lilmod
hinei
yesh li/ein li
yesh l'cha/yesh l'ach
ein l'cha/ein lach

teacher (f and m)
hello, good-bye, peace
boys(s), girl(s)
I
who, what, where, which
this (m and f)
class(room)
yes
no
you (m and f)
also
student(s)(m and f)
on, upon
table
book
pencil
all
learn/study (m and f)
Hebrew
he/she
wants (m and f)
notebook
to read
to write
to study/learn
here (is)
I have, I do not have
you have (m and f)
you do not have(m and f)

luach	chalkboard
geer	chalk
yoday'ah/yoda'at	knows (m and f)
tov/tovah/toveem/torot	good (m and f)(sing/pl)
rehov	street
bayit/habaitah	house/to one's house
yafeh	beautiful
shel/sheli/shelcha/shelach	of/mine/yours (m and f)
lalechet	to walk/go
imah	mommy
abba	daddy
shem/sh'mi/shimcha/sh'mech	name/my name/your name/ (m and f)
chaver/chavera	friend (m and f)
omer/omeret	says (m and f)
geveret	Mrs.
adon	Mr.
l'hakeer	to become acquainted with/ to meet
na'eem	nice
Ahngleet	English
ha'eem	if?(would it be possible)
ochel/l'ochel	food/eat/to eat
shoteh	drinks
lechem	bread
chema	butter
g'venah	cheese
beitzah	egg
chalav	milk
kafeh	coffee
hayom	today
ofah	bakes
oogah	cake
saba/savta	grandpa,grandma
holcheem	walks/goes
beeshveel	for
anachnu	we
ba'eem	comes (pl)
dode/dodah	uncle/aunt
ach/achot	brother/sister
ohv/ohvet	likes/loves (m and f)
b'shem	for, in the name of
bo/bo'i	come/! (m and f)
heynah	here/this way
ohrcheem	guests
b'roocheem	welcome

BOOKS; Hebrew and Heritage, Volume I. by David Bridger
Student Workbook-Lanquage Program, Volume I. by Magda Winter

BET

The Bet class furthers the students' participation in the weekday worship service and home celebrations of Shabbat and holidays. The development of conversational skills is continued.

OBJECTIVES -- SIDDUR AND TANACH

1. Read and/or chant on tape the following prayers and blessing:
 - V'ahavta)
 - G'vurot)
 - Kiddushat haShem, haYom, Kiddusha)
 - Shabbat evening Kiddush)
 - Aleinu)
 - Birkot haMazon (short form)) core
 - Dayenu)
 - Hallel) supplementary
2. Recognize key words and word roots and know the meaning of the blessings and prayers listed above.
3. Participate in and help lead congregational worship services.
4. Be able to help lead a family Shabbat table service.
5. Create a "milon" (dictionary) based on Hebrew word roots.
6. Begin to recognize grammatical forms in prayers and blessings.

OBJECTIVES -- ULPAN

1. Recognize and use key vocabulary as listed in the curriculum.
2. Recognize past tense, infinitive, agreement of subject and verb, conjunctions (but, because, also, with, as, like), indirect objects, agreement of nouns and adjectives, possessive pronouns, pronoun suffixes, prepositions, possession ("yesh li", "ein li"), the form "yachol" and "bishvil" with/without suffixes.
3. Continue to develop conversational skills.
4. Continue to develop writing skills.
5. Use their Hebrew names.
6. Continue recognition and use of Hebrew and Jewish concept words in their speech.

SIDDUR

Vocabulary for Kiddush

melech	king
boray	creates
hagafen	the vine
b'mitzvotav	with His commandments
b'Shabbat	and Shabbat
bereshit	Creation/Genesis
leetziat	the going out
Mitzrayim	Egypt
ki	because
vacharta	you chose
ha'amim	the peoples
baruch	blessed
atah	you
Adonai	Lord
Eloheinu	Our God
haOlam	the universe
kidshanoo	made us holy
kadsho	His holy
kodesh	holy
kidashta	you set us apart
kad'sh'cha	your sacred
m'kadeish	makes holy
zeekarone	rememberance
zeicher	remember
yom	day
mikol	from all

Vocabulary for G'vurot

atah	you
gibor/g'vurot	mighty/might
l'olam	eterna
Adonai	Lord
michayayi/chayim	who gives life/life
l'hachayot	to give life
u'mcha'yeh	who gives life
hakol	all
l'hoshee'a	to bring salvation
y'shooah	salvation
v'rofeh	heals
ehmoonato	his faith
v'nehchman	and faithful
maymeet	who causes death
baruch	Blessed
Adonai	Lord

Vocabulary for Sh'ma and v'ahavtah

v 'ahavta	love
echad	one (masculine)
Eloheinu	God
Elohecha	your God
leiloheichem	to your God
Eloheichem	your God (plural)
leiloheem	to be your God
beitecha	your house
b'veitecha	in your house
Yisrael	Israel
K'vod	honor
l'vavecha	heart
m'odecha	your might
mezzuzot	mezzuzot (doorposts)
malchuto	king
nafshecha	soul
uvkoomecha	arise
uvshachb'cha	lie down
Sh'ma	hear/listen
shem	name
baruch	bless
Adonai	Lord
b'chol/uvchol	all/every
l'olam va'ed	forever

Vocabulary for Kiddushat ha Shem/v'Kidushat haYom

va'aretz	and earth
v'ha'aretz	and the earth
y'halloocha	declare your glory
hazmaneem	the times
vay'chal	and it was completed
vay'chooloo	and he completed
amida	standing prayer
la'amode	to make
ma'asay	works of
a'sah	he made
ha't'fillah	"the" Prayer
hashvee'ee	the seventh
v'sheemcha	and your name
lish mecha	for your name
ha'shamayim	the heavens
shamayim	heaven
Elohim	God
haEil	The God
atah	you

barah	He created
baruch	blessed
u'veirachto	and it is blessed
va'y'varech	and it is blessed
bayom	on the day
hayamin	the days
yom	day
Adonai	Lord
b'chol	every
v'chol	and all
mekol	from all
hakadosh	The holy
va'ykadesh	and He made holy
v'keedashto	and it is holy
u'kdosheem	and those who try to be holy
kadosh	are holy
keedashta	you made holy
vayeesbote	and He rested
shavat	He rested

Vocabulary -- Ulpan

ehmor	says (m)
kis	pocket
mash'hoo	something
bishvili(cha)(lach)	for me, you(m and f)
gadol	big
katan	small
chor	hole
holech(et)	walks(m)(f)
liknot	to buy
chanoot	stove
matanah	present
shela/sheli	hers/his
lamah/ech/matai/ma'dopah	why?/how?/when?/why?
tzareech	must
orayach	guest
chaverim	friends
efshar	(it is)possible
shelet	sign
k'nay	buys(m)
ro'eh	sees(m)
kelev	dog
aval	but
gan	garden
kador(im)kador regel	balls(s)/soccer
shnayim	two(the number)
shnai	two(of...)
min	from

l'sachek	to play
la/lo/li	her/him/me
ozair(et)	helps(m)(f)
la'azor	to help
oseh/osa'at	does/makes(m)(f)
la'ahsot	to do/make
machar	tomorrow
ki	because
mocher(et)	sells(m)(f)
limkor	to sell
kesef	money
eetonim	newspapers
latet	to/give
notein	gives(m)
tzedakah	tzedakah
davar(im)	words(s)/thing(s)
chebor	composition
b'atzmi	by myself
ode	morse
im	if
keren-ami	"fund of my people"-tzedakah
choleh(lah)	sick (m)(f)
oveid	works
dolarim	dollars
lichvod	to honor
shabbat	shabbat
yayin	wine
nerot	candles
chalot	challahs
yom/yamim	day(s)
m'ode	very
m'varech(et)	bless(m and f)
madlik	lights(m and f)
la'da'at	to know
kidush	kidush
m'nucha	rest
arba'ah	four (of)
malkah	queen
yafah/yafeh/yafim	pretty (f, m, pl)
p'racheem	flowers
ba'ah/bah/ba'im	comes(f,m,pl.)
yehudi	Jew
erev	eve (of)
shishi	sixth
sahm/sa'ma	puts(m,f)
shir(im)	song(s)
achshav	now
ka'asher	when
k'mo	like/as

bet ha'k'neset	House of Assembly/synagogue
siddur	siddur (prayerbook)
l'hitpallel	to pray
Yerushalayim	Jerusalem
chazan	cantor
la'shir	to sing
t'fillot	prayers
rav	rabbi
kole	voice
m'daber(et)	speaks (m&f)
lishmoa	to listen
eem	with
Torah	Torah
Bereshit	Genesis
ohmed(et)	stands (m/f)
koray	reads
asah	did. made
shisha	six of...
sh'vi'i	seventh
al-yad	next to

TEXT: Hebrew and Heritage, Volume II by David Bridger
Student Workbook-Lanquage Program, Volume II by Magda Winter
The Living Siddur by Karen Sobel (unpublished text)

GIMMEL

The Gimmel class prepares the student to participate in and lead Friday evening worship services. Study of conversational Hebrew is continued.

Objectives -- Siddur

1. Read and/or chant on tape the following prayers and blessings:

- | | | |
|--|---|---------------|
| --Ma'ariv Aravim - Yotzer Or |) | |
| --Ahavat Olam-Ahavah Rabbah |) | |
| --V-shamru (evening melodies) |) | CORE |
| --Shalom Rav-Sim Shalom |) | |
| --Seder Kriat ha Torah (with brachot) |) | |
| --Adon Olam |) | |
| | | |
| --Shalom Aleichem |) | |
| --L'cha Dodi |) | |
| --Yismechu |) | SUPPLEMENTARY |
| --Y'did Nefesh |) | |
| --Hashkiveinu (Ufros Aleinu and blessings) |) | |

2. Recognize key words and word roots, and know the meaning of the blessings and prayers listed above.
3. Participate in and help lead congregational worship services.
4. Begin to recognize and read Hebrew without vowels (e.g. the titles in the Gates of Prayer).
5. Continue "milon".
6. Recognize grammatical forms in prayers and blessings.
7. Discuss the efficacy of prayer and why people choose to pray or not to pray.

Objectives -- Ulpan

1. Recognize and use key vocabulary as listed in the curriculum.
2. Recognize the definite article, past tense (3rd person singular and plural), commands, masculine and feminine numbers 1-10, plural possessive pronouns, the direct object marker "et", negative sentence patterns, comparative and superlative, masculine plural adjective forms, 2nd person plural subject pronouns, and the interrogative "ha'im".
3. Continue to develop conversational skills.

4. Continue to develop writing skills.
5. Continue recognition and use of Hebrew and Jewish concept words in their speech and work.

Vocabulary for Ma'ariv Aravim v'Yotzer Or

Siddur ("R" indicates review word)

u'mavdil	and separates
m'chadeish	renews
b'chochma	in wisdom
choshech/v'choshech	darkness/and darkness
yadecha	your hands
yotzeir	forms
hakochaveem	the stars
u'msadeir	and He orders
ma'ariv	bring evening
aravim	evening
ha'ma'ariv	who bring evening
tzva'ot	hosts
shalom	peace
or (R)	light
ha'meieer (R)	he gives light
m'o'ray (R)	the glowing
ha'm'o'rot (R)	the lights
Eloheinu (R)	Our God
Eil (R)	God
la'aretz (R)	to the earth
ha'aretz (R)	the earth
atah (R)	you
borei	creates
u'vorei	and creates
v'reisheet	creation
baruch (R)	blessed
teetbarach	let all bless you
yom	day
chai (R)	life
Adonai (R)	Lord
hakol	all things
b'chol	every
kulam	all of them
va'laila	and night
laila	night
melech	king
yimloch	he will rule
ha'olam	the universe

l'olam	forever
oseh	makes
ma'aseh	work of
ma'asecha	your works
aseetah	you made
sh'a'seetah	that you have made
rabu	manifold
b'rachamim	with mercy
sh'mo	His name

Vocabulary for Seder Kriat haTorah

echad/echat	one (m/f)
ein/v'ein	no/and no
emet	of truth
livnei	to the children of
gadol	great
gadloo	make great, mighty
godel	greatness
ha g'dulah	the greatness
dor/va'dor	generation/and generation
chaseedav	his lovingkindness
heiteevah	good
Yerushalayim (R)	Jerusalem
me'rushalayim	from Jerusalem
chavod	honor
kamocho	like you (masculine)
Tziyon/mitziyon	Zion/from Zion
yachdav	together
k'ro'vo	close to him
av(R)	father
Adon/Adoneinu (R)	Lord/Our Lord
Eil/Eloheinu (R)	God/Our God
leiloheinu(R)	to our God
eretz/u'va'aretz(R)	earth/and in the earth
atah(R)	you
bachar(R)	he choose
barchu/baruch(R)	bless/blessed
ha'm'vorach(R)	the one who is praised
y'vareich(R)	will bless
v'ha'gvurah(R)	and might
halleluyah(R)	halleluyah
y'hal'lloo/t'hilah (R)	they will praise/praise
chadeish (R)	renew
v'chayay (R)	and life
yameinu (R)	Our days
Adonai/laAdonai (R)	Lord/to the Lord
ha Torah/laTorah (R)	the Torah/to the Torah

Torah/Torat/Torahto(R)	Torah/Torah of/his Torah
Yisrael (R)	Israel
b'chol/kol chol (R)	in all/all
l'chol/meekol (R)	to all/from all
yimloch (R)	will reign
melech (R)	ruler
malach (R)	ruled
malchoot (R)	kingdom
malchoot'cha (R)	your kingdom
ha mamlacha (R)	the kingdom
ut'nu (R)	and will give
v'natan (R)	and he gave
notein/natan (R)	gives/gave
sh'natan/yeetein (R)	that he gave/he will give
ha'olam (R)	the universe
l'olam (R)	forever
olam (R)	eternal
olameem (R)	of all the worlds
ha ahmeem (R)	the nations
l'amo (R)	to his people
am (R)	people
amo (R)	his people
k'ma'ahsehcha (R)	like your deeds
bikdushato (R)	in his holiness
kadosh (R)	Holy
harachamim (R)	of mercy
bashalom (R)	with peace
shem/sh'mo (R)	name/his name
bashamayim/v'shamayim (R)	in the heavens/and heaven
Sh'ma (R)	hear

Vocabulary -- Ulpan

amar, amrah	he said, she said
cheeboor (R)	composition
t'fillah	prayer
katav	wrote, written
l'hiyot	to be
ish, isha	man, woman
asheer	rich
Adonai (R)	Adonai, Lord
milyon	million
haya	(it)(he) was
shana	year
bashana haba'ah	next year
Yisrael (R)	Israel
olam (R)	world
yoteir	more
lev	heart

sepair	he told
sepoor	story
al (R)	about, on
sharak(ah)	(s)he whistled
Rosh haShana	New Year
ra	bad
ratza	(he) wanted
yadah	(he) knew
hitpallel	(he) prayed
gadol, g'dolah	big (m & f)
hayitah	she was
ehven	stone
liknote (R)	to buy
yakar, y'karah	precious, valuable, expensive
bein	between
limkor (R)	to sell
elef	thousand
mitpallel/et	prays (m & f)
yachol, yachal	able (to), was able, could
alpayim	2,000
latet	to give
gamar	(he) finished
b'ad	for
amarti	I said
rabi	rabbi
kadosh (R)	holy
halach	went, walked
baderech	on the way
yorad	(it) came down
geshem	rain
chazak	strong
etmol	yesterday
bishvili(lo) (R)	for me, him
chadal	(it) stopped
rak	only
achaveem	others
az	then
b'li	without
tein	give
lanu, lahem, lachem	to us, to them, to you
mahoo	something
michootz la'ear	from out of town
amad, omdeem	he stood, stand (masc. pl)
delet	door
kartis(im)	ticket(s)
lech	go!
Yom haKipurim	Day of Atonement
ba'oo	they came
chaveirim (R)	friends
al-yad (R)	near, next to

oto ha'ish	the same man
la'azov (R)	to help
l'shol	to ask
po	here
k'tzar(ah)	short (m & f)
aroch, aroocha	long (m & f)
dibroo	they talked
midabreem	talk (masc. pl)
Yehudim	Jews
o'ni, ahniyim	poor
matzchik	laughs
parnasah	livelihood
Ribono Shel Olam	Master of the Universe
chaim	life
m'arah	cave
achat (R)	one (fem)
ka'asher (R)	when
ratzoo	they wanted
latzeit	to go out
ahsoo	they did
hitpal'loo	they prayed
rishone (na)	first (m & f)
sheini	second
shlishi	third
shalosh(a)	three (f & m)
tein li, lanu	give me, us
eich (R)	how?
sefer haTorah	Torah
baneem	sons
shama	he heard
ahm(im)	nations(s)
sha'al	he asked
katoov	written
Eil	God
l'chabeid	to honor
horeem	parents
l'dabeir	to speak
emet	truth
divrei emet	words of truth
amroo	they said
kazote	like this
Torat emet	Torah of truth
nachon	correct
matan Torah	giving of the Torah
karah	happened
natan	he gave
Torat chaim	Torah of life
mashcone	security
l'kabel	to receive
lishmor	to observe, keep

otah;oto	her, it, him
b'chol yom va yom	everyday
tzreecheem	must (masc pl)
beh'emet	in truth, truly
az (R)	then
bayit, bateem	house(s)
saday, sadot	field(s)
shelanu, shelachem	ours, your
shelahem	their
y'cholim	able, can (masc pl)
note'nim	give (masc pl)
kach	take!
lada'at (R)	to know
esreem	twenty
ote, otiyote	letter(s)
alef-beit	alphabet
Bereshit	Genesis
barah	created
pasook	verse
Elohim (R)	God
shamayim	sky, heaven
eretz (R)	land
milah	word
mispar	number
kamah	how many?
ehmor li (R)	tell me
nasoo, nasa	they travelled, she travelled
sochareem	merchants
ear	city
o'ne'yah	ship
chacham	wise
zeh el zeh	one to the other
s'chorah	merchandise
sha'aloo	they asked
lirote	to see
lakchoo	they took
halchoo	they went
hayoo	they were
yeshiva	Yeshiva
sham	there
yadoo	they knew
l'sapeir	to tell
aizo, aiza	which (m & f)
chadash	new
parasha	portion
shavuah	week
bimah	"bimah", pulpit
yodim	they knew
pa'am	once
ode pa'am	once again

ahsara
ahmdoo
parshat ha'shavuah
l'lamed
sefer, s'farim (R)
chamisha
ka'as
o'zen
chumash

ahmda
melech (R)
ahsoor
m'lamed
mot yamoot
shual
nahar
dag, dagim
dayagim
yabasha
teepeish
mayim
ratzim

ten
they stood
portion of the week
to teach
book (S)
five
he was angry
ear
"Chumash", Torah with commentary and
Haftorah
she stood
king
forbidden
teach(es)
he will surely die
fox
river
fish (sing & pl)
fishermen
dry land
foolish
water
run (masc pl)

BOOKS: Hebrew and Heritage, Vol III by David Bridger
Student Workbook and Language Program, Vol III by Meira Peery

Dalet

The Dalet class prepares the student to participate in and lead the Shabbat morning worship service. The study of modern Hebrew language is completed.

Objectives -- Siddur

1. Read and/or chant on tape the following prayers and blessings:

--Birchot haShachar)	
Mah Tovu (esp. first verse))	
Blessings for Health, Torah and Soul)	
Eilu Devarim)	
Nisim b'Chol Yom)	
Ashreinu)	
P'sukei d'Zimra)	CORE
Ashrei)	
Halleluyah (Ps. 150))	
Nishmat (first verse))	
Closing Blessing)	
Reader's Kaddish/Mourner's Kaddish)	
V'shamru (morning melody))	
Haftarah Blessing)	
Ein Keloheinu)	
Festival Kiddush)	
Avinu Malkeinu)	
Ma'o Tzur)	
Al haNisim)	SUPPLEMENTARY
Baruch Sh'amar)	
Geulah)	
Modim Anachnu Lach)	
Elohai N'tzur)	
Yigdal)	

2. Recognize key words and word roots, as well as grammatical forms and be able to concept translate the blessings and prayers listed above.
3. Participate in and help lead congregational worship services. Attend at least one Shabbat morning service.
4. Read Hebrew without vowels (80% accuracy).
5. Continue "milon".
6. Complete the introduction to Haftarah "trope".
7. Come to a personal understanding of the meaning of prayer at this stage in their life.

Objectives -- Ulpan

1. Recognize and use key vocabulary as listed in the curriculum.
2. Recognize future tense, "et" word endings, numbers (11-30), word pairs, and review present, past, and infinitive verb forms, masculine and feminine nouns, agreement of adjectives, personal pronouns, possession, word roots, and interrogatives.
3. Be able to carry on conversations in Hebrew.
4. Be able to write short passages in Hebrew.
5. Use Hebrew and Jewish concept words in their speech and work.

Vocabulary -- Siddur/Haftorah

Eloheinu	Our God
hatil	the God
ha'nehehman	the faithful
behemet/haemet	of truth/true
atah	you
bachar/habacheir	who has chosen
baruch	blessed
umvarcheem	and bless
yitbarach	will be blessed
hadorote	the generations
chai	life
toveem	good
ta'ahmeem	accent marks
yom	day
Adonai	Lord
Torah/baTorah/haTorah	in Torah/Torah/the Torah
u'vYisrael	and in Israel
l'chavod	for honor
b'chol/hakol/kol	in every/everything/every
k'tuvim	writings
melech	king
Moshe	Moses
binvi'im/u'vinvi'ay	prophets/and in prophets of
n'vi'im/hanvi'im	prophets/the prophets
v'limnucha	and for rest
sh'natatah	that you gave
ha'ahvodah	prayer
ha'olam	the universe
ahmo	his people
u'ltif'ahret	and for glory
haftarah	Haftorah portion

b'fi
parshat
Tzadik/vatzedek
likdusha/m'kadeish
haShabbat
shimcha

mouth of
weekly Torah portion
righteous person/and righteous
for holiness/who makes holy
the Shabbat
your name

Vocabulary for Kiddush l'Yom Tov

hagafen
zaycher
u'zmaneem
v'hazmaneem
z'man
chag/chageem
litzi'at
mo'adim/u'mo'aday
ha'matzot
Mitzrayim
haSukot
haShavu'ot
b'simcha/l'simcha

the vine
remember
and seasons
and the festivals
season
holiday/festivals
Exodus
feasts/and feasts of
Matzot
Egypt
Succot
Shavuot
in joy/of joy

Vocabulary for Birchot haShachar

av (R)
ha'adam
ahavti
o'halecha
Eloheinu (R)
va'em
va'anachnu (R)
ashreinu
ashrei
atah (R)
m'own betecha
bet ha'midrash
baruch (R)
birchot
ve'vareich
n'vareich
t'vareich
basar
b'sar-eesh
b'divrei
y'dabeir-pee
t'heelat
halluyah (R)
hallu-Eil
halluhu
t'hallel-Yah
chai (R)

father
man
I love
your tents
Our God
and mother
and we
we are content!
happy are those
you
your house
the house of study
blessed
blessings
will bless
we will bless
will bless
flesh
flesh of man
in words of
my mouth will say
praise of
Halleluyah
praise God
praise Him
praise the Lord
life

b'chochma	in wisdom
u'gmeelut chasadeem	and acts of lovingkindness
gomeil chasadeem	who does acts of lovingkindness
tovu	good (lovely)
toveem	good (plural)
b'yado	in His hand
Adonai (R)	Lord
Yah	Lord
yatzar	he formed
Torah (R)	Torah
Yisrael (R)	Israel
kibud (R)	honor!
chol (R)	all
kulam (R)	them all
kol (R)	every
ha'mlameid	the teacher
v'talmud	and the study
ma	what, how
melech (R)	king
k'neged	is opposite/is equal to
nefesh	soul
hanshama	soul
ha'olam (R)	the universe
l'olam va'ed (R)	forever and ever
may'atah v'ad olam	from now and forever
l'ahmo	to his people
Ya'akov	Jacob
la'asok	to engage
b'mitzvotav (R)	with His commandments
v'tzivanu (R)	and commanded us
kidshanu	who made us holy
kadsho	his holy
v'ruach	and the spirit
rofoy	who heals
meeshk'notecha	your dwelling places
u'mkom mishkan k'vodecha	the place where your glory dwells
shochein	he abides forever
shem	name
shimcha (R)	your name

Vocabulary -- Ulpan

otam	them
ahnasheem	people
halach	he went/walked
mocheret	she sells
machar	sold
matok, m'tookeem	sweet (sing/pl)
n'davah(vot)	donation(s)

ahneeyah(yote)	poor (sing/pl)
kanoo	they bought
karah	he called, read
r'oo	they saw
shook	(open) marked
todah rabah	thank you very much
topoo'ach(cheem)	apple(s)
avad	he lost
ehtein	I will give
hayah l'...	he became
yatzah	he went out
lokaiach	he takes
may'ah(ote)	hundred(s)
mayveen	he understands
adzar	he helped
ahnah	he answered
tzadeek(im)	righteous one(s)
r'choosh	possessions, wealth
tameed	always
ar bah (R)	four
chameish (R)	five
ochel (R)	food
ehm (R)/eemahote	mother(s)
eemo	his mother
ahmra	she said
zakein(im)	old (sing/pl) adjective
chazak(im)(R)	strong (sing/pl) adjective
yashar,yashvoo	he sat, they sat
kaved(im)	heavy (sing/pl) adjective
kobood	respect, honor
lakach	he took
lashevet	to sit
malay(im)	full (sing/pl) adjective
m'[saperet	she tells
m'sacheik	he plays
na'sheem	women
ra'ah, ro'ah(R)	he saw, she sees
ratz	he ran
sak(im)	sacks(s), bag(s)
shar(im)	he sings, they sing
av, avot (R)	father(s)
ahveev	his father
b'sha'ar	at _____ o'clock
ha'sha'ar	it is _____ o'clock
telefone	telephone
yashan	he sleeps
l'chakote	to wait
la noo'ach	to rest
ma ha'sha'ar	what time is it?
maheir	quickly

m'talpen	he telephones
m'chabeid	he respects, honors
m'tzaltzel	is ringing
ahyef(im)	fired (sing/pl) adjective
kam	he gets up
sha'ah(ote)	hour(s)
a'havah (R)	love
ahavat	love of
eh h'yeh	I will be
beineihem	between them
bet haMikdash	<u>the</u> Temple
banah	he built
gar, garah, garoo	he, she, they lived
ha'hoo	that
cheeleik,(koo)	he, they divided
yachad	together
yarash(shoo)	he, they inherited
laylah (R)	night
lishone	to sleep
mikome	place
ahvad, avdoo	he, they worked
pagash, pagshoo	he, they met
sadeh(dote)	field(s)
sahm(im)	he, they put
t'voo'ah	grain
achote (R)	sister
achal, achlah	he/she ate
ben _____ Shaneem	_____ years old (m)
bat _____ Shaneem	_____ years old (f)
gamar, gamrah	he, she finished
cheilek(im)	part, portion(s)
l'at	slowly
lakoom	to get up
meharti	I hurried
ma'aseh	deed, action
mishpacha(chote)	family(ies)
mishpachat	family of _____
gaflah	she fell
natati	I gave
ahseeti	I did, made
peetome	suddenly
tzocheket, tzachak(ah)	laughs, laughed
ra'ceti	I saw
shachach	he forgot
smeicha	happy (f) adj
b'gahdeem	clothing
b'no, b'nah	his, her son
daka(kote)	minute(s)
heechnees	he brought in
hachnasat orcheem	hospitality

chageegah	party, celebration
chashav, chashavnoo	he, we thought
l'vakeish	to ask for
lifnay	before, in front of
mazal tov!	congratulations!
mipnei	because of
mitzvah	commandment
nichbad	respected, honored
n'tahtem/ten	you gave (mk/f)
s'leecha	forgiveness
pahshoot	simple
ra'eenoo	we saw
shav	he came back
shev!	sit!
shamash	sexton
oolai	perhaps
ahveidah	lost property
af-al-pee	although
ba'al	owner
hashavat ahveidah	return of lost property
chodesh(im)	month(s)
yom hooledet	birthday
yom _____	Sunday, Monday,...
laran(im)	white (adj)
l'hasheev	to return
limtzo	to find
mesheh'hoo	someone
masheh'hoo	something
matza	he found
noveiach	he/it barks
patach	he opened
karove	near
sachar	reward
o'tach	(to) you (f)
bekeish, behsha	he/she asked
b' sheket	she asked for
ganav(im)	theif (thieves)
deebair, deebra	he, she spoke
hebeet b _____	he looked at _____
hayveen _____	he understood _____
hotzi	he took out
harbay	many
yad,yadayim (R)	hand(s)
k'day	in order to
kach	so, thus
l'vayesh	to embarrass
lachein	therefore
lisgor	to close
ma sh'lom _____?	how is _____?
menorah	menorah

m'eel	coat, jacket
avodah	work
tachat	underneath
bet cholim	hospital
bookor cholim	visiting the sick
bekeir(rah)	he, she visited
b'ree(ah)	healthy
gam ken	also
hapa'am	this time
chag(im) (R)	holiday(s)
l'vakeir	to visit
la	to her
l'kayeim	to fulfill
lishloach	to send
mimcha	from you
mimeni	from me
n'shika(ot)	kiss(es)
antah	she answered
ahtzoov(im)	sad (sing/pl) adj
rofeh	doctor
sha'alah(loo)	she/they asked
sholcheem	send(ing)
t'hyeh	she will be
todah l'eil	thank God

BOOKS: Hebrew and Heritage, Volume IV by Pearl G. Tarnor
The Living Siddur: Shabbat Morning Service by Karen Sobel
(unpublished text)

CONGREGATION SINAI

8223 North Port Washington Road, Milwaukee, Wisconsin 53217
352-2970



Daniel,

Thanks for the conversation the other day. I'm excited to have the opportunity to work through part of this process with you.

I've enclosed the survey, it's results + the write up from the Teachers' focus group. If you have questions/comments, let me know. Otherwise, I look forward to setting a date for you to meet with the committee.

Thanks again for all your help.

Katy

CONGREGATION SINAI HEBREW PROGRAM EVALUATION

Dear Parent,

As part of our pledge to evaluate our Religious School programs on an ongoing basis, the Hebrew Task Force, in conjunction with the Religious School Committee, have chosen to look into the way Sinai teaches Hebrew. Please return this survey to the Temple office by October 24th, either by mail or by dropping it off.

Thank you -- we need your input.

1. What are the goals of the current Hebrew Program?

Are we are meeting these goals?

Yes _____ No _____

Do you think our goals should be different?

Yes _____ No _____

If yes, what do you think they should be?

2. How many children do you have in Religious School? _____

What grades? _____

How many children do you have in the Day School? _____

What grades? _____

3. How much Hebrew do you want your child/children to acquire? Please rank in order of importance, with 1 = most, 2 = second, and 3 = least.

Prayerbook Hebrew/ Sanctuary skills _____

Biblical Hebrew? _____

Modern spoken Hebrew? _____

4. Would you like your child/children's Hebrew education to continue beyond Bar/Bat Mitzvah? Yes _____ No _____

5. Would you like to start your child/children's Hebrew education before third grade? Yes _____ No _____

6. Are you interested in learning with your child? Yes _____ No _____

7. Would you be willing for your child/children to attend more or longer Hebrew classes? Yes _____ No _____
If yes, how much? _____

Would you be willing to cut other parts of the curriculum to expand the Hebrew Program? Yes _____ No _____
If yes, what? _____

8. Are you satisfied with the current Hebrew Program?
Yes _____ No _____

Why do you feel this way?

9. Please give us any and all suggestions on how to make our Hebrew Program better, and how we might implement these changes? We really are interested in your ideas! (Please write "More" if you write on the back.)

Thanks for your help!

CONGREGATION SINAI HEBREW PROGRAM EVALUATION

FOCUS GROUP FOR TEACHERS

December 19, 1995
Summary of Comments

General Comments

In general the goals of the program should focus upon students acquiring the ability to read Hebrew and know the prayers. Reading from the Torah was felt to be less important. At present the program was felt to be geared towards the B'nai Mitzvah experience.

Should emphasize reading plus prayer knowledge

Small size is necessary to meet individual needs. The present class sizes are felt to be appropriate.

Helpers in the classes would be extremely beneficial. At present many classes lack helpers.

An introduction of conversational Hebrew vocabulary should be introduced at every grade level in a fun and interesting manner. Optional conversational Hebrew should be offered to all students in addition to the current class time. At present this was not a specified part of the curriculum.

Parent involvement and commitment to the goals of the program is essential for success. At present the degree of parental commitment and reinforcement of the curriculum goals was not felt to be sufficient at every grade levels.

Insufficient parental support

Clarification of the goals an individual family may have often differ from the school's and/or the teacher's goals.

A parent/child class at certain grade levels could be effective in increasing motivation of both student and parent but might be more beneficial in Judaica rather than in Hebrew. There was disagreement over the effectiveness of this type of class and the teachers' interest in teaching such a class.

Continuity throughout the program is necessary. Teachers felt they are often starting from scratch at the beginning of each school year. There were suggestions for homework and the use of audio tapes over the summer and pre-testing in the fall with remediation where necessary. There was not unanimous agreement with these suggestions.

Insufficient year-to-year continuity

Specific Comments

Aleph: Need a better transition between the first and second book. The tfilah is too complicated. A list of conversational vocabulary should be part of the curriculum.

Bet: Relevant Hebrew vocabulary should be taught in context.

Gimmel: Need a different book for teaching the present tense. Pre-testing students would be beneficial.

Dalet: Ideal to chart students' progress and provide remediation as necessary.

CONGREGATION SINAI

8223 North Port Washington Road, Milwaukee, Wisconsin 53217
352-2970



Feb 7, 1996

Dear Daniel,

Thanks for taking the time to meet with me the other day. It's helpful to me to have someone with whom I can share ideas + receive feedback.

I've enclosed copies of the material you requested. I'll also get back to you about the March 10th meeting date.

Hope you had a good trip to New York

Kathy

CONGREGATION SINAI HEBREW PROGRAM EVALUATION
FOCUS GROUP FOR TEACHERS

December 19, 1995
Summary of Comments

General Comments

In general the goals of the program should focus upon students acquiring the ability to read Hebrew and know the prayers. Reading from the Torah was felt to be less important. At present the program was felt to be geared towards the B'nai Mitzvah experience.

Small size is necessary to meet individual needs. The present class sizes are felt to be appropriate.

Helpers in the classes would be extremely beneficial. At present many classes lack helpers.

An introduction of conversational Hebrew vocabulary should be introduced at every grade level in a fun and interesting manner. Optional conversational Hebrew should be offered to all students in addition to the current class time. At present this was not a specified part of the curriculum.

Parent involvement and commitment to the goals of the program is essential for success. At present the degree of parental commitment and reinforcement of the curriculum goals was not felt to be sufficient at every grade levels. Clarification of the goals an individual family may have often differ from the school's and/or the teacher's goals.

A parent/child class at certain grade levels could be effective in increasing motivation of both student and parent but might be more beneficial in Judaica rather than in Hebrew. There was disagreement over the effectiveness of this type of class and the teachers' interest in teaching such a class.

Continuity throughout the program is necessary. Teachers felt they are often starting from scratch at the beginning of each school year. There were suggestions for homework and the use of audio tapes over the summer and pre-testing in the fall with remediation where necessary. There was not unanimous agreement with these suggestions.

Specific Comments

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CONGREGATION SINAI HEBREW PROGRAM EVALUATION
FOCUS GROUP FOR TEACHERS

1. What are your goals for the Hebrew Program in addition to the curricular goals?
 - A. Do you feel you can meet the curricular goals?
 - B. Do you feel the curricular goals should be different?
 - C. Do you feel you can meet your personal goals?Why or why not?
2. What do you think the ideal class size should be in Hebrew classes? Why?
3. How much Hebrew do you think students should acquire by the end of the B'nai Mitzvah program?
 - A. Prayer book Hebrew/sanctuary skills?
 - B. Biblical Hebrew?
 - C. Modern spoken Hebrew?Why?
4. What do you think about Hebrew education continuing beyond B'nai Mitzvah? Why?
5. When do you think a child's Hebrew education should begin? Why?
6. What do you think about the effectiveness and feasibility of a parent/child Hebrew class? Why?
7. How do you feel about teaching a parent/child class? Why?
8. How do you feel about the distribution of time between Hebrew and Judaica and the total amount of time? What do you see as the ideal time? Why?
9. What is your level of satisfaction with the current Hebrew Program? Why?
10. Additional comments?

CONGREGATION SINAI HEBREW PROGRAM EVALUATION

Number responding: 18 Number sent: 109 Percent response: 16.5%

1. What are the goals of the current Hebrew Program?

*Educate
Cushney*
No answer: 8 or 44%

Specific goals: Prayerbook Hebrew: 7 or 38.8%

Biblical Hebrew: 5 or 27.7%

Sanctuary skills: 6 or 33.3%

Bar/Bat Mitzvah preparation: 2 or 11%

Quotes:

Teach prayerbook Hebrew, prayers, sanctuary skills, a little Biblical Hebrew.

Prayerbook Hebrew/Sanctuary skills.

To prepare kids for Bar/Bat Mitzvah, to make them comfortable with prayers and rudiments of language.

Preparing my child to read from the Torah and to read prayers.

To enable children to read and translate Hebrew.

To achieve Hebrew literacy.

I don't know what your goals are, but mine is have my children read and write Hebrew. To understand the prayers of a worship service and be able to participate in one. Be able to translate Hebrew into English using correct grammar.

To teach reading skills particularly reading of prayers. To provide some understanding and interpretation of prayers. To provide writing skills, learn the service, sequence, prayers and read from the Torah.

Children to master prayer book Hebrew so they may understand and participate in weekly service.

Are we are meeting these goals?

Yes: 9 or 50%

No: 2 or 11%

Do you think our goals should be different?

Yes: 3 or 16.6%

No: 9 or 50%

If yes, what do you think they should be?

Note: Except for the 2 "add conversational Hebrew", most answers in this section indicate that parents have not paid much attention to the program.

Include Conversational Hebrew.

Add conversational Hebrew.

Be able to comprehend as well as read. I see minimal understanding.

Prepare Hebrew skills needed for bar/bat mitzvah.

Develop reading skills for fundamental reading of prayer books.

2. How many children do you have in Religious School?

1 child: 5 or 27.7%

2 children: 4 or 22%

3 children: 7 or 38.8%

What grades?

SK- 1 child

K4- 4 children

K5- 1 child

1st -4 children

2nd- 2 children

3rd- 4 children

4th= 5 children

5 th= 1 child

6th= 3 children

7th=4 children

Mini-U=4 children

How many children do you have in the Day School?

1 child: 1 or 5.5%

2children: 3 or 16.6%

What grades?

K4 = 1 child

1st=1 child

2nd=1 child

3rd= 3 children

8th=1 child

3. How much Hebrew do you want your child/children to acquire? Please rank in order of importance, with 1 - most, 2 - second, and 3 - least.

Most: Prayerbook Hebrew/ Sanctuary skills 18 or **100%**

Second: Modern spoken Hebrew 10 or 55.5% followed by Biblical Hebrew at 44%

Least: Biblical Hebrew 10 or 55.5% followed by Modern Hebrew at 44%

At this point we will use prayerbook hebrew most often; in the future we may use modern hebrew more.

I would like my child to be able to read Torah, but it would, of course, be nice if they could speak the language. It's probably difficult to do both in such a short time frame. Perhaps modern should be saved for post bar/bat mitzvah.

4. Would you like your child/children's Hebrew education to continue beyond Bar/Bat Mitzvah?

Yes: 15 or 83%

No: 2 or 11%

Learning is a lifelong experience.

Perhaps conversational Hebrew.

5. Would you like to start your child/children's Hebrew education before third grade?

Yes: 4 or 22%

No: 12 or 66.6%

Our children were part of the Hebrew Readiness program previously offered at Sinai.

I'd like it to be incorporated in religious school.

6. Are you interested in learning with your child?

Yes: 6 or 33.3%

No: 10 or 55.5%

Not now, but have done it in the past, and may do some in the future.

7. Would you be willing for your child/children to attend more or longer Hebrew classes?

Yes: 4 or 22%

No: 13 or 72%

If yes, how much?

1 more hour per week
1/2 to 1 hr. week
1 hr. weekly

In 3rd grade its hard enough to have my child go 2 days from 8 am to 6 pm. That's a long day and doesn't even include homework time.

Might consider 1 more time a month on Sunday to learn conversational Hebrew.

Would you be willing to cut other parts of the curriculum to expand the Hebrew Program?

Yes: 4 or 22%

No: 10 or 55.5%

If yes, what? No answers

I am not familiar with specifics, but feel learning and rehearsing reading of prayers could be done at home.

Judaica is also important.

8. Are you satisfied with the current Hebrew Program?

Yes: 7 or 38.8%

No: 5 or 27.7%

Why do you feel this way?

Not that I know much about it, but I think the kids could probably learn Hebrew letters earlier than 3rd grade.

I feel it is practical for my children to learn enough Hebrew to follow the services. Any more than that would probably not be useful in their daily lives and would be forgotten. They could also pursue Hebrew later if they want to learn more.

Our kids are prepared for becoming bar/bat mitzvah.

Not enough time on a weekly basis to gain proficiency.

My child begins bar/bat mitzvah preparations--he/she has all the necessary skills.

My child came from Day School--program is inadequate, no place for child.

Our switch in schedule to T-TH only (middle school) was the best (only) option, but it cut a significant % of time from the kid's Jewish education. Under the current circumstances, we are satisfied.

Meeting present goals for us.

Classes should be held on Sunday mornings for 2 1/2-3 hours and one night a week. They are too tired after school and have 1 to 1 1/2 hours of homework to do. Two nights a week is ridiculous. Invent some space, be creative.

Students - Middle School

1. What do you like about the program?
2. What could be improved?
3. Is it easier or more difficult than you expected?
4. How do you feel about homework?
5. How do you think you will use Hebrew when you are done?
6. Have you been to Israel?
7. How do you feel about being able to participate in services?
8. How would you feel about being able to speak Hebrew?
9. How do you feel about being able to read and translate Torah?
10. What ways do you learn best?
11. Would you want to spend time learning with your parents?
12. How many of your parents know Hebrew?
13. Did you go to camp?

CONGREGATION SINAI HEBREW PROGRAM EVALUATION
STUDENT FOCUS GROUP
January 25, 1996

STUDENTS: Rachel Arbit & Danny Berger (3rd), Sara Stuckert & Lauren Cohn (4th), Danny Herman, Aaron Mann & Scott Horowitz (5th), Brett Hoffman and Rachel Federlin (6th).

General Comments

1. Don't like the Torah Aura books - they're boring, have mistakes in them and the prayers are different than in the Gates of Prayer. (5th grade)

2. We shouldn't just focus on prayers, although we realize we're learning for Bar/Bat Mitzvah. (5th grade)

3. School goal is mostly to learn prayers.

4. We should learn modern Hebrew first and then the prayer translations - the modern Hebrew will help us.

5. Don't like aleph reading book 'cause we read words that are nonsense.

6. If I got a better base of modern Hebrew here, maybe I would take Hebrew in high school.

7. It's a good idea to start Hebrew earlier - the Hebrew readiness program was great.

What do you like about the program?

1. Music: teaching by singing makes learning prayers easier.

2. specialties

3. When the teacher is good, even if s/he is hard.

4. Specialties are not real learning experiences

What could we improve about the program?

1. We should learn the meaning of the prayers.

2. Different books - Torah Aura books no good.

3. Make it more fun/interesting/use word games.

4. Learn through games.

5. A little more variety in class, we do too much work from text books.

Was Hebrew school easier or more difficult than you expected?

1. It was easier/boring (3rd grade).

2. It was easier/boring, but half way through 4th it got harder(4th grade).

Discussion arose about separating students according to ability:

1. Most students liked the idea of separating according to ability (all but 1).
2. Students frustrated about different levels in each class.
3. Tracking might make things too competitive.
4. Maybe tracking would make students try harder.

How do you feel about homework?

1. 1/2 thought they could learn more that way.
2. If we used class time wisely, there would be no need for homework.
3. 6 thought it would be OK once a week.
4. Not a lot is expected of students, in general (not just in the case of homework).
5. Some wanted the school's expectations to be higher (not just in the case of homework).
6. Homework is better when it is specific. (Not "read this" or memorize these words, but some type of fill in the blank exercise).
7. Reading practice should be expected of all students.

Expectations

1. 6 thought they were too low.
2. 1 thought our expectations were too high.
3. 1 thought our expectations were just right.
4. Stricter punishment should be enforced. (Suspensions instead of just sending kids to Kathy's office.)

T'fillot

Thursdays:

They are good to participate in.

It's good that it's a choice.

All students should be required to participate in Friday evening class services for synagogue.

How do you feel about being able to read and translate Torah?

1. All thought it was a good thing to translate Torah.

Would you want to spend time learning with your parents

1. 1/2 would be interested,
2. Could be embarrassing.

Camp

1. Learned Hebrew at OSRUI & Interlocken
2. One person in focus group went to Interlocken, one to OSRUI

CONGREGATION

8223 North Port Washington Road • Milwaukee, Wisconsin 53217 • Phone (414) 352-2970 • Fax (414) 352-0944

FACSIMILE TRANSMISSION FORMDATE: July 11, 1995TO: Daniel FelkarskyFAX NUMBER (608) 262-9074FROM: Kathy SchwartzFAX NUMBER: 414-352-0944COMMENTS: Dear Daniel,

Hear is the information and minutes
from our Hebrew task force meeting. Look
over it and let me know if you have any
comments/suggestions. ~~For~~ I've also indicated
a place where your expertise would be
helpful. Thanks for everything you've done so
far! I appreciate your help - hope summer
is going well!

Kathy

TOTAL NUMBER OF PAGES (INCLUDING THIS COVER SHEET):

IF THIS TRANSMISSION IS NOT RECEIVED IN ITS ENTIRETY, PLEASE
CALL 414-352-2970.

NOTES FROM JUNE 22, 1995 HEBREW TASK FORCE MEETING

1. Attending: Pan Shapson, Rosalie Goldstein, Mari Katz, Laurie Segal and Kathy Schwartz.
2. Framing statement was examined and accepted.
3. Goals Discussion: Task force members felt it was necessary to have a goals discussion, but that it should be specific (initial work had been done as part of the goals seminar) and take place after some initial data gathering (members did not want to speak on behalf so many parents, teachers and students without greater input and felt initial data gathering would help to focus discussion more).
4. We decided that a year was an appropriate amount of time for this study. We would be able to reach many constituents, examine information, and conclude with some recommendations and educate the congregation as to the goals of the Hebrew program and how those recommendations fit into reaching those goals.
5. An initial list of tasks for data gathering was generated in order to ascertain who might be helpful to serve on this task force and what responsibilities individuals might have. Initial tasks are as follows:
 - a. Construct a list of questions for phone interviews for parents and teachers about what they think the "ideal" graduate would look like, etc., what they would like their child to gain, how it would be used, manifest, etc.
 - b. Make calls (at least two per class per grade level for parents, and teachers) based on questions in a.
 - c. Have conversation as to desired goals of Hebrew program based on participants and data gathered from phone interviews, as well as looking at Sinai's written goals, and possibly those of some other institutions. How do we integrate everyone's desires? Is it possible? Where is the line between reality and dream?
 - d. Develop method to examine what students actually learn in a year (possibly a non grade related pre-test and post-test written by teachers).
 - e. Examine curriculum:
 - in writing: philosophy, curriculum, books, lesson plans
 - in action: student feedback, parent feedback, conversation with teachers, possibly sitting in on a class (Is that Kathy's role or task force member's?)

why
Phone
calls?

This is a
place where
you could be
helpful ↓

page 3

-Is this sufficient info?

6. Further steps will be developed once we gather this data (although some data will not be available until the end of the year, we will not wait until then.)

7. We brainstormed of possible participants in task force. Names were divided up for phone calling.

8. The next meeting is scheduled for July 17, 7:30 at the synagogue. This will be an informational meeting for new task force members as well as a chance for people to volunteer for the different tasks.

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CONGREGATION

8223 North Port Washington Road • Milwaukee, Wisconsin 53217 • Phone (414) 382-2970 • Fax (414) 382-0944



used for 6/12 meeting

HEBREW TASK FORCE MEETING - PLANNING SESSION

STEPS

1. Asking the goals questions:
 - What are the current goals of Sinai's Hebrew program?
 - Why were they chosen?
 - Why do we feel it is important for our students to learn Hebrew? What would we like the outcome of their Hebrew education to be?
2. Examination of what exists now:
 - What does our curriculum look like now (on paper and reality?)
 - How do people feel about it?
 - Who do we ask and how do we ask them?
3. Outcomes:
 - What are our perceived strengths and weakness?
 - What are our real strengths and weakness?
 - How do we develop a process of reaching our goals?
 - How do we educate the congregation about those goals and the process of achieving them?

TASKS

1. Formulate Plan (including specific tasks and time line)
2. Who should be involved?
3. Assign specific tasks.

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used for 6/20 meeting

FRAMING STATEMENT

Congregation Sinai's Religious School Committee has made the commitment to develop an ongoing evaluation system, with a different area of focus each year. Goal setting is also a commitment of the School Committee. Teamed with evaluation, it is a powerful tool to enable an institution to be reflective of the needs and hopes of its constituents. It is also our intent in this evaluation process, to create a tool that can be applied to any area of focus for future years' evaluation of other areas. We also hope that the process will involve more people in the religious school and education of their children.

Hebrew education is a large portion of religious school training.. It serves the very tangible goal of preparing a child for B'nai mitzvah. It provides certain amount of Hebrew literacy to a child so that s/he can participate and feel comfortable in any Jewish setting anywhere in the world. It also builds a connection between that child and Judaism and Jews. Two years ago, Sinai altered its Hebrew curriculum. It has become apparent in the past year that students are not exhibiting the same competency in Hebrew as in previous years. The congregation has also recently been forced to re-examine its nature and goals in the process of searching for a new rabbi. It is an important time to examine the Hebrew education our children are receiving. We recognize the sacrifice that parents make to give this opportunity to their children. It ought to be the best opportunity that will have measurable results and influence the Jewish identity of our children.