

The Choices That Shape Us

An American Jewish History Curriculum
For Day School Students in Grade Five

*The First Jewish Settlers through Central
European Migration*

*The history of Jews in America is an exciting
story, an inspiring story, and an influential
story; it belongs to each and every one of us and
is a story that can influence the way in which we
live our own lives as Jews in America.*

*-Shelley Kapnek-Rosenberg in
“Constructing Meaning through the Study of
American Jewish History”*

Curriculum Rationale

Notes to the Teacher

Unit 1: Becoming Historical Detectives

Unit 2: The First Jews in America

Unit 3: Jews and the American Revolution

Unit 4: The Immigration of Central European Jews to America

Unit 5: Synthesis

Annotated Bibliography

Curriculum Rationale

The history of Jews in America is an exciting story, an inspiring story, and an influential story; it belongs to each and every one of us and is a story that can influence the way in which we live our own lives as Jews in America.¹

As American Jews, we are continuously choosing to be both part of and apart from the larger culture. Whether we do it consciously or not, we define who we are as individuals and as a people within a pluralistic society. How then, have we, as Jews living in this land of unprecedented freedom of religion, mobility, and opportunity responded and negotiated our Jewish and American identities? What were we confronted with? What issues are we currently faced with and how do we respond to those challenges and tensions?

Curricular Goals and Understandings:

This curriculum invites the learner to examine the choices Jews have made in America from the time of the first Jewish settlers through the central European migration, the processes by which those decisions were made, and their engagement with their identity amidst a pluralistic society. Unlike some historical textbooks, this curriculum is not devoted to the memorization of facts. It is designed to raise questions and look at the choices Jews made and the consequences of their decisions. It is informed by the following goals and enduring understandings:

GOALS:

1. To facilitate the investigation and uncovering of history through the use of artifacts, primary and secondary historical documents.

¹ Kapnek-Rosenberg, Shelley: “Constructing Jewish Meaning through the Study of American Jewish History” in Jewish Education News, Volume 25, No. 3, Page 38

2. To encourage students to think critically about their own Jewish identity both as Jews and Americans.
3. To expose learners to the process by which Jews adapted to American life.
4. To facilitate ongoing discussions regarding the tensions and relationships between American and Jewish values.
5. To encourage learners to reflect on their own personal Jewish stories in order to discover their own unique link to Jewish history.

ENDURING UNDERSTANDINGS:

Jews have influenced the course of American history and America has influenced the course of the Jewish experience.

There is a reciprocal relationship between America and the Jewish people. That relationship reveals the depths to which America has shaped the Jewish people as well as the Jewish contributions that have been made to American life. Through the study of American Jewish history, the teacher can guide students in a process of discovery that will reveal that relationship, which in turn will foster identification with America as well as the Jewish people.

American Jewish history reveals the choices Jews have made over the last 350 years and the consequences of those choices.

American Jewish history is the story of how the Jewish people shaped events- establishing and maintaining communities, responded to challenges, and worked for change. By connecting students to our past we help them not only gain insight into the present, but the ability to see how they can be an active participant in the present and transform the present-knowing they can have an impact upon the future.

American Jewish history provides Jews with an account of the American Jewish experience which helps them to make sense of who they are and shape how they make decisions today.

Teaching American Jewish history allows the student to look at him or herself within the context of American Jewish history and ask, “What is my place within the story?” In studying American Jewish history, we ask ourselves who we are, who we were, and who we will become. The study of American Jewish history can empower and inspire students to be active participants in the shaping of tomorrow. Students need to be infused with the confidence to know that they can partake in each moment and shape history.

Setting:

The American Jewish Day school is a concentrated microcosm of our reality. Each day students encounter and negotiate life in two different yet intersecting civilizations.

The Learners:

This curriculum is ideally suited for the fifth grade day school student. It is designed to guide them through the process of exploring Jewish values and through the history of American Jewish experience.

Some of the questions a fifth graders may be faced with can be examined throughout the curriculum by investigating the choices our predecessors made. Here are questions that are relevant to a fifth grader:

If my soccer game falls on *Shabbat*, do I go or not? How do I relate to my non Jewish friends? Do I invite my non Jewish friends over for *Shabbat*? Do I wear a *kippah* or a *magen David* out in public? Do I dance out on the streets on *Simchat Torah*?

Conclusion

Studying American Jewish history reveals the dynamics of identity, the challenges the Jewish people faced in America, and the implications of their decisions. It uncovers the values that are central to the Jewish community and how they have been lived out, what it takes to create and sustain community, and how we negotiate our identities as Jews and as Americans.

Notes to the Teacher

Navigating your way through this Curriculum

This curriculum is divided into five units. Each unit contains:

- Enduring understandings
- Essential questions
- Goals
- A historical overview
- Suggested Learning Activities
- Memorable Moments
- Resources
- Primary Source Material
- An Example Lesson Plan

You will find an annotated bibliography following the final unit.

Enduring Understandings

At the beginning of each unit you will find enduring understandings. An enduring understanding is something deemed worth knowing. It represents a big idea having enduring value beyond the classroom, resides at the heart of the discipline, requires uncoverage (of abstract or often misunderstood ideas), and offers potential for engaging students.¹

Essential Questions

Following enduring understandings, you will find essential questions. Essential questions are questions that “cannot be answered satisfactorily in a sentence...To get at matters of deep and enduring understanding, we need to use provocative and multilayered questions that reveal the richness and complexities of a subject. We refer to such questions as ‘essential’ because they point to the key inquiries and the core ideas of a discipline.”²

Goals

Following essential questions, you will find goals. Goals tell you what the unit will accomplish. They indicate what knowledge the educator has decided is worth understanding.

Overview

Each unit in this curriculum begins with a brief overview (highlighted in light green as this appears) of key historical moments that impacted the American Jewish experience. The overview does not give a complete picture of either American history or American Jewish history. Therefore, additional reading may be required.

¹ Wiggins and McTighe, 23

² Ibid, 28

Suggested Learning Activities

Each unit contains a number of suggested learning activities. You will find that each activity has its own title underlined, followed by the actual activity. Most activities have accompanying handouts within the unit.

Memorable Moments

A memorable moment is an educational experience that is planned in order to stand out from the regular setting and/or modes of learning. It is highly experiential and usually requires a change in venue, activity, or materials. Memorable moments, used in moderation, introduce variation for interest and engagement which makes them particularly memorable. Most units contain one memorable moment.

Assessment

“Assessment is the process of gathering and discussing information from multiple and diverse sources in order to develop a deep understanding of what students know, understand, and can do with their knowledge as a result of their educational experiences; the process culminates when assessment results are used to improve subsequent learning.”³ Assessment can also be used to refer to “the act of determining the extent to which the curricular goals are being and have been achieved.”⁴ Each unit does not have a separate section entitled assessment, however it is integrated within each activity. Assessment in this curriculum occurs through discussion, journals, other writing assignments, group work, interviews, debates, presentations, and projects.

Resources

At the end of each unit you will find resources listed that have been referenced. In some cases you will find that activities have been adapted based on material found in these resources. These resources are curricula that have been written on American Jewish history and are replete with primary sources, activities, stories, and additional historical information.

Primary Sources

Each unit contains primary source material (highlighted in yellow as this appears, or attached) integrated into the suggested learning activities, as well as at the end of each unit. The primary sources that are found at the end of the unit do not have accompanying activities or suggestions for how to integrate them into the unit. They are there as resources that can be utilized in ways that you deem appropriate.

³ Huba and Freed, 8

⁴ Wiggins and McTighe, 4

Unit 1: Becoming Historical Detectives

Enduring Understandings

1. Documents and artifacts allow students to engage in such a way that they become the discoverers and writers of their own history.

Essential Questions

1. What can primary sources teach us about history?

Goals

1. To facilitate the investigation and uncovering of history through the use of artifacts, primary and secondary historical documents.

Suggested Learning Activities

Becoming Detectives

Activity 1

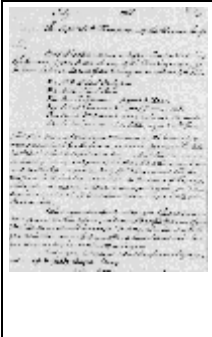
Students will become detectives as they investigate various artifacts and documents. Ask students to bring objects from home such as recipes, photos, journals, newspapers, etc. Have students investigate each others objects deciphering what they can about the person in the photo, or the object. You might ask them to create a list of all the items on one side of the page and on the other, their observations. This activity will get students in the frame of mind of a detective as they search out what they can from the items they encounter. You could even ask students to dress up as detectives! When students complete this activity, come back together and talk about their discoveries.

What's the Difference? Deciphering between Primary and Secondary Sources

Activity 2

Students will learn the difference between primary and secondary sources in this activity. Using the objects students brought from home in activity one and students observations, invite students into a discussion about the differences they see between the objects and the observations their fellow classmates made about those objects. This is an opportunity for you to introduce the terms *primary* and *secondary*. Definitions are provided below. Once they are clear about definitions, you might take a walking tour around your school and ask students to point out primary and secondary sources. The school library is also a great place to go!

What is a Primary Source?

	<p>Primary sources are original records created at the time historical events occurred. Primary sources can also occur after events as memoirs and oral histories. Primary sources can include letters, speeches, manuscripts, diaries, interviews, journals, newspapers, memoirs, photographs, audio recordings, video recordings, research data, and objects or artifacts such as artwork, buildings, tools, and clothing. These sources serve as the raw material to interpret the past. Primary sources allow the researcher to get as close as possible to what actually happened during a historical event or time period.</p>
---	--

What is a Secondary Source?

<p><i>The Life of Asher Levy</i> By Jonathan Sarna</p>	<p>Secondary sources describe or analyze primary sources. They offer accounts of the past based on close examination of those sources and help uncover information that may lead to greater understanding about a particular time period, person, etc.</p>
--	--

Examples of primary and secondary sources:

Primary Source	Secondary Source
Original artwork	Article reviewing the piece of art
Diary of a soldier from the Revolutionary War	Book about the Revolutionary War
Poem	Essay on a particular genre of poetry
Videotape of a performance	Biography of a playwright

Creating our own Primary and Secondary Sources

Activity 3

Students will interview each other in order to create both a record of the interview and a biography of their classmates. These documents will serve as primary and secondary sources. Pair students up and have them interview each other about their lives as Jews in America. Each student will then write a short biography about the person he/she interviewed.

Activity 4

Students will create primary and secondary sources. Ask students to write a poem or reflection about themselves. This poem will serve as a primary source. Pair students up and ask them to exchange poems/reflections and based on their partner's writings, create a mini biography about their partner. This biography will serve as a secondary source.

Memorable Moment

Take students to visit a local museum. Students can make a record of the various documents and artifacts and decide whether sources are primary or secondary. Ask them to determine information about that particular time period based on what they notice about the object or document. Have them choose one object to write a short article or essay about.

American Jewish History

Lesson Plan

45 Minutes

Objectives


Students will be able to:

- Articulate the difference between a primary and secondary source.
- Create their own primary and secondary sources.

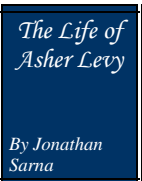
Set Induction (10 MINUTES)

Lay out different books-biographies and autobiographies, as well as newspapers, and tape recorders if they are available with mock interviews on them. Ask students to walk around the class and look at all the objects. Ask them to think about what the differences are between the objects. Once students have had opportunity to do this, explain to them that some items are referred to as primary sources whereas others are secondary. You can also give them a handout with the definitions provided below. You might have them revisit the items that have been laid out once you have given them definitions and explained the differences between primary and secondary sources.

What is a Primary Source?

	<p>Primary sources are original records created at the time historical events occurred. Primary sources can also occur after events as memoirs and oral histories. Primary sources can include letters, speeches, manuscripts, diaries, interviews, journals, newspapers, memoirs, photographs, audio recordings, video recordings, research data, and objects or artifacts such as artwork, buildings, tools, and clothing. These sources serve as the raw material to interpret the past. Primary sources allow the researcher to get as close as possible to what actually happened during a historical event or time period.</p>
--	--

What is a Secondary Source?

	<p>Secondary sources describe or analyze primary sources. They offer accounts of the past based on close examination of those sources and help uncover information that may lead to greater understanding about a particular time period, person, etc.</p>
---	--

Examples of primary and secondary sources:

Primary Source	Secondary Source
Original artwork	Article reviewing the piece of art
Diary of a soldier from the Revolutionary War	Book about the Revolutionary War
Poem	Essay on a particular genre of poetry
Videotape of a performance	Biography of a playwright

The Interview (15 MINUTES)

Tell students that in a few moments they will be interviewing someone in the class. They are going to interview a classmate about his or her Jewish life in America. Spend a few minutes creating questions together as a class that students can then use on their interview. Match up students with each other to prepare for the interview. Students should record their partner's answers on a sheet of paper. When one partner is finished, they should switch.

Creating a Biography (20 MINUTES)

When students complete their interviews they will create a biography of the person they interviewed. Share biographies. This process may take more than one class period depending on the number of students in your class. Ask them to identify which parts of the work they created are primary sources and which are secondary.

Unit 2: The First Jews in America

Enduring Understandings

1. Life in the American colonies affected the settlers' Judaism just as life today in America affects how we live out our Jewish lives.
2. The concept of "*Kol Yisrael aravim zeh l'zeh*" (All Israel is responsible for one another) played a key role in the life of Colonial Jews and continues to be lived out in the lives of American Jews today.

Essential Questions

1. What constitutes Jewish identity?
2. What makes up a Jewish community?
3. What responsibility as Jews do we have towards one another?
4. How does life in America today affect your Judaism?

Goals

1. To expose learners to the struggle for equal rights that Jews encountered as a minority in the New World.
2. To encourage students to think critically about Jewish life in the colonies in comparison to Jewish life in America today.
3. To present students with primary and secondary sources as examples of how Jews responded to the challenges they faced in the New World.
4. To continue to teach students how to become historical detectives in order to uncover the experiences of the Jewish settlers.
5. To encourage students to think critically about their own Jewish identity both as Jews and Americans.

Overview

In 1654, twenty three Jews journeyed on a boat called the *Sainte Catherine*, from Recife, Brazil to New Amsterdam. Although the vast majority of Jews came to the New World to escape religious persecution, they encountered prejudice and intolerance particularly by the Governor of New Amsterdam, Peter Stuyvesant, who fought to deny Jews entrance into the colonies. The Jews did however receive assistance from their fellow Jews in Holland which ensured their stay in the New World. They still faced numerous restrictions, however, along with Jews in other colonies. Questionable was the Jewish right to become a citizen, hold public office, vote, serve as witnesses in court, and be excused from laws that restricted activity on Sundays, which was the Christian Sabbath. However with much persistence, Jews over time gained the rights that their fellow colonists held. In 1655 for example, three Jews requested the right to purchase land for the first Jewish cemetery. Governor Stuyvesant granted them a small piece of land just outside of the city. By 1657, Jews had become involved in the business of trade as merchants, importers, and exporters. By 1660, they were holding religious services in a rented house (they did not yet have a synagogue).

In 1664, the British captured the Dutch colonies and divided them into New York and New Jersey. Jews were then obligated to British laws which forbade non-citizens to participate in business. In order to advance business, the British created a system of naturalization that was more easily obtainable in the thirteen colonies. In 1667, The Treaty of Breda granted rights of trade, inheritance, property ownership, and worship to all citizens (including Jews). By 1700, Jews were permitted to vote and serve on juries. Not all colonies however offered such freedoms to the Jews. It wasn't until 1776 that Jews could settle in any one of the thirteen colonies.

In 1730, with the financial assistance of the Jewish community of Jamaica in the West Indies, the first synagogue was built on Mill Street, now referred to as South William Street in the financial district in Manhattan. The synagogue was named *Kahal Kodesh Shearith Israel* (Holy Congregation Remnant of Israel).¹ Synagogues, like churches, in the colonies were untouched by the government, and therefore were heavily influential on the religious lives of the colonists. Although the synagogue played a significant role in the religious lives of Jews in the colonies, it did not necessarily direct their lives in the secular world. Jews were often involved with their Christian neighbors in business. Some Jews married Christians. Jewish observance posed a challenge in the New World, particularly the laws of *kashrut*. Refraining from work on *Shabbat* was difficult since the Christian day of rest was Sunday rather than Saturday (the Jewish day of rest).

¹ The name *Shearith Israel* was representative of the belief that the dispersion of Israel's remnant to the four corners of the world was a sign of the imminent ingathering. This notion comes from Micah 2:12 where the prophet Micah says, "I will surely gather the remnant of Israel." This belief was wide spread amongst Jews during this period.

Suggested Learning Activities

The Right to Settle in the New Land

The following secondary source on Asher Levy is intended for use in activity number one only.

Asher Levy, an Ashkenazic² Jew who was originally from Vilna, in Lithuania, arrived in New Amsterdam in 1654. He was penniless and soon began a protest against Government Stuyvesant's imposition of a military-exemption tax on Jews. All Jewish men between the ages of 16 and 60 were taxed rather than asked to take their turn on guard duty. Levy could not afford to pay the tax and wanted to serve on guard duty instead. The Dutch settlers feared that other settlers would resent serving with a Jew. Levy's request was refused, but he appealed the decision. It took two years, but he finally won and was permitted to serve on guard duty. He once marched with the local militia against the Algonquian Indians.

Next, Levy decided to fight for citizenship. He gained the support of wealthy Jews in the colony and won again. At that point, Jews in New Amsterdam were given right to citizenship, or burghership, as it was called.

Levy worked hard at a wide variety of jobs, from butcher to trade merchant. As a butcher, he was excused from killing hogs because of his religious beliefs. In 1661, he became the first Jew in New Amsterdam to own his own house. He may have been the first Jewish property owner in the colonies.

When the English captured New Amsterdam and renamed it New York, Levy swore an oath of allegiance to the British king. All the rights he had under the Dutch were granted to him by the British. He was the first Jew to serve on a jury in North America.

When he died, court records show, his possessions included a pistol and a sword, a Sabbath lamp, a *kiddush* cup, and a spice box for *havdalah*. In recognition of his achievements, a public school in Manhattan and a park in Brooklyn, New York, are named for him. Although he began his life in the colonies as a poor refugee, he became a well-known businessman and a fighter for religious equality and Jewish rights.³

Activity 1 (*Handout Provided*)

Hand out the secondary source reading on Asher Levy to half of the class. This half of the class will read about Asher Levy and prepare to teach the other half of the class who will interview them as if they are Levy. While the first half of the class is reading about Asher Levy, the other half will come up with questions together with the teacher to

² Jews from Eastern and Central Europe are referred to as Ashkenazic, from the Hebrew word for Germany. Jews from Spain, Portugal, or Brazil are referred to as Sephardic, from the Hebrew word for Spain.

³ This summary of Asher Levy is taken directly from *Challenge and Change: History of Jews in America*. It can be found in chapter 2, page 12.

interview Levy. Once they have come up with their questions, pair them up with their classmates to conduct their interviews. When they have completed their interviews, have them report their findings. You might also engage them in a discussion following the interview about the rights that they have as Jews in America today.

Activity 2 (Handout Provided)

Ask students to write a letter to Governor Peter Stuyvesant asking for the right to settle in New Amsterdam. Students should tell the governor of how they plan to contribute to society and be a good citizen.⁴ Students should answer the following questions in their letters to the governor: What skills do you have to offer? How will you make a living? In what ways will you be involved in the local community?

Activity 3

Divide the class into four groups.

Assign each group to one of the following:

1. The right to serve in the military
2. The right to become a citizen
3. Religious freedom
4. The fourth group of students will serve as a panel of governors to which the others must appeal to.

Ask students to create an appeal to the governors panel. Have them make signs and posters protesting the prejudices that Jews faced during this time. The class can hold a protest and fight for their rights and freedoms. Have the governors panel take notes and decide which group of protestors was most convincing.

Becoming a Citizen

Activity 4 (Handout Provided)

This activity is integrated into the attached lesson plan for the unit. Students will learn more about the process of becoming a U.S. citizen. If computers are available in the school this can be done on site. Otherwise this can be assigned for homework. Ask students to go to a search engine such as *google* and find the website for the U.S. Bureau of Citizenship and Immigration Services. Once they have located the site, ask them to click on “Naturalization.” Ask them to define naturalization and list the general requirements for naturalization. Ask them if they think the requirements and procedures for becoming a citizen are surprising or seem fair. If they were writing the conditions and procedures, ask them what they might include.⁵ Following this activity, you might pose questions about whether or not they think all who apply for citizenship should obtain citizenship in the U.S. leading them towards questions about whether or not they think Jews should have had the right to settle in the New World.

⁴ Adapted from *America the Jewish Experience*, Ch.1, page15

⁵ Adapted from *Challenge and Change: History of the Jews in America*, Ch. 2, page13

Activity 5a

Ask students to contact a family member who immigrated to the U.S. (preferably Jewish). Ask students to interview that family member about the process of becoming a U.S. citizen. Questions to consider: Did you choose to come to the United States of your free will? What preparations did you have to make before coming to this country? What were the challenges? In what ways did your Jewish identity impact your becoming a citizen? Since you became a citizen, has the way in which you have lived your life as a Jew differed from how you lived in your country of previous residence?

Activity 5b (Handout Provided)

Create a display or a class museum where the students' interviews with their family members are put on view. Take students on a visit to their museum and have them view each others interviews. To make this more interactive, create a bingo board, and in each box a fact about each of their family members. Students will have to read each interview to figure out whose fact it is in each box. You might have them either list the name of the individual or ask their classmate to initial the fact to verify that they listed the correct person.

Defining Jewish Identity

Activity 6

This activity is designed to encourage students to think about their own Jewish identity and experience as Jews in the U.S. This can be done as a journal entry followed by class discussion. In their journals, ask students to write down and answer the following questions:

1. As Jews in America, we sometimes take our rights for granted. One of the rights we have is freedom of religion. What are some of the things that you do in your daily life that demonstrate your freedom as a Jew in this country?
2. Are there symbols in your home that are Jewish? What are they? Why do you have them in your home?
3. Are there symbols that you wear that are Jewish? What are they? Why do you wear them?

Activity 7 (Handout Provided)

The following activity can be done either in class as a closing unit activity or as a homework assignment. Encourage students to utilize prior readings to access important dates or events in the Jewish experience in the Colonial period. Students will imagine themselves as one of the 23 Jewish settlers that arrived in New Amsterdam in 1654. Referencing earlier material they should tell you of their journey to the New World as well as about their experiences upon settlement. Below is a suggested way in which to dictate the assignment:

Imagine you are a Jew arriving to the New World in the 1600's. Tell us about your journey to the New World. Be sure to cite examples of key events that shaped your

experience, such as your long journey by sea on the St. Catherine to New Amsterdam, your experience with the governor, or your struggle to obtain certain rights.

Memorable Moment

This particular activity will allow students to engage in dialogue with an American religious community outside of their own. This activity has the potential to increase tolerance between Jews and other religious communities as well as give students a greater sense of themselves as Jews. This is a wonderful opportunity for you as well, as their teacher, to collaborate with other teachers and community members.

Choose a non-Jewish, religious school for your class to visit in your neighborhood. Ideally, your class would be paired up with a group of students the same age. Students from both your school and the school in which you will visit can create questions around the topic of freedom of religion or religious expression prior to meeting. Perhaps students can create a mural together or a quilt that expresses their identities as Jews and Christians, or Jews and Muslims (this depends on what is available where your community is based).

Unit 2 Resources

Kapnek Roseberg, Shelley. Challenge and Change: History of the Jews in America. New Jersey: Behrman House, 2004. (Includes Teaching Guide)

Leiman, Sondra. America the Jewish Experience. New York: UAHC Press, 1994. (Includes Teaching Guide)

Unit 2 Primary Sources

A Shabbat Dilemma

[Joseph]Simon said, "Gentlemen, today is my Sabbath, and I do not do business in it; if you will please to call tomorrow, I will wait on you."

We observed that the same reasons which prevented his payment of the order on that day would prevent our troubling him the day following [Sunday]. We apologized for intruding on his Sabbath, and told him we would wait until Monday. He replied, you are on a journey, and it may be inconvenient to you to wait. He went to call in his neighbor, Dr. Boyd, and took from his desk a bag, laid it on the table and presented the order to the Dr. The doctor counted out the money and we gave a receipt. The Jew sat looking on, to see that all was rightly transacted, but said nothing, and thus quieted his conscience against the rebuke of a violation of his Sabbath.

From "Lancaster in 1772," *Journal of the Lancaster County Historical Society* 5 (1901): 108-109

A Jewish Petition to the Governors of New Amsterdam

We, the undersigned, of the Jewish Nation here, make known with due reverence how that one of our Nation [Asher Levy] repaired to the City Hall of this City and requested of the Noble Burgomasters that he might obtain his Burgher [citizenship] certificate, like other Burghers, which to our great surprise was declined and refused by the Noble Burgomasters.

We, therefore, reverently request your Noble Worships to please not exclude not shut us out from the Burgher right, but to notify the Noble Burgomasters that they should...give us the customary Burgher certificate...

Below stood: Your Noble Worships Jacob Cohen Henriques, Abraham de Lucena, Joseph d'Acosta

Original source information unknown. Found in *America: The Jewish Experience*

American Jewish History

Lesson Plan

45 Minutes

Learning Objectives

Students will be able to:

- Identify the struggle for citizenship that Jewish settlers encountered in the colonies.
- Identify ways in which Jews changed or influenced government policy both in the colonies and today in the U.S.
- List the process of Naturalization in the U.S. today.

Set Induction (10 MINUTES)

What are the rights that you have as an American citizen? What or who guarantees you those rights? Imagine you were denied the right to citizenship in this country because of your Jewish identity. What might you do to earn the right to become a citizen?

A Jewish Petition to the Governors of New Amsterdam (15 MINUTES)

Asher Levy, an Ashkenazic¹ Jew who was originally from Vilna, in Lithuania, arrived in New Amsterdam in 1654. He was penniless and soon began a protest against Government Stuyvesant who refused to allow Jews to become citizens. Levy decided to fight for citizenship. He gained the support of wealthy Jews in the colony and won! At that point, Jews in New Amsterdam were given right to citizenship, or burghership, as it was called.

Below you will find the petition that was written by a few of the more prominent Jews in the community on behalf of Asher Levy. Ask students to read “A Jewish Petition to the Governor of New Amsterdam” silently, then read together as a class.

A Jewish Petition to the Governors of New Amsterdam

We, the undersigned, of the Jewish Nation here, make known with due reverence how that one of our Nation [Asher Levy] repaired to the City Hall of this City and requested of the Noble Burgomasters that he might obtain his Burgher [citizenship] certificate, like other Burghers, which to our great surprise was declined and refused by the Noble Burgomasters.

We, therefore, reverently request your Noble Worships to please not exclude not shut us out from the Burgher right, but to notify the Noble Burgomasters that they should...give us the customary Burgher certificate...

Below stood: Your Noble Worships Jacob Cohen Henriques, Abraham de Lucena, Joseph d'Acosta

Original source information unknown. Found in America: The Jewish Experience

¹ Jews from Eastern and Central Europe are referred to as Ashkenazic, from the Hebrew word for Germany. Jews from Spain, Portugal, or Brazil are referred to as Sephardic, from the Hebrew word for Spain.

Following the reading of “A Jewish Petition to the Governor of New Amsterdam,” ask students to answer the questions below with a partner:

1. In the Colonial period, Jews used letter writing as a way to advocate and protest for their rights. What are ways that Jews today advocate either for themselves or for others? Think about ways that your community or synagogue are involved.
2. If the U.S. government refused you or your family the right to become a citizen, what would you do?

Becoming a U.S. Citizen (20 MINUTES)

Students will learn more about the process of becoming a U.S. citizen. If computers are available in the school this can be done on site. If you do not have a computer lab available on site, you can print out the information for them and make this a partner or group activity. Ask students to go to a search engine such as *google* and find the website for the U.S. Bureau of Citizenship and Immigration Services. Once they have located the site, ask them to click on “Naturalization.” Ask them to define naturalization and list the general requirements for naturalization. Ask them if they think the requirements and procedures for becoming a citizen are surprising or seem fair. If they were writing the conditions and procedures, ask them what they might include.²

Following this activity, you might pose questions about whether or not they think all who apply for citizenship should obtain citizenship in the U.S. leading them towards questions about whether or not they think Jews should have had the right to settle in the New World.

² Adapted from *Challenge and Change: History of the Jews in America*, Ch. 2, page13

Name: _____

The Right to be a Citizen

Asher Levy, an Ashkenazic Jew who was originally from Vilna, in Lithuania, arrived in New Amsterdam in 1654. He was penniless and soon began a protest against Government Stuyvesant who refused to allow Jews to become citizens. Levy decided to fight for citizenship. He gained the support of wealthy Jews in the colony and won! At that point, Jews in New Amsterdam were given right to citizenship, or burghership, as it was called.

Below you will find the petition that was written by a few of the more prominent Jews in the community on behalf of Asher Levy. Take a few moments to read it to yourself.

A Jewish Petition to the Governors of New Amsterdam

We, the undersigned, of the Jewish Nation here, make known with due reverence how that one of our Nation [Asher Levy] repaired to the City Hall of this City and requested of the Noble Burgomasters that he might obtain his Burgher [citizenship] certificate, like other Burghers, which to our great surprise was declined and refused by the Noble Burgomasters.

We, therefore, reverently request your Noble Worships to please not exclude not shut us out from the Burgher right, but to notify the Noble Burgomasters that they should...give us the customary Burgher certificate...

Below stood: Your Noble Worships Jacob Cohen Henriques, Abraham de Lucena, Joseph d'Acosta

Answer the questions below with a partner:

In the Colonial period, Jews used letter writing as a way to advocate and protest for their rights. What are ways that Jews today advocate either for themselves or for others?

Think about ways that your community or synagogue are involved.

If the U.S. government refused you or your family the right to become a citizen, what would you do?

Asher Levy: He fought for his rights...and won!

Read below about Asher Levy who was one of the first Jews to come to New Amsterdam in 1654. You are going to play the role of Asher Levy and tell your story to your classmates who are preparing to interview you!



Asher Levy, an Ashkenazic Jew who was originally from Vilna, in Lithuania, arrived in New Amsterdam in 1654. He was penniless and soon began a protest against Government Stuyvesant's imposition of a military-exemption tax on Jews. All Jewish men between the ages of 16 and 60 were taxed rather than asked to take their turn on guard duty. Levy could not afford to pay the tax and wanted to serve on guard duty instead. The Dutch settlers feared that other settlers would resent serving with a Jew. Levy's request was refused, but he appealed the decision. It took two years, but he finally won and was permitted to serve on guard duty. He once marched with the local militia against the Algonquian Indians.

Next, Levy decided to fight for citizenship. He gained the support of wealthy Jews in the colony and won again. At that point, Jews in New Amsterdam were given right to citizenship, or burghership, as it was called.

Levy worked hard at a wide variety of jobs, from butcher to trade merchant. As a butcher, he was excused from killing hogs because of his religious beliefs. In 1661, he became the first Jew in New Amsterdam to own his own house. He may have been the first Jewish property owner in the colonies.

When the English captured New Amsterdam and renamed it New York, Levy swore an oath of allegiance to the British king. All the rights he had under the Dutch were granted to him by the British. He was the first Jew to serve on a jury in North America.

When he died, court records show, his possessions included a pistol and a sword, a Sabbath lamp, a kiddush cup, and a spice box for havdalah. In recognition of his achievements, a public school in Manhattan and a park in Brooklyn, New York, are named for him. Although he began his life in the colonies as a poor refugee, he became a well-known businessman and a fighter for religious equality and Jewish rights.

Name: _____

Write a letter to Governor Peter Stuyvesant, asking for the right to settle in New Amsterdam. Tell him how you plan to contribute to society and be a good citizen. You should answer the following questions in your letter to the governor: What skills do you have to offer? How will you make a living? In what ways will you be involved in the local community?

To Peter Stuyvesant, Governor:

[illegible]

Name: _____

Becoming a U.S. Citizen

Learn more about becoming a U.S. citizen. Use a search engine like Google to locate the U.S. Bureau of Citizenship and Immigration Services website.

When you find the site, select “Naturalization.”

In your own words, what is naturalization?

What are the general requirements for naturalization?

Do the requirements and procedures for becoming a citizen surprise you? Do they seem fair? If you were writing the conditions and procedures, what would you include? Make a list below.

EXAMPLE BINGO BOARD

My dad is from Romania.	My grandma is from Hungary.	My great grandma Ida was born in America, moved to Italy, then came back to America when she was 12.	My family is from Austria.
My mom was on the front page of an American newspaper.	My uncle married a non-Jewish woman.	My great grandpa is from Ireland.	My family practiced Judaism in secret.
My great grandpa's nickname is "Peanuts."	My mom's name is Stacy. Her family called her Panina when they lived in Europe.	My cousins are named Marissa, Jennifer, and Josh. Those weren't their original names. Their names were changed when they moved here.	My dad is the creator of the TV show, "Everybody Loves Raymond."
My great grandpa worked as a tailor when he first came to the U.S.	My dad originally came here on a student visa.	My cousin came immigrated from Brazil 15 years ago.	My great aunt worked in a sweat shop making clothing.
My great grandpa was awarded the "Enton's Society of Inventor's" Diploma.	My grandfather met my grandmother at UCLA when he was 19.	My grandpa found it difficult to adjust to life in America.	My mom was told that she couldn't speak her native language which was Spanish when she immigrated here from Cuba.

Name: _____

My Journey to the New World

Imagine you are a Jew arriving to the New World in the 1600's. Tell us about your journey to the New World. Be sure to cite examples of key events that shaped your experience, such as your long journey by sea on the St. Catherine to New Amsterdam, your experience with the governor, or your struggle to obtain certain rights.

[illegible]

Unit 3: Jews and the American Revolution

Enduring Understandings

1. Jewish involvement in the Revolutionary war had a significant impact on how Jews were perceived in American society.
2. The Revolution and the new governing principles of independence influenced how Jews lived their lives.
3. The principles of democracy and freedom of religion in the United States continuously shape the American Jewish experience.

Essential Questions

1. How do American values such as democracy and freedom of religion impact your life as a Jew?

Goals

1. To expose learners to the struggle for equal rights that Jews encountered as a minority in the colonies.
2. To encourage students to think critically about Jewish life in the colonies in comparison to Jewish life in America today.
3. To present students with primary and secondary sources as examples of how Jews responded to the challenges they faced during the American Revolution.
4. To continue to teach students how to become historical detectives in order to uncover the experiences of the Jews during the Revolution.
5. To encourage students to think critically about their own Jewish identity both as Jews and Americans.

Overview

In the 1700's, immigration soared. By 1775, the Jewish population numbered between 1,000-2,500. The British now had thirteen colonies in New England, the Middle Atlantic, and in the South, under their rule.

Jews in the colonies generally had more rights than they did in Europe. They were able to build synagogues and make a decent living. However, they still couldn't vote or hold public office like their fellow colonists could, except in New York. This was because Jews would have had to take a Christian oath in order to hold office. Although Jews could not vote or hold office in all but one of the colonies, for the first time they became involved with politics during this period alongside non-Jewish colonists over the shared frustration with taxation and lack of representation.

In 1765, The English parliament passed a Stamp Tax, which forced colonists to purchase a stamp with every piece of printed paper they bought, such as newspapers. Jews living in Philadelphia as well as other businessmen protested by signing an agreement to stop importing British goods. Following the Stamp Tax came taxes on glass, paper, paint, and even tea! Merchants in New York, Jewish and non-Jewish refused to import tea in opposition to the Tax.

In 1774, representatives of all the colonies gathered at the First Continental Congress in Philadelphia where they wrote a petition to King George III. King George III however did not respond to their demands. On April 18, 1775, fighting erupted between British soldiers stationed in Lexington, Massachusetts, and American rebels. With this came the onset of the American Revolution. Approximately six hundred Jews throughout the colonies enlisted to fight in the war. There was one particular company in South Carolina that was referred to as the "Jew Company" since twenty-six of its members were Jewish men.

In May, 1775, the Second Continental Congress gathered and unanimously chose George Washington as head of the army. Washington accepted without pay and took command of fifteen thousand troops at Cambridge, Massachusetts, along with two Jewish officers who served on his staff: Benjamin Nones and Colonel Isaac Franks. One year later, on July 2, 1776, the Second Continental Congress met once again and broke off all ties with England. Two days later, the colonies adopted the Declaration of Independence and officially became the United States. The war didn't end however until October 19, 1781 when the British general, Cornwallis was forced to surrender at Yorktown although some fighting continued until a treaty was reached in 1783.

Like other Americans during the war, Jews in the colonies found themselves pulled in two different directions: between loyalty to England and independence. Those who were loyal to King George III and to England were called Loyalists, or Tories, named after the ruling political party in Britain. Those who supported independence were called Patriots, or Whigs, after the opposition party in England.

The Revolutionary war was the first war in modern history in which Jews were allowed to participate. Their involvement in the war had a significant impact on how they were perceived in American society.

In 1787, the nation's leaders met to supplant the Articles of Confederation with a new form of government. A Constitutional Convention was held in Philadelphia with George Washington officiating. Jonas Phillips, a prominent Jewish patriot wrote to the convention requesting equal rights for all Jews. The Constitution did in fact guarantee the rights of all citizens, including Jews. Not only did the Constitution declare that Congress could no longer require religious "tests" for holding public office, but in 1791, the first ten amendments were adopted, known as the Bill of Rights, guaranteeing individual rights, including freedom of religion. Regardless, many state governments did not accept the notion of complete equality for Jews.

Between 1790 and 1820, the Jewish population grew to 2,700. Many Jews found new business opportunities in the west. Others became shippers, brokers, auctioneers, and shopkeepers. Jews also began to sit on board of directors, join trade and humane societies, and in general, participate in secular society.

Influenced by the Revolution and democratic principles observed in secular society, synagogue life began to change. Synagogue "constitutions" became more democratic. Synagogues also developed relationships with churches, accepting and giving assistance. They modified some of their religious practices such as including prayers for the welfare of American leaders. All of this is to say that independence in America became an important component of Jewish life both within and outside of synagogue life.

Suggested Learning Activities

War and Shabbat: A dilemma?

Activity 1 (*Handout Provided*)

This activity is integrated into the attached lesson plan for the unit. The following activity invites students into dialogue with the tensions between American and Jewish values. It will also give them a sense of how Jews during the period of the Revolution responded to such tensions.

Below you will find a secondary source on Hart Jacobs, followed by a primary source from the U.S. Department of Defense written in the late 1700's. Following that text is a source from the *Talmud*. Students might examine the two texts following the secondary data on Hart Jacobs and determine whether or not they agree with his decision to abstain from fighting on Shabbat.

In 1776, a man named Hart Jacobs from New York, asked to be excused from battle on Friday night because it was *Shabbat*. The Committee of Safety, the patriot authority, ordered that he be permitted not to fight on Friday night and that he perform his full tour of duty on other nights.

The U.S. Department of Defense Directory “Accommodation of Religious Practices” states:

A basic principle of our nation is free exercise of religion. The Department of Defense places a high value on the rights of members of the Armed Forces to observe...their respective religions. It is DoD policy that requests for accommodation of religious practices should be approved by commanders when accommodation will not have an adverse impact on military readiness, unit cohesion, standards, or discipline.*

The following goals are to be used by the Military Departments in the development of guidance...concerning the accommodation of religious practices...

Worship services, holy days, and Sabbath observances should be accommodated, except when precluded by military necessity.

***DoD (Department of Defense)**

Halachah (Jewish law) emphasizes that with a few important exceptions, we must do whatever is necessary to save a life (*pikuach nefesh*): “The saving of life supersedes the Sabbath” (Babylonian Talmud, Shabbat 132a). In wartime, that may mean fighting on *Shabbat* and holidays.

Suggested questions to accompany readings (can be done as in class discussion, group work, journal entry, or homework assignment)

Based on these two pieces of information-about Jewish law and American military practice-write your position on fighting on *Shabbat*. Do you come to a different decision than Hart Jacobs did during the revolution?¹

Will you be my Valentine? Policies in a Jewish School

Activity 2

Are there holidays in your school that students and teachers are not allowed to celebrate such as Valentine's Day or Halloween? Invite students into a dialogue about policies in your school that clearly make a distinction between Jewish and non-Jewish values. This could take place as a discussion or perhaps a class debate.

Suggested guiding questions

At our school we don't observe holidays such as Valentine's day and Halloween. Why is that? Do you agree with this policy? Are there other examples that you can think of either at school or not, where you are faced with making a decision between Jewish law/values and non-Jewish laws/values?

The Jewish Community and George Washington Exchange Letters

Activity 3

The following activity will allow students to hone their skills as historical detectives. Below you will find a secondary source that summarizes the exchange between George Washington and the Jewish community. Following the secondary source you will find the actual letter that was written. Utilize the primary source document to allow students to uncover information about American Jews during the late 1700's.

Moses Seixas (pronounced say-shus), the president of Congregation Jeshuat Israel in Newport, Rhode Island wrote a letter to George Washington expressing the Jewish community's fondness for him as well as their loyalty to the new nation. The letter also articulated the Jewish community's hope for complete freedom and equality under the new government.

¹ Activity adapted from *Challenge and Change: History of Jews in America*

The Jewish Community and George Washington Exchange Letters

Moses Seixas (pronounced say-shus) for the Hebrew Congregation of Newport:

Permit the children of the stock of Abraham to approach you with the most cordial affection and esteem for your person and merit...Deprived as we...have been for the invaluable rights of free citizens, we now-with a deep sense of gratitude to the Almighty...behold a government erected by the majesty of the people-a government which to bigotry gives no sanction, to persecution no assistance...

George Washington's Response:

While I received with much satisfaction your address...with expressions of esteem, I rejoice in the opportunity of assuring you that I shall always retain grateful remembrance of the cordial welcome I experienced on my visit to Newport...The citizens of the United States of America have a right to applaud themselves for giving to Mankind examples of...a policy worthy of imitation...Happily the Government of the United States, which give to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens...

May the children of the Stock of Abraham who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; while every one shall sit under his own vine and fig tree,² and there shall be none to make him afraid...

These letters were published in several American newspapers in 1790 and were included in A Collection of Speeches of the President of the United States (Boston, 1796).

Suggested guiding questions

When was this letter written? What is the purpose of this letter that Moses Seixas wrote to George Washington? What do these letters between Moses Seixas and George Washington tell you about the position of Jews in America during the late 1700's (Did Jews have a good relationship with the government? Were they seen as equal to other citizens?)? Why do you think these letters were important to Jews in America during this period?

Memorable Moment

Invite one or more Jewish war veterans to speak to your class. You might consider inviting a veteran from the most recent war in Iraq in addition to a war veteran from World War II, Vietnam, or the Korean War. Prior to the guests arrival, create a few questions with the class that will encourage speakers to talk about their experiences as Jews in the military.

² From Isaiah 2:4 "And they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not take up sword against nation; They shall never again know war; But every man shall sit under his grapevine or fig tree with no one to disturb him."

Unit 3 Resources

Kapnek Roseberg, Shelley. Challenge and Change: History of the Jews in America. New Jersey: Behrman House, 2004. (Includes Teaching Guide)

Unit 3 Primary Sources

A Patriot's Letter

I...Being one of the people called Jews of the City of Philadelphia...do behold with Concern that among the laws in the Constitution of Pennsylvania, there is a Clause...

I do believe in one God the Creature and governour of the universe the Rewarder of the good and the punisher of the wicked-and I do acknowledge the scripture of the old and New testament to be given by devine inspiration-to swear and believe that the new testaments was given by devine inspiration is absolutely against the religious principle of a Jew and is against Conscience to take any such oath-By the above law a Jew is deprived of holding any public office...which is Contradictory to the bill of Right Section 2...["nor can any man who acknowledges the being of a God be justly deprived...of any civil right as a Citizen on account of his religious sentiments"].

It is well known...that the Jews have been true and faithful whigs, and during the late Contest with England they...have bravely fought and bleed for liberty which they Can not Enjoy-Therefore if the honourable Convention shall in ther Wisdom...after the...oath...then the Isrealetes will think them self happy to live under a government where all Relegious societys are on Eaqual footing-I solecet this favour for my self and my children and posterity, and for...all the Isrealetes through the 13 unites States of America...

Your Most devoted obed.

Servant Jonas Phillips

Philadelphia, 24th Elul or Sepr 7th 1787

A Declaration of Synagogue Rights

Whereas in free states all power originates and is derived from the people, who always retain every right necessary for their well being individually,...In like manner the individuals of every society in such state are entitled to and retain their several rights, which ought to be preserved inviolate.

Therefore we...conceive it our duty to make this declaration of our rights and privileges:

First, of Jews in general. That every free person professing the Jewish religion, and who lives according to its holy precepts, is entitled to worship the god of Israel in the synagogue, and by purchase or gift to have a seat therein, and to be treated in all respect as a brother, and as such a subject of every fraternal duty.

Secondly. Of those who have been for a length of time members...though not reputed yehidim [members]: That all those who have formerly and now continue to be members of this kahal kodesh [holy congregation] at large, not having subscribed to the constitutions of the aforesaid congregation, but living as worthy professors of our holy law, are entitled to the several privileges in the foregoing articles, and shall be called to sepher [reading of the Scroll] when not interfering with the [prior] rights of a yahid...

Ninthly. In all general meetings...or any other usual meetings, every yahid has and ought to have a right of debating on any subject whatsoever with decency, yet to deliver his sentiments without restraint, and freely to give his opinions and advice concerning any matters in question, or to open a new subject in order, at his own option...

The Declaration of Synagogue Rights was written by the members of Congregation Shearith Israel in New York City after the Revolution (1790).

American Jewish History
Lesson Plan
45 Minutes

Supplies

Registration cards for military service, handout: “War and Shabbat: A dilemma?”

Learning Objectives

Students will be able to:

- Identify one of the tensions a Jewish soldier faced during the Revolutionary war and how he responded to it.
- Identify government policy towards religious practice during the period of the Revolutionary war.
- Discuss the Jewish value of *Pikuach Nefesh*: “The saving of life supersedes the Sabbath,” as it relates to war.
- Take a personal stance on how they might have dealt with this tension of loyalty to America and commitment to Jewish values.

Set Induction: Enlisting! (10 MINUTES)

Dress up and role play a military officer who has been ordered to enlist new soldiers for the Revolutionary war. Pass out registration cards to each student and tell them that they will soon become soldiers in the great war of independence! They will be excited to hear that they will be under the command of George Washington!

<p>REGISTRATION CARD FOR MILITARY SERVICE</p> <p>Name _____</p> <p>Date of Birth _____</p> <p>Place of Birth _____</p> <p>Height _____</p>

Once students have completed their registration cards, collect them. Inform them that they will serve weekday evenings (including Friday nights) until the war is over. Notice students reactions to see if there is any concern for this. Ask students if they have any questions about their duties. Ask them if they are prepared to serve their country even during their Sabbath. You can ask for a show of hands of those who are for and against such requirements. Tell them that there was a man named Hart Jacobs who was faced with this exact dilemma and chose not to fight on Shabbat.

War and Shabbat: A dilemma? (15 MINUTES)

The following activity invites students into dialogue with the tensions between American and Jewish values. It will also give them a sense of how Jews during the period of the Revolution responded to such tensions.

The information guiding the activity below is attached as a handout to pass out to your students.

Read together about Hart Jacobs.

In 1776, a man named Hart Jacobs from New York, asked to be excused from battle on Friday night because it was *Shabbat*. The Committee of Safety, the patriot authority, ordered that he be permitted not to fight on Friday night and that he perform his full tour of duty on other nights.

In pairs, ask students to read the U.S. Department of Defense's policy on the "Accommodation of Religious Practices." With their partner have students answer the following questions: Discuss with your partner what you think this policy is saying. How did this policy benefit Hart Jacobs during the Revolutionary war?

The U.S. Department of Defense Directory "Accommodation of Religious Practices" states:

A basic principle of our nation is free exercise of religion. The Department of Defense places a high value on the rights of members of the Armed Forces to observe...their respective religions. It is DoD policy that requests for accommodation of religious practices should be approved by commanders when accommodation will not have an adverse impact on military readiness, unit cohesion, standards, or discipline.*

The following goals are to be used by the Military Departments in the development of guidance...concerning the accommodation of religious practices...

Worship services, holy days, and Sabbath observances should be accommodated, except when precluded by military necessity.

***DoD (Department of Defense)**

With their same partners, ask students to read the excerpt below from the Talmud. With their partner have students answer the following questions: What is *pikuach nefesh*? What is the connection between *pikuach nefesh* and going to battle on *Shabbat*? Based on what *Halachah* says, do you agree with what Hart Jacobs did?

Halachah (Jewish law) emphasizes that with a few important exceptions, we must do whatever is necessary to save a life (*pikuach nefesh*): "The saving of life supersedes the Sabbath" (Babylonian Talmud, Shabbat 132a). In wartime, that may mean fighting on *Shabbat* and holidays.

Ask students to respond to the following questions on their own: (10 MINUTES)

Based on these two pieces of information-about Jewish law and American military practice-write your position on fighting on *Shabbat*. Do you come to a different decision than Hart Jacobs did during the revolution?

Once students have had an opportunity to respond, invite them to share their responses. (10 MINUTES)

**REGISTRATION CARD FOR
MILITARY SERVICE**

Name _____

Date of Birth _____

Place of Birth _____

Height _____

**REGISTRATION CARD FOR
MILITARY SERVICE**

Name _____

Date of Birth _____

Place of Birth _____

Height _____

Name: _____

War and Shabbat: A dilemma?

In 1776, a man named Hart Jacobs from New York, asked to be excused from battle on Friday night because it was Shabbat. The Committee of Safety, the patriot authority, ordered that he be permitted not to fight on Friday night and that he perform his full tour of duty on other nights.

Read the U.S. Department of Defense policy below on “Accommodation of Religious Practices” from the late 1700’s. Discuss with your partner what you think this policy is saying. How did this policy benefit Hart Jacobs during the Revolutionary war?

The U.S. Department of Defense Directory “Accommodation of Religious Practices” states:

A basic principle of our nation is free exercise of religion. The Department of Defense places a high value on the rights of members of the Armed Forces to observe...their respective religions. It is DoD policy that requests for accommodation of religious practices should be approved by commanders when accommodation will not have an adverse impact on military readiness, unit cohesion, standards, or discipline.

The following goals are to be used by the Military Departments in the development of guidance...concerning the accommodation of religious practices...

Worship services, holy days, and Sabbath observances should be accommodated, except when precluded by military necessity.

Read the section below from the *Talmud*, then answer the following questions with your partner: What is *pikuach nefesh*? What is the connection between *pikuach nefesh* and going to battle on *Shabbat*? Based on what *Halachah* says, do you agree with what Hart Jacobs did?

Halachah (Jewish law) emphasizes that with a few important exceptions, we must do whatever is necessary to save a life (*pikuach nefesh*): “The saving of life supersedes the Sabbath” (Babylonian Talmud, Shabbat 132a). In wartime, that may mean fighting on *Shabbat* and holidays.

Name: _____

On your own...

Based on these two pieces of information-about Jewish law and American military practice-write your own position on fighting on *Shabbat*. Do you come to a different decision than Hart Jacobs did during the revolution?

[illegible]

Unit 4: The Immigration of Central European Jews to America

Enduring Understandings

1. The immigration of Central European Jews into the United States significantly influenced both the American economy and American Jewish life.
2. American Jewish life changed as a result of the developments that took place in the Jewish community in the mid nineteenth century.

Essential Questions

1. How do American values shape/influence American Jews?
2. How does one live as an American and a Jew?

Goals

1. To present students with primary and secondary sources as examples of how Jews responded to the challenges they faced during the mid nineteenth century.
2. To uncover the experiences of the Jews during the mid nineteenth century utilizing primary and secondary sources.
3. To encourage students to think critically about their own Jewish identity both as Jews and Americans.

Overview

Between the 1830's and the 1880's Jewish immigration in the United States rose to new heights. By 1877 when the first official American Jewish census took place, the Jewish community numbered 250,000!¹ Immigrants from Poland, Germany, Austria, and Hungary made their way to the United States leaving behind the poverty and discrimination of their homelands.

This new wave of immigrants were among the contributors of the expanding American economy, finding their way into areas of manufacturing, merchandising, banking, shop keeping, and distributors of goods. Particularly transformative in American Jewish life was the large array of Central European Jewish immigrant peddlers.² Some, however remained impoverished and depended on Jewish communal organizations for assistance.

Although the Jewish community originally inhabited the Eastern cities of the United States, during this period, some Jews moved westward with their fellow American pioneers. Jews such as Levi Strauss, Adolph Sutro, and Solomon Nunes Carvalho were among the prominent contributors in the west. Among the 40,000 Americans who went west to partake in the California gold rush, 300 of them were Jews.

Radical change took place in the Jewish community during the mid nineteenth century. For the first time, in 1854, Congregation Emanu-El became introduced to Reform practice by Dr. Elkan Cohn, held egalitarian services where men and women sat side by side. The organ was also introduced into some synagogues to accompany prayer services, resembling the prayer services of their Christian neighbors. Prayers that were once in Hebrew, were introduced in the language of the country. Such practice however was not universally accepted amongst American Jews. Not all Jews were interested in reforming the Judaism they were familiar with. There were others who were completely disconnected and held little interest in maintaining any connection to Judaism whatsoever. Many of the Central European immigrants were not involved in synagogue life, few kept kosher or educated their children about Judaism, and many were unconcerned with Jewish observance. Many were consumed by their need to earn a living. Others strove to resemble their Christian neighbors in attempts to be accepted and become part of the fabric of American society. Inter-marriage became common place. The gap between traditional and Reform Jews continued to broaden.

By the mid 1880's ordained Rabbis had begun to arrive in the United States from Europe. Up until this time, congregations and Jewish organizations were led by lay leadership. With the rabbis came radical new ideas from Germany where the Reform movement has taken shape eighty years prior at the turn of the century. With the influence of rabbis such as Abraham Rice and Isaac Mayer Wise, and the growing desire for Reform amongst the younger generations of American Jews, Reform Judaism blossomed.

¹ This statistic was found in *American Judaism*, by Jonathan D. Sarna, page 63

² Ibid, 69

Suggested Learning Activities

A Gunfight between a Rabbi and a Synagogue President

Activity 1 (*A copy of Minhag America is provided with this unit*)

This activity is integrated into the attached lesson plan for the unit. The following activity will reveal one of the many tensions that arose in the Jewish community in the mid nineteenth century. Tell the story below to your students about a fight that broke out between a rabbi and a president of a synagogue over which prayer book to use in their congregation. Once you have shared the story, invite students into a discussion about changes in prayer or prayer books in their congregation. You might ask them whether they agree with how services are held in their congregation. Do they agree with the amount of Hebrew that is used or lack there of? Should prayer services be accompanied by music? Who has the right to make such decisions?

Can you imagine a gunfight between a rabbi and the president of a synagogue over which prayer book to use? Rabbi Moses May and Abraham Waldman of Beth Israel in Portland, Oregon, had such a confrontation. The congregation was founded in 1859 and had a series of religious leaders before [Rabbi] May had arrived. Services were conducted in the Orthodox tradition, using the prayer book *Minhag Ashkenaz*. May wanted to use *Minhag America*, published by Isaac Mayer Wise, and members of the congregation were divided between using *Minhag Ashkenaz* and *Minhag Portland* created by the board of directors of the synagogue.

Waldman, the president-elect of the synagogue, did not want to see the prayer book changed. He and the rabbi had been arguing for years, and their dispute erupted in a fistfight and shoot-out on a Friday morning in October 1880, under the window of the Esmond Hotel, where President Rutherford B. Hayes was staying. Rabbi May had been talking to a friend outside the hotel when Waldman came up behind him. Waldman grabbed May by the collar, hit him in the eyes, breaking his glasses. The rabbi pulled out a pistol and shot his attacker. His first shot missed, but his second shot tore through Waldman's coat. Another man grabbed the rabbi before he could reload and shoot again.

The fight was covered in several newspapers. The *Daily Standard* of Portland headlined the story: "Pastoral Relations: How Rabbi May and Brother Waldman Serve the Lord." It ended by noting that "Waldman...a well known and highly respected citizen...was arrested that afternoon...and fined for assault, but, as far as can be learned, Rabbi May was not molested." When the story was heard back east, Rabbi Isaac M. Wise wrote, "Mr. Waldman was not hurt, but the rabbi was soundly thrashed for being such a poor marksman." Wise ended by writing, "It is a pity that Israel should have produced a shooting clergyman."³

From I. Harold Sharfman, *The First Rabbi: Origins of Conflict Between Orthodox and Reform: Jewish Polemic Warfare in pre-Civil War America: A Biographical History*. (Malibu, Calif.: Simon/Pangloss Press, 1988)

³ Adapted from *Challenge and Change: History of the Jewish in America*

A Few Jewish Pioneers

Activity 2 (Handout Provided)

The following activity will challenge students to place themselves in the mindset of a Jewish pioneer and to think about the difficulties that Jewish pioneers encountered in the west as a small minority. It will also give students the opportunity to grapple with the tensions that Jews faced in maintaining Jewish identity while striving to achieve success and acceptance in America.

Ask students to imagine themselves as one of the few Jews who migrated westward during the mid nineteenth century. Ask them what Jewish holidays or traditions they would maintain, knowing that they will not have access to a synagogue, to kosher food, or to a Jewish community outside of a few other Jewish pioneers. They will probably also have to work seven days a week to establish themselves financially and support their family. How will they maintain their Jewish lives while establishing themselves in the west? This can be done as a journal entry or as a homework assignment.

Activity 3

Show the film “Blazing Saddles”; a film about a Jew in the wild west. Focus on the clip where Gene Wilder won’t get on his horse until the sun goes down and *Shabbat* ends.

The Treifah Banquet

Activity 4

The following activity will reveal one of the changes that was taking place amongst the American Jewish community during the mid to late nineteenth century. One of the issues concerning Jews during this time was *kashrut* (Jewish dietary laws). In some places, kosher food had limited availability. Others insisted that they conform to the norms of American society. This activity lends itself to multiple lessons. Not only will students have the opportunity to look at one of the more controversial issues in the Jewish community during the mid to late nineteenth century, but it will also allow for an examination of Jewish law as it relates to our modern times.

On July 12, 1883, a banquet was held at a famous resort known as the Highland House in Cincinnati, Ohio to celebrate the graduation of the first class of rabbis to graduate from Hebrew Union College. The food was supposed to be kosher so as not to offend anyone, however the menu included clams, crabs, and frog legs, amongst other interesting items. Many people got up and left since almost everything on the menu for the night wasn’t kosher. Some historians say this happened by mistake, yet others say it was done intentionally to assert the view that the laws of *kashrut* were not longer relevant for the time. The banquet became known as the “Treifah Banquet” from the word *tref*, meaning not kosher and forbidden by *Halachah* (Jewish law).

A copy of the original menu is attached to this unit courtesy of the American Jewish Archives.

The laws of *kashrut* can be found in Leviticus 11 and Deuteronomy 14:4-21. You might ask students to look at the laws of *kashrut* first in the Torah and then ask them to point out all the items that are unkosher on the menu for the banquet. Following their examination of the banquet menu, stage a debate where students make their claim to whether or not keeping kosher as an American Jew is of importance.

What's in a Name?

Activity 5

Many Jews changed or shortened their names when they came to America. This was either done by an immigration official or of their own free will in order to make themselves sound more American. This is a practice that continues today, particularly by Jews who have entered the Hollywood arena. Here are just a few examples below of some names you might be familiar with.

Robert Zimmerman	singer, songwriter, musician.....	Bob Dylan
Bernard Schwartz	actor.....	Tony Curtis
Joan Molinsky	actress, comedian, talk show host.....	Joan Rivers
Issur Danielovich	film actor.....	Kirk Douglas
Nathan Birnbaum	actor, comedian.....	George Burns ⁴

Have students research their family names. They might have a relative that immigrated at some point to the U.S. who changed his or her name. This activity will allow students to think about how Jews adapted to their new circumstances as well as how America influenced the Jewish experience.

⁴ Information from *The Golden Land: The Story of Jewish Immigration to America*, page 19

Unit 4 Resources

Telushkin, Rabbi Joseph. The Golden Land: The Story of Jewish Immigration to America. New York: Harmony Books, 2002.

Unit 4 Primary Sources

Not a Christian State

Isaac Leeser Wrote:

We have often maintained, both in private conversation and in our writings, that no one can claim for the United States the name of a Christian state, in the legal sense of the words; which does not say that the whole people of the country might now, for all that, be Christians. The proposition, we always thought, was so evident, that we could not help wondering, and our astonishment is not lessened at this day, that people should even dare to call this a Christian country, and speak of the population as a Christian people...The laws of the country...leave every man to pursue whatever religion he pleases...All men have an equal right to be here; one does not tolerate the other, nor has he to thank him, legally, for leaving him undisturbed, however practically the minority are at the mercy of the majority. Might makes right here as well as elsewhere; and the fanatics for all opinions know this perfectly well, and they therefore endeavor to make their views those of the majority, that they may carry them through and force them on the community by the brute power of numbers.

From Jonathan D. Sarna and David G. Dalin, *Religion and State in the American Jewish Experience* (Notre Dame, Ind.: University of Notre Dame Press, 1997)

American Jewish History

Lesson Plan

45 Minutes

Learning Objectives

Students will be able to:

- Identify the tension between the desire of American Jews to reform their liturgy during the mid nineteenth century and the desire of those American Jews who believed in maintaining the liturgy they were accustomed to in Europe.
- Articulate their own position on prayer in their communities.

Set Induction (10 MINUTES)

Tell the story below to your students about the fight that took place between a rabbi and a synagogue president over which prayer book to use in their congregation.

A Gunfight between a Rabbi and a Synagogue President

Can you imagine a gunfight between a rabbi and the president of a synagogue over which prayer book to use? Rabbi Moses May and Abraham Waldman of Beth Israel in Portland, Oregon, had such a confrontation. The congregation was founded in 1859 and had a series of religious leaders before [Rabbi] May had arrived. Services were conducted in the Orthodox tradition, using the prayer book *Minhag Ashkenaz*. May wanted to use *Minhag America*, published by Isaac Mayer Wise, and members of the congregation were divided between using *Minhag Ashkenaz* and *Minhag Portland* created by the board of directors of the synagogue.

Waldman, the president-elect of the synagogue, did not want to see the prayer book changed. He and the rabbi had been arguing for years, and their dispute erupted in a fistfight and shoot-out on a Friday morning in October 1880, under the window of the Esmond Hotel, where President Rutherford B. Hayes was staying. Rabbi May had been talking to a friend outside the hotel when Waldman came up behind him. Waldman grabbed May by the collar, hit him in the eyes, breaking his glasses. The rabbi pulled out a pistol and shot his attacker. His first shot missed, but his second shot tore through Waldman's coat. Another man grabbed the rabbi before he could reload and shoot again.

The fight was covered in several newspapers. The *Daily Standard* of Portland headlined the story: "Pastoral Relations: How Rabbi May and Brother Waldman Serve the Lord." It ended by noting that "Waldman...a well known and highly respected citizen...was arrested that afternoon...and fined for assault, but, as far as can be learned, Rabbi May was not molested." When the story was heard back east, Rabbi Isaac M. Wise wrote, "Mr. Waldman was not hurt, but the rabbi was soundly thrashed for being such a poor marksman." Wise ended by writing, "It is a pity that Israel should have produced a shooting clergyman."¹

From I. Harold Sharfman, *The First Rabbi: Origins of Conflict Between Orthodox and Reform: Jewish Polemic Warfare in pre-Civil War America: A Biographical History*. (Malibu, Calif.: Simon/Pangloss Press, 1988)

But Rabbi, I don't Understand Hebrew! (15 MINUTES)

Once you have shared the story, invite students into a discussion about changes in prayer or prayer books in their congregation. You might ask them whether they agree with how

¹ Adapted from *Challenge and Change: History of the Jewish in America*

services are held in their congregation. Do they agree with the amount of Hebrew that is used or lack thereof? Should prayer services be accompanied by music? Who has the right to make such decisions?

Designing my own *Siddur* (20 MINUTES)

This activity will probably require another full class period to complete. Have students make their own *siddur* (prayer book) with what they think should be included. If you have any *siddurim* available to you it would be helpful so that students can reference some of what is already in use. It is up to them to decide whether or not their siddur will be in Hebrew or English, or a combination of both. Will they come up with new prayers or poetry?

מנהג אַמעריקאַ

THE DAILY PRAYERS,

—FOR—

AMERICAN ISRAELITES

—AS—

REVISED IN CONFERENCE.

CINCINNATI:

Bloch & Co., Publishers and Printers.

INDEX.

	PAGE.
Prayers on entering the House of Worship.....	3
Morning Prayer for Private Devotion.....	5
Morning Prayers for Public Service.....	13
Service before and after reading the Law.....	63
Prayers on the eve of Sabbath and Holidays.....	77
Yigdal.....	110
Benedictions on the eve of a Holiday.....	115
Morning Service for Sabbath and Holidays.....	119
Reading of the Law on Sabbath and Holidays.....	173
Conclusion of the Sabbath Morning Prayers.....	187
Oleu.....	201
Kaddish, or Orphan's Benediction.....	202
Conclusion Service on High Feasts.....	207
Afternoon Service for Sabbath and Holidays.....	229
Conclusion of Sabbath.....	237
Prayer for the Day of New Moon.....	237
Hanukah Benedictions.....	239
The Feast of Esther (Purim).....	241
Grace before and after Meals.....	243
Night Prayers.....	249
Burial Service.....	257
Prayers for Mourners and Jahrzeit.....	263
At seeing the New Moon.....	271
Prayers for one who starts on a Journey.....	271

Entered according to Act of Congress, in the year 1872,

BY BLOCH & CO.,

In the office of the Librarian of Congress, at Washington.

[illegible]

יכול לקרוא (שמע) בכל לשון. (שם ט"ב ב')
יכול להתפלל בכל לשון שירצה. (אורח חיים ק"א ד')

על הדעה וגו'. (אבות פרק ג' משנה י"ח)

דינים השׂיִיכִים להלכות הפלה.
 יתגבר כארי לעמוד בכוכד לעבודת בוראו. (אורח חיים א')
 טוב מעט תחנונים בכוונה מדרכות בלא כונה. (שם א' ד')
 רבי שמעון אומר הוי זהיר בקריאת שמע ובתפלה וכישואתה
 מתפלל אל תעש תפלתך קבע אלא רחמים ותחנונים לפני
 המקום שנאמר כי חנון ורחום הוא אך אפי' ורב חסד וחסד

MORNING PRAYER.

FOR PRIVATE DEVOTION.

THE Lord of the Universe is He who reigned before any being was created. When by His will all was made, then King was his name proclaimed. And if the universe should vanish, yet He alone would be the revered ruler. He was, He is, and He will be in refugent glory. He is One, there is no second to compare to Him, or associate with Him. Without beginning, without end is He; His is the majesty and dominion. He is my Lord, my living redeemer, and my rock in time of affliction. He is my banner, and my refuge, my joyous portion when I call. Into His hands I commit my spirit when I sleep or I wake; and with my spirit, my body too. God is with me, and I shall not fear."

"Praised be Thou, O God, our Lord, universal King, who hast made man with wisdom, and created in him a pure soul in Thy image, that he do Thy will, in love, and behold Thy goodness, O God, in the land of life. Praised be Thou, O God, who workest wonders."

הַפִּלֵּת שֶׁחֲרִית

Morning Prayers

for private devotion.

אֲדֹנָי עוֹלָם אֱשׂרָא מֶלֶךְ. בְּמֶרֶם כָּל־יְצִיר
נִבְרָא: לַעֲשֵׂה בְחֶפְצוֹ כֹּל. אֲזִי מֶלֶךְ שְׁמוֹ
נִקְרָא: וְאַחֲרֵי כִכְלוֹת הַכֹּל. לְבָדוֹ יִמְלֹךְ נֹרָא:
יְהוָה הִיא יְהוָה הוּא. וְהוּא יְהוָה בְּהַפְאֲרָה:
יְהוָה אֶחָד וְאֵין שְ�נֵי. לְהַמְשִׁילֵלּוֹ לְהַחֲבִירָה:
כָּל־רְאִישִׁית כָּל־הַכְּלִית. וְלֹא הָעָז וְהַמְשִׁירָה:
יְהוָה אֱלֹהֵי נֹחַ גִּבְאֵל. וְצוּר חֲבֵלִי בַּעַת צָרָה:
יְהוָה נְפִי וּמְנוּס לִי. מִנֶּת כּוֹסִי בְיוֹם אִקְרָא:
בִּידוֹ אֶפְקִיד רוּחִי. בַּעַת אִישׁן וְאַעֲרָה:
וְעַסְדִּירוֹחִי נְפִיחִי. יִי לִי וְלֹא אִירָא:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר
אֶת־הָאָדָם בְּחֶכְמָה וְיִבְרָא בּוֹ נֶשְׁמָה טוֹהוֹרָה
בְּצִלְמוֹ לַעֲשׂוֹת רְצוֹנוֹ בְּאַהֲבָה וְלִרְאוֹת בְּטוֹבָה

"Lord of all the worlds, in addressing our supplications to Thee, we trust not in our righteousness, but in Thy abundant benignity. For, who are we? what is our life? what have we to say before Thee, God, our Lord, and Lord of our ancestors? Are not all the heroes as naught before Thee? the men of renown as though they had never existed? and the wise men, as though they were without knowledge? and the intelligent, as though they were void of understanding? For most of our doings are errors, and the days of our life are but vanity before Thee, and man's superiority over the beast is naught, for all is vain, except the pure soul which, by Thy light, shall be enlightened for evermore."

"Praised be Thou, O God, our Lord, universal King, who hast chosen us from among all nations, and intrusted us with thy Law, that we be unto Thee a kingdom of priests, and a holy nation. We praise Thee, O God, who givest the laws."

"Let it be Thy will, O God, our Lord, and Lord of our ancestors, that we be educated in Thy law, and attached to Thy commandments, that we fall not in the snare of sin, of transgression or iniquity, that our evil inclinations rule not over us. Keep us far from bad men and from bad associates; attach us to generous inclinations and noble deeds; and compel our evil desires to subject themselves to Thee. Let

"בארץ החיים. ברוך אתה יי המלך לעשות:

רבון כל העולמים לא על צדקותינו אנחנו מופלים החנונינו לפניך כי על רחמך הרבים. מה אנונו מה חיינו מרנאמר לפניך יי אלהינו ואלי אבותינו הלא כל הנבחרים כאין לפניך ואנשי השם כלא היו וחכמים ככלי מדע ונבונים ככלי השכל. כי רב מעשינו ודודי וימי חיינו הכול לפניך. ומותר האדם מן הבהמה אין כי הכל הכל. לך הנשמה הפורה אשר באורך תראה אור לעולם ועד:

ברוך אתה יי אלהינו מלך העולם אשר בחר בנו מכל העמים ונתן לנו את חוקיו להיות לך ממלכה כהנים וגוי קדוש. ברוך אתה יי נותן החוקים:

יהי רצון מלפניך יי אלהינו ואלי אבותינו שפירגילנו בחוקיך הרבנו במצותיך ואל תביאנו לא ליד תטא ולא ליד עברה ועון ואל תשליט בנו יצר הרע והריוקנו מאדם

MORNING PRAYER.

us this day and evermore enjoy favor, grace, and mercy in Thy sight, and in the sight of all those who look on us. Praised be Thou, O God, who bestowest grace on Thy creatures."

"Praise be rendered unto Thee, O God, our Lord, universal King, who hast deigned me to be an Israelite; who providest for me in abundance; who healest the sick, and bestowest renewed strength on the feeble ones. Praise be rendered unto Thee, O God, our Lord, universal King, who crownest Israel with the majesty of truth."

Therefore, rising early in the morning, and waking till late in the evening, and twice every day, we proclaim:

שחרית

רַע וּמַחְבֵּר רַע וְדֹפְקֵנוּ בַּיָּד טוֹב וּבְמַעֲשֵׁי
טוֹבִים וְכוּף אֱמִינֵנוּ לְהַשְׁתַּפֵּעַ בְּדִלְךָ. וְהִנֵּנוּ
הַיּוֹם וּבְכָל־יוֹם לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ
וּבְעֵינֵי כָל־רוֹאֵינוּ וְהַנִּמְלָנוּ חֲסִידִים טוֹבִים.

בָּרוּךְ אַתָּה יי גּוֹמֵל חֲסִידִים לְכָרִוּתְךָ:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁמַעֲשֵׂנוּ
יְשׁוּעָא:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁמַעֲשֵׂה
לִי כָל־צָרָכִי:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם רּוֹפֵא
חוֹלִים:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנוֹתֵן
לְיָעֹל כָּח:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹשֶׂה
יְשׁוּעָא בְּחַפְזָא:

לְפִיכָךְ אֲנִינּוּ מַשְׁפִּיכִים וּמַעֲרִיבִים וְאַמְרִים
פְּעֻמִּים בְּכָל־יוֹם:

"Hear, O Israel! God is our Lord, God is One!"

RAISED be the glorious name of His kingdom,
for evermore."

Thou wast immutably the same, before the creation of the world, as Thou art now after its creation. Thou art immutably the same in this world and in our future state of life. Reveal the glory of Thy name over those who sanctify Thy name; let Thy name be sanctified over all the world. Praised be Thou, O God, who sanctifiest Thy name, by the men of superior mind.

"Our Father in Heaven, be gracious unto us, on account of Thy great name, which has been made known to us. Thou knowest how manifold are the wants of Thy children, and how insufficient their knowledge. May it be Thy will, O God, our Lord, to render each his sustenance, to everybody sufficient for his necessities; but Thy will be done. Praised be Thou, O God, who hearest our prayer."

שִׁמְעֵה יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד;
יְרֻךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

אֲמֵן הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם אֲמֵן
הוּא מְשַׁנְבְּרָא הָעוֹלָם אֲמֵן הוּא בְּעוֹלָם הַזֶּה
וְאֲמֵן הוּא לְעוֹלָם הַבָּא. קִדְּשׁ אֶת־שִׁמְךָ עַל־
מִקְדָּשֵׁי שִׁמְךָ וְקִדְּשׁ אֶת־שִׁמְךָ בְּעוֹלָמְךָ;
יְרֻךְ אֲמֵן יי מְקֻדָּשׁ אֶת־שִׁמְךָ בְּרַבִּים;
אֲבִינוּ שְׁבַשְׁמִיּוֹם עֲשֵׂה עִמָּנוּ חֶסֶד בְּעִבּוּר
שִׁמְךָ הַגָּדוֹל שְׁנַקְרָא עֲלֵינוּ. אֲמֵן יְרַעַם
כִּי אֶרְכִּי בְּנוֹךְ מְרַפִּים וְרַעַתָּם קִצְרָה. יְהִי
רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ שִׂיחָתוֹ לְכָל־אֲחֵר
וְאַחֵר כְּכִי פִרְנָסָתוֹ וְלְכָל־נְגִידָה וְנֹגִיד דִּי
מַחְסוּרָה וְהַטּוֹב בְּעֵינֶיךָ עֲשֵׂה. יְרֻךְ אֲמֵן
יי שׁוֹמֵעַ תְּפִלָּה:

MORNING PRAYERS.

FOR PUBLIC SERVICE.

LET us praise Him who said—and the universe existed; the Maker of all things in the beginning, who sayeth and executeth, ordaineth and establisheth. Praise be rendered unto Him, who, with infinite mercy, shieldeth the earth, and the people thereon, and rendereth benign reward to those who worship Him. Praise Him who is life eternal, and existence perpetual, the redeemer and savior. Praised be He and His glorious name.

Thou art praised, O God, our Lord, universal King, Omnipotent, yet Most Merciful Father, whose excellency is sounded by the mouths of all men; whose majesty and glory are proclaimed by the tongues of His pious ones and His servants.

We will glorify Thee with psalms and songs, and proclaim Thy name, and promulgate Thy kingdom, our Lord, Thou Only One, life eternal, Thou King, whose great name is extolled and glorified forever. Praise be rendered unto Thee, God, King, adored with hymns.

¹ Chronicles xvi. 8-37; and Psalm cv.

O give thanks unto God; proclaim His name; make known His deeds among the nations; sing and chant hymns unto Him; declare ye all his wondrous works. Glory in His holy name; let the hearts of them rejoice who seek God. Inquire after God and His power; seek His presence evermore. Remem-

Morning Prayers

for public service.

(תהלת אלהים, תהלת או סתות, to be a Minyan.)


ברוך שׂאמר וְהִיא הָעוֹלָם. בָּרוּךְ עוֹשֶׂה
כְּרִאשִׁית. בָּרוּךְ אוֹמֵר וְעוֹשֶׂה. בָּרוּךְ גּוֹזֵר וְכֹמֵק.
בָּרוּךְ מְרַחֵם עַל הָאָדָם. בָּרוּךְ מְרַחֵם עַל
הַבְּרִיּוֹת. בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לְיִרְאָיו. בָּרוּךְ
חֵי לָעַד וְקִיָּם לְנֶצַח. בָּרוּךְ פּוֹדֶה וּמַצִּיל. בָּרוּךְ
הוֹאֵה וְבָרוּךְ שֶׁמוֹ בָּרוּךְ אֱתָהּ יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. הָאֵל הָאֵב הַרְחֵק הַמַּהֲלָל כְּפִי כָל
מְשֻׁבָּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו. נְהַלֵּךְ
יי אֱלֹהֵינוּ בְּשִׁבְחוֹת וּבְזִמְרוֹת. וְנִזְכִּיר שִׁמְךָ
וְנִמְלִיכֶךָ מִלְּכֵנוּ אֱלֹהֵינוּ יְחִיד חֵי הָעוֹלָמִים.
מֶלֶךְ מְשֻׁבָּח וּמְפָאֵר עַד-עַד שֶׁמוֹ הַגָּדוֹל
בָּרוּךְ אָתָּה יי מֶלֶךְ מְהִלָּה בְּהַשְׁבָּחוֹת:
הוֹדוּ לֵי קִרְאֵי בְשִׁמּוֹ הוֹדִיעֵנוּ בְּעִמִּים עַל-לִבֵּינוּ.
שִׁירוֹנוֹ לֹא-וְאִרְוֵנוֹ לֹא שִׁיחוֹ בְּכָל-נִפְלְאוֹתָיו: הִתְהַלֵּלָהּ
בְּשֵׁם קִרְאוֹ וְשִׁמּוֹ לֹא כְּמִשְׁכָּשִׁי יי: הִרְשֵׁנוּ יי וְנִעֲזֵנוּ
בְּקִשּׁוֹ פָּנֵינוּ תָּמִיד: וְזָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה
מִפְּתָיו וּמִשְׁפָּטָיו-פִּיּוֹת: וְדַע יִשְׂרָאֵל עֲבָדָיו כִּי

ber His miracles that He hath done, His wonders and the judgments he ordained, O seed of Israel, His servant; ye children of Jacob, His chosen ones. He is God our Lord; His judgments are in all the earth. Remember ye His covenant forever; the world which He commanded to the thousandth generation; as He covenanted with Abraham, and swore His oath unto Isaac; and as He confirmed it to Jacob for a statute, to Israel for an everlasting covenant, saying: Unto thee will I give the land of Canaan, the portion of your inheritance, while ye were but a few men, yea, very few, and sojourners in the land. When they went from nation to nation, and from one kingdom to another people, He suffered no man to oppress them; yea, He reprov'd kings for their sake, saying: Touch not my Messiahs; do my prophets no harm. Let all the earth sing unto God; proclaim His salvation from day to day. Declare his glory among the nations, His wonders among all people. For God is great and exceedingly praised; and He is exalted above all lords. For all the gods of the nations are impotent; but God hath made the heavens. Majesty and splendor are in His presence; power and delight are in His place. Render unto God, O ye families of the nations, render unto God glory and might. Ascribe unto God the glory due unto His name; bring an offering, and approach His presence; worship God in the attire of holiness. Let all the earth tremble before Him who hath established the world that it be not shaken. Let the heavens rejoice, and the earth be glad, and say among the nations, God reigneth.

וַיַּעֲבֹד בַּחֲדָיו: הוּא יי אֱלֹהֵינוּ בְּכָל-הָאָרֶץ מִשְׁפָּטָיו: וְזָכְרוּ לְעוֹלָם בְּרִיתוֹ וְזָכַר צִוְּהָ לְאַלְפֵי דוֹר: אֲשֶׁר כָּרַח אֲבֹתֵהֶם וַיִּשְׁבְּעוּהָ לְיִצְחָק: וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֶק לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר לְךָ אֲמֵן אֲרֵץ-כְּנָעַן הַכֹּל נִחַלְתֶּכֶם: בְּרִיתוֹתֵכֶם מִתִּי מִסֵּפֶר כְּמַעַט וְגֵרִים בָּהֶן: וַיַּתְּהִלְכֵנוּ מִגּוֹי אֶל-גּוֹי וּמִמַּמְלָכָה אֶל-עַם אֲחֵר: לֹא-הִנֵּינָהּ לְאִישׁ לְעַשְׂקָם וַיִּזְכֹּחַ עֲלֵיהֶם מַלְכִּים: אֶל-הַנֶּנְעִי בְּמִשְׁחִי וּבְנִיבְאִי אֶל-הָרָעוּ: שִׁירוּ לַיי כָּל-הָאָרֶץ בְּשִׁיר מִיוֹם-אֶל-יוֹם יִשְׁוּעָתוֹ: סִפְרוּ בְּגוֹיִם אֶת-כְּבוֹדוֹ בְּכָל-הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל יי וּמְהֻלָּל מְאֹד וְנוֹרָא הוּא עַל-כָּל-אֱלֹהִים: כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים. וַיִּי שִׁמְיָם עֲשֵׂה: הוֹדוּ וְהִדְר לָפָנָיו עַז וְהוֹדָה בְּמִקְדָּמוֹ: הָבוּ לַיי מִשְׁפָּחוֹת עַמִּים הָבוּ לַיי כְּבוֹד וְעַז: הָבוּ לַיי כְּבוֹד שְׁמוֹ שֶׁאוּ מִנְחָה וּבָאוּ לָפָנָיו הַשְׁתַּחֲוִי לַיי בְּהִדְרַת-קִדְּשׁ: הִילֵךְ מִלְּפָנָיו כָּל-הָאָרֶץ אֶת-הַכֹּהֵן הַכֹּל כָּל-הָעַמִּים: יִשְׁמְחוּ כִשְׁמֵי וְהִתְהַלְּלוּ וַיִּאֲמְרוּ בְּגוֹיִם יי מְלִיךָ:

Let the sea and its contents roar; let the field and all that is thereon rejoice. Then let the trees of the wood shout joyously, because of the presence of God, when he cometh to judge the earth. O give thanks unto God, for He is good; for His grace endureth forever.

PSALM C.

“”, SHOUT aloud of God, all land,
In joyous anthems praise,
With gladness worship, pious band,
The Lord of truth and grace.
Remember, man, that God is King,
He made, sustains us all;
His flock we are, His praise to sing,
To teach His deeds withal.
His gates approach with thanks sincere,
His courts with hymns sublime,
His grace proclaim, His name revere,
Let cornets sweetly chime:
That God is good, His truth unbound,
With love in all His ways,
Let worlds proclaim; all souls resound,
The God of truth and grace.

Happy are the inmates of Thy house; they ever praise Thee. Selah. Happy the people who are thus! Happy the people whose Lord is God!

PSALM CXLV.

DAVID'S PSALM OF PRAISE.—I will exalt Thee, my Lord and King, and praise Thy name forever and ever. I will daily praise Thee, and sing Thy name forever and ever. Great is God and very exalted in praise, and His greatness is inscrutable. One generation shall praise Thy works to another, and all tell Thy omnipotence. Also, I will sing of the splendor of Thy glorious majesty, and Thy marvelous works, which ever speak of Thy tremendous power; and I will declare Thy greatness. The memorial of Thy

יִדְעֵם הַיָּם וּמִלּוּאוֹ יַעֲלֶז הַשָּׂדֶה וְכָל-אֲשֶׁר-
בּוֹ: אֲזִי יִרְנְנוּ עַצִּי הַיָּעַר מִלִּפְנֵי יי כִּי-רָבָא
לְשִׁפּוֹט אֶת-הָאָרֶץ: הוֹדוּ לַיי כִּי טוֹב כִּי
לְעוֹלָם הַסֻּד:

מִזְמוֹר לְחֹדֶה. הֲרִיעֵנו לַיי כָּל-הָאָרֶץ: עֲבָדוּ
אֶת-יי בְּשִׂמְחָה בָּאוּ לִפְנֵי פִרְנָנָה: יָדְעוּ כִּי
יי הוּא אֱלֹהִים הוּא עָשָׂנוּ וְלֹא אֲנַחְנוּ עִמּוֹ
וְזָאן מִרְעִיתוֹ: בָּאוּ שְׁעָרָיו בַּחֲדוּדֵי הַצִּדְקוֹ
בַּהֲלָה הוֹדוּ לוֹ כִּכְרֹנוּ שְׁמוֹ: כִּי-טוֹב יי
לְעוֹלָם הַסֻּד וְעַד-דָּרֶךְ זָרֵךְ אֲמוֹנָתוֹ:

אֲשֶׁר יוֹשְׁבֵי בֵיתֶךָ עוֹד יִהְלִיךְ סָלָה:
אֲשֶׁר הָעַם שִׁכְכָה לוֹ אֲשֶׁר הָעַם שִׁי
אֱלֹהָיו:

הוֹלֵךְ לָדוֹד. אֲרוֹמְזֶךָ אֱלֹהֵי הַמֶּלֶךְ וְאֶבְרַכְךָ
שִׁמְךָ לְעוֹלָם וָעֶד: כָּכָל-יְיָוִם אֶבְרַכְךָ
וְאֶהְלֵלְךָ שִׁמְךָ לְעוֹלָם וָעֶד: גָּדוֹל יי וְמוֹהֵל
מֵאֵד וְלִגְדֻלָּתוֹ אֵין חֶמֶד: הוֹדוּ לָדוֹד יִשְׁבּוּ
מִעֲשֵׂיךָ וּבְבוֹרֵיךָ יִגְדְּלוּ: הֵדֵר כְּבוֹד הוֹדֶךָ
וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה: וְעוֹז נִוְרָאוֹתֶיךָ
יִגְדֵּל-חֶלְקֶךָ אֶסְפְּרֶנָּה: זָכֹר רַב-טוֹבֶךָ

abundant goodness, they shall perpetually utter, and sing of Thy righteousness, God is benign and merciful, long suffering, and of exceeding grace. God is good to all; and His mercy is over all His works. All Thy works adore Thee, O God! and Thy pious ones praise Thee. They speak of the glory of Thy kingdom, and tell of Thy power, to make known Thy omnipotence to the sons of men, and Thy glorious splendor of Thy kingdom. Thy kingdom is an everlasting kingdom, and Thy dominion lasteth throughout all generations. God supporteth all the sinking and straiteneth all those who are bent. The eyes of all wait upon Thee, and Thou givest them their food in due season. Thou openest Thy hand, and satisfiest the desire of every living thing. God is righteous in all His ways, and gracious in all His works. God is near unto them who call on Him, to all who call on Him in truth. He filleth the desires of them who venerate Him; He heareth their supplication, and saveth them. God guardeth them who love Him; but He will destroy all the wicked. Let my mouth utter the praise of God; and let all flesh praise His holy name forever and ever. And also we will praise God from henceforth and forever. Hallelujah.

Praised be thou, O God, Lord of Israel, our Father, forever and ever. Thine, O God, are greatness,

יביעו וזדקתך ירננו: חנון ורחום יי ארך אפים וגדל חסד: טוב יי לכל ורחמיו על כל מעשיו: יודך יי כל מעשיו וחסדיו יברכה: כבוד מלכותך יאמרו וגבורתך ידברו: להודיע לבני האדם גבורתך וכבוד הדר מלכותך: מלכותך מלכות כל עמים וממשלתך בכל דור ודור: סומך יי לכל הנפלים ונוקף לכל הפופים: עניי כל אליך ישברו ואמה נותן להם את הכלם בעתו: פותח את ידך ומשפיע לכל חיי רצון: צדיק יי בכל דרכיו וחסיד בכל מעשיו: קרוב יי לכל קראיו לכל אשר יקראהו באמת: רצון יראיו יעשה ואחשועתם ישמע וישועם: שומר יי את כל אהבו ואת כל חשועים ישמור: חוקל יי דברפי ויברך כל פשר שם קדשו לעולם ועד: ואנחנו ונברך לה מעתה ועד עולם תללנה:

ברוך אתה יי אלהי ישראל אבינו מעולם ועד עולם: לה יי הגדלה והגבורה והתפארת

power, glory, splendor, and majesty; for Thine is all in heaven and on earth. Thine, O God, is the regal dominion, and exaltation in the highest; wealth and honor come from Thee, and Thou rulest over all; in Thy hand are strength and power; yea, in Thy hand it lays, to magnify and strengthen all.

And now, our Lord, we render thanks to Thee, and praise to Thy glorious name.

Thou, alone, art God; Thou hast made the heaven, and the heaven's heaven, and all the hosts thereof, the earth and all that is therein. Thou sustaineest them all, and the heaven's host worship Thee.

Thou art God, the Lord, who hast chosen Abram, brought him out of Ur of the Chaldees, and giver him the name of Abraham.

Thou hast found his heart faithful before Thee, hast established a covenant with him, to give to him and to his seed the land of the Canaanite, Hittite, Em-orite, Pherizite, Jebusite, and Girgashite, and Thou hast established Thy promises; for Thou art just.

Thou hast seen the affliction of our ancestors in Egypt, and hast heard their clamor at the Red Sea.

Thou hast wrought signs and wonders on Pharaoh, his servants, and all the people of his land, (for Thou didst know their presumptuous dealings with them.) and hast made known Thy name as it is this day.

וְהַנִּצָּח וְהַרְדּוּר כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לָךְ יי
הַמַּמְלָכָה וְהַמְהַנְשָׂא לְכָל לִרְאֵשׁ: וְהַלְעֵשׂר
וְהַכְּבוֹד מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל בְּכָל וּבְיָדְךָ
כָּח וּגְבוּרָה וּבְיָדְךָ לְגִדּוֹל וּלְחֻזֶּק לְכָל: וְלַעֲתָה
אֱלֹהֵינוּ מוֹדִים אֲנִיְהוּ לָךְ וּמְהֻלָּלִים לְשֵׁם
תְּפִאֲרָתְךָ: אַתָּה־הוּא יי לְכַבֵּדְךָ אַתָּה עֲשִׂיתָ
אֲתִידֶשְׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צִבְעָם הָאָרֶץ
וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם
וְאַתָּה מְחִיָּה אֲת־כָּלָם וְצִבְא הַשָּׁמַיִם לָךְ
מִשְׁמֹחִים: אַתָּה הוּא יי הַאֱלֹהִים אֲשֶׁר בְּקֹרֶת
בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר כַּשְׁדִּים וְשָׂמַת שְׁמוֹ
אַבְרָהָם: וּמִצֵּאת אֶת־לִבְכוּ נֹאמָן לְפָנֶיךָ.
וּבְכֻרֹת עָמּוֹ הַכְּרִית לָהֶם אֶת־אֶרֶץ הַכְּנַעֲנִי
הַחִמִּי הָאֱמֹרִי וְהַכְּרִי וְהַיְכּוּסִי וְהַגִּרְגָּשִׁי
לָהֶם לְחֹדְעוֹ וְתָקַם אֲתִידֶכְרִיךָ כִּי צִדִּיק
אַתָּה: וְתֹרָא אֲת־עָנִי אֲבֹתֵינוּ כִּמְצָדִים וְאַתָּה
זָעַקְתָּם שְׁמַעְתָּ עַל־יַם־סוּף: וְתַתֵּן אֹתָהּ
וּמִפְתּוֹתֶיךָ בַּפֶּרֶעַה וּכְכָל־עֲבָדָיו וּכְכָל־עַם
אֲרָצוֹ כִּי יִדְעָתָ כִּי הוֹדִינוּ עֲלֵיהֶם וְתַעֲשֵׂה־לָךְ
שֵׁם כְּהַיּוֹם הַזֶּה: וְהֵלֵם בְּקֹלְתָם לְפָנֶיךָ

Thou hast divided the sea before them, and they passed through it on dry land; but Thou hast cast their pursuers into the deep like a stone in mighty floods.

Exodus xiv. 30 and Chap. xv.

Then Moses and the children of Israel sang this hymn to God, and they said as follows: O, sing unto God, for He is magnificently exalted; He lifted up the horse and his rider in the sea. My might and my music is YAH; He is my salvation. This is my Mighty One, and I will adore Him, the Lord of my father, and I will exalt Him. God, the Lord of battles, God is His name. He hath cast into the sea the chariots of Pharaoh and his host, hath drowned the choice of his captains in the Red Sea. The depth hath covered them, they sank into the abyss like a stone. Thy right hand, O God, is extolled with power; Thy right hand, O God, crusheth the foe. And, in the magnitude of Thy excellency, Thou hast overthrown Thy antagonists. Thou sendest forth Thy fiery breath, and consumest them like stubble. The water is heaved up by the wind of Thy anger, the floods stand erect like a wall, the depth congeals in the heart of the sea. The enemy sayeth, Let me pursue, overtake, divide the spoil; my soul shall take vengeance on them; I will draw my sword, my hand shall despoil them. Thy storm roared, the sea covered them, they rolled down as lead in mighty water. Who is like Thee among the mighty, O God? Who is like Thee, glorified in holiness, venerated in hymns, working wonders?

ויעברו בחור-הים ביבשה ואחר-הפיהם
השלכת במצולת כמו-אבן במים עזים:

שירת הים:

או לשיר-משה ובני ישראל אחרי-השירה הזאת ליהוה
ויאמרו לאמר:

אשירה ליהוה כיינאה נאה סוס ורכבו
דמה בים: עזי וזמרת יה ויהי-לי לישועה
זה אלי ואנוהו: אלהי אבי וארמננהו: יהוה
איש מלחמה יהוה שמו: מרפבת פרעה
והיילו ירה בים ומבחר שלשיו טבעו בים-
סוף: תהמח יכסימו ירדו במצולת כמו-
אבן: ימינה יהוה נאדרי בכח ימינה יהוה
תרעץ אויב: וברכ נאונת פהרם קמיה
תשלח חרנה יאכלמו בקוש: וברוח אפיה
נערמו-מים נצחו כמו-נדר נזלים קפאו תהמח
פלכרים: אמר אויב ארדה אשני אחלק
שלל המל-אמו נפשי אריק הרפי הורשימו
ידי: נשפתי ברוחך כפמו ים צללו פעופרת
במים אדירים: מירכמכה ו באלים יהוה מי
כמכה נאדר בקדש נורא תהלת עשה-פלא:

Thou hast bent Thy right hand, the earth swallowed them. Thou hast led in Thy grace, this people Thou hast redeemed.

Thou wilt guide them in Thy power to Thy holy habitation. The nations will hear, and they will tremble; woe take hold on the inhabitants of Pharaoh. Then the princes of Edom will be terrified, dread will seize the mighty men of Moab, and all the inhabitants of Canaan despair. Fear and terror will befall them, they will be dumb as a stone before the greatness of Thy arm; until Thy people, O God, have passed over, until this people, Thou hast gotten, have passed over; until Thou hast brought and planted them on the mountain of Thy inheritance, prepared for thy habitation which Thou hast wrought, O God, the sanctuary of my Lord, which thy hands have established. God will reign forever and ever.

Praised forever be Thy name who art our King. Thou art the Lord, the King, great and holy in heaven and on earth; for song and praise, hymn and music, might and dominion, eternity, greatness and power, adoration and glory, holiness and majesty, benedictions and thanksgivings are thine alone forever and aye.

Praised be Thou in anthems, O God, Lord and King sublime, Deity of all worship, Lord of this wonderful universe, who permittest us to adore Thee with song and music, Thou Sovereign and fountain of eternal life.

H.* The great name of God be exalted and sanctified in the world which He created according to His will.

* H means Hazzan, or the Reading Minister. C means either the Congregation or the Choir.

נְטִיתָ יְמִינְךָ תִּבְלָעֻמוֹ אֲרִי: נָחִיתָ בְּחֶסֶדְךָ
עֲסִיוֹ נֶאֱלַם נִהְלָתָ בְּעֹזֶךָ אֶל־גֹּוֹה קִדְשֶׁךָ:
שָׁמַעְנוּ עַמִּים יִרְגִּזוּן חֵיל אָחֹו יִשְׁבִּי פְלִישְׁתִּי:
אֲזַנְכֶּהֶלֶו אֶל־נָפִי אֲדֹוֹם אֵילִי מוֹאֲב יֶאֱחֹזְמוּ
רָעַר נִמְנוּ כָּל יִשְׁבִּי כְנָעַן: תִּפְּלֵ עַל־יָהִם
אִימָתָה וּפָחַד בְּגִדְלֵךְ וְיִרְעָךְ יִדְמוּ כְּאֵבָן: עַד־
יַעֲבֹר עַמָּךְ יִהְיֶה עַד־יַעֲבֹר עֲסִיוֹ קִנְיָתָ:
תִּבְאֲמוּ וְהִטְעֲמוּ בְּהֵרָ נִחְלָתְךָ כְּמוֹן לִשְׁכַּתְךָ
פְּעֻלָּתָ יִהְיֶה מִקְדָּשׁ אֲדָנִי כֹנֵנִי יִדְּיָךְ: יִהְיֶה
יִמְלֹךְ לְעֹלָם וָעֶד:

יִשְׁתַּבַּח שִׁמְךָ לְעַד מְלִכְנוּ הָאֵל הַמֶּלֶךְ
הַגָּדוֹל וְהַמְרוּשׁ בַּשָּׁמַיִם וּבָאָרֶץ כִּי לָךְ נֶאֱחָה
יִי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיר וְשִׁבְחָתָה תִּלְלֵךְ
וְתִמְדָּה עֹו וּמִמְשָׁלָה נִצַּח גְּדֻלָּה וְנִבְרוּתָה תִּהְיֶה
וְהַפְאֶרֶת קִדְשָׁה וּמְלִכּוּת בְּרָכוּת וְהוֹדָאוֹת
מַעֲמָה וְעַד־עוֹלָם: בְּרִידֶךָ אֲתָה יִי אֵל מֶלֶךְ
גָּדוֹל בְּהַשְׁבָּחוֹת אֵל הַהוֹדָאוֹת אֲדֹוֹן הַנִּפְלְאוֹת
הַבּוֹחֵר בַּשִּׁירִי וּמְדָה מֶלֶךְ אֵל חֵי הַעוֹלָמִים:
יִתְגַּדֵּל וְיִתְקַדַּשׁ שִׁמְךָ רַבָּא פִּעְלֵמָא דִּי־
כְּרָא כְּרַעוּתָהּ וְיִמְלִיךְ מְלִכְנוּתָהּ בְּחַיֵּינוּ

May His kingdom be established in your life and in your days, in the life of the whole house of Israel, now and forever. Amen.

C. Amen. His great name be glorified forever and aye.

H. Render praise and benediction, glory and exaltation, speak of His eminence and excellency, sing psalms and hymns to His hallowed name. Give praise to Him who is exalted high above all benedictions and hymns which are uttered in the world.

C. Amen.

H. O worship ye our God, who is ever adored.

C. We worship God who is adored for evermore.

H. Praised be Thou, O God, our Lord, King of the universe, creator of light and darkness, author of peace and maker of all.

C. He illuminateth the earth and in mercy enlighteneth those who sojourn thereon; in His infinite goodness, He reneweth daily the work of creation.

H. How various are Thy works, O God, Thou hast made them all with infinite wisdom, the whole fullness of the earth is Thy possession. O King, alone exalted from henceforth, praised, glorified, and extolled from creation's beginning.

C. O eternal Lord, be benign unto us in the magnitude of Thy benignity; for Thou art the ruler of our destiny, the rock of our protection, the shield of our salvation, the protector of our existence.

H. The blessed Lord, great in knowledge, compared and wrought the luster of the sun.

וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל בְּעִנְיָנָא
וּבְכֹחַ קָרִיב וְאִמְרוּ אָמֵן. יְהֵא שְׁמָה רַבָּא
מְבָרַךְ לְעֵלָם וּלְעִלְמֵי עֲלָמָי. יְתַבְרַךְ
וְיִשְׁמַעְבַּח וְיִחְפָּאֵר וְיִהְיוּמָם וְיִהְיֶנְשָׂא וְיִהְיֶדְר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמָה דְקוֹדֶשָׁא בְּרִיךְ הוּא
לְעֵלָא מִן כָּל־בְּרִכְתָּהּ וְשִׁירָתָהּ הַשְׁבַּחְתָּהּ
וְנִחְמָתָהּ דְאִמְרִין בְּעִלְמָא וְאִמְרוּ אָמֵן:

ה' בְּרַכְנוּ אֶחָדִי הַמְבָרֵךְ:

קרי"ח בְּרִיךְ יי הַמְבָרֵךְ לְעוֹלָם וָעֶד:

בְּרִיךְ אָתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר
אוֹר וְכוֹרֵא חֵשֶׁךְ עֹשֶׂה שָׁלוֹם וְכוֹרֵא אֶת־הַכֶּלֶל:
הַמַּאֲרִי לְאָרֶץ וְלַדְּרוֹמִים עֲלֵיךְ בְּרַחֲמִים.
וּבְמִטְבוֹ מְהֵרָשׁ בְּכָל־יוֹם הַמִּיד מַעֲשֵׂה־
בְּרָאשִׁית: מְהֵרָבּוּ מַעֲשֵׂיךְ יי כָּלָם בְּחֻכְמָה
עֲשִׂית. מְלָאָה הָאָרֶץ קִנְיָנְךָ: הַמֶּלֶךְ
הַמְּרוֹמָם לְבָרוּ מֵאֵז. הַמְּשַׁבֵּחַ וְהַמְּפָאֵר
וְהַמְחַנֵּשׂא מִיּוֹמֹת עוֹלָם: אֱלֹהֵי עוֹלָם בְּרַחֲמֵיךְ
הַרְפִּים רַחֵם עָלֵינוּ. אֲדֹן עֲזָנוּ צוּר מַשְׁלֵבֵנוּ.
מִזֵּן יִשְׁעֵנוּ מַשְׁבֵּב פְּעֻדָּנוּ: אֵל בְּרִיךְ גְּדוֹל
דָּעִי. הַכֵּן וּפַעֵל זִמְרֵי הַמִּיד / מוֹכ וְצֹר

He, in glory to His name, hath made perfect the luminaries, and set them around His palace; the revolutions of His ministering spheres, the sublime witness of Providence, declare continually the glory of the Lord and His holiness.

C. Thou art praised, O God, our Lord, by the excellency of Thy handiwork, and adored for by orbs of light which Thou hast made. Selah.

H. Praised be our Rock, our King, and our Redeemer, the Creator of all that is pure; Thy name, our King, be extolled forever.

C. He created His ministering orbs to stand at the zenith of the universe, and listen together with veneration to the commanding words of the Lord of life, and the King of the universe. They are all beloved, all pure, all mighty, and all of them perform the will of their Maker with fear and reverence. All of them utter His praise with holiness and purity, with song and spherical music. And they praise, adore, glorify, extol, sanctify, and proclaim the regal power of the Lord, the great, omnipotent, and venerable. He is the Most Holy.

H. And all of them receive from one another the dominion of the kingdom of heaven, and empower one another to glorify their Maker, in joy, purity, and holy delight. In one united chorus they announce:

כבוד לשמו. מאורות נמן טוביבות עזו.
פנות צבאו קדושים רוממי שדי. תמיד
מספדים כבוד-אל וקדשחו: תהפך יי
אלהינו על-שכח מעשה ידיה. ועל-מאורי
אור שעשית יפארוך פלה:

תהפך צורנו מלכנו וגואלנו בורא
קדושים ישפח שמו לעד מלכנו יוצר
משרחים ואשר משרהו כלם עומדים ברום
עולם ומשמיעים בראה יחד בקול דברי
אלהים חיים ומלך עולם: כלם אחיבים
כלם ברורים כלם גבורים וכלם עשם
באימה ובראה רצון קונם וכלם פורחים
אחפיהם בקדשה ובטהרה בשירה ובזמרה
ומברכים ומשבחים ומפארים ומעריצים
ומקדשים וממלכים.

אחשם האל המלך הגדול הגבור והנראה
קדוש הוא: וכלם מקבלים עליהם על
אלכות שמם זה מזה. ונוהגים רשות זה לזה.
ולקדוש ליוצרם פנתה-רוחם בשפה ברורה

C. Holy, holy, holy is God Zebaoth, the whole earth is full of His glory.

H. Praised be the glory of God from His place.

C. Sing pleasant songs in praise of the Lord; let hymns resound and benedictions be uttered to the King, the ever-living immutable Lord; for He alone is omnipotent in His works, the Maker of all new things, the Lord of battles, the Arm of justice, the Fountain of salvation, the Creator of the healing balm. He is venerated in psalms, the Lord of miracles, who reneweth daily in His goodness the work of creation. So utter thanksgiving to Him who hath made the great luminaries, for His grace endureth forever. Praised be Thou, O God, Creator of the luminaries.

C. Thou hast always loved us in infinite love, O God and Lord, and hast been exceedingly benign unto us. O Father and King, our ancestors have trusted in Thee, and Thou hast taught them the laws of life and happiness; so mayest Thou also favor us, and teach us.

O Father, Father of grace, who art gracious to all, be gracious to us, and prompt our hearts to comprehend and understand, to hear, learn, and teach, to observe, practice, and perpetuate, with ardent love, all the words of Thy divine instruction.

ובנעימה קרשה כלם פאָהר עונים ואומרים
ביראה.

ק קדוש ו קדוש קדוש יי צבאות מלא כל-
הארץ כבודו:

ה' ברוך כבודו וחסדו למלך אל חי
לקים ומדות יאמרו והשבחות ישמיעני כי
הוא לבדו פועל גבורות עשה חרשות בעל
מלחמות זורע צדקות מצמים ישועות בורא
רפואות נורא תהלות אדון הנפלאות
המחדש במוכו בכל יום תמיד מעשה
בראשית. פאָמיר לעשה אורים גדלים כי
לעולם חסדו: ברוך אָתָּה יי יוצר המאורות:
אֱתָּבָה רָבָה אֲהַבְתָּנוּ יי אֱלֹהֵינוּ מַלְכֵנוּ
גִּדְלָה וַיַּתֵּר חֲמִלְתָּ עָלֵינוּ אֲבִינוּ מַלְכֵנוּ
אֲבוֹתֵינוּ בְּמַחֲוֵי כָף וַתַּלְפָּדֵם חָקִי הָיִים
כִּן תַּחֲנֵנוּ וַתַּלְפָּדֵנוּ: אֲבִינוּ הָאֵל הַרְהוֹמֵן
הַפֶּרֶה דָּחַם עָלֵינוּ וְהֵן בִּלְבָנוּ לְהַבִּין
וְלִהְיוֹת לְשֹׁמֵעַ לְלַמֵּד וּלְעָשׂוֹת לְשֹׁמֵר
וְלַעֲשׂוֹת וּלְקַיֵּם אֶת-כָּל-דְּבָרֵי הַלְמוֹד הַזֶּה

Westward Bound!

You have just moved out west with thousands of other American pioneers. You are the only Jewish person within hundreds of miles. There's no synagogue, no kosher food available, and your family has not arrived yet because they are waiting for you to earn some money to pay for their journey westward to join you. You are probably going to have to work every day including Shabbat in order to support yourself and earn money for your family. How will you maintain the Jewish life you were accustomed to? What holidays will you celebrate? How will you celebrate them under these new circumstances?

[illegible]



BANQUET

IN HONOR OF THE

DELEGATES TO THE COUNCIL

—OF THE—

UNION OF AMERICAN

Hebrew Congregations,

JULY 11, 1883.

HIGHLAND HOUSE,

Frank Horff, Prop'r.

CINCINNATI, O.

BLUCKE & CO.

MUSIC BY CURRIER'S ORCHESTRA.

C. M. CURRIER,

Conductor.

Menu of the so-called "Trefa Banquet", celebrating the first HUC ordination.

MENU.

Little Neck Clams (Half Shell),

"Amontillado"
Sherry.

POTAGES.

Consomme Royal.

"Sauternes."

POISSONS.

Fillet de Boef, aux Champignons,

Soft Shell Crabs,

a l'Amerique, Pommes Duchesse.

Salade of Shrimp.

"St. Julien."

ENTREE.

Sweet Breads, a la Monglas.

Petits Pois, a la Francaise.

"Deidesheimer."

RELEVÉE.

Poulets, a la Viennoise.

Asperges Sauce, Vinaigrette Pommes
[Pate,
"Punch Romain."

Grenouilles a la Creme and Cauliflower.

ROTI.

Vol au Vents de Pigeons, a la Tyrolienne.

Salade de Saïtus.

"G. H. Mumm Extra Dry."

MORS-D'OEUVRES.

Bouchées de Volaille, a la Regeurs.

Olives Cavi, Sardelles de Hollande.

Brisottins au Supreme Tomatos,

Mayonnaise.

SUCRES.

Ice Cream.

Assorted and Ornamented Cakes.

ENTREMENTS.

Frmages Varies. Fruits Varies,

"Martell Cognac." Cafe Noir.

Unit 5: Synthesis

Enduring Understandings

1. Documents and artifacts allow students to engage in such a way that they become the discoverers and writers of their own history.
2. Life in the American colonies affected the settlers' Judaism just as life today in America affects how we live out our Jewish lives.
3. Jewish involvement in the Revolutionary war had a significant impact on how Jews were perceived in American society.
4. American Jewish life changed as a result of the developments that took place in the Jewish community in the mid nineteenth century.

Goals

1. To facilitate the investigation and uncovering of history through the use of artifacts, primary and secondary historical documents.

Notes to the Teacher

This unit serves as more of a culmination piece than a typical unit. Below you will find suggestions as to how you can bring forth some of the key events and concepts students have learned throughout the year. The suggested activities allow students to again become detectives as they delve into the material and become participants in the American Jewish experience.

Suggested Learning Activities

Divide class into small groups of two to three (depending on class size). Present students with the following options or assign them to a particular project. Once students have completed their projects, hold a student fair where they can view each other's work. Invite their families or other students in the school.

1. Invite students to research the experience of Jews who fought in the Revolutionary war. With their research they might create a posterboard that captures the experiences of Jews who fought in the war. They might also create a short film or design posters asking for support for the war. They could also research Jews who were against the war and present both sides or the dilemmas Jews may have faced as they made their decisions to fight or not fight in the war.
2. Ask students to imagine that they are a child whose ancestors came to America to escape religious persecution in 1654. Have them create a diary of their experiences and feelings.
3. Ask students to create a timeline based on material covered in class. Using large 4x7 index cards, have students write the date and key event on each card. For every key event, they can create an artistic depiction. This is an activity that can also be done in conjunction with their social studies class. They can utilize key historical events in American history as well as American Jewish history.

4. Invite students to create a Colonial Jewish newspaper which emphasized the Jewish experience during the Colonial period. Students might include information about where Jews prayed, the new Jewish cemetery, life in the colonies, challenges in Jewish observance, a “Dear Abby” section, etc.
5. Invite students to create models of some of the first synagogues created in America. With each model, students might create a posterboard with information about the synagogue.
6. Invite students to investigate and report on some of the Jewish immigrants who made important contributions to Jewish life between the 1820’s and 1880’s. They might also research Jewish organizations that came about during that time and how they impacted Jewish life.
7. Invite students to research “bone mail,” a system of relaying messages where messages were written on sun-bleached bones and buffalo hides and left for pioneers in the wagon trains that followed. Many of the messages gave advice or warnings to their fellow pioneers. Have students make their own “bone mail” using various materials resembling the original materials.

Annotated Bibliography

Goldman Rubin, Susan. L'CHAIM! To Jewish Life in America! Celebrating from 1654 until Today. New York: Harry N. Abrams, Inc., 2004.

Each chapter in *L'CHAIM! To Jewish Life in America*...gives the reader a snapshot of the American Jewish experience, covering a span of 350 years, filled with numerous artifacts such as maps, posters, and photographs of prominent Jewish figures. This book does not serve as a student workbook or a teacher guide, but rather as a resource of historical information. Chapters are short and are very readable.

Huba, Mary E. and Jann E. Freed. Learner-Centered Assessment on College Campuses: Shifting the Focus from Teaching to Learning. Needham Heights, MA: Allyn and Bacon, 2000.

From back cover of book:

Learner-Centered Assessment on College Campuses integrates current thinking and research regarding the learning of undergraduate students with principles of best practice in assessment and teaching. The book will help readers see the connection among three powerful trends in higher education today: the focus on learning and learners, the emphasis on the assessment of learning, and the need to continually improve what those in higher education do. Grounded in principles of constructivist learning theory and continuous improvement, the book provides opportunities for readers to make connections with what they already know about assessment, integrate new information with their current knowledge, and try new approaches to enhance the learning of their students.

Readers will consider what it means to shift from a teacher-centered paradigm of instruction to a learner-centered paradigm. The book offers practical approaches to help formulate intended learning outcomes, gather feedback from students to guide instruction, and develop scoring criteria for guiding and evaluating student work. Readers will learn how to assess students' ability to think critically, address enduring and emerging issues and problems in their disciplines, and use portfolios to promote and evaluate student learning. Numerous questions to guide implementation, as well as examples from a variety of disciplines and institutions are provided.

Kapnek Roseberg, Shelley. Challenge and Change: History of the Jews in America. New Jersey: Behrman House, 2004. (Includes Teaching Guide)

Challenge and Change: History of the Jews in America is a curriculum written for seventh through ninth graders although much of it can be utilized even for fifth and sixth graders. It is an invaluable resource filled with primary sources, challenging questions, and accessible historical information. It supplies the teacher with both a student book and a teaching guide.

Leiman, Sondra. America: the Jewish Experience. New York: UAHC Press, 1994. (Includes Teaching Guide)

America: the Jewish Experience is a curriculum written for students in grades four through six and strives to give students an understanding of the Jewish experience in America from its early beginnings in 1654 through modern times. This curriculum also strives to incorporate Jewish values which have influenced American Jews. It supplies the teacher with a students book and a teaching guide.

Rossel, Seymour. Let Freedom Ring. New Jersey: Behrman House, 1995. (Includes Teaching Guide)

Although *Let Freedom Ring* doesn't specifically state what grade level it is best suited for, it seems appropriate for students in grades four through six. Similar to other curricula mentioned in this annotated bibliography, *Let Freedom Ring* covers approximately 350 years of American Jewish history, filled with historical overviews, primary sources, and Jewish values which influenced American Jews. It supplies the teacher with a students book and a teaching guide.

Sarna, Jonathan D. American Judaism: A History. New Haven: Yale University Press, 2004.

American Judaism is the most recent scholarship available on the American Jewish experience covering 350 years of history. Sarna answers the question how American Jews have shaped their own communities in the new world while existing in a majority Protestant culture. This book serves as a historical reference.

Telushkin, Rabbi Joseph. The Golden Land: The Story of Jewish Immigration to America. New York: Harmony Books, 2002.

The Golden Land is an interactive book where one can "Experience the Achievements of American Jews through Removable Documents and Artifacts." Although it is not a curriculum, it is a great resource since you can utilize the removable documents and artifacts that Rabbi Telushkin replicated from original documents. Chapters are two to three pages at most and give a snapshot of history covering 1492 through the Shoah.

Wiggins, Grant and Jay McTighe. Understanding by Design. New Jersey: Merrill Prentice Hall, 1998.

Understanding by Design is an invaluable resource for teachers. The book serves as a guide through the process of curriculum design. Although you may not be designing your own curriculum, *Understanding by Design* can help you create lesson plans and assessment tools, as well as prepare you to better "engage students in inquiry...and make the understanding of big ideas more likely."