

בית ישראל

NORTH WEST
LONDON JEWISH DAY SCHOOL



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**Limmudei Kodesh Curriculum
&
Programmes of Study**

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”אמר ריש לקיש משום רבי יהודה נשיאה:

’אין העולם מתקיים אלא בשביל חינוכות של בית רבן.’
(שבת, קי”ט ע”ב)

"Resh Lakish said in the name of Rabbi Yehudah the Prince:
'The world only exists for the sake of children studying in the
house of Torah learning'."

(Bab. Talmud Shabbat, 119b)

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FOREWORD

This Curriculum of Limmudei Kodesh applies to all pupils of North West London Jewish Day School starting from Nursery and up to Y.6, apart from where it is otherwise stated. It contains five subjects. For each subject and for each class, programmes of study set out what pupils should be taught. Attainment targets set out the expected standards of pupils' performance.

Rationale

Limmudei Kodesh is the teaching of Jewish Heritage in all its facets, namely: Scriptures, Hebrew language, dinim (Jewish Law) and minhagim (practice), Jewish values and thought, Jewish festivals, commemorative days, Jewish history, Jewish culture and about the Land of Israel and the State of Israel.

L.K. is not only concerned with developing the pupils' knowledge and understanding of each aspect of their Jewish Heritage but also with developing their love for it and commitment to its laws and practices, which include moral and ethical teachings.

Therefore, the teaching, though academic in content and intellectually rigorous in method, is imparted with the emphasis on faith and adherence to practical observance of Jewish Law. It is taught not just as an academic subject, but as a way of life.

Since the Jewish ethos permeates the school, there is an additional, hidden curriculum in operation, through daily prayers, assemblies, celebrations of festivals and special days. These are all acknowledged also by the secular teachers in their lessons. The display boards across the school reflect the prevailing Jewish ethos.

The time available for L.K. is quite limited and continuous attention must be given to the integration not only of the five L.K. Key Learning Areas, (which must be mutually supportive) but also - wherever possible - with secular National Curriculum subjects.

L.K. is also a vehicle for disseminating the ethos of the school and the P.S.H.E. curriculum, even though the latter has its own curriculum and is also included in secular studies.

Aims

As an orthodox Zionist Jewish establishment, the school aims at imparting to its pupils the three fold foundations upon which Orthodox Zionist Judaism rests:

- 1). The reverence for and love of Hashem.
- 2). The knowledge of and love for Torah and Judaism.
- 3). The love for the Land of Israel and identification with the State of Israel.

In addition, L.K. aims at implanting a strong Jewish identity in its pupils by imbuing every aspect of their being - whether personal, social, intellectual, emotional, spiritual or cultural - with love and commitment to Hashem and to all aspects of Jewish Heritage (which are set out in the Rationale). L.K. aims at preparing its pupils for life within the strictures of Halachah. It aims at producing well informed, knowledgeable Jews who strive to build for themselves - as well as for the wider community - the ideal life, as spelt out in the Torah. It aims at producing Jews with a social and moral conscience and responsibility, Jews who strive towards an upright and active citizenship, Jews with a commitment towards a stable family life.

Objectives

- 1) To habituate pupils to pray daily and pronounce b'rachot for all they eat or do, as a token of recognition and constant appreciation that all things come from Hashem.

- 2) To instil in pupils - via study of Torah, Parashah or Scriptures - the knowledge of the special relationship between Hashem and each individual and the power of prayer in this relationship, whether formal or personal prayer.
- 3) To familiarise pupils, through study of Torah or Parashah, with the qualities and attributes of Hashem: His omnipresence, His omnipotence, His omniscience.
- 4) To educate pupils to imitate, in their own small way, Hashem's attributes and perform mitzvot and good deeds.
- 5) To teach pupils the Jewish way of life in all its aspects, eg: to keep Shabbat, Yamim-Tovim, special commemorative days, kashrut, performance of ritual mitzvot and mitzvot bein adam la'chavero (duties between man and his fellow).
- 6) To teach pupils the Hebrew alphabet to enable them to read authentic Hebrew texts.
- 7) To teach pupils the Hebrew language so as to facilitate their understanding of authentic religious texts, as well as forging their Jewish identity and unity with their fellow Jews
- 8) To teach pupils, through study of Torah or Parashah, the uniqueness of the Jewish people, their being chosen for special responsibilities and duties in the world. That these responsibilities cannot be carried out without the observance of Hashem's commandments - whether Shabbat, festivals, kashrut, upright living, caring for their fellows, good citizenship or all the other mitzvot. The observance of all the mitzvot serves as a constant reminder to the Jew of his/her responsibilities, as well as proving to Hashem that s/he is worthy of His choice.
- 9) To enable pupils, through study of Torah or Parashah, to appreciate their elevated status vis-à-vis all other creations. Mankind was created in Hashem's Own Image, with a living soul which He breathed into them. From this status emanate privileges as well as responsibilities.
- 10) To teach pupils, through study of Torah or Parashah, the significant role that the Land of Israel plays for the Jew. That it is an eternal inheritance from Hashem, and that much of Jewish Law is dependent on the Land. It is because of this that the State of Israel has a special meaning for every Jew.
- 11) To teach pupils, through study of Torah, Parashah and Scriptures, of the special role of Jerusalem and its centrality to Jewish ritual, Jewish prayer and Jewish thought.
- 12) To imbue the pupils - through regular study of Torah - with a life-long love for Torah and a desire to continue Torah-study, for its own sake, throughout their adult lives.
- 13) To teach pupils that the intellectual and spiritual refinement which results from the study of Torah, must find practical expression in their deeds as well as their personal and social behaviour.

KEY LEARNING AREAS.

KLA 1. Sifrei Kodesh (Textual learning): Torah and Mishnah.

KLA 2. T'filah, Brachot, Siddur, Hagadah.

KLA 3. Parashah

KLA 4. Am Yisrael over the Generations; Land of Israel; Festivals; Jewish knowledge; Dinim.

KLA 5. Ivrit

PROGRAMMES OF STUDY.

KEY LEARNING AREA 1: Sifrei Kodesh, textual learning.

- a. Torah
- b. Mishnah

Attainment Target 1: Ability to Read Text and Understand its Meaning.

Attainment Target 2: Spiritual Aspects, Values, Dinim.

Attainment Target 3: Commentators and Culture of Debate.

Level Descriptions:

Attainment Target 1: 7 levels, last one for exceptional performance.

Attainment Target 2: 6 levels

Attainment Target 3: 7 levels, last one for exceptional performance.

KEY LEARNING AREA 2: Tefilah, Brachot, Siddur

Attainment Target 1: Recitation, Reading and Understanding of Brachot and Tefillah

Attainment Target 2: Spiritual aspect of Tefilah and Brachot

Level Descriptions:

Attainment Target 1: 6 levels, last one for exceptional performance.

Attainment Target 2: 5 levels

KEY LEARNING AREA 3. Parashah.

Attainment Target 1: Detailed Knowledge of Parashah.

Attainment Target 2: Spiritual, including Moral, Ethical, Personal and Social Aspects of Parashah, Mitzvot Emanating from it.

Attainment Target 3: Commentators and Jewish Culture of Debate.

Level descriptions

Attainment Target 1: 7 levels, last one for exceptional performance.

Attainment Target 2: 6 levels.

Attainment Target 3: 6 levels, last one for exceptional performance.

KEY LEARNING AREA 4 Am Yisrael over the Generations; Land of Israel; Festivals; Jewish Knowledge; Dinim.

Attainment Target 1: Knowledge of Heritage, History, Festivals and Dinim.

Attainment Target 2: Spiritual Aspects of Heritage and Festivals.

Level descriptions

Attainment Target 1: 5 levels.

Attainment Target 2: 5 levels.

Number of lessons per week:

The weeks preceding Chagim it is at the discretion of the teacher to allocate more lessons to the festival.

During period of short Fridays, there may be one lesson less

Nursery: Integrated programme.

Reception: 7 lessons per week

Year 1 7 lessons per week

Year 2 7 lessons per week:

Year 3: 7 lessons

Year 4: 7 lessons.

Year 5 7 lessons

Year 6: 7 lessons

ASSESSMENT;

It is essential to determine whether pupils are progressing satisfactorily. This should be done by continuous assessment of pupils.

Measuring progress is essential not only for evaluating pupils' progress, but also for the teacher to evaluate the effectiveness of his/her teaching.

Assessment should be, wherever possible, positive, enabling children to show what they can do.

Assessment and evaluation are built into the programme. In every subject the Attainment Targets contain either Key Skills or Key Elements. These AT's serve also as evaluation points together with the level descriptions. Teachers should include all Key Elements and Key Skills appertaining to their curriculum in every subject in their teaching and regularly mark the pupils' progress against them.

KEY LEARNING AREA 1:

Textual Learning, Sifrei Kodesh: Torah, Mishnah.

Access:

This programme of study should be taught to the pupils from Yr. 1 to Yr. 6. (Yr. 1 will focus on Hebrew reading & Spiritual Aspects). It should be taught to all pupils in both Key Stages, in ways appropriate to their abilities.

For the small number of pupils who need the provision, material may be selected from a different Key Stage so as to enable individual pupils to progress and demonstrate achievement.

Rationale. (See also Rationale of Key Learning Area 4, Pp.67, 68).

The study and knowledge of Torah bestow great merit on the learner.

Our Rabbis teach us, "These are things whose fruits a person enjoys in this world, while the capital is laid up for him in the world to come: Honouring father and mother, deeds of loving kindness, making peace between man and his fellow. **But study of Torah - equals all these put together.**" (Mishnah Pe'ah, Ch.1, Mishnah 1)

And why so?

A question was asked of Rabbi Tarfon, Rabbi Akiva and other Sages in Lydda, "Is study (of Torah) greater, or practice (of its teachings)?" Rabbi Tarfon replied, "Practice is greater". Rabbi Akiva replied, "Study is greater, for it leads to practice." Then they all answered, "Study is greater, for it leads to practice." (Kiddushin 40b).

Accordingly, we in the N.W.L.J.D.S. believe that the study and knowledge of Torah constitutes one of the sublimest values which contributes to the overall perfection of the learner: it uplifts spiritually, implants love and commitment to Hashem, improves personal attributes, sharpens the intellect and develops a desire to be compassionate, to conduct one's affairs with honesty, be a good family person and a good citizen and altogether make a positive contribution to society.

In addition, study of Torah strengthens the pupils' Jewish identity.

Aims and Objectives. (See also Aims & Objectives in introduction Pp 5-6; and in Key Learning Area 4 p 67).

- 1) To instil in pupils Emunah (= faith), Ahavat Hashem. (=love of G-d) and Yir'at Hashem (=stand in awe of G-d).
- 2) To instil in pupils love, reverence and respect for Torah, by introducing them to some of the depth and breadth of Rabbis' exegesis and their culture of debate.
- 3) To imbue pupils with a life-long love for Torah-study and instil in them a desire to learn frequently and regularly throughout their adult lives.
- 4) To teach pupils that their theoretical study of Torah must find expression in actual practice.
- 5) To make pupils aware of the great merit that Torah-learning bestows.
- 6) To equip pupils with study skills which will enable them to study in chevruta.
- 7) To enrich pupils spiritually and intellectually.
- 8) To teach pupils commandments incumbent on a Jew and develop their readiness to fulfil Mitzvot both towards Hashem and towards their fellows.
- 9) To teach pupils of their personal and social responsibilities as family builders and as good citizens of the future.

SCHEME OF WORK

Before teaching any of the specific verses allocated to each Year, the teacher must teach the pupils the wider context within which these verses are placed.

All years will be taught in two/three parallel groups

Year 2:

First term:

Chumash readiness

Lower group to concentrate on reading for the first two terms

Bereshit Ch.1, 1-5

Second Term:

B'reshit, Ch.1, 6-13

Third term:

B'reshit, Ch. 1, 14-19.

Possible Extension: B'reshit, Ch. 1, 20,22,23,27,31.

B'reshit, Ch. 3, 1-4

Year 3:

First term:

Chumash readiness revision

Lech Lecha Ch.12. 1-5

Second Term:

Lecha Lecha Ch.13. 5-9 & 13

Third term:

Vayera Ch.1 1-8

Possible Extension: Ch.19 1-4 + story of Sodom

Year 4:

First term:

Torah

Shmot, Ch. 1, 1-14

Mishnah

Introduction to the Oral Law.

Mishnah B'rachot, Ch. 6: Mishnayot 1, 2.

Project on B'rachot.

Second Term:

Torah

Sh'mot, Ch.1, 15-22.

Ch.2, 1-4.

Mishnah

Mishnah B'rachot, Ch. 6: Mishnayot 3, 4.

Third term:

Torah

Sh'mot, Ch.2, 5-15.

Possible Extension: Sh'mot Ch. 2 15-25

Mishnah

Mishnah B'rachot, Ch.1: Mishnayot 1, 2, 3.

Year 5:

First term:

Torah

Beshallach from Ch 13:17 till chapter 14 v.7

Mishnah

Masechet B'rachot: Ch. 4, Mishnayot 1-4.

Second Term:

Torah Beshallach From Ch 14 v8- v22

Mishnah

Masechet B'rachot: Ch. 4, Mishnayot 5-7.

Masechet P'sachim, Ch. 10, mishnayot 1-5.

Third term:

Torah Beshallach From Ch 14 v23- v31

Possible Extension: The Shira Ch 15 v1-v21

Mishnah.

Masechet B'rachot:, Ch. 5, Mishnayot 1-2 ;
Prepare for Siyum.

Year 6:

First term:

Torah

B'reshit, Ch. 22, 1-19; with Rashi.

Mishnah.

Mishnah Succah: Ch. 1, Mishnayot 1-8;

Second Term:

Torah

Bamidbar Ch.16: 1-19; with selections of Rashi

Mishnah.

Mishnah Succah: Ch. 1, Mishnayot 9-11;

Mishnah Succah: Ch. 2 Mishnayot. 1-6.

Third Term:

Torah

Bamidbar Ch.16: 20-35; with selections of Rashi

Mishnah.

Mishnah Succah: Ch. 2 Mishnayot. 7-9.

Mishnah Succah: Ch. 3: Mishnayot. 1-3.

KEY STAGE 1: PROGRAMME OF STUDY

Attainment Target 1:

Ability to Read Text and Understand its Meaning

Key Skills:

Pupils should be taught:

- 1). the Alef-Bet and the vowels and focus on the relationship between print symbols and sound patterns and to develop their phonological knowledge.
- 2). word recognition, focusing on the development of a vocabulary of frequently occurring words which will be recognised quickly.
- 3). an increasing Hebrew vocabulary from the texts they learn.
- 4). how the vocabulary they have mastered can help them to identify new, unfamiliar words, by seeking roots of the words, interpreting prefixes, e.g. ל . מ . ב . י . ה.
- 5) how to find chapter and verse with their knowledge of gimatria.
- 6). and be able to retell, the context within which the verses they learn appear.
- 7). to listen with growing attention and concentration to the verses they learn, to ask and answer questions that clarify their understanding of the text being learned.
- 8). and encouraged to retell in English, in their own words, verses they have learned and develop their thinking and extend their ideas about them.
- 9). to learn texts by heart.

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KEY STAGE 1: PROGRAMME OF STUDY

Attainment Target 2: Spiritual Aspects, Values and Dinim

Key Elements

Pupils should be taught:

Year 1

- 1). that the Torah is the living word of Hashem, sacred and precious.
- 2). that Hashem chose the Jewish people to be His “Special Treasure” His “Am Segulah”.
- 3). that the Torah is a special gift from Hashem to the Jewish people.
- 4). that the study of Torah is an activity which brings the Jew into direct contact with Hashem. That Jews have always, for thousands of years, devoted time to the study of Torah.
- 5). that the study of Torah is not only joyous and rewarding beyond most other activities, but also merits the learner with great rewards from Hashem.
- 6). about the duty to teach our children Torah and Hashem’s commandments and speak about them continuously.

Year 2

- 1) that Hashem created the universe and all that is in it.
- 2). that Hashem alone is G-d, that He is the Creator of the World and therefore its Master and King, omnipotent, omniscient and omnipresent.
- 3). that it is our duty to revere Hashem and love Him with all our being.
- 4). that mankind has been created in the image of Hashem, consequently is of elevated status which imposes special responsibilities.
- 5). that keeping Shabbat is a testimony to our belief in Hashem and His creation of the world.
- 6). that we have to try and emulate Hashem’s benevolence and kindness and act like Him within society, we also have to follow His example by making Shabbat holy.
- 7). that the Jewish day begins after sunset.

KEY STAGE 2: PROGRAMME OF STUDY

Attainment Target 1:

Ability to Read Text and Understand its Meaning

Key Skills:

Pupils should be taught:

- 1).** to re-tell the wider context within which their set paragraph occurs
- 2).** to find the roots of words in longer grammatical formations and thus establish meaning.
- 3).** to understand the meaning of suffixes e.g. נָהַלְתִּי (ל)ה. נוֹהַלְתִּי (ל)הם. (ל)כֶּסֶם. (ל)נָהַלְתִּי and prefixes.e.g.. וַיֵּשְׁבוּ. וַיֵּצֵאוּ. וַיִּמְנוּ. וַיִּחַלְטוּ. וַיִּבְרְכוּ.
- 4).** to read a text carefully and with increased knowledge of vocabulary and ability to search out meaning from roots, to identify the gist of the text or its key points.
- 5).** to listen to others and together with them, and the teacher's support, clarify an unseen text.
- 6).** the way of Jewish learning within the framework of Chavruta, where students - through involvement with each other - develop their understanding of the text.
- 7)** Rashi script.
- 8).** Gematria up to 400.

KEY STAGE 2: PROGRAMME OF STUDY

Attainment Target 2: Spiritual Aspects, Values and Dinim

Key Elements

Pupils should be taught:

Year 3

- 1). about Hashem's choice of Avraham. Hashem, who can see into the soul and heart of people, saw Avraham's greatness and capability of abandoning idol worship and his old values, for worship of Hashem and His set of values.
- 2). Avraham proves his spiritual strength when he leaves his old life behind and follows Hashem's call to start a new life in a new country.
- 3). the choice of Eretz Canaan.
- 4). that Hashem has bequeathed the Land of Israel to Avraham's offspring.
- 5). that Hashem established His covenant with each of our three fathers, Avraham, Yitzchak and Ya'akov.
- 6). that one should always try peaceful means to settle differences - that one should endeavour to avoid quarrels and fights wherever possible.
- 7). about the significance of Brit Milah.
- 8). the importance of bikur cholim (visiting the sick).
- 9). the importance of hachnasat orchim (welcoming visitors).
- 10). that Hashem can change nature and performs miracles
- 11). that Hashem keeps His promises but we have to be patient
- 12). that one must choose a spouse with care and that the character is most important.

Year 4

- 13). that whatever Hashem does, He does for the best.
- 14). that it is in the individual's power to resist evil even if only to a very small extent and that one must be objective and resist evil even amongst one's own family or people.
- 15). that if a conflict arises between privilege and justice, one has to choose justice and give up privilege.
- 16). that truly great people are humble.
- 17). (Mishnah) that Brachot and prayers have clear rules which have to be followed; rules are not always mentioned directly in the written Torah, but are derived from it and explained in the Oral Law.

Year 5

- 11). that Hashem manages the world in a pre-ordained fashion, in which natural events all lead to HIS pre-ordained plan. (The plan revealed to אברהם אבינו in the בְּרִית בֵּין הַבְּתָרִים, started to be fulfilled with Yosef's sale, continuing with famine in the land, leading to the brothers' arrival in Egypt, leading to their settlement there, etc.).
- 12). that within this pre-ordained course of events, there is certainly room for free will. e.g. although the Divine plan was to enslave B'nei-Yisrael, it was the Egyptians who voluntarily chose to take upon themselves the role of enslaver.
- 13). that every person is given free choice between good and evil. However, the person who persists in choosing the evil path, will find it increasingly difficult to revert to the good one. According to some interpretations, in Par'oh's case, his evil ways were so extreme, that he ultimately forfeited his free choice.

- 14). the dictum of the Rabbis: The path on which a person chooses to walk, he is led. Said Reish Lakish: "He who comes to defile himself, is given an opening. He who wants to purify himself, is helped," (Tal. Shabbat, 104a; Yoma 38b)
- 15). that the purpose of the plagues was not to inflict hardship on the Egyptians, but rather, to enlighten them with the truth: That Hashem is Master and controller of the universe. (as clearly stated in Ch. 7:5, 17; Ch. 8:6, 18; Ch. 9:14, 29; Ch. 10:2; Ch. 11:7; Ch. 14: 4, 18).
- 16). that often a spiritual height (Sh'mot, 4: 31) is followed by an anti-climax (5:21), when difficulties arise and faith is not strong enough.
- 17). that Jews must never forget Who their Redeemer and constant Sustainer is. That the remembering must not only be abstract, but also take the form of concrete re-enacting and re-living the events of their redemption.
- 18). that **ACTIONS** shape character. "אחרי הפעולות נמשכים הלבבות" "Know that a person is influenced by his actions, and his intellectual and emotional life is conditioned by things he does, good or bad.(Sefer Hachinuch). Hence the many commandments a Jew must keep.
- 19). that Hashem always keeps and fulfills His promises (6: 5).
- 20). that the release of B'nei-Yisrael from the burdens of slavery in Egypt was not an end in itself but a means of taking on the yoke of Hashem (6: 7).
- 21). (Mishnah) that people must be aware at all times, that all the benefits in life, indeed life itself, come from Hashem. The way to remind oneself continually of this fact, as well as give thanks and appreciation for this magnanimity, is to pronounce these verbally, in the form of B'rachot.

Year 6

- 22). the concept of Kiddush Hashem.
- 23). the essence of Ahavat Hashem.
- 24). that our father Avraham's utter devotion to Hashem changed the way of the world; that his deed was so powerful, that its repercussions are everlasting,for his descendants.
- 25). that the Jewish people, even in our day, are still entitled to expect special treatment from Hashem, through the merit of Avraham's deed.
- 26). that trials and hardship often facilitate spiritual strengthening and elevation.
- 27). that controversy for the sake of one's greedy ends is evil and destructive and will never end positively.
- 28) that jealousy is a very destructive power.
- 29). that Hashem expects the highest level of conduct from people endowed with spiritual strength.
- 30). (Mishnah) that there are clearly set rules for performing the mitzvah of Succah.

KEY STAGE 2: PROGRAMME OF STUDY

Attainment Target 3: Commentators and Jewish Culture of Debate

(See also A.T.3. in Key Learning Area 4, page 94).

Key Skills

Pupils should be taught:

- 1). to consider the verse under discussion - within its wider context - and express their understanding of it.
- 2). that Torah texts can be looked at from different aspects and can therefore be understood in a variety of meanings, each of which can be valid and acceptable, as long as these are derived from valid methods of interpretation
- 3). that pronouncements of older authorities are more authoritative than those of newer ones, because they were closer to the Matan Torah.
- 4). what prompts commentators to offer a particular commentary:
 - (a) the juxtaposition of a text.
 - (b) language which might lend itself to a double meaning or which may have a linguistic irregularity.
 - (c) contextual considerations (e.g. according to Rashi, Yitzchak was 37 years old at the time of the Akedah, because of the episode's juxtaposition to Sarah's death at 127. According to Ibn Ezra he was about 13 because had he been a fully understanding adult, the merit for the Akedah would have been his more than Avraham's. On the other hand he could not have been younger than 13, because he was able to carry the wood for the sacrifice).
- 5). that commentators are familiar with commentaries offered by others before them and often refer to them and explain why they disagree with them.
- 6). to listen carefully to the reading of every word in the verse and identify its key points so as to understand why commentators offer a commentary.
- 7). the relevance which the Torah bears to themselves and their lives and be encouraged to find this relevance.
- 8). to make a range of contributions in discussions as to their understanding of the text. The range should include making exploratory and tentative comments when ideas are collected together. These should be re-evaluated in the light of Rabbinical commentaries.

ATTAINMENT TARGETS

LEVEL DESCRIPTIONS

This key Learning Area only applies to pupils from Y.1 to Y.6. The following level descriptions describe the types of range of performance and skills that pupils working at a particular level should acquire and demonstrate. In deciding on a pupil's level of attainment at the end of each Key Stage, teachers should judge which description best fits the pupil's performance. Each description should be considered in conjunction with the descriptions for adjacent levels.

By the end of Key Stage 1, the great majority of pupils should be within the range of Levels 1-2. By the end of Key Stage 2 they should be within the range of 3-4. Levels 5-6 are available for the very able pupils and, to help teachers differentiate exceptional performance at Key Stage 2, a description above Level 6 is provided.

This division does not apply to A.T.2 "Spiritual Aspects, Values and Dinim", where each level number also indicates the year number. This is so, because the nature of this AT does not lend itself to excellence.

LEVEL DESCRIPTIONS

ATTAINMENT TARGET 1:

Ability to Read Text and Understand its Meaning

Level 1 Pupils use their knowledge of letters and vowel sound-symbol relationships in order to read words. In this activity they sometimes need support. Although they understand many of the words in the text, they learn the translation by rote.

Level 2 Pupils use their knowledge of syllables to facilitate improved fluency of reading. They are familiar with the story within which the learnt verses appear. They recognise the meaning of many words in the text which confirm the translation learned by rote. They learn parts of the text by heart. They use knowledge of Alef Bet and its numerical values to 20 to locate chapter and verse. They understand commentaries for a few verses.

Level 3 Pupils read texts with greater fluency and accuracy. They learn an increased number of words by heart. They are familiar with common Torah vocabulary. They use their increasing knowledge of vocabulary to deduce the general meaning of texts. With support, they identify more words through identification of roots in longer grammatical formations.

Level 4 Pupils read quite fluently and accurately. They are able to deduce much of the meaning of new texts with their increased vocabulary and greater skills to identify roots from longer grammatical formations as well as their knowledge of prefixes and suffixes. Pupils know many texts by heart. They can read Rashi. Pupils are familiar with additional Rabbinical and Torah vocabulary: **צער בעלי חיים, הכנסת אורחים, בקור חולים, ואהבת לרעך כמוך, רופא חולים, צדקה, רמבם**. They know the numerical values of all the letters. Some boys learn to cantilate passages from Torah.

Level 5 Pupils read with fluency and accuracy. Their mastery of appropriate strategies to establish meaning enables them, with support, to understand the difficulties arising from texts (difficulties which do not come through in translation) and understand why commentators find it necessary to comment on the text. They appreciate the commentators' solutions. They understand that adjectives must agree with the noun and they can describe: masculine, feminine, singular, plural. They can identify present and past tense.

Level 6 Pupils are able to study in "chavruta" (a small group of peers) with just a little support from the teacher. They are able to fathom, with mutual support, the meaning of a previously unseen text. They consistently employ their grammatical knowledge of roots, prefixes and suffixes to decode unfamiliar words.

Exceptional Performance

Pupils demonstrate a wide knowledge of Hebrew and syntactic build up of the text. They are able to read independently and understand texts to the extent of identifying syntactic or grammatical irregularities, missing words or parts of words and difficulties arising from these. They demonstrate appreciation of Rashi's and other commentaries. They show depth of understanding gained from a wide range of texts and commentaries.

LEVEL DESCRIPTIONS

ATTAINMENT TARGET 2: Spiritual Aspects, Values and Dinim

Year 1

Level 1 Pupils are aware that the Torah is the living word of Hashem, sacred and precious, a special gift to the Jewish people. They recognise that its study is a demonstration of appreciation of this gift, that only through this study can one get a full appreciation of the Entity of Hashem and that only through this appreciation is one capable of developing an intense and true love for Hashem. They know some of the key mitzvot through which Hashem aids us to remember Him and His commandments continually: The mezuzah, the tzitzit, the tefillin, the learning and teaching of Torah and the Shabbat.

Year 2

Level 2 Pupils are aware that Hashem created the universe and all that is in it. They recognize the wonders of Hashem's creation and the great gratitude we should have for this creation. They recognize that Hashem alone is G-d, that He is the Creator of the World and therefore its Master and King. It is our duty to revere Hashem and love Him with all our being. Hashem created the world with love and kindness and therefore we have to try and emulate Hashem's benevolence and kindness and act like Him within society. They understand that mankind has been created in the image of Hashem, consequently is of elevated status which imposes special responsibilities. They know that Hashem stopped creating on the 7th day and we also have to follow His example by making Shabbat holy. Pupils should understand that keeping Shabbat is a testimony to our belief in Hashem and His creation of the world.

Year 3

Level 3 Pupils are aware that Hashem's special relationship with the Jewish people started with Avraham - our father. That outstanding merits, such as Avraham's, endure forever in Hashem's scheme. This is why Hashem's promises to Avraham, regarding the Land of Israel and his seed, will never be revoked. They understand our duty to avoid quarrels and seek peace. Pupils recognise that the Jew needs a visible, permanent sign for this special covenant with Hashem in the form of Brit-Milah and all the other mitzvot (see level 1). They show their understanding of mitzvot "Bein Adam La'chavero": visiting the sick, hospitality, helping others etc. They appreciate work ethic and understand the mitzvah of kindness to others. They understand that righteous people 'say a little but do a lot'. They know that Mitzvot should be performed quickly with great enthusiasm.

Year 4

Level 4 Pupils understand that whatever Hashem does, He does for the best. They appreciate that everything that happens is part of Hashem's preordained plan and that even when it may seem bad to us it is part of Hashem's bigger plan. They also understand that injustice has to be shunned, from whichever quarter injustice comes. They understand that it is the duty and indeed in the power of each individual, to do his or her part in resisting evil. They appreciate that when the need arises to choose between privilege and justice - one must always choose the latter and give up the former.

Year 5

Level 5 Pupils know, that though events take place within a pre-ordained plan which Hashem had mapped out, most of the actors within it have freely chosen to become part of it. Pupils are able to explain and enlarge on the dictum of Reish Lakish: "He who comes to defile himself, is given an opening. He who wants to purify himself, is helped". They are able to articulate the reason why a person, once he started on the way of sin, will find it increasingly more difficult to leave this path and revert to the path of righteousness, whilst a person keeping to the right path, will find it easier to stay on it.. They are able to explain the Rabbinic dictum: A Mitzvah brings in its wake a Mitzvah, and a transgression brings in its wake a transgression." They are able to explain that Hashem is concerned with all humanity, by whom He wishes to be acknowledged. They are able to articulate the ultimate purpose of the redemption from Egypt. Pupils realise again how Hashem's promises endure and how He is able to change the order of nature in order to fulfil promises.

Mishnah: They recognise, that it is insufficient merely to have an intellectual recognition of the constant benefits Hashem bestows on us. This fact needs a more active expression, in the form of articulated b'rachot. Pupils are able to express the reasons for the need to perform active Mitzvot, rather than just aspiring to having a spiritual view of life.

Year 6

Level 6 Pupils show understanding of the concept of "Love of G-d" and the extent to which this love should be taken. They are able to see why Avraham's boundless love for Hashem had an everlasting effect on Hashem's relationship with his descendants. They appreciate the connection of the Akedah with Shofar and Rosh Hashanah. They comprehend the connection between the trials which the Avot had to undergo and the spiritual elevation which they attained through rising to these challenges.

They are able to comprehend the evil of controversy and the punishment for those who spread it for their own greedy ends. Pupils appreciate the destructive power of jealousy.

They are introduced to the problem of the suffering and punishment of the righteous; that because of their boundless spiritual strength, Hashem demands of the righteous the highest level of conduct at all times, and that their suffering can add to their strength and enhances them before Hashem. Ultimately, reward for our deeds is not in this world but in Olam Haba.

LEVEL DESCRIPTIONS

ATTAINMENT TARGET 3:

Commentators and Jewish Culture of Debate

Level 1 Pupils are aware that the Torah cannot always be understood from its literal reading and that great Rabbis have studied the Torah continually until they clarified the difficult texts.

Level 2 Pupils understand that the Torah is relevant to themselves today and that they too have to read and re-read a text many times and try to understand it. They are able - within the wider context of the texts they learn - to make some comments on what they re-read. They understand the commentaries they are given to texts that cannot be understood without them.

Level 3 Pupils appreciate that the Torah can be understood in more than one way, that different commentators may understand different meanings.

Level 4 Pupils understand Rashi's commentary when they hear it from the teacher. They are aware of some midrashic commentaries. They are able to note that much of Torah understanding depends on Oral Law interpretations. Pupils gain some familiarity with Rashi's script and are able, with support, to read and understand it.

Level 5 Pupils are aware that different commentators differ in their commentaries because they consider different aspects of the text. Some are governed mainly by linguistic considerations (Rashi), others by stylistic, yet others by contextual considerations. Since commentaries are never given arbitrarily, they all have validity. Pupils are able to read Rashi quite fluently and are able to understand him, with support. They gain some familiarity with Bartenura commentary (on Mishnah).

Level 6 Pupils are able to scan texts carefully and understand what prompts commentators to offer commentaries to specific texts. They note how different commentators have different approaches.

Exceptional Performance

In response to texts studied and with pupils' mutual support, they show understanding of anomalous formulations, repetition of words or missing words or letters, to locate the area calling for clarification. They are able to follow the various commentators' debate.

KEY LEARNING AREA 2: T'FILAH, B'RACHOT, SIDDUR, HAGADAH

Access:

The programme of study for each key-stage should be taught to all the pupils from Nursery to Y.6 For the small number of pupils who may need the provision, material may be selected from an earlier key stage or lower levels of attainment, to enable individual pupils to progress and demonstrate achievement.

Range:

Pupils should be taught daily prayers, Shabbat prayers, Rosh Chodesh and festival prayers as well as prayers for special commemorative days. They should be taught to use the Siddur, the Mach'zor and the Hagadah.

Rationale

“Train the child in the way he should go. Even when he is old, he will not depart from it”. (Proverbs 22:6)

Our Rabbis have taught (Succah 42a) that as soon as a baby learns to talk, it is the parents' duty to teach him some prayers and b'rachot. Furthermore, it is recounted in the Talmud (Yerushalmi Yevamot 1:6) that Rabbi Yehoshu'a ben Chananya became such an outstanding scholar, because his mother used to bring his crib into the Beit-Hamidrash when he was a baby, so as to allow his ears to absorb Torah and the prayers that were taking place there.

The NWLJDS follows the teaching of the Rabbis by instructing even its youngest pupils in the Nursery many Brachot and prayers, even before they can understand their real meaning. We follow our Sages' principle that that which is recited daily will go from tongue into the mind and permeate the heart.

T'filah (prayer) and b'rachot (blessings) are not only means for Jews to glorify, praise and worship Hashem - all explicit Torah verses (Sh'mot 23:25; D'varim 6:13; 8:10; 10:20.) - but also an expression of the natural yearning of the God-given-soul for its maker. T'filah opens a direct line of communion between the worshipper and his Creator.

Our Sages teach (Sh'mot Rabbah 21:5) that the yearning for communion between Hashem and the worshipper is reciprocal: “Even more than we wish to pray, Hashem wishes us to pray to Him”. Rabbi Levi in the name of Rabbi Shila says (Tanchuma Toldot 60.9) that our prayers are so precious to Hashem that He sometimes even causes hardship to people so as to inspire them to pray. [The infertility of the Matriarchs.]

The Sages attribute such potency to Jewish prayer, that even the ministering angels are stirred by it to give praises to Hashem. Rabbi Chananel in the name of Rav said (B.T. Chulin, 91b-92a) that “ministering angels do not begin to sing praises in heaven, until Israel have sung below on earth”.

Rambam instructs us on our attitude to T'filah (Yad Hachazakah, Hilchot T'filah, 4:15) “It is not correct to look upon T'filah as an obligation on the part of mankind. On the contrary, it is a merciful concession on the part of the Creator, Who hearkens and responds to all who call Him”.

Since the destruction of the Temple, sacrifices and Temple worship - termed AVODAH - have been replaced by T'filah. Rabbi El'azar maintains that prayer is greater than sacrifice (Talmud B'rachot 32b). Shim'on Hatsadik (Pirkei Avot 1:2) considered Avodah as the central of three pillars upon which the world is sustained. He used to say “The world is sustained upon three pillars: the Torah, the Avodah (divine service, nowadays prayer) and acts of kindness.

Prayer, then, is a major element of Judaism and must form a major part of the pupils' Jewish education.

Aims and Objectives.

- 1). To habituate pupils to pray to Hashem regularly.
- 2). To habituate pupils to pronounce b'rachot for all they do or eat, as a token of appreciation that all things emanate from Hashem.
- 3). To instil in the pupils the knowledge, that Hashem hearkens to all who call Him sincerely.
- 4). To awaken the pupils' awareness, to the high status and importance of prayers, that since the destruction of the Temple, they have taken the place of sacrifices.
- 5). To instil in the pupils the knowledge, that prayer is one of the three central pillars upon which the world is sustained'
- 6). To arouse awareness in the pupils, that the endurance of the natural order of the world around us, is in reality a daily - miraculous - recreation of **מעשה בראשית**, for which we must give thanks to the Creator.
- 7). To make the pupils aware of the potency of prayer, that when we pray here on earth, the angels not only respond to our prayers, but actually join in with it in heaven.
- 8). To imbue the pupils with love of prayer, as a means to direct communication with our Maker.
- 9). To teach pupils , that although it is our duty to pray to Hashem and give thanks for all the benefits He has bestowed upon us, it is also a merciful concession on the part of Hashem to allow us to address Him directly.

SCHEME OF WORK: KEY STAGE 1

Nursery:

1st term

T'filah:

- Modeh ani
- Boys: birkat tzitzit; girls: she'asani kirtsono.
- First verse of "Shema".
- Two verses of Adon Olam.

Birkat hamazon: 1st paragraph, oseh shalom.

Brachot: P'ri ha'etz, p'ri ha'adamah, p'ri hagafen, shehakol, minei mezonot, netilat yadayim, hamotzi,

Shabbat: Lehadlik ner shel Shabbat

Havdalah: P'ri hagafen, minei besamim, me'orei ha'esh, hamavdil bein kodesh le'chol.

Festivals:

Succot: Lehadlik ner shel yom-tov, shel Shabbat veyom tov, shehecheyanu,

Chanukah: Lehadlik ner shel Chanukah, she'asah nisim, shehecheyanu.

Song: Ma'oz tzur (1st stanza).

Second Term

T'filah:

Reinforce what was learned in first term +

- First parasha of "Sh'ma"
- Next two verses of the Adon Olam
- בִּרְכַּת תְּצִיטִית after afternoon snack.

Shabbat: Lechah dodi (1 stanzas) shalom aleichem (1st stanzas).

Festivals:

Purim: Song: Mishenichnas Adar.

Pesach: Mah nishtanah (4 stanzas) in Hebrew, al achilat matzah. leshanah haba'ah

Third Term.

As in first two terms.

+ מַה טָּבוֹ (After Parashat Balak).

Festivals: Brachah for counting of Omer, counting the Omer.

Reception.

First Term.

As in Nursery (Consolidate 1st paragraph of Sh'ma)

- Modeh ani
- Boys: birkat tzitzit; girls: she'asani kirtsono.
- First Paragraph of "Shema".
- Four verses of Adon Olam.

Tefilot added:

- Torah tzivah,
- Sh'ma b'ni,
- Al Netilat Yadayim

Birkat hamazon: Consolidate first verse and Oseh S'halom.
Shabbat and Festivals as in Nursery.

Second Term.

Reinforcing what was learned previously+
- introduce the third paragraph of the Sh'ma
- Adon Olam complete.

Birkat hamazon: Introduce 2nd paragraph of Benching

Pesach: Mah nishtanah (Hebrew and English), the Ten Plagues, betzet Yisrael, Echad mi yode'a (first 4),

Third Term.

T'filah:

Reinforcing what was learned in first and second term +
- Ma Tovu
- Asher Yatzer
- Complete the third paragraph of the Sh'ma

Birkat hamazon: Complete 2nd paragraph of benching

Shabbat: In addition to reinforcing what was learned in first and second terms + Lechah dodi (2 stanzas) + Shalom Aleichem (all 4).

YEAR 1

First Term.

T'filah: In addition to what is prayed in Nursery and Reception:

- Birkat HaTorah
- Birkat Elokie Neshamah.

Birkat hamazon: First, second and third paragraphs.

Rosh Chodesh: Brachah before Hallel.

Shabbat: Lighting of candles.

Songs: varied tunes for Lechah dodi, Shalom Aleichem.

Festivals:

Rosh Hashanah: candle lighting, apple in honey,

Succot: candle lighting, leyshev basukah, al netilat lulav.

Chanukah: lehadlik ner shel Chanukah, she'asah nisim, shehecheyanu.

Songs: Ma'oz Tzur (first paragraph), Al Hanisim.

Second Term.

T'filah: As in first term with addition of:

- Kel Melech Ne'eman.
- the Second parashah of Sh'ma until וְיִשְׁחַבְּדוּךָ
- Avot including the bowing at the beginning of Amidah+Oshe Shalom.

Birkat Hamazon: First, second, third and fourth paragraphs. Birkat “Hazan” birkat “Ha”aretz”, birkat “Yerushalayim”.

Rosh Chodesh: As in first and second terms, with addition of Psalm 114 (Betzet Yisreal)

Shabbat: As in first term, to be reinforced.

Brachot: All birchot hanehenin.

Festivals:

Purim: Al mikra Megilah. Mishenichnas Adar.

Pesach: Hagadah: Simanim le Seder shel Pesach, , shehecheyanu , mah nishtanah, Vehi She’amdah, the Ten Plagues, , dayenu, , Psalms 114, (Betzet) leshanah haba’ah, Echad mi yode’a (first 5).

Third Term.

T’filah, Shabbat, Havdalah, Brachot: Reinforce what was learned in first two terms + Continue the Second parashah of Sh’ma adding in the end **לְפָנֶיךָ** + The second and third Brachot in the Amidah (G’vurot, K’dushat Hashem) + Oseh Shalom with bowing at the end of the Amidah.

Birkat Hamazon: Birkat “Hatov VeHameytiv”.

Rosh Chodesh: Psalm 115, vs. 12-18 (Hashem ze’charanu). Psalm 118, vs. 1-5, 25, 28 (Hodu le Hashem, Odecha)

Festivals: Brachah for counting of the Omer, counting the Omer.

Shavuot: Lighting candles.

Havdalah: The whole of Havdalah.

Year 2

First Term.

T’filah: Consolidate Y1 Tefillah:

Mode ani, sh’ma b’ni, Torah tzivah, boys: tzitzit, netilat yadayim, asher yatzor birkat hatorah, birkat elokai neshamah, girls: she’asani, 3 paragraphs of Sh’ma, Amidah: Avot, G’vurot, K’dushat Hashem, Oseh Shalom, Adon Olam.

Add in:

- Tzur Yisra’el

- Hashem Sefatei Tiftach

Birkat Hamazon: Ya’aleh veyavo and Harachaman Hu Yechadesh.

Rosh Chodesh: In Amidah: add birkat Avodah (re’tse), Ya’aleh veyavo.

Halel: As in Y1: B’rachah before Halel, Psalms: 114 (Betzet), 115, (vs. 12-18) (Hodu le Hashem, Odecha), 118 (vs. 1-5, 25, 28) (Hashem ze’charanu) + Add psalm 113, (Haleluy-a).

Festivals: Rosh Hashanah: prayer of ‘Yehi Ratzon’ (for apple and honey), candle lighting, Succot: Candle lighting, leyshev basukah, netilat lulav.

Channukah: Maoz Tzur complete, Al Hanissim.

Second Term.

T’filah:

Reinforce all three parshiyot of Sh’ma, the first three brachot of the Amidah, Rosh Chodesh with addition of “Ya’ale veyavo”.

Additions:

- Start to teach Modim in the Amidah (with the Shabbat tune).
- Start to teach Birchot Hashachar.

Birkat Hamazon: Reinforce recitation of first, second, third and forth paragraphs + Oseh Shalom and Yiru at the end of Birkat Hamazon.

Festivals:

Purim: Al mikra Megilah, she'asah nisim, shehecheyanu.

Pesach: Hagadah: Simanei Seder, mah nishtanah, avadim hayinu, vehi she'amdah, the 10 Plagues, dayenu, Echad mi yode'a (first 7), Leshana Haba.

Rosh Chodesh As in first term + Psalm 118: vs 1-4 (hodu leHashem)
vs 5 (min hametzar) vs 21-24 (Odecha Ki anitani) vs 25 (ana Hashem)
vs 28-29 (Keli ata),

Third Term:

Reinforce all that has been taught. Add in:

- to recite Friday night Kiddush.
- Complete Modim in the Amidah (with the Shabbat tune).
- Begin to teach Baruch Sheamar.

Festivals:

Brachah for counting of the Omer, daily counting of the Omer.

SCHEME OF WORK: KEY STAGE 2

T'filah

Year 3.

First Term.

Consolidate Tefillah from Y2.

Mode ani, sh'ma b'ni, Torah tzivah, boys: tzitzit, netilat yadayim, asher yatzor, birkat hatorah, birkat elokai neshamah, girls: she'asani, Baruch Sheamar, 3 paragraphs of Sh'ma, Tzur Yisra'el, Amidah: Avot, G'vurot, K'dushah, K'dushat Hashem, Modim in the Amidah (with the Shabbat tune), Oseh Shalom, Adon Olam (various tunes).

Add in:

- Complete Baruch Sheamar
- K'dushah
- Taking out the Sefer Torah (Vayhi bin'so'a)
- Gadlu leHashem.
- hagbahah and g'lilah.

Birkat Hamazon: Add in Harachaman.

Teach about Birkot Hashachar. Understand the meaning of Birchot Haboker.

Second Term.

Add in:

- Birchot Hashachar (all).
- Begin to learn Ashrei (first 4 lines)

Teach about Birchot Asher Yatzar vs Elokai Neshama (body and soul).

Festivals

As in Year 2+

Purim: Shoshanat Yaakov.

Pesach: al achilat Matzah, al achilat maror, Ha Lachma, Chasal sidur Pesasch, Echad mi yode'a (all).

Third Term.

Add in:

- Continue the Ashrie (up to letter Yud)
- Start שִׁים שְׁלוֹם in the Amidah using the Shabbat tune.

Teach about the Sh'ma.

Year 4.

First Term.

Consolidate Tefillah from Y2.

Mode ani, sh'ma b'ni, Torah tzivah, boys: tzitzit, netilat yadayim, asher yatzor, birkat hatorah, birkat elokai neshamah, girls: she'asani, Birkot Hashachar, Baruch Sheamar, Ashrei (up to Yud), 3 paragraphs of Sh'ma, Tzur Yisra'el, Amidah: Avot, G'vurot, K'dushah, K'dushat Hashem, Modim in the Amidah (with the Shabbat tune). Oseh Shalom, Adon Olam (various tunes).

Add in:

- Complete Ashrie.
- Complete שִׁים שְׁלוֹם
- End of Aleinu Leshabeach

Second Term.

Add in:

- Begin Yishtabach.
- Various requests in the Amidah with particular emphasis on רפאנו

Birkat Hamazon: Say the whole Birkat Hamazon

Pesach, Raban Gamliel (Pesach. Matzah, Maror), Baruch Hamakom, Adir Hu, Echad mi yodea (all), Chad gadya.

Hallel:

Psalm 115: vs 4-7 (atzabehem)

Amidah basic structure.

Third Term.

Add in:

- complete Yishtabach.

Year 5.

First Term. – Birchot Ha'Torah/Aliyah LaTorah.

- Birchot Hashachar in detail.

Birkat Hamazon: Say the whole Birkat Hamazon (including Mishebierach)

Second Term. Analysis of content of the 3 פרשיות של שמע
-Yigdal

Third Term. Detailed analysis of the structure of the Amidah - beginning, middle and end.

Year 6.

First Term

Analysis of the first 8 ברכות of the Amidah (till רפאנו inclusive)

Begin to recite parts of פסוקי דזמרה

Second Term. Analysis of next eight ברכות (till קולנו שמע inclusive)

Third Term. Analysis of last 3 ברכות וא-לוקי נצור. Details of special periodic changes and additions.

Possible extension:

- Structure of שמע קריאת ברכות and analysis of אור אהבה רבה and יוצר אור

KEY STAGE 1: PROGRAMME OF STUDY

Attainment Target 1:

Recitation, Reading and Understanding of T'filah and B'rachot.

Key Skills:

Pupils should be taught:

- 1.. to recite Modeh-ani, Torah tsivah and sh'ma b'ni by heart.
2. boys: birkat zizit, girls: she'asani kirzono.
3. to lein the first parashah of Sh'ma - (D'varim 6: 4-9)
4. that we say "Baruch Shem Kevod Malchuto" quietly.
5. to sing the whole of Adon Olam.
6. to recite b'rachot for various foods we eat.
7. to understand some of the key words of b'rachot, e.g: etz, adamah, leyshev, yadayim, lechem, ner, besamim, esh, so as to understand the relevance of the b'rachah.
8. to say first paragraph of birkat hamazon and "Oseh Shalom" by heart.
9. to recite brachot for kindling Shabbat candles, Chanuka candles and Yom-Tov candles, to sing Ma'oz Tsur, Mah nishtanah and songs from Hagadah and Hallel.
- 10.. that Jews must differentiate by deed, between the holy and the ordinary through the action of Kiddush and Havdalah.
11. to lein third parashah of Sh'ma (Bamidbar 15: 36-41).
12. to lein second parashah of Sh'ma (D'varim 11: 13-21).
13. to locate the morning prayers and Hallel in the Siddur and to follow them from the sidur.
14. to recite: birkat netilat yadayim, birkat ha'Torah, birkat neshamah, birchot haboker, three parshiot of Sh'ma, the concluding brachah of birkat Ge'ulah, the first three brachot of the Amidah, Oseh shalom, Adon Olam.
- Hallel: Psalms 113 (Haleluy-a); 114 (Betzet Yisrael); 118: vs 1-5 (Hodu leHashem); 25 (Ana Hashem); 28 (Keli Ata); 115 vs.12-18 (Hashem zecharanu).
15. to understand the gist of many of these prayers.
16. to recite Friday night Kiddush and Havdalah.
17. to sing and follow in siddur Lechah Dodi and Shalom Aleichem.
18. to recite and follow in siddur birkat hamazon (1st, 2nd, 3rd and 4th paragraphs).
19. to recite sections from Hagadah.

KEY STAGE I: PROGRAMME OF STUDY

Attainment Target 2: Spiritual Aspect of B'rachot.

Key Elements:

Pupils should be taught: (More or less in this order):

1. that prayer is a way of communication with Hashem, that it is a great privilege to communicate directly with Him.
2. that Hashem likes people to pray to Him and rewards those who pray.
3. that in some of our prayers or blessings we proclaim and acknowledge Hashem's greatness.
4. that people must acknowledge that Hashem cares for them and must thank Him for His caring through b'rachot or prayers.
5. that Hashem breathes a soul into a person at birth, which sustains the person in life. That (part of) this soul returns nightly to its Maker. It is therefore the person's duty to thank Hashem for letting him have his soul back every morning, by reciting "Modeh ani".
6. that when we say "Sh'ma Yisrael", we proclaim our love for Hashem, that He is our God, that He is the only God, that He is One.
7. that we on earth say "baruch Shem K'vod Malchuto" quietly as the angels above say it aloud. (Devarim Rabbah 2: 36).
8. that one closes one's eyes when one says "Sh'ma Yisrael" in order to concentrate on one's love for Hashem, as well as to listen out for the angels' proclamation.
9. that Jews must differentiate between the holy and ordinary. Havdalah is a ceremony of farewell to Shabbat and the expression of hope for a good week which will bring in its wake another Shabbat.
10. that Hashem wants Jewish men to wear zizit as an outward sign and reminder to keep His commandments. (third parashah of Sh'ma: Bamidbar 15: vs 36-41)
11. that the Torah is a very special gift of Hashem to the Jewish People, and that its study is a very precious activity for which one has to thank Hashem by reciting the birkat ha Torah daily.
12. that nothing of the countless favours which Hashem performs for us daily should be taken for granted, that they all need to be acknowledged in the "Birchot hashachar".
13. that when we pray the Amidah we stand and focus towards Yerushalayim which is in the east MIZRACH.

KEY STAGE 2: PROGRAMME OF STUDY

Attainment Target 1:

Recitation, Reading and Understanding of T'filah and B'rachot.

Key Skills:

Pupils should be taught to read, recite and have a basic understand:

1. the first 3 brachot of the Amidah.
2. in the Amidah: "Da'at", "T'shuvah", "Selichah", "Ge'ulah", "Refu'ah", (4th, 5th, 6th, 7th and 8th brachot).
3. in the Amidah: "Birkat hashanim", "Kibutz Galuyot", "Hashavat hamishpat", "Birkat haminim", "Al ha Zadikim". (9th, 10th, 11th, 12th and 13th brachot.)
4. in the Amidah: "Binyan Yerushalayim", "Malchut Beit David", "Shome'a t'filah", "Avodah", "Hoda'ah", "Birkat Shalom". (14th, 15th, 16th, 17th, 18th and 19th brachot).
5. "Modim" and "Sim Shalom"
6. the Birkat Hamazon (1st, 2nd, 3rd and 4th paragraphs)
7. the additional requests of "Birkat Hamazon".
8. the opening brachah of "P'sukei d'Zimrah", (Baruch She'amar).
9. "Ashrei".
10. the concluding brachah of P'sukei d'Zimrah (Yishtabach).
11. Al Hanisim
12. to recite Kiddush for Shabbat day and night.
13. a choice of readings from the Hagadah.
14. pupils should be taught to find their way in the siddur.

Extentions:

15. "Mah Tov" and "Yigdal".
16. "Shirat Hayam"
17. brachot after food.
18. "Aleinu".
19. "Yotzer Or"- only opening brachah, and from "Kadosh Kadosh Kadosh" to end of brachah.
20. "Birkat Ahavah".
21. "Mizmor Shir".
22. "Shir Shel Yom".
23. "Aneinu".
24. Birkat Hachodesh
25. Selection of prayers from the Machzor for Rosh Hashanah and Yom Kippur.
26. to recite Kiddush for eve of Rosh Hashanah, eve of Succot and the Seder-night kiddush. K'dushah.

KEY STAGE 2: PROGRAMME OF STUDY

Attainment Target 2: Spiritual Aspect of B'rachot.

Key Elements:

These Spiritual Key Elements are to be read in conjunction with the Key Skills (=KS) in AT1 as shown in brackets.

Pupils should be taught:

1. that a true Jewish home, as well as the house of prayer and study, are both places where the Sh'chinah (Divine Presence) rests (AT1, KS15)
2. the "Thirteen Principles of Faith" of Rambam (AT1, KS15).
3. the spiritual significance of Yerushalayim to the Jew. (AT1, KS4,6).
4. our continuous debt to Hashem for His ever-present kindness. (AT1, KS6).
5. that it is the worshipper's duty to praise Hashem before making requests of Him. These praises also serve as spiritual and mental preparation for one's main Tefillah.(AT1, KS1, 8, 9and 10).
6. that one must always remember not to take Hashem's kindness for granted and one must therefore make supplications for a blessed new month. (AT1, KS24).
7. that we thank Hashem for historical miracles during the season of Chanukah and Purim, and at the same time also for the countless hidden miracles that he constantly performs for us daily.(AT1, KS11).
8. that nothing in the world around us should be taken for granted. Even the light and darkness which Hashem created at the beginning of Creation only continues to exist because of Hashem's benevolence, because of His daily recreation of these for people's benefit.(AT1, KS19).
9. the visions of Yechezkel (3: 10-13) and Yesha'yahu (6: 1-4) about the absolute devotion of the angels to Hashem, about their praises and songs which we are trying to emulate. (AT1, KS 19).
10. that Hashem reciprocates our love for Him by loving us - the Jewish People. A token of his love is granting us His Torah and endowing us with life-giving mitzvot. We pray to Hashem to give us wisdom to understand the Torah and to fulfil its commandments. (AT1, KS20, 2).
11. that by trusting fully in Hashem, He will sustain us in life and save us from trouble. (AT1, KS21).
12. that wisdom and understanding are special gifts from Hashem. That only when we use them, are we able to discover when have strayed from the right path and can repent. (AT1, KS2).
13. that spiritual existence can only thrive when the Jewish people are gathered in their land, free from oppression, when justice will rule supreme, with counsellors (i.e prophets), giving wise advice on spiritual and temporal matters, when slanderers will no longer endanger Jewish safety. (AT1, KS3).
14. no blessing is complete without a rebuilt, Jewish Jerusalem, the focus of all our aspirations and prayers. The Jew turns towards Yerushalayim when he prays and he marks the Eastern Wall as Mizrach". The Jew yearns for the Mashiach ben-David to come speedily. We beseech Hashem to listen to our prayers, to rebuild the Temple so as to enable us to renew the real AVODAH. We thank Hashem for His continuous miracles and wonders

without which we could not exist. We thank Hashem for blessing us and all Israel with peace. (AT1, KS4).

15. that Hashem controls every facet of nature. The miracles of the Exodus, starting with the 10 plagues, and culminating with the Splitting of the Sea, all witnessed by millions of people, are an undisputed testimony to Hashem's power- to Him being the All- Powerful-Creator, Who can change His creations at will. (AT1, KS16).

16. that a Jew must continually proclaim Hashem's supreme Kingship as well as His Oneness. It is this complete faith in Him which brings about the Jew's conviction that idolatry will be removed from the earth and Hashem's undisputed Kingship will be accepted by all the inhabitants of the world. (AT1, KS18).

17. that when one recites the "Shir shel Yom", one actually joins links with one's ancestors of thousands of years ago, namely, with the Levites who recited these Psalms in the Temple. The introduction to these Psalms (Today is theday of Shabbat), focuses daily on Shabbat and ties the worshipper's existence continually to this holy day (AT1, KS22).

18. that Hashem gives great rewards to those who keep His commandments, but warns people against worshipping idols. (second paragraph of Sh'ma : Devarim 11: vs 13-21) (AT1, KS3).

19. that when we pray "birkat Avot" in the Amidah, we proclaim that we are descendants of Abraham, Yitzchak and Ya'akov, in whose merit Hashem pledged everlasting help to the Jewish people (AT1, KS1).

20. that when we pray the second brachah of the Amidah, " birkat G'vurot", we proclaim our faith in Hashem's power to sustain the living with abundant mercy and revive the dead when the time comes (AT1, KS1).

21. that when we say the Kedushah we hallow Hashem's name in this world imitating the angels as they hallow IT in the upper spiritual spheres. (discuss again Isaiah 6: vs 1-5) (AT1, KS1).

22. that when we say "birkat Kedushat Hashem" we proclaim Hashem's holiness(AT1, KS1).

ATTAINMENT TARGETS

LEVEL DESCRIPTIONS

The following level descriptions describe the types and range of performance and skills that pupils working at a particular level should acquire and demonstrate. In deciding on a pupil's level of attainment at the end of each Key Stage, teachers should judge which description best fits the pupil's performance. Each description should be considered in conjunction with the descriptions for adjacent levels.

By the end of Key Stage 1, the great majority of pupils should be within the range of Levels 1 to 2. By the end of Key Stage 2, they should be within the range of 2 to 4. Levels 5 to 6 are available for very able pupils (Level 6 for AT.1 only).

LEVEL DESCRIPTIONS

Attainment Target 1:

Recitation, Reading and Understanding of T'filah and B'rachot.

Level 1: Pupils are able to recite by heart with support and as part of a group, Modeh ani, Torah tzivah, Sh'ma b'ni, birkat tzitzit, she'asani kirtzono, first parashah of Sh'ma, 2 verses of Adon Olam. They know brachot for various foods and with some support they can recite them by heart as well the first paragraph of Birkat Hamazon. They understand some key words of the brachot and are able, with support, to fit the appropriate brachah to the food to be eaten. They are able to recite, with support, the brachot for kindling candles for Shabbat, festivals and Chanukah, as well as for the lulav and the succah, they are able to sing Ma'oz Tzur, Mah Nishtanah and some songs from the Haggadah. They understand the significance of Havdalah.

Level 2: Pupils are able to recite by heart the third parashah of the Shema and all of Adon Olam. They are able, with support, to follow some of their prayers from a clear, large printed text. They can recite Kiddush for Friday night. They know the opening brachah of Hallel, as well as some of the Psalms: B'zeit Yisrael (Ps 114), Hodu le Hashem, Min Hametzar (Ps 118), Ana Hashem. They know songs in the Haggadah: Simanei HaSeder, Ma Nishtana, Avadim Hayinu, Vehe Sheamda, Who knows One, Echad mi Yodea, Lashana Haba. They can recite, as part of a group, first and second paragraphs of Birkat Hamazon.

Level 3: Pupils are able to find their way in the siddur to locate morning prayers, Birkat Hamazon, K'riat haTorah, Hallel, Lecha Dodi, Shalom Aleichem. They are able to follow all their prayers in the siddur. They can recite Ya'ale Veyavo. They know the names of the brachot they say. They are able to cantilate the three paragraphs of the Sh'ma, and recite three brachot of the Amidah, as well as Birkat haTorah, Birkat Neshamah and birchot haboker. They understand the meaning of the Sh'ma. They can lead part of the prayers. They know additional sections of Hallel: Halelu-ka (Ps 113), Hashem Z'charanu (Ps 113), Odecha Ki Anitani (ps 118), Keli atah. They can recite, with support, Havdalah. They know additional songs in the Haggadah: Rabbi Eliezer, Baruch Hamakom, Ilu Hotzianu, Hodu l'Hashem, Min Hametzar, Ki Lo na'eh, Adir Hu. They can find the place in the siddur and follow the prayers for the Opening of the Ark as well as the taking out of Sifrei Torah. They can recite the brachot for being called up to the Reading of the Torah. They can recite all of Birkat Hamazon, with support, in a group.

Level 4: Pupils are able to recite to sing with fluency and accuracy an increasing number of the morning prayers: Mah-Tovu, Yigdal, birchot haboker, opening and concluding brachot of P'sukei de Zimra, Baruch Sheamar, Ashrie, 3 paragraphs of Sh'ma, 12 brachot of the Amidah as well as Al hanissim for Chanukah and Purim. Pupils are able to lead much of Hallel as well as many parts of the Seder service from the Haggadah. Pupils are able to recite the whole of birkat hamazon from the siddur. The boys are able to perform hagbahah and g'lilah after the reading of the Torah. Pupils find their way in the siddur. They are able to make Havdalah. They know how to recite Kiddush for Shabbat and main festival.

Level 5: Pupils are able to recite the greater part of the morning service with fluency and accuracy, including: "Mizmor shir", "Shirat hayam", the opening brachah of "Yotzer Or" and from "Kadosh, Kadosh, Kadosh" to end brachah, birkat "Ahavah", "Aneinu" (for the fast

days between 7th and 8th brachot), "Aleinu" and "Shir Shel Yom". The boys can serve as "Readers" for calling up boys to the reading of the Torah. Pupils know the Minchah service, they can make Kiddush for all occasions, as well as Havdalah. They can lead the Seder service. They know and can lead most of Halel. They know many prayers from the mach'zor of Rosh-Hashanah and Yom Kippur. They know and can lead the b'rachot and responses for the reading of the Torah, the summons by the "Reader" to magnify Hashem's Name as well as the response of the congregation, the summonses of the person called up to bless Hashem's Name as well as the congregational response to it, the response to hagbahah.

Level 6: Pupils are able to serve as "Shaliach Tsibur" (Reader) for the various prayers: Shacharit, Mincha, Ma'ariv, Rosh Chodesh, Shabbat and festival prayers. Their reading is fluent, accurate and clear and they can employ the correct nusach.

LEVEL DESCRIPTIONS

Attainment Target 2: Spiritual Aspect of B'rachot.

Level 1: Pupils are aware that without Hashem's continuous sustenance of the world and all that is within it, nothing would endure and that one is therefore obliged to communicate continuous gratitude for this sustenance in way of prayer and b'rachot. Although it is a duty to thank Hashem for the good He bestows on us, it is also a great privilege and great source of joy for the one who prays. Hashem too derives pleasure from people praying to Him and He rewards them for it.

Level 2: Pupils are aware that Hashem endows every person with Hashem's Image in the shape of an invisible, life sustaining soul. That this soul returns nightly to its Maker and one must thank Hashem daily for letting one have it back. They know that it is our duty to love Hashem with all our heart and that when we recite "Sh'ma Yisrael" we affirm this love for Him. We therefore close our eyes when saying it so as to concentrate on our great love. They know that "baruch Shem K'vod" is recited by the angels, and we therefore only whisper it.

Level 3: Pupils know that Hashem rewards those who keep His commandments and that tzitzit and the tefilin which men wear, as well as the mezuzah on the door posts - all serve as a reminder to keep the commandments. Pupils appreciate that the Torah is a very special gift from Hashem to the Jewish People and that its study not only is one of the greatest joys, but also one of the greatest mitzvot (in both meanings of the word "commandment" as well as "reward"). They appreciate that when praying the Amidah we like to open up with an emphasis on our relationship with our Forefathers, as we realise that we are still drawing on their outstanding merits (birkat Avot). As we proceed to birkat G'vurot, we proclaim our faith in Hashem's power and complete ability to sustain the living as well as to revive the dead when the time comes. Pupils are aware that when one says the K'dushah, one actually imitates the way in which the angels hallow Hashem's Name in the heavens.

Level 4: Pupils realise that the location where prayer and study of Torah take place is visited by the Divine Presence. They are aware of the sublime significance of Jerusalem for the Jew, that it is the Jew's focus three times each day while he prays. It is an eternal gift from Hashem and the subject of eternal yearning, that now Hashem has returned it to the Jews, after over 2000 years of captivity. Pupils know that a person must attune himself spiritually before prayer, and that this can be achieved through praising Hashem and reminding oneself of Hashem's infinite greatness and infinite power. They similarly know that without this greatness and power the very Creation could not endure.

They know that Hashem reciprocates the love the Jewish people have for Him and that His granting them His Torah is a manifestation of his love. They know that the spiritual existence of the Jewish people will only be complete when they are gathered again in their Land.

Level 5: Pupils are aware that no blessing of Hashem is complete without a rebuilt, Jewish, Jerusalem. That the Jew yearns for Mashiach-ben-David to come rapidly, who will be instrumental in the restoration of the Temple and its worship. They know that Hashem controls every facet of nature, that this was clearly shown to those millions of people who

witnessed the Ten Plagues, the splitting of the Red Sea and the Exodus. They are grateful to Hashem that He singled out the Jew thus helping him to proclaim Hashem as the only God. They too hope for idolatry to disappear from the world and give way to universal recognition that Hashem is the supreme God. They appreciate that forgiveness of one's negative deeds is conditioned by a complete change of heart, by a concerted effort to abandon one's misdeeds, by asking forgiveness from the person whom one wronged, and finally by confessing one's sin before Hashem. They are aware, that all Israel ask collectively for forgiveness of sins committed by any member of the nation.

Key Learning Area 3:

PARASHAH.

Access:

The programme of study should be taught to the great majority of pupils, starting from Nursery and up to Year 6.

It is important that all pupils learn all areas of this subject. For the small number of pupils who may need the provision, more basic or advanced material may be selected where this is necessary to enable individual pupils to progress and demonstrate achievement.

The Parashot to be taught are those occurring during term time.

Rationale: (See also Rationale in Key Learning Area 1, page 8)

Study and knowledge of Torah is a foremost duty of a Jew, since it opens a window to observing Hashem's works in nature and in history, and affords the learner to gain knowledge of Hashem, conceive His infinite greatness and understand His will. Torah includes the teaching of a most sublime moral code, and, for the Jew, it recounts his origins.

All pupils, starting from Nursery and up to Year 6, should be taught, and continuously made aware:

- that it is a Jew's duty to study and gain proficiency in Torah.
- that the theoretical knowledge gained from this study must be carried out in practice that Torah-teachings must always guide them and set the standards of their conduct.
- that this study bestows great merit on the learner.

Parashah teaching should comprise the p'shat content of Torah, and specific points in each Parashah for in-depth study with a variety of commentaries. The pupils should be introduced to some of our major m'farshim (exegetes) and made aware, that Judaism is broad and creative and does not limit the learner to a rigid or narrow system of study and interpretation. Pupils should be made aware of the breadth and depth of Rabbinic thinking and the different approaches to exegesis, which by their nature result in a variance of interpretations of texts. These, though, are all acceptable and valid, because they conform to the Jewish methods of interpretation and Jewish hashkafah.

Teachers of Torah must give careful consideration to the fact that the North West London Jewish Day School is committed to the requirements of the National Curriculum, to develop in its pupils analytical, logical and evaluative thinking, within which pupils are directed to consider in depth, and judge critically and analytically, the content of their studies. Limudei Kodesh teaching must ensure at all times that it, in line with secular studies, takes account of these thinking processes and that all learning adequately stands up to the pupils' intellectual scrutiny. The teaching must ensure that it achieves a full intellectual and emotional impact on the pupils, and that it evokes love, respect, reverence and awe for Torah, not only at the time of learning, but also in the future, when pupils in maturity recollect and reflect on what they had learned in childhood.

The intellectual stimulus derived from the depth and breadth of Rabbinical exegesis, and the Jewish culture of debate which emanates from it, does not only contribute to the pupils' quality of learning, but also to their attitude and respect for this subject.

Aims and Objectives: (See also Aims & Objectives in Key Learning Area1, p.8)

- 1) To implant in the pupils knowledge of Hashem, that He is One, that He is the Creator of the universe, omnipotent omniscient and omnipresent.
- 2) To implant in pupils love and commitment to Hashem.
- 3) To teach pupils that an integral part of commitment to Hashem is commitment to one's fellows and to upright living.
- 4) To instil in the pupils the knowledge that Hashem created people in His Own Image, the high status that this bestows, and the personal and social responsibilities that this imposes. That this Image of Hashem requires people, even if only to a very small extent, to imitate Hashem's caring attributes.
- 5) To instil in the pupils the knowledge that in addition to being a universal G-d, Hashem is also a personal G-d.
- 6) To instil in the pupils the knowledge of the relationship that Hashem has with all His creations, His special relationship with all humans and His extra special relationship with the Jewish people.
- 7) To awaken pupils' awareness that this special relationship between Hashem and humankind endows humans with a special status which in turn imposes special duties and responsibilities on them. Hence non-Jews too have to adhere to a Divine code of law.
- 8) To awaken pupils' awareness that Hashem's extra special relationship with the Jewish People imposes extra special duties and responsibilities on them, beyond that of the rest of humankind.
- 9) To teach the pupils commandments incumbent on mankind as a whole.
- 10) To teach the pupils commandments incumbent on the Jew in particular
- 11) To teach pupils that Hashem, as the Creator of the world, is its Master and Ruler, and that therefore it was His right to allocate the Land of Israel to the Jewish People as their eternal inheritance, with Yerushalayim as His chosen capital for the Jews.
- 12) To imbue pupils with a life-long love for Torah, a desire to study Torah frequently and regularly, and to continue this study throughout their adult lives.
- 13) To teach pupils their origins and their earliest history, thus strengthening their Jewish identity.
- 14) To teach pupils of the Fathers and Mothers of the Jewish People and other great leaders, as role models to be emulated.

PROGRAMME OF STUDY.

Many elements in this Key Learning Area are also included in K.L.A.s 1, 2, and 5, and should be taught in conjunction with them.

Attainment Target 1: Detailed knowledge of Parashah.

Attainment Target 2: Spiritual, including Moral, Ethical, Personal and Social Aspects of Parashah, Mitzvot Emanating from it.

Attainment Target 3: Commentators and Jewish Culture of Debate.

Range:

Pupils in all classes should be taught the **p'shat** content of each Parashah in detail. From Nursery onwards, pupils should discuss the spiritual aspects and values in each Parashah and examine how these apply to themselves, within their own personal and social growth.

For pupils of pre-compulsory education age - i.e. up to the term after the child's 5th birthday (Nursery and a significant part of Reception) - teachers must familiarise themselves with the document of "Desirable Outcomes for Children's Learning". Three of its goals are relevant to this curriculum area and need to be considered: 1) Language and Literacy. 2) Knowledge and Understanding of the World. 3) Personal and Social Development.

From Year 1 onwards, each Year is assigned a specific area in each Parashah – **to the extent that time allows**- for close focus and scrutiny. These areas are to be studied in greater depth, with a variety of commentators. Midrash should form a part of the exegetical stage of learning, when focusing in depth on assigned areas, after the p'shat had been firmly established.

This will enable pupils:

- 1) To distinguish between Torah and Midrash.
- 2) To appreciate, from a very early age, that the Torah can be understood in more than one way.
- 3) That different commentators differ in their understanding of certain texts, sometimes contradict one another, yet are acceptable providing they conform to established Jewish Hashkafah.
- 4) To gain familiarity with names of major commentators.

Midrash should not be used just as an exciting tool of story telling. It must be shown for its depth of ideas, rather than just the concrete form in which it illustrates them, for the points in the texts that it comes to clarify, or for the moral teachings which it comes to highlight. Only then will it contribute to the assured, long-term respect and emunah of the pupils. Over their years in the School, pupils will gain some familiarity with deeper Torah learning. Teachers will often be able to focus on additional aspects to those assigned, but to ensure that a variety of aspects is encompassed during each pupil's life in the School, teachers should ensure that the allocated aspects are covered.

KEY STAGE 1 AND 2: SCHEME OF WORK.

Many elements in this Key Learning Area are also included in K.L.A.s 1, 2, and should be taught in conjunction with them.

Nursery:

Parashah should be a regular, daily feature of Nursery teaching. Pupils should be reminded regularly, that learning and discussing Torah is one of the greatest mitzvot. They should be taught to listen attentively to Parashah stories. They should learn the detailed p'shat content of each Parashah and show ability to retell, with increasing fluency and growing vocabulary, short sections of it and to answer questions. The teacher should distil the spiritual messages and those that contribute to the pupils' personal and social development. With this teaching, the teacher must pay attention to the "Desirable Outcomes for Children's Learning" document in three of its areas:

- 1) Language and Literacy.
- 2) Knowledge Understanding of the World.
- 3) Personal and Social Development.

Reception: (two 15min lessons).

Pupils should be taught to listen attentively to the detailed p'shat content of each Parashah. They should be encouraged to retell, with increasing fluency and growing vocabulary, sections of it and answer questions. In the discussion that is to follow, pupils should be encouraged to express their thoughts, conveying their understanding of the Parashah. The teacher should distil the spiritual messages and those that contribute to the pupils' personal and social development. Early Years Foundation Stage Curriculum, will be relevant to many pupils in this class, (it includes all pupils up to the term after they reach the age of 5). It needs to be followed in three of its areas:

- 1) Communication + Language.
- 2) Knowledge and Understanding of the World.
- 3) Personal and Social Development.

Year 1: (two 15min lessons).

Pupils should be taught the detailed p'shat content of each Parashah. In addition, time allowing, they should focus on and scrutinise – to the extent that time allows - the following areas:

SEFER B'RESHIT.

Parashat B'reshit: Mankind created in the Image of Hashem, the status this bestows and the responsibility it imposes. (1:27-29, 2:15-26)

Parashat No'ach: Flood and destruction of most living beings as a sad, but only option for saving Hashem's Creation. (6:11-12)

Parashat Lech-L'cha: the profile of Avraham Avinu as Hashem's chosen for the noblest of missions. Hashem bequeaths the Land of K'na'an to him. (12:7)

Parashat Vayera: Avraham Avinu, the prototype of dedication to Hashem and hospitality to men. The promise of a son for Sarah.

Parashat Chayey-Sarah: Cave of Machpelah in Chevron: a fully paid purchase by Avraham Avinu for Sarah Imenu, himself and their descendants, our family's first foothold in The Land. (23: 1-20).

Parashat Toldot: Rivkah's very difficult pregnancy and Hashem's explanation of it. Rivkah does not share this knowledge with Yitzchak.

Parashat Vayetze: Ya'akov's dream.

Parashat Vayishlach: Ya'akov sends messengers to Esav.

Parashat Vayeshev: Ya'akov's family, and Yosef's position within it.

Parashat Miketz: Par'oh's dreams.

Parashat Vayigash: Par'oh invites Yosef's father and brothers to settle in Egypt.

Parashat Vayechi: Ya'akov's last wish, to be buried with his parents and grandparents in Chevron, in the Cave of Machpelah.

SEFER SH'MOT.

Parashat Sh'mot: the rule of the new Par'oh, "...who knew not Yosef".

Parashat Va'era: Moshe and Aharon's first confrontation with Par'oh and his magicians in the palace.

Parashat Bo: Par'oh's heart hardened. The plagues of locust and darkness.

Parashat Beshalach: Kriyat Yam Suf.

Parashat Yitro: Yitro arrives with Moshe's family. His advice on delegation of duties.

Parashat Mishpatim: One of the most serious crimes, hitting or cursing parents (21: 15, 17).

Parashat T'rumah: the meaning and purpose of the Mishkan.

Parashat T'tzaveh: the head covering of the High Priest.

Parashat Ki-Tisa: the sin of the Golden Calf.

Parashat Vayakhel: Moshe assembles B'nei Yisrael to impart to them Hashem's instructions for building the Mishkan, and starts with a reminder to keep Shabbat.

Parashat P'kudei: the Mishkan - a truly communal effort.

SEFER VAYIKRA. (Children concentrating on Purim & Pesach preparations)

Parashat Vayikra: the replacement of offerings, after the destruction of the Beit Hamikdash, with T'filah.

Parashat Tzav: the daily tending to the altar, including its cleaning, carrying the ashes away, keeping the fire burning - all to be done by the Cohanim. Their elevated status does not place them above such tasks, which serve as an antidote to pride. The obvious need for their change of garments for the different tasks.

Parashat Sh'mini: the ultimate reward bestowed on Bnei Yisrael, for having meticulously executed Hashem's instructions of building and consecrating the Mishkan: "The glory of Hashem appeared to all the people and there came forth the fire from before Hashem, and consumed the Olah upon the Mizbe'ach"(9: 23-24).

Parashat Tazri'a: Leprosy is an ailment employed by Hashem as a corrective measure, to wean people from tale bearing. Hashem, in His mercy, warns people sometimes through planting the disease in their garment, rather than in their flesh (13: 47-59). If they learn their lesson, their flesh will be spared.

Parashat Matzora: Leprosy of houses (14: 33-49). Sometimes, Hashem gives a person a chance and plants the leprosy in the house. If he repents, all will be well. If he continues to slander, Hashem plants the disease in his garments. Only if he still persists, will the leprosy infect him.

Parashat Acharei-Mot: the description of the Yom Kippur service in the Beit Hamikdash, as read on Yom Kippur during Musaf.

Parashat K'doshim: the laws of fruit of trees in Eretz Yisrael (19: 23, 24).

Parashat Emor: the obligation of the Jew to keep Hashem's commandments. Mitzvah of Kiddush Hashem and against Chilul Hashem: (22: 31 - 33), the way in which every Jew has to fulfil this commandment.

Parashat B'har: the Shmittah year (25: 1-7). The social benefits to those who own land and to those who do not.

Parashat B'chukotay: the Mitzvah of tithing (27: 30-33). The social and religious benefits resulting from this Mitzvah.

SEFER B'MIDBAR.

Parashat B'midbar: the arrangement of the camp around the Mishkan, and the order of travel.

Parashat Naso: Sins against fellow humans are sins against Hashem (5: 5 - 7).

Parashat B'ha'alotcha: the Mann, food from Hashem (11: 7 - 9), and the people's ungratefulness for it. The danger of keeping bad company.

Parashat Sh'lach: the spies' 40 days in the Land of K'na'an.

Parashat Korach: An additional vindication of Aharon as Hashem's choice for Kehunah (17: 16 - 28).

Parashat Chukat: "And there was no water for the congregation". Moshe's and Aharon's sin.

Parashat Balak: the words of Hashem came out of Bil'am's mouth in spite of himself, The miracle of curses that turned into blessings.

Parashat Pinchas: Moshe is nearing the end of his life, but is barred from entering the Land of Israel (27: 12-14).

Parashat Matot: Moshe teaches the tribes of R'uvim, Gad and half of the tribe of Menasheh, the priorities in life: children and wives take priority over wealth (32: 16, 24, 26).

Parashat Mas'ei: Settlement in the Land of Israel: allocation of land by lots according to tribes, in accordance with their sizes.

SEFER D'VARIM.

Parashat D'varim: A 40-year journey, which could have been accomplished in 11 days (1: 2). Pupils should be shown a map of the shortest way and the route actually taken. Pupils should be able, with support, to give reasons for the delay.

Parashat Va'etchanan: the commandment to Love of Hashem, a foremost commandment (6: 4-9). Mitzvot 418, 419, 420.

Parashat Ekev: Hashem's infinite love for His people Yisrael, as the reason for bestowing blessings upon them. This, however needs to be reciprocated by Yisrael, who should keep His commandments and be ever conscious of Hashem being the source of the blessings (7: 12-26).

Parashat R'eh: Moshe reminds Bnei Yisrael never to worship idols, but to break them down on entering their Promised Land. He also instructs them to celebrate their festivals, bring presents and give thanks to Hashem, in the special place which He would choose for this purpose (12: 1-14).

Parashat Shoftim: the Jewish king: he is subject to Hashem's laws and commandments. His foremost duty is to write for himself a book of Torah, so that he may learn from it continually, thus not be filled with pride and self-importance (17: 14-20).

Parashat Ki Tetze: Responsibility for fellow's property, lending a helping hand (22: 1-4).

Parashat Ki Tavo: Bringing the first fruit to the Beit Hamikdash, as acknowledgement that all one's bounty is from Hashem (26: 1-11).

Parashat Nitzavim: the force of the B'rit, entered between Hashem and the Jewish people, rests upon every Jew, throughout the generations (29: 9-14).

Parashat Vayelech: Moshe's farewell speech and the transfer of his leadership to Yehoshu'a (31: 1-8, 14, 15).

Parashat Ha'azinu: the Torah "is not an empty thing for you" (32: 44-47).

Parashat V'zot Hab'rachah: the death of Moshe (Chapter 34).

Year 2:

Pupils should be taught the detailed p'shat content of each Parashah. In addition, time allowing, they should focus on and scrutinise – to the extent that time allows - the following areas with a variety of commentaries:

SEFER B'RESHIT.

Parashat B'reshit: Gan Eden and the Tree of Knowledge. Mankind given free choice and must take responsibility for their choice. (2: 8-17).

Parashat No'ach: the Tower of Babel (6: 10-24).

Parashat Lech-L'cha: Avram leaves his homeland with total faith in Hashem. Avraham's separation from Lot. (12: 1-12).

Parashat Vayera: Avraham Avinu confirms yet again the sweetness of his nature and compassion when his visitor reveals Hashem's intention to overthrow S'dom. (18: 20-32)

Parashat Chayey-Sarah: Avraham Avinu instructs his servant to find a bride for Yitzchak from his old country, not from K'na'an. (24: 1-10).

Parashat Toldot: Yitzchak and Rivkah with the twins for whom they yearned

Parashat Vayetze: the difference between Ya'akov's arrival at the well of Charan and that of Avraham Avinu's servant a generation earlier.

Parashat Vayishlach: "A man wrestled with him".

Parashat Vayeshev: the sale of Yosef.

Parashat Miktetz: Yosef's elevation to viceroy of Egypt.

Parashat Vayigash: Yosef went out to meet his father.

Parashat Vayechi: The blessing given to the two sons.

SEFER SH'MOT.

Parashat Sh'mot: the birth of Moshe and the brave women who gave him his chance to survive: His mother who concealed him and prepared his little ark, his sister who watched out for him, the princess and her maidens who defied Par'oh's commandment.

Parashat Va'era: Moshe and Aharon go to meet Par'oh on the river Nile: the first group of plagues, blood, frogs and lice.

Parashat Bo: Hashem instructs Bnei Yisrael to ask the Egyptians for valuables (remind pupils that this too was a part of Hashem's prognosis to Avraham in the "Brit-Bein-Hab'tarim", B'reshit, 15:14).

Parashat Beshalach: Bnei Yisrael are longing for the "fleshpots of Egypt"!

Parashat Yitro: the arrival at Sinai, Moshe's ascendance on the mountain and Hashem's message to him (19: 3- 7). The response of the people (19: 7, 8).

Parashat Mishpatim: Compensation for injury (21: 18 - 20). Accidents caused through neglect (21: 33,34).

Parashat T'rumah: the first article of furniture for the Mishkan: Aron Kodesh.

Parashat T'tzaveh: the clothes of the sons of Aharon.

Parashat Ki-Tisa: Moshe returns with the Tablets, and confronts Bnei Yisrael.

Parashat Vayakhel: the Menorah.

Parashat P'kudei: the Me'il (Robe) of the Efod.

SEFER VAYIKRA.

Parashat Vayikra: Korbanot and the three daily tefillot

Parashat Tzav: the 24 Mishmarot which afforded every Jew a partnership in the Korban Todah. The activities in the Towns of Ma'amad during their week of duty.

Parashat Sh'mini: the reasons for Kashrut (11: 43-47). Characteristics of kosher animals (11: 1-9). Mitzvah 153. Kosher birds (11: 13-23) Mitzvah 157.

Parashat Tazri'a: In last week's Parashah kashrut was discussed, and no divine punishments were mentioned in connection with transgressing it. Nevertheless we all are careful to keep its laws. Lashon Hara, on the other hand, is obviously a worse transgression, since punishments are meted out for it, and yet we are often not careful to abstain from it.

Parashat Matzora: the procedure to be followed when a person finds greenish or reddish indentations in the wall of their house (14: 33-48).

Parashat Acharei-Mot: the prohibition against eating blood (17: 10-14). Yom Kippur Avoidah. The work done by the kohen Gadol on Yom Kippur

Parashat K'doshim: the repeated refrain: "I am Hashem" with all the sins that cannot be proven or witnessed by humans.

Parashat Emor: Looking after the needy in the Land (23: 22). Kiddush Hashem and no animal with a blemish, Kohen only allowed in cemetery for close relative.

Parashat B'har: Sustenance during Shmitah and Yovel years (25: 18-25).

Parashat B'chukotay: However sinful Hashem's "special treasure" Israel might be, He will never abandon them. Even when He needs to punish them, Hashem restores them to favour when they repent (26: 42, 44-45).

SEFER B'MIDBAR.

Parashat B'midbar: dismantling of the Mishkan for the purpose of travel (4: 5 - 16). Bidyan Haben, camp of Israel in the desert

Parashat Naso: Birkat Kohanim, Nazir.

Parashat B'ha'alotcha: Miriam and Aharon speak about Moshe and his Cushite wife.

Parashat Sh'lach: The six areas on which the spies were charged to bring back information to Moshe (13: 17 - 20): did they carry out their duty?

Parashat Korach: Moshe leaves the proof of Hashem's choice of leaders to Hashem.

Parashat Chukat: Parah Adoma

Parashat Balak: Balak's messengers come to Bil'am. He is fully aware that he offers false hopes to them

Parashat Pinchas: the daughter of Tzlofchad (27:1-11)

Parashat Matot: Success in battle, even if it was commanded by Hashem, not to be taken for granted.

Parashat Mas'ei: 48 Cities to be allocated by the tribes for the Levis, among these 6 Cities of Refuge.

SEFER D'VARIM.

Parashat D'varim: Moshe reminds the new generation, on the threshold of the Promised Land, of their history in the desert, and what they should learn from it. How the leader needs support of assistants, as he indeed arranged for himself, after Yitro's visit and when Hashem told him to appoint 70 elders.

Parashat Va'etchanan: "Hashem has not made this covenant with our fathers, but with us, we who are all here alive this day." (5: 3). Also, as in Year 1, the foremost commandment to love Hashem (6: 4-9).

Parashat Ekev: the abundance of blessings in store for Yisrael when they observe the Mitzvot. The need to acknowledge, and give thanks to, Hashem Who gave them (8: 1-12). The test of the Mann (7: 2-4).

Parashat R'eh: Bnei Yisrael are obligated to serve Hashem not only spiritually, but also with their produce and money. This service includes care for the Kohanim and Leviyim (12: 11-19).

Parashat Shoftim: the meaning of the duty to be “wholehearted with Hashem your G-d”. Jewish prophets (18: 13-22).

Parashat Ki Tetze: Jews are surrounded by Mitzvot: when they walk and see a bird's nest, when they build houses, when they work in their fields, when they put on their clothes (22: 6-12).

Parashat Ki Tavo: the third year's tithe, which was to be left in one's village for the Leviyim and the needy, was to be followed by the owner's tithe declaration in the Beit Hamikdash, that he indeed separated it according to the law (26: 12-15).

Parashat Nitzavim: the fate of Jews who cut themselves off from the Jewish people, to follow other “gods”. (29: 15-20).

Parashat Vayelech: the Shmitah year was the ideal time for learning Torah, starting with the congregational learning on Succot.

Parashat Ha'azinu: Moshe's sad end: the greater the person, the more stringent their accountability (32: 48-52).

Parashat V'zot Hab'rachah: The final Parasha of the Torah. Read on Simchat Torah. We straight away start again from Bereshit.

Year 3:

Pupils should be taught the detailed p'shat content of each Parashah. In addition, time allowing, they should focus on and scrutinise -to the extent that time allows- the following areas with a variety of commentaries:

SEFER B'RESHIT.

Parashat B'reshit: Kayin and Hevel.

Parashat No'ach: the aftermath of the Flood, new laws regarding animals for human consumption, the rainbow as the symbol of Hashem's covenant with No'ach and mankind to treat them with Midat haRachamim. The dispersion into different languages.

Parashat Lech-L'cha: story of S'dom.

Parashat Vayera: Avraham's Hachnasat Orchim (hospitality). Sarah Imenu gives birth to Yitzchak.

Parashat Chayey-Sarah: the servant's mode of selecting a wife.

Parashat Toldot: The differences between Yakov and Esav.

Parashat Vayetze: Ya'akov settles down with his uncle Lavan's family.

Parashat Vayishlach: Ya'akov's meeting with Esav.

Parashat Vayeshev: Yosef in the household of Potifar.

Parashat Miketz: Tactics of an educator: Yosef's repeated references to Hashem, in his first meeting with Par'oh, produce the desired result.

Parashat Vayigash: Yosef introduces his family to Par'oh, and contrives to achieve the goal that they would dwell, as well as work, apart from the Egyptians. Yaakov comes down to Egypt

Parashat Vayechi: the death of Ya'akov and his burial in Chevron in the Cave of Machpelah.

SEFER SH'MOT.

Parashat Sh'mot: the Burning Bush.

Parashat Va'era: the second group of plagues: wild beasts, pestilence of cattle, and boils.

Parashat Bo: "Pesach Mitzrayim". The purpose of the lamb and the way in which it was to be eaten.

Parashat Beshalach: Par'oh regrets letting Bnei Yisrael go, and the miracle at Yam Suf.

Parashat Yitro: Pupils should verify, with the teacher's support, that Matan Torah coincides with Shavu'ot. Acceptance of Hashem's commandments, to render B'nai-Yisrael as Hashem's "own treasure from among all peoples" and "a kingdom of priests".

Parashat Mishpatim: Looking after and dealing kindly with the widow and the orphan. Mitzvah 65. The power of tears of the oppressed (22: 21 - 23). The connection between Bnei Yisrael's slavery and the stranger in their Land (22: 20. 23: 9).

Parashat T'rumah: the Menora, The Mizbeach, The Shulchan, Aron HaKodesh

Parashat T'tzaveh: the Efod, the Choshen Hamishpat and Bigdei Kehunah

Parashat Ki-Tisa: the Second Tablets.

Parashat Vayakhel: the Aron Kodesh.

Parashat P'kudei: Aharon's head covering.

SEFER VAYIKRA.

Parashat Vayikra: Which Korban were brought

Parashat Tzav: Mitzvah 141: the Sh'lamim, Peace Offering (7: 11-24).

Parashat Sh'mini: the reasons for laws of Kashrut (11: 41-47). Prohibition against eating blood (7: 26-27). Prohibition against eating insects (11: 41-43).

Parashat Tazri'a: Note in chapter 13 verse 33 the large Gimmel in "vehitgalach". See ArtScroll edition of Vayikra (p. 207), which explains that from here derives the custom in some communities to cut the hair of 3-year-old infants on Lag-baOmer, and generally to allow haircuts on this day.

Parashat Matzora: Items needed for the purification of the leper: leprosy in a person – cloths- houses

Parashat Acharei-Mot: "... from all the sins before Hashem you shall be clean" (16: 30). Atonement on Yom Kippur only effective after making peace with one's fellows. (See Mishnah Yoma 8:9).

Parashat K'doshim: the duty to look after the poor (19: 9, 10).

Parashat Emor: Appointed Seasons: Shabbat (23: 1 - 3), Succot (23: 33 - 44).

Parashat B'har: the Yovel (25: 8-13). The social implications of this commandment.

Parashat B'chukotay: Analysis of the 5 areas of blessings: **1)** 26: 4-5; **2)** 6; **3)** 7-8; **4)** 9-10; **5)** 11-12.

SEFER B'MIDBAR.

Parashat B'midbar: The arrangements of the camp. The elevated tribe of Levi designated for special duties: **1)** To serve their elevated brethren, the Kohanim. (3: 1 - 10), **2)** To transport the Mishkan on the travels (2: 17).

Parashat Naso: the elevation and honour bestowed upon Bnei Yisrael by Hashem's presence in their midst, imposes a strict code of behaviour. The practical implications for the modern Jew. (5: 1 - 4). Concept of a neder

Parashat B'ha'alotcha: "We remember the fish... the cucumbers and the melons and the leeks and the onions and the garlic".

Parashat Sh'lach: the evil report of Land which the spies brought was transparently false.(13: 32,33).

Parashat Korach: the fate of the 250 men who offered incense, and Hashem's instructions regarding their firepans.

Parashat Chukat: the death of Aharon, El'azar becomes Kohen Gadol. Parah Adumah laws

Parashat Balak: Balak's journey to Mo'av on his ass (22: 21 - 35).

Parashat Pinchas: Moshe's generosity of spirit: 1) Note his reaction to his impending death. 2) Compare Hashem's command to ordain Yehoshu'a as his successor (27: 18-20), to Moshe's implementation of it (27: 22-23).

Parashat Matot: the tribes of R'uven, Gad and half of Menasheh request to settle on the east of the river Yarden. what caused these tribes to make this joint request. The reason for Moshe's displeasure.

Parashat Mas'ei: Distinction between murder and manslaughter, in deed and punishment.

SEFER D'VARIM.

Parashat D'varim: Moshe, wanting to ensure non-repetition of such a deed, reminds Bnei Yisrael of their sin with the spies and its consequences (1: 20-39).

Parashat Va'etchanan: the unparalleled privilege of our forefathers, to have been chosen by Hashem, out of all the nations of the world (4: 31-40). Also, as in Years 1, & 2, the foremost commandment to love Hashem (6: 4-9)

Parashat Ekev: the moral dangers and pitfalls of over-abundance (8: 11-14), and the way to overcome it (8: 15-20).

Parashat R'eh: the false prophet (13: 2-6).

Parashat Shoftim: Witnesses: their number, the reason for it. The plotting witness (19: 15-21).

Parashat Ki Tetze: Special care to be taken of society's weakest (24: 17-22). A Jew is commanded to deal honestly in business (25: 13-16).

Parashat Ki Tavo: Bikurim

Parashat Nitzavim: the state of the Land of Yisrael, invariably reflects the moral state of its people (29: 21-28).

Parashat Vayelech: Moshe's repeated efforts to stop Bnei Yisrael from sinning after his death, by supplying the Leviyim, who carry the Aron-Kodesh, with the Sefer Torah which he had written and which is to be scrupulously followed (31: 25-30). Mitzvah of writing a sefer torah

Parashat Ha'azinu: Bnei Yisrael, basking in Hashem's bounty, will forget the source of this superabundance of goodness and ungratefully rebel against Hashem. The inevitable punishment which will follow (32: 15-26).

Parashat V'zot Hab'rachah: Yaakov's blessing, the twelve tribes.

Year 4:

Pupils should be taught the detailed p'shat content of each Parashah. In addition, time allowing, they should focus on and scrutinise - to the extent that time allows- the following areas with a variety of commentaries:

SEFER B'RESHIT.

Parashat B'reshit: The Creation. The day of rest (Shabbat).

Parashat No'ach: The misguided confidence that prompted the building of the Tower of Babel.

Parashat Lech-L'cha: Famine in the Land and Avram's departure for Egypt. The war of four kings against five. The contrast between the king of Shalem (who showed gratitude to Avraham Avinu) and the king of S'dom (who dictated his terms).

Parashat Vayera: the sin of S'dom and the punishment.

Parashat Chayey-Sarah: Profile of Rivkah.

Parashat Toldot: "...Yitzchak was old and his eyes were dim so that he could not see". Was it only his physical vision which was impaired? He prepares Esav for the blessing.

Parashat Vayetze: the Names of the tribes and their emblems.

Parashat Vayishlach: Ya'akov's preparations for his meeting with Esav - a guide for his descendants when confronting serious challenges.

Parashat Vayeshev: Yosef thrown into prison.

Parashat Miketz: Binyamin, son of Rachel, is not allowed to join his brothers on their way to Egypt. This was not possible on the second journey.

Parashat Vayigash: Yosef's magnanimity: towards his brothers, towards Par'oh and towards the Egyptians, truly "Yosef Hatzadik".

Parashat Vayechi: the brothers' worry that now, when their father is no longer alive, Yosef might take revenge on them for the suffering they had caused him, proved unnecessary. Yosef yet again displayed his magnanimity.

SEFER SH'MOT.

Parashat Sh'mot: Moshe confronts Par'oh.

Parashat Va'era: Hashem promises Moshe to "harden Par'oh's heart "and bring "signs and wonders "upon the Egyptians, so as to educate the Egyptians and teach them that Hashem is the all powerful Creator and can change the laws of nature.

Parashat Bo: the last plague, makkat b'chorot.

Parashat Beshalach: the war with Amalek in R'fidim.

Parashat Yitro: the preparations needed for this most sublime event, Matan Torah, for the sake of which Bnei Yisrael were redeemed from Egypt.

Parashat Mishpatim: Loans and pledges (22: 24 - 26). False witness and false reporting (22: 1-3). Mitzvah 37. Helping one's fellow, even if this means helping an enemy (23: 4-5).

Parashat T'rumah: the table of Lechem HaPanim.

Parashat T'tzaveh: the Me'il (Robe) of the Efod.

Parashat Ki-Tisa: the sacred work of building the Mishkan does not override the Shabbat.

Parashat Vayakhel: the eagerness and enthusiasm with which Bnei Yisrael brought their offerings and carried out the building of the Mishkan (35: 21 - 29; 36: 5 - 7).

Parashat P'kudei: the Efod and the Choshen Hamishpat (breastplate).

SEFER VAYIKRA.

Parashat Vayikra: the purpose of sacrifices.

Parashat Tzav: the preparations for the consecration of Aharon and his sons for service in the Mishkan (8: 1-14).

Parashat Sh'mini: the tragedy of Nadav and Avihu (9: 1-7).

Parashat Tazri'a: Leprosy - a reminder to refrain from tale bearing. The dwelling outside the camp imposes solitude and prevents one from indulging in tale bearing. Discuss the seriousness of this iniquity.

Parashat Matzora: the ceremony of purification (14: 1-21).

Parashat Acharei-Mot: the two goats (16: 7-10; 20-22). See Mishnah Yoma, 4: 1;2, 4. 6: 1,2 et seq.

Parashat K'doshim: the meaning of "fear" of parents and its connection with Shabbat (19:3,31; 20: 9).

Parashat Emor: Appointed Seasons: Pesach, Shavu'ot and Succot(23: 4 - 21).

Parashat B'har: Obligations to the poor and the reason for this obligation. The implications on the Jew's life in general (25: 35-38).

Parashat B'chukotay: A promise of hope within retribution (26: 44-45). A historical fact which still holds true in our modern age.

SEFER B'MIDBAR.

Parashat B'midbar: the firstborn males of Bnei Yisrael, to be exchanged for Levi'im (3:11 - 51).

Parashat Naso: the Kohanim, not a source of blessing, but just a medium through which Hashem bestows **His** blessings on Bnei Yisrael.

Parashat B'ha'alotcha: Moshe's despair of Bnei Yisrael (11: 14, 15) and Hashem's support of him through the 70 elders (11: 16, 17; 24 - 30).

Parashat Sh'lach: the weeping and rebellion of Bnei Yisrael, on hearing the spies' report. Hashem's response.

Parashat Korach: Hashem's wrath with Bnei Yisrael when they chose to misinterpret Hashem's clearest of proofs as to who the sinners were and whom He chose to be leaders. He showed them that not the incense was the killer of the 250 men, but sin. Incense can save lives as well (17: 6 - 15).

Parashat Chukat: "And Moshe made a serpent of brass"(21: 4 - 9).

Parashat Balak: the fundamental difference between Bil'am and a Navi:

- 1) Most N'vi'im did not actively seek out prophecy, whilst Bil'am ran after it.
- 2) The N'vi'im tried to carry out the will of Hashem, whilst Bil'am tried to force Hashem to carry out his own will (22: 9 - 20; 23: 1 - 4; 13 - 16). Compare with study of the purpose of sacrifices in Parashat Vayikra.

Parashat Pinchas: the laws of the division of the land for inheritance in Eretz Yisrael (26: 52 - 56). Moshe's fatherly concern for Bnei Yisrael, his unselfish reaction to the knowledge that his life is coming to its end (27: 15 - 17).

Parashat Matot: the spoils of war to be divided equally between those selected to fight in this war and those who were not. From each group a tax was to levied for the Kohanim and for the Leviyim. (31: 25 - 47). All Bnei Yisrael contribute by their behaviour to the success or failure of battle, and all share in the success or otherwise.

Parashat Mas'ei: the daughters of Tz'lofchad, and the problem with daughters inheriting within the tribe's allocation.

SEFER D'VARIM.

Parashat D'varim: A reminder to Bnei Yisrael to learn from their fathers' bad experience: A direct command of Hashem has to be carried out unconditionally, not after deliberation whether one is willing to accept it (1: 41-46).

Parashat Va'etchanan: Hashem warns Bnei Yisrael not to allow abundance and prosperity, which He will bestow upon them in the Land, intoxicate them, so that they might forget Him and His commandments. Also, as in Years 1, 2, & 3, the foremost commandment to love Hashem (6: 4-9). Mitzvot 417, 418, 420, 423.

Parashat Ekev: Moshe's repeated warnings to Bnei Yisrael against pride of power or success, or self-righteousness. To bear in mind continuously the source of and reason for this power (9: 1-6).

Parashat R'eh: the elevation of Bnei Yisrael to the status of “Hashem’s children” and His “Special Treasure”, demands of them to live up to this status of holiness. They must not defile their bodies, nor eat unsuitable food (14: 1-21).

Parashat Shoftim: the difference between murder and manslaughter. Their respective sentences. Cities of refuge. (19: 2-13).

Parashat Ki Tetze: the laws concerning lending money to a fellow Jew (23: 20) Mitzvah 572, restoring a pledge (24: 10-13), and treatment of labourers (24: 14-15).

Parashat Ki Tavo: the first duty on crossing the river Yarden is to remember Hashem’s commandments (27: 1-8). The reasons for it and the way in which this is to be done.

Parashat Nitzavim: the superabundance of Hashem’s kindness does not only manifest itself in fulfilling the blessings, but even in the curses: these are only to endure while Yisrael sins. Once they repent, Hashem restores His favours to them (30: 1-10).

Parashat Vayelech: the Torah that Moshe is to write down, is to serve as testimony, that the troubles that will befall them do not indicate Hashem’s abandonment of the Jewish people, nor do they indicate His incapacity to help them, but rather a direct result of their deeds, as explicitly foretold by Hashem (31: 16-19).

Parashat Ha’azinu: the contrast between Hashem’s perfection and Bnei Yisrael’s sinfulness and stubborn perversion (32: 4-8).

Parashat V’zot Hab’rachah: The Bnei Yisrael will live in security and prosper under Hashem’s divine protection (33: 26-29).

Year 5:

Pupils should be taught the detailed p’shat content of each Parashah. In addition, time allowing, they should focus on and scrutinise - to the extent that time allows- the following areas with a variety of commentaries:

SEFER B’RESHIT.

Parashat B’reshit: Mankind in decline: Adam and Chavah’s sin, Kayin’s sin and his death.

Parashat No’ach: New beginnings. Hashem’s blessing to No’ach and the No’achide Laws.

Parashat Lech-L’cha: Hashem’s everlasting promises of the Land and progeny to Avraham Avinu and the Brit Bain Hab’Tarim.

Parashat Vayera: the Akedah: the contrast between Avraham’s complete acceptance of this hardest of all trials, as against his non-acceptance and arguments with Hashem to save S’dom. Sarah asks Avraham Avinu to protect Yitchak from Yishma’el’s influence.

Parashat Chayey-Sarah: Tactics of an educator: the servant’s repeated references to Hashem in the course of his narration, produced the desired effect on Betu’el the idol worshipper who proclaimed: “The thing proceedeth from Hashem”. (24: 34-49).

Parashat Toldot: Rivkah pressurises and persuades Ya’akov to deceive his father. It should be remembered that she had never shared with Yitzchak what Hashem had revealed to her during her pregnancy. Note text for Ya’akov’s unwillingness to cooperate.

Parashat Vayetze: Hashem helps Ya’akov to outwit Lavan.

Parashat Vayishlach: the return to Beit-El, the blessing and the new name, Yisrael.

Parashat Vayeshev: Yosef’s outstanding talents and good looks at the root of many of his troubles.

Parashat Miketz: Ya’akov sends ten sons to Egypt to buy corn. The encounter with Yosef.

Parashat Vayigash: Ya’akov and his family’s departure for Egypt, Hashem’s blessing and promise. Recall the “Brit bein hab’tarim”, (B’reshit, 15: 7 - 17).

Parashat Vayechi: Yosef and his two eldest sons are summoned to Ya’akov’s death-bed. The blessing of Shim’on and Levi, and the unexpected way in which it was fulfilled.

SEFER SH'MOT.

Parashat Sh'mot: B'nei Yisrael lose heart when the Egyptians intensify their burdens and do not want to hear any more of redemption.

Parashat Va'era: the seventh plague, hailstone, which started to break Egyptian resistance.

Parashat Bo: YETZI'AT-MTZRAYIM !

Parashat Beshalach: "B'shalach Par'oh": the hardhearted Par'oh succumbed. Compare with his previous proclamations (5:2; 8:4; 10:20; 10:27).

Parashat Yitro: the First Commandment. The Third Commandment.

Parashat Mishpatim: impartiality in justice (23: 6 - 8). The Shabbat year and the Shabbat Day: the Shmitah (23: 10-11). Keeping Shabbat, additional reasons (23:12)

Parashat T'rumah: the Mizbe'ach of Olah. The poles in the articles of furniture and the difference of those in the Aron-Kodesh. Mitzvah 96.

Parashat T'tzaveh: the Mizbe'ach of incense (30:1 – 10)

Parashat Ki-Tisa: Hashem reveals His nature to Moshe: the 13 Attributes.

Parashat Vayakhel: the two master craftsmen appointed by Hashem Himself: Betzal'el ben Uri of the tribe of Yehudah and Oholiav ben Achisamach of the tribe of Dan. The lessons to be learned from Hashem's choice of representatives from such diverse tribes as well as the manner in which public appointments should be made.

Parashat P'kudei: the setting up of the Mishkan (40: 1 - 11).

SEFER VAYIKRA.

Parashat Vayikra: the "Chatat", the Sin Offering (4: 2-3; 13-14; 22-23; 27).

Parashat Tzav: the ceremony of consecration of Aharon and his sons for their service in the Mishkan (8: 14-30).

Parashat Sh'mini: reasons for Kashrut (11: 43-47). Characteristics of Kosher fish.

Parashat Tazri'a: Brit-Milah should be performed on the eighth day of the boy's birth and overrides the Shabbat, should this be the eighth day. Shabbat is "an everlasting OT (sign)" between Hashem and Bnei Yisrael (Shmot 31: 16), as indeed is also the Brit Milah (B'reshit, 17: 11). Mitzvah 2.

Parashat Matzora: clearing the house before it is declared leprous (14: 36), clearly indicates that it does not serve a hygienic purpose to prevent contagion. Indeed, most commentators agree that leprosy in Torah is of a spiritual nature.

Parashat Acharei Mot: The High Priest preparing for Yom Kippur and his conduct on the day (16: 4, 6, 11). See Mishnah Yoma, 3: 3-7; 7: 3, 5; Also chapter 6.

Parashat K'doshim: A fundamental requirement of Judaism is that we imitate Hashem. How do people obtain holiness and can they even begin to imitate Him? (19: 2; 20: 7-9, 26).

Parashat Emor: Appointed seasons of Hashem: Rosh Hashanah and Yom Kippur (23: 23-32)

Parashat B'har: the Hebrew slave (25: 39-44).

Parashat B'chukotay: Analysis of the retribution (26: 14-41). Unlike the blessings, which will be bestowed in their entirety upon a Torah-abiding nation, the curses will only gradually befall a sinning nation. Each stage of disaster will open a chance for repentance (18, 21, 23, 27), which if taken, will stop another disaster from following.

SEFER B'MIDBAR.

Parashat B'midbar: the Kohatites - the elevated family of the Levites.

Parashat Naso: the meaning of the Birchot Kohanim.

Parashat B'ha'alotcha: "When the Aron set forth"(10: 35 - 36).

Parashat Sh'lach: Parashat Tzitzit. The duty to remember the Exodus.

Parashat Korach: A profile of Korach and his company.

Parashat Chukat: the first conquests: the country of Sichon king of the Emorites and Og king of Bashan.

Parashat Balak: Bil'am's third blessing (24: 5 - 9).

Parashat Pinchas: Aware of their inability to defeat Bnei Yisrael while under the guardianship of Hashem, the Midianites devise a strategy to break this special relationship. (The Torah only reveals the name of the mastermind behind it in Parashat Matot).

Parashat Matot: Mitzvah 407: be careful about making vows. Any contact with death, even during a "Milchemet Mitzvah" commanded by Hashem, needs purification (31: 19, 20, 24).

Parashat Mas'ei: Hashem allocates the whole of the Land of Israel to the Tribes, including the areas which the tribes of R'uvim, Gad and half of M'nasheh took on the east of the River Yarden. Since Hashem possesses the world, He is entitled to allocate it to whomever He chooses. (See allocations to other nations: Amos 9; 7).

SEFER D'VARIM.

Parashat D'varim: Hashem forbids Bnei Yisrael to wage war with B'nei Esav, the Amonim and the Mo'avim (2: 2-23).

Parashat Va'etchanan: "You shall not add unto the word which I command you, neither shall you diminish from it..."(4: 2). Also, as in Years 1, 2, 3 & 4, the foremost commandment to love Hashem (6: 4-9)

Parashat Ekev: Hashem's requirement of His beloved nation Yisrael (10: 12-22).

Parashat R'eh: Hashem's bounty bestowed upon the Jew, is to be shared with fellow Jews. Hashem's blessings impose social responsibilities (15: 1-15).

Parashat Shoftim: the duty to obey the judgement of the Court (17: 8-13).

Parashat Ki Tetze: great care to be taken before uttering a vow (22: 22-24). The labourers' rights in the fields where they work (23: 25-26).

Parashat Ki Tavo: the repeated reminders to Bnei Yisrael to keep Hashem's commandments, so that His conditional blessings can be fulfilled. Moshe is amazed, that after all the amazing miracles, the people still did not have "... a heart to know, and eyes to see, and ears to hear unto this day."(29: 1-8).

Parashat Nitzavim: "It is not in heaven... Neither is it beyond the sea"(30: 11-14).

Parashat Vayeilech: To avoid abandonment of Hashem and catastrophe, Hashem commanded Moshe to write the Sefer Torah and "put it in their (Bnei Yisrael's) mouth"(31: 16-20).

Parashat Ha'azinu: Moshe calls on Bnei Yisrael to acknowledge and remember Hashem's infinite kindnesses to them - His special people (32: 7-15).

Parashat V'zot Hab'rachah: Compare Moshe's blessing to Levi (33: 8-11), with that of Ya'akov to Levi and Shim'on (B'reshit, 49: 5-7).

Year 6:

Pupils should be taught the detailed p'shat content of each Parashah. In addition, they should focus on and scrutinise -to the extent that time allows- the following areas with a variety of commentaries:

SEFER B'RESHIT.

Parashat B'reshit: The beginnings of technical advance and civilisation, Lemech and his family.

Parashat No'ach: No'ach, "a tzadik and whole-hearted man *in his generations.*"

Parashat Lech-L'cha: the Brit in the flesh of Avram and his descendants as an everlasting sign of the covenant between them and Hashem. The change of names to Avraham and Sarah.

Parashat Vayera: the Akedah: Avraham Avinu's descendants' everlasting merit and reward for his absolute devotion to Hashem. The symbol of the ram's horn.

Parashat Chayey-Sarah: profile of Avraham Avinu's servant.

Parashat Toldot: Yitzchak in the land of G'rar. He dug wells and "sowed in the land and found in that year a hundred fold". The native's reaction: envy and hatred. (Ma'aseh Avot - siman l'vanim). The blessings. Compare the blessing given to Ya'akov intended for Esav, (27: 28-29), with that given to him knowingly, on the eve of his departure for Charan (28: 3-4).

Parashat Vayetze: the escape from Lavan's house.

Parashat Vayishlach: The story of Dinah (modified: Shechem kidnapped her because he wanted to marry her).

Parashat Vayeshev: Yosef develops and emerges as "Yosef Hatzadik".

Parashat Miketz: Yosef's tactics to find out whether old jealousies still prevail amongst the brothers.

Parashat Vayigash: Yehudah and the brothers prove their love and loyalty to a son of Rachel. They have truly repented and expiated their sin.

Parashat Vayechi: the great significance of the Cave of Machpelah - the first purchase of Avraham Avinu for his family and his descendants in the Land promised to him in perpetuity.

SEFER SH'MOT.

Parashat Sh'mot: A profile of Moshe.

Parashat Va'era: the four expressions of redemption, and a fifth which has to await Eliyahu Hanavi's ruling.

Parashat Bo: Pesach Dorot: Pupils should be taught a number of the 20 mitzvot deriving from this Parashah, at least all those relevant to their own lives. Mitzvot 4-23.

Parashat Beshalach: Mitzvat T'chum Shabbat deriving from this Parashah. The reason for Mitzvot.

Parashat Yitro: the Fifth Commandment. The Ninth Commandment.

Parashat Mishpatim: Responsibility for loss of property voluntarily guarded (22: 6-8). Moshe told the Bnei Yisrael all the Laws which Hashem had imparted to him and upon their whole-hearted acceptance, he wrote them down (24: 3 - 7)

Parashat T'rumah: "And let them build Me a Mikdash, that I may dwell among them."

Parashat T'tzaveh: the induction of the priests.

Parashat Ki-Tisa: Moshe's prayer of intercession on behalf of Bnei Yisrael on the mountain.

Parashat Vayakhel: Hashem filled Betzal'el with "... Chochmah, T'vunah (same as Binah) and Da'at". Note that Hashem also bestowed these attributes onto King Shlomoh's craftsman, when he built the Temple (1 M'lachim, 7: 14), indeed, Hashem Himself used these very attributes to create the world, Mishlei 3: 19 - 20.

Parashat P'kudei: Moshe teaches Bnei Yisrael a fundamental lesson in accountability, for every public servant to follow.

SEFER VAYIKRA.

Parashat Vayikra: the acceptance of sacrifices (1: 4).

Parashat Tzav: the consecration of the Mishkan and the Mizbe'ach (8: 10-11). Aharon and his sons during their week of consecration (8: 31-36).

Parashat Sh'mini: Reward for executing Hashem's commandments (9: 23-24) and punishment for making one's own rules (10: 1-2). The more elevated a person, the greater his responsibility and accountability.

Parashat Tazri'a: A mother of a newborn baby, having been a partner with Hashem when creating this baby (Kiddushin 30b), is to bring two sacrifices to Hashem, thus acknowledging the miracle of childbirth. Mitzvah 168. These days the mother's first outing is to shul, where thanks are offered for her delivery.

Parashat Metzora: the untold damage that Lashon Hara can inflict. See T'hilim 12: 3-5; 34: 14; 120: 2, 3; 144: 11; Yirmiyahu 9: 3, 4, 7; Mishley: 13:3.

Parashat Acharei-Mot: Torah Law - a law of life (18: 4-5).

Parashat K'doshim: the meaning of the duty to love one's fellow (19: 11, 13-18).

Parashat Emor: elevation of status imposes greater responsibilities: Sanctity of Cohanim, regulations concerning them.

Parashat B'har: the Torah safeguards the interests of the poor as well as the rich (25: 14-18).

Parashat B'chukotay: Hashem's compassion to be seen in the comparison between the blessings and the curses: the 5 areas of blessings bestowed in their entirety (26: 4-12), contrasted with the same areas of gradual retributions (26: 14-41).

SEFER B'MIDBAR.

Parashat B'midbar: the elevated status of Aharon and his family and the particularly stringent rules of conduct that this demanded (4: 17 - 20).

Parashat Naso: the structure of the Birchot Kohanim.

Parashat B'ha'alotcha: Pesach and Pesach Sheni (9: 1 - 14).

Parashat Sh'lach: the aftermath of the spies' rebellion. Repentance cannot be accepted when not in full accordance with the wishes of Hashem (14: 34 - 45).

Parashat Korach: the demand for full devotion to sacred duties on Aharon and his descendants, as well as the rest of the tribe of Levi, to be counter-balanced by Bnei Yisrael's duties to look after their needs (18: 8 - 32).

Parashat Chukat: the mystery of the Red Heifer.

Parashat Balak: the sin at Shitim (25: 1 - 9).

Parashat Pinchas: Pinchas' zealotry, though justified and life saving at Shitim, not to be emulated.

Parashat Matot: Bil'am revealed as the designer of the wily strategy that led to the plague at Shitim (31: 15, 16). A profile of Bil'am, mixing with the mighty and obviously assisting them with their wars (31: 8).

Parashat Mas'ei: the pupils should be directed to number the (42) places in the Bnei Yisrael's itinerary as spelt out in chapter 33, and discuss what the various commentators saw as the purpose of spelling out this itinerary.

SEFER D'VARIM.

Parashat D'varim: Pupils should be shown on a map the districts of Argov, Gil'ad and Bashan on the east of the River Yarden, which Hashem gave to the tribes of R'uven, Gad and half of M'nasheh. Compare their slave mentality and cowardice during their earlier stage of Exodus, with that of 38 years later, when they set out courageously to fight Sichon and Og, the Emorite kings. (2: 24-37. 3: 1-22).

Parashat Va'etchanan: Compare the Fourth Commandment in this Parashah (5:12-15), with that in Shmot (20: 8-11).

Parashat Ekev: the second Parashah of Sh'ma, reward and punishment (11: 13-21).

Parashat R'eh: the Foot Festivals and the care for the needy (16: 1-17).

Parashat Shoftim: “Justice, justice shall you follow”. The meaning of true justice (16: 18-20).

Parashat Ki Tetze: the duty to remember Amalek (25: 17-19). Its connection to Purim, and its relevance to our Modern Age.

Parashat Ki Tavo: the purpose of the blessings and curses on Har G'rizim and Har Eival (27: 11-26).

Parashat Nitzavim: “See, I have set before you this day life and good, death and evil (30: 15-20).

Parashat Vayelech: the commandment of Hakhel on Succot, in the Shmitah year (31: 10-13) Mitzvah 612.

Parashat Ha'azinu: Restoration of Bnei Yisrael to favour and punishment of their enemies (32: 39). Parallelism between prologue (32: 1-3) and epilogue (32: 40-44).

Parashat V'zot Hab'rachah: “Hashem came from Sinai”(compare with Shoftim 5: 4-5, Chavakuk 3: 3), “Moshe has commanded us the Torah”, “And there was a king in Yeshurun”(33: 2-5). Compare Moshe's blessings to Yisachar and Z'vulun (33: 18-19), with those of Ya'akov to them (B'reshit, 49: 13-15).

KEY STAGE 1: PROGRAMME OF STUDY.

Attainment Target 1: Detailed knowledge of Parashah.

Key Skills.

Pupils should be taught:

- 1). to listen attentively to the story of the Parashah and express their understanding of it, either by answering simple questions or making relevant comments on it.
- 2). to look at the natural world around them with its regular cycles and orderliness, and made aware of the hand of the Creator permanently behind this seemingly, self regulating pattern. This understanding will give meaning to the miracles they will encounter in the Parashot. Special attention should be paid to the area of “Knowledge and Understanding of the World” in the “Desirable Outcomes” document, when teaching children of pre-compulsory school age.
- 3). to recall the Parashah they have learned and recount its main points.
- 4). to put these main points into the correct order of events.
- 5). to retell, within a class situation and with mutual support, the story of the Parashah, collectively ensuring the inclusion of its essential details.
- 6). to structure their retelling of the Parashah in the order of events included in it.
- 7). to recognise the names of the leading heroes and heroines of Bnei Yisrael, as well as place names of major occurrences.
- 8). to communicate their understanding of the concept of people’s upright living which pleases Hashem or the contrary, to identify behaviour that displeases.
- 9). to gain a general overview of the sequence of events in the Torah.
- 10). to appreciate the outstanding achievement of a newly emancipated slave nation in building a magnificent Mishkan, in contributing their precious valuables to it and in travelling and camping in such an orderly and disciplined manner (which features in 4 of the 5 Chumashim)
- 11). to appreciate the fact and recognise the reason why Hashem never withdrew His support from Bnei Yisrael who, in spite of witnessing the most amazing miracles, showed mistrust and disloyalty towards Him.
- 12). to use phrases and words connected with Torah, e.g. neshamah, Avraham Avinu, Mishkan, Aron Kodesh, Kohen Gadol, ve’ahavta l’re’acha kamocho etc.

KEY STAGE 2: PROGRAMME OF STUDY

Attainment Target 1: Detailed knowledge of Parashah.

Key Skills.

Pupils should be taught:

- 1) to retell freely and fluently Parashah stories.
- 2) to ask and answer questions.
- 3) to express their ideas clearly and confidently.
- 4) to share ideas and insights. They listen to others, follow up their ideas and extend them.
- 5) to place events and people within a sequential framework.
- 6) to recognise **why** people did, or did not do, what they did.
- 7) to recognise the intense relationship between cause and effect in the desert, that much of the fate of Bnei Yisrael was the direct result of their deeds.
- 8) to understand that events in Torah should not be examined in isolation, but within the full context of information which the Torah affords us in other parts. E.g. Bil'am's extent of corruption is only portrayed long after Parashat Balak, in B'midbar 31: 8, 16, and D'varim 23: 5,6. Or: Rivkah's encouragement of Ya'akov to take a brachah with guile, was a result of Hashem's words to her during her pregnancy. Or: Bnei Yisrael asking for presents of the Egyptians was not out of greed, but because of Hashem's instruction to do so over 400 years earlier, when He appeared to Avraham in the B'rit bein Hab'tarim, etc.
- 9) to see the connection between Hashem's promises and their fulfilment, e.g. the Brit Bein Hab'tarim, the settling in Egypt and the Exodus; or the Burning Bush on Har Sinai and Matan Torah there etc.
- 10) to recognise that with Torah education, people are expected to change and improve their conduct. Misdeeds and misbehaviour that were tolerated in uneducated, recently liberated slaves, were no longer tolerated in the recipients of Torah. The implication of this for the pupils themselves.
- 11) to appreciate why actions that were at one time acceptable to Hashem, were not acceptable at others, e.g. Bnei Yisrael's complaints and longing for the fleshpots of Egypt at the beginning of their wanderings - in their 2nd month of redemption - which were answered with quail and daily Mann (Sh'mot 16: 2-36), and their similar complaints in their second year, which were severely punished (B'midbar 11: 1-9; 32-35). Or, Mosheh's first striking of the rock (Sh'mot 17: 1-7) and the second (B'midbar 20: 3-14).
- 12) to understand the reasons for the Torah's narrative principle, of elaborating in one context what is only briefly referred to in another. Where an additional treatment of the same subject, at a later junction, is designed to fill in gaps of the earlier account; e.g. the story of Bil'am in B'midbar chapters 22, 23, 24, where details are added later, in 31: 8, 16; and D'varim 23: 5-6. Or the story of Ya'akov's hard life with Lavan is portrayed in B'reshit 29: 20-30; 30; 35-36; but only after Lavan's chase, does Ya'akov reveal the full extent of his hardship (31: 36-42).
- 13) how to glean additional information, not explicitly stated in a text, from its language, from background information, juxtaposition of a text, or contextual considerations, how to read between the lines.
- 14) to demonstrate their knowledge and understanding of the wider context of Torah through structured narratives and descriptions.
- 15) to use Hebrew words and phrases from Torah.

KEY STAGES 1& 2: PROGRAMME OF STUDY.

Attainment Target 2:

Spiritual, including Moral, Ethical, Personal and Social Aspects of Parashah, Mitzvot Emanating from it.

The spiritual messages emanating from the Parashot, are too numerous to be written out. The following list is a general outline only.

The same spiritual aspects of this study, apply to all the pupils, from Nursery to Year 6, and are therefore not divided into Key Stages.

Key Elements.

Pupils should be taught:

- 1) that Hashem, as the Creator of the Universe, is its Master and Owner, that just as He created it from naught, so can He make changes in it at will.
- 2) that Hashem is One, omnipotent, omniscient and omnipresent.
- 3) that in spite of Hashem's cosmic ruling, He is also concerned with each person as an individual.
- 4) that it is a Jew's privilege and duty to love Him, but also stand in awe of Him and to fear Him.
- 5) that the Torah is an account of Hashem's ultimate power and greatness, and yet, the Jewish people are privileged to share this book with Hashem, as it informs of their origins and early history. As such, it is a source of great joy for the Jew to study it.
- 6) that Jews are obligated to study Torah and continually to speak about it, as this occupation confirms that they are aware of their unparalleled privilege which Hashem bestowed on them in His choice to be His "Special Treasure".
- 7) that Hashem created mankind in His Own Image, that every human being has a divine neshamah within him. This obligates all human beings to obey Hashem's moral code as well as emulate His attributes.
- 8) that a person must stand by their knowledge of what is right, that being enticed to sin does not diminish the enormity of one's sin. (Adam and Chavah)
- 9) that murdering a human being, who has been created in Hashem's Image, is a desecration of Hashem. Human life is sacred. (Kayin and Hevel)
- 10) that mankind's immorality pollutes the land and causes cosmic chaos (No'ach)
- 11) that a Jew must always stand firm by his convictions. Our role model, Avraham Avinu, has to be emulated.
- 12) that Hashem, as Master of the Universe, has the right to allocate countries to whomever He deems right. He bequeathed Eretz Yisrael to Avraham Avinu and then to Yitzchak and Ya'akov, and this is how the Jews came to be connected to it.
- 13) that it is not easy to stand by one's convictions when the surrounding society lives by a different code of morals and beliefs. If at all possible, one should not subject oneself (and one's children), to such a trial, but rather strive to live in a society which is at least partially more in keeping with one's own standards. (Lot in S'dom)
- 14) that the Mitzvot of Hachnasat Orchim and Bikur Cholim are incumbent on all Jews.
- 15) that Avraham Avinu has proven his ultimate love and devotion to Hashem, and has demonstrated to the world at large, why Hashem had chosen him - and therefore his seed in

perpetuity – from all mankind. Avraham Avinu has also demonstrated great love for humanity and a great sense of justice.

16) that Avraham Avinu has bestowed an everlasting merit on his seed Yisrael, that the Shofar reminds Hashem of this merit, and at the same time it reminds Jews the extent to which they have to love Hashem.

17) that Chevron and the Cave of Machpelah which is in it, are important places for Jewish people since their Avot and Imahot (except for Rachel Imenu in Beit Lechem), are buried there.

18) that the way to educate people and inspire them, is not through coercion, but through personal example. E.g. Eli'ezer did not tell the idolatrous B'tu'el and Lavan that they must believe in Hashem, but rather continuously referred to Him in his oration, until these two idolaters proclaimed: "The thing proceeds from Hashem!". Or, Hashem's name never departed from Yosef's lips, neither in Potifar's house, nor in prison or in front of Par'oh, who exclaimed after the interpretations of the dreams: "Can we find such a man, in whom the spirit of Hashem is?"

19) that communication is a vital ingredient of harmonious living, saving friction.

20) that any deceit, however justified, will return and visit the deceiver. See Midrash Tanchuma Vayetze, on the retributory elements in Ya'akov's tribulations at Lavan's hands. See also B'reshit Rabbah 67.

21) the power of tears on Hashem: B'reshit Rabbah 67 tells us, that Esav's "loud and bitter cry" was avenged some 12 centuries later in Shushan, when Mord'chay, the descendant of Ya'akov, was reduced to a "loud and bitter cry" by Haman, the descendant of Esav.

22) the danger of parents favouring some children above others.

23) that sins committed, will return and visit the sinner: that the tribulations of Yosef's brothers were in retribution for their sins towards their brother.

24) that Hashem endows all humans with free will. However, if a person's sins are so overwhelming, that the Image of Hashem within them is clouded or even obliterated, then Hashem "hardens their heart", i.e. they no longer can make contact with the Image of Hashem within them and therefore forfeits their choice of the good and upright. (Par'oh)

25) that the 10 Commandments are only headings of the 613 Commandments (=Mitzvot).

26) that Mitzvot between a person and Hashem are only truly fulfilled, when the person fulfils the Mitzvot between himself and his fellows.

27) the spiritual value of the Mishkan.

28) that Hashem demands of His people Yisrael to look after the weak - the stranger, the widow and the orphan - that Hashem hears the cries of the oppressed and avenges them. (K'doshim)

29) that Bnei Yisrael's bitter and cruel slavery at the dawn of their history, should always remind them of the horrors and sadness of oppression, that they always rally round and champion the case of the oppressed and the needy. (K'doshim)

30) that one must love one's fellow as much as oneself, i.e. one must never do to one's fellow something which one would not want to have done to one. (K'doshim)

31) that one must not spread L'shon hara, slander one's fellow or give false reports. (K'doshim)

32) that a Jew should aspire to be holy, i.e. to imitate Hashem's attributes of justice, compassion and caring. That one should go beyond the letter of the Law and "do that which is good and upright in the eyes of Hashem". (K'doshim)

33) that one must not take vengeance on one's fellow, nor bear a grudge. (K'doshim)

34) that only one's choicest produce is suitable for presents to Hashem. (Emor)

35) that people have duties of consideration and welfare for their animals. (Emor)

- 36)** that in keeping Hashem's appointed seasons, the Jew affirms belief in Hashem's creation of the universe, as well as His ability to intervene in its running (because each of these seasons celebrates a specific event of His intervention). (Emor)
- 37)** the duty of a person to share Hashem's bounty with his less fortunate fellows, by leaving "pe'ah, leket and shichechah "in the field. (Emor)
- 38)** that Yom Kippur is a time for thought and reflection on one's deeds, a time for putting old wrongs right, and for new beginnings. (Emor)
- 39)** that spiritual affirmations of festivals, need to find also concrete expressions of actions and deeds, e.g. building a succah, eating Matzot etc. As the Sefer Hachinuch teaches: "Actions and deeds arouse the heart ".
- 40)** that the Shmitah year enables people to have respite from their intense work, and enables them to concentrate on their spiritual development. (B'har)
- 41)** that good deeds are rewarded with Hashem's blessings. (B'chukotay)
- 42)** that moral harm can be done to a whole congregation, by just a handful of immoral people. (B'ha'alotcha)
- 43)** that ingratitude is not only unfair to one's benefactor, but does actual harm to the ungrateful person too. (B'ha'alotcha)
- 44)** that a truly great person, like Moshe Rabenu, takes greatness in their stride. (B'ha'alotcha)
- 45)** that a person cannot judge and clearly evaluate his/her own spirituality and compare it to that of another person. (B'ha'alotcha, Miriam and Aharon, comparing to Moshe).
- 46)** that miracles only persuade the open-minded person to recognise Hashem's hand in them. (Sh'lach)
- 47)** that jealousy can blind a person to the most obvious truths. (Korach)
- 48)** that all human beings - even holy and righteous ones like Moshe - are capable of sinning. (Chukat)
- 49)** that family relationships, even if very distant, impose certain obligations (Hashem did not allow Bnei Yisrael to fight Edom - Esav - or Mo'av - Lot. (Chukat)
- 50)** Moshe's prophecy and the other prophets.
- 51)** that the power or weakness of Bnei Yisrael is determined by their behaviour. (Balak).
- 52)** to what extreme extent Moshe's generosity went: when he was informed of his impending death, his first thought and concern was to ensure the succession of a good leader for Bnei Yisrael. (Pinchas)
- 53)** that Moshe was devoid of any jealousy: when he had to transfer the leadership from himself to Yehoshu'a, he did so with amazing generosity. (Pinchas)
- 54)** that one should not make vows or solemn promises, because breaking these constitutes a sin. It is always safer to keep one's word without resorting to a vow, because one can never foresee future obstacles which might impede its fulfilment. (Matot)
- 55)** that the instigators of evil are more culpable than those led into evil. (The Midyanim had to be avenged but not the Mo'avim). (Matot)
- 56)** that Bnei Yisrael are one body, and they all had to join forces for the conquest of K'na'an. (Matot)
- 57)** that Levite cities had to be built within the boundaries off all the other tribes, so as to serve them as spiritual guides.
- 58)** the spiritual value of cities of refuge. (Mas'ei)
- 59)** that the well-being and prosperity of Bnei Yisrael is in direct relationship with their conduct. (Va'etchanan)
- 60)** the unparalleled privilege of Bnei Yisrael to be chosen by Hashem as "His people of inheritance", because He loves their forefathers. (Va'etchanan) The duties of learning Torah, of morality and justice, as well as caring for all around one, which this imposes.

- 61)** that in keeping Shabbat, the Jew bears testimony and affirms the belief that Hashem is the Creator of the universe (Va'etchanan)
- 62)** that a Jew has to affirm daily Hashem's One-ness. (Va'etchanan)
- 63)** that spiritual duties need concrete reminders (mezuzah, t'filin), As the Sefer Hachinuch teaches: "Actions and deeds arouse the heart ". (Va'etchanan)
- 64)** that Eretz Yisrael is an everlasting gift. (Va'etchanan)
- 65)** that spiritual wholesomeness attracts Hashem's blessings. (Ekev)
- 66)** that it is the **duty** of parents to rebuke and punish their children, to teach them right from wrong. The Jew has to follow the ultimate Role Model - Hashem - who rebuked and punished Bnei Yisrael, so as to perfect them and entitle them to receive His rewards. (Ekev)

KEY STAGE 1: PROGRAMME OF STUDY

Attainment Target 3:

Commentators and Jewish Culture of Debate.

(See also Key Learning Area1, KS1, A.T.3)

This attainment target only applies to pupils from Year 1 onwards.

Key Skills.

Pupils should be taught:

- 1) to communicate their understanding of the text in focus.
- 2) to listen patiently, politely and carefully to observations, remarks or discussion of others, and respond to them appropriately.
- 3) to use discussion to develop their thinking and extend their ideas about the meaning of the text.
- 4) to recognise what caused people to act as they did, why events happened and what resulted from these events.
- 5) how to find out more facts, beyond what is explicitly stated in the text.
- 6) to describe and explain different explanations of a text.

KEY STAGE 2: PROGRAMME OF STUDY

(See also Key Learning Area1, KS2 A.T.3, page 17)

Attainment Target 3:

Commentators and Jewish Culture of Debate.

Key Skills.

Pupils should be taught:

- 1) to gain familiarity with Rashi and possibly other commentators.
- 2) and given opportunities for discussion and make a range of contributions as to their understanding of the text. These should then be re-evaluated in the light of Rabbinical commentaries.
- 3) to make balanced judgements about the different interpretations.
- 4) how and why different exegetes arrive at different interpretations, and suggest a reason for this.
- 5) of the various exegetical strategies: (a) choice of language and style (b) language that might lend itself to double meaning (c) a linguistic irregularity (d) a missing word or letter (e) a repeated word or letter (f) contextual considerations (g) juxtaposition of a text.
- 6) to analyse, explain and evaluate the various interpretations and express preferences.
- 7) to extract meaning beyond the literal.
- 8) to discuss alternative interpretations, ambiguity or hidden meanings.

LEVEL DESCRIPTIONS.

This Key Learning Area applies to all pupils, from Nursery to Year 6. The following Level Descriptions describe the type of range of performance and skills that pupils working at a particular level should acquire and demonstrate. In deciding on a pupil's level of attainment at the end of each year, teachers should judge which description best fits the pupil's performance. Each description should be considered in conjunction with the descriptions for adjacent levels.

For Attainment Targets 1 and 2, by the end of pre Key Stage 1 (Nursery and part of Reception), the majority of pupils should be on Level 1.

By the end of Key stage 1, they should be within the range of 2-3.

By the end of Key Stage 2, they should be within the range of 4-6. For the very able pupils and, to help teachers differentiate exceptional performance at Key Stage 2, a description above Level 6 is provided for Attainment Target 1. A.T.2, does not lend itself to exceptional performance,

Attainment Target 3 only applies from Y1 onwards.

By the end of Key stage 1, they should be within the range 1.

By the end of Key Stage 2, they should be within the range of 2-5. For the very able pupils and, to help teachers differentiate exceptional performance at Key Stage 2, a description above Level 5 is provided.

LEVEL DESCRIPTIONS.

Attainment Target 1: Detailed knowledge of Parashah.

Level 1.

Pupils listen attentively to Parashah stories and demonstrate their factual understanding of them by answering simple questions or providing relevant comments or some details on them. They are able to express their thoughts with increasing fluency and convey meaning to the listener. They are aware of the natural world around them, with its regular cycles and order, and recognise the hand of the Creator permanently behind this seemingly self-regulating system. They understand that only Hashem is able to interrupt this order, which He does on rare occasions for a purpose, and that this is the meaning of miracle. They know that Hashem does not usually resort to miracles. They recognise many names of the characters or places in the Parashah.

Level 2. Pupils begin to show more confidence in their overall grasp of the Parashah story, by recounting its main points and providing some detail for some of these points. They ask relevant questions. They are able to contribute facts and additional information to the teacher's retelling of the story. They remember some of the names in it. They are beginning to use some Hebrew phrases connected with the Parashah, e.g. Avraham Avinu, Sarah Imenu, neshamah, Kohen, etc.

Level 3. Pupils listen with an increased degree of attentiveness, deepening their level of perception. They demonstrate this in discussion, when they show their good understanding of the main points. They show an emerging sense of sequencing and are beginning to put the main points of a Parashah into the correct order of events. They are able, within a group situation and with mutual support, to retell the story of the Parashah, collectively ensuring the inclusion of its essential details. They use an increased Hebrew vocabulary and phrases connected with the Parashah, e.g. Mishkan, yetzi'at Mitzrayim, Yam-Suff. They know names of people and places featuring in the Parashah.

Level 4. Pupils demonstrate increased factual knowledge and aspects of Parashah and have a general overview of the sequence of events, enabling them to structure their retelling of the content in the order of events. Not only do they know the names occurring in the current Parashah, but they recognise many of the names of people, as well as places, throughout the Torah. They understand the concept of upright living which pleases Hashem, and identify behaviour which angers Him. They recognise which events happened in fulfilment of early promises. They appreciate the fact and recognise the reason, why Hashem has **never** withdrawn - **and will never do** - His support from His Chosen People Yisrael, even when they repeatedly rebelled against Him. They use an increased Hebrew vocabulary and phrases connected with the Parashah, e.g. bikur cholim, migdal Bavel, hachnasat orchim. They show their understanding of the miracle of achievement and generosity of Bnei Yisrael in building the Mishkan and are able explain wherein lies the miracle.

Level 5. Pupils talk and listen with increased confidence. They develop ideas thoughtfully. They make a range of contributions which show that they have listened perceptively, and that they understand the line of thought being pursued. In discussion, they listen carefully to each other, supporting, extending or disagreeing with what had been said, asking questions and answering. They are able to establish a link between people's deeds, and the events that follow and shape their life (or death) as a result. They recognise that studying Torah is **not** a

theoretical, intellectual exercise, but that, with Torah education, people are expected to improve their conduct.

Level 6. Pupils demonstrate an increasing level of concentration and depth of understanding. They are beginning to understand why the Avot and Imahot, as well as their children, and later Bnei Yisrael, acted as they did. They recognise that the tribulations which they encountered were mostly a direct result of their deeds (with the exception of the slavery, which was preordained). They understand that examination of events or people in Torah must not be done in isolation, on what is presented in one particular Parashah. Very often the Torah affords us additional information on a subject, in other parts. They are able to link Hashem's promises to their fulfilment. They are starting to get an overview of the whole Torah, which they demonstrate by describing events, people and changes, beyond the Parashah on which they focus, also by their ability to divide the narratives in the Torah into 5 main periods: 1) Creation and the early civilisation. 2) The period of the Avot and Imahot. 3) Slavery in Egypt. 4) Exodus and the first 39 years in the desert (up to Parashat Korach). 5) The 40th year in the desert (from Chukat).

Level 7. Pupils have a solid overview of Torah, and are able to place events and people into a sequential framework. They use their knowledge for comparison and distinction between events and people. They are able to explain why similar actions, carried out at different times and different circumstances, are sometimes accepted, yet at others not only rejected by Hashem, but severely punished. They know how to glean information, which is not explicitly stated in the P'shat text, from linguistic devices, juxtaposition of a text, or contextual considerations.

LEVEL DESCRIPTIONS.

Attainment Target 2:

Spiritual, including Moral, Ethical, Personal and Social Aspects of Parashah, Mitzvot Emanating from it.

These aspects of achievement are not easily measured: “For a person looks at that which can be seen, but Hashem looks into the heart”(1 Shmu’el, 16, 7).

Level 1.

Pupils are beginning to show their emerging grasp of the concept of Hashem. They demonstrate their understanding of His unique greatness and power, of the love and awe due to Him, during T’filah time, when they pray seriously and devotedly to Him. They maintain special order in the circle and low-key voices, as they are aware of Hashem’s presence among them. They are beginning to grasp the concept of “neshamah”(= their endowment with the “Image of Hashem”) by showing appropriate self-respect. They also express ways in which to treat others, (who are equally endowed with a neshamah), respectfully and with consideration. They are starting to make a link between performing Mitzvot and strengthening their neshamah. They are beginning to see the relevance of the Mitzvot in the Torah to themselves, by articulating how they adhere to them. They show their understanding of what is meant by the duty to emulate Hashem, by articulating kindnesses which they had performed. They show consideration to living beings and know, that they are not allowed to kill insects which cannot harm them. They are aware, that in keeping Shabbat and festivals, they create a direct link with Hashem.

Level 2. Pupils show their increased comprehension of the concept of Hashem and are able to articulate some of His wondrous deeds, as well as some of His attributes. They know and are able to explain, that the Torah does not only familiarise the learner with Hashem, but also with their own early history, as well as illustrates modes of life desirable to Hashem. They show appreciation of the duty to study Torah - and the merit it confers on the learner - by their attentive listening and concentration to Parashah lessons. They are beginning to describe and make links between sin and punishment in Torah. They are beginning to identify with some of the Torah’s role models and articulate their wish to emulate them. They relate their deeds of kindness, e.g. Hachnasat Orchim, Bikur Cholim, giving tzdakah, helping someone, or other kind deeds they had done, to the teacher and their peers, and often add the name of their role model in Torah, who acted similarly. Conversely, they are aware that unkind behaviour to peers, not only does harm to their fellow, but also to their own soul.

Level 3. Pupils demonstrate an increased understanding of the Torah concept to “love Hashem with all one’s heart, soul and strength”. They understand the concept of “loving one’s fellow“, and are increasingly capable to identify with it. They are able to describe the characteristic features of a harmonious social environment, in which they include communication and open discussion. They will try to put their theoretical knowledge into practice, so that when they, or one of their peers fail to live up to standard, they will try to sort the matter out in discussion with their peers and the teacher’s support. They understand that having been led astray by others does not extenuate their misdeed, and they are able to cite textual proof for it (e.g. Adam and Chavah’s punishment, or Bil’am, etc.). They demonstrate through their actions, that they understand the concept of free will given to all human beings and the need to choose wisely. They are able to cite Par’oh’s experience to show, that in extreme cases of abuse of free will, it can be forfeited. They appreciate and are

able to explain, the damage that is done by speaking L'shon Hara. They are beginning to grasp the idea and meaning of being holy. They demonstrate this by trying to be just and fair to others, by showing them compassion and caring. They show self-confidence and speak up when they themselves do not get appropriate treatment from others. They are aware that unkind behaviour towards one's fellow, creates a barrier between oneself and Hashem, moreover, they are able to cite Esav's story, to substantiate the notion, that tears shed by a person hurt by another, have a special effect on Hashem. They are beginning to understand how the 613 Mitzvot are elucidated from Torah texts.

Level 4. Pupils are acquiring a deeper insight into the concept of Hashem. They are aware that they need to affirm daily, that Hashem is the King of the universe and that He is One. They are beginning to extend the meaning of "duties to Hashem", and understand that "duties to one's fellow" are an integral part of it. They are able to explain why atonement cannot be achieved by a person who repents of sins, unless they first achieve a state of harmony with their fellows. They use their factual knowledge of Torah texts to explain, how a small minority of evil people within society, is capable of infecting the majority, who might have been positive before. Conversely, they can also cite texts to substantiate the notion that a single individual can manage to turn a whole congregation to accept Hashem and serve Him. They are able to recount examples of righteous individuals, who lived in corrupt societies, yet stood firmly by their convictions and kept their integrity. They understand that these teachings are not theoretical teachings in the Torah, in distant times, but they are relevant to every person today, including themselves. They demonstrate an increased understanding of the way in which the Mitzvot are derived from Torah texts. They are able to explain the connection between the festivals (including Shabbat), and the Exodus, and why the Jew has to remember the Exodus daily.

Level 5. Pupils recognise, that there is a fundamental distinction between the deeds of Hashem and those of humans. Whereas it would constitute aggression for humans to invade and forcefully remove settled nations from their countries, Hashem, who created all and settled them, has a right to reverse His allocations and re-allocate lands to whomsoever. He can foresee as being the most deserving in the long term. They recognise that the divine element in human beings, the neshamah, enables them to comprehend, and share, Hashem's moral universe of justice, i.e. that there is a naturally implanted knowledge of morality and justice in people. Jews who study Torah, though, are capable of taking this morality even further. They recognise and are able to explain, that in spite of sharing the moral universe with Hashem, humans are sometimes not capable of comprehending Hashem's morality and justice, because they cannot fathom the reasons behind Hashem's deeds. That Hashem considers His deeds within the whole spectrum of the universe, and also sees into the hearts of people and foresees the future. Humans cannot begin to fathom these. Pupils are able to explain the concept of "Am S'gulah", that this unparalleled privilege imposes great responsibilities on them, e.g. perfection in their knowledge of Torah, impeccable morality, care for the environment - whether ecological or human - etc. It is for this reason, apart for other social ones, that Hashem allocated Shmitah years to the Jews. They are able to refer to texts (No'ach or the fate of the K'na'anim etc.) when substantiating the point that human immorality pollutes the land and causes destruction.

Level 6. Pupils are able to articulate the nature of Hashem. They are able to recount His 13 attributes of mercy. They are increasingly able to analyse relationships between Hashem and Bnei Yisrael, and Moshe and Bnei Yisrael. They are beginning to understand, that many of Bnei Yisrael's quarrels, as well as their unwarranted grumbles concerning their desert

conditions, are not to be taken at face value. They are able to explain the Rabbinic dictum, concerning Bnei Yisrael's longing for the food which "they ate in Egypt for free", that it was free of Mitzvot. I.e. that the burden of morality was too great for them, yet they could not admit to it and voice it, so they found other excuses for grumbling. They are beginning to analyse some of their own, or their peers' grievances and recognise, that often those which are articulated, are not the real roots of their problems. They are increasingly capable of upholding their convictions, even if these are not in tune with those around them. They recognise, and are able to cite Ya'akov's story for substantiating their point, that deceit, even if partly justified, is not a solution to a problem. They know that one must not make vows or solemn promises. They recognise that Jews are one body, who can achieve greatness and success only when they act together and in unison, they find the proof for this notion in Moshe Rabbenu's insistence, that also the tribes who already settled in a territory, had to join their fighting brethren.

LEVEL DESCRIPTIONS.

Attainment Target 3:

Commentators and Jewish Culture of Debate.

This Attainment Target does not apply to Nursery or Year Reception.

Level 1. Pupils are able to communicate their understanding of the text in focus. They recognise what caused people to act as they did, why events happened and what resulted from these events. They can listen patiently and carefully to observations, remarks or discussion of others, and respond to them appropriately. They can use discussion to develop their thinking and extend their ideas about the meaning of the text.

Level 2. Pupils are aware that texts in the Torah have many meanings, which often cannot be fully understood from their plain meaning, and that great Rabbis, from olden times until our own times, have studied Torah continually, so as to extract many meanings from it. They are aware that they too must study texts repeatedly and gain fuller understanding of them, by gaining familiarity with what these great Rabbis, the Mefarshim (exegetes), say about them. They show an emerging capacity of this, by focusing on, and discussing, short texts together with their commentaries, and by communicating their understanding of these, with the teacher's support. They show their comprehension of the main points of the text they learn,, and are trying to find answers to questions about them. They are gaining familiarity with the names of Rashi and Ramban and are starting to appreciate the function of Midrash.

Level 3. Pupils demonstrate their understanding of commentaries they learned, by discussing texts with increasing confidence and articulating awareness, that texts can be interpreted in different ways, by different M'farshim, yet all the commentaries are acceptable and valid when they conform to Jewish exegetical rules and to Jewish Hashkafah. They are beginning, with support, to evaluate and judge different interpretations. They use teacher-supported discussion to develop their thinking and to extend their ideas about meaning. They are beginning to search for meaning beyond what is specifically stated in the text. They have an increased familiarity and appreciation of Midrash and the names of Rashi and Ramban and are beginning to understand that they are often not in agreement with each other, but that their differences are "for the sake of Heaven", i.e. a genuine desire to find the truth.

Level 4. Pupils are beginning to recognise, with support, that Torah characters although outstanding personalities, are never completely without fault and conversely, the villains of the Torah (with few exceptions) are never completely negative and villainous. That the Rabbis attributed certain positive traits even to reshaim (e.g. Rabban Shim'on ben Gamli'el attributed an outstanding degree of "kibud av" to Esav, or Rashi, who similarly interpreted B'reshit 24: 41: "in its plain sense, so as not to grieve father", etc. Conversely, even the most righteous human beings are capable, at times, to err and fall into sin, e.g. Moshe, Aharon and Miriam, or when Ramban says that Avraham Avinu committed an inadvertent sin, when he asked Saray to claim that she was his sister, B'reshit, 12: 10 etc.). They show, with support, an emerging ability to understand what caused people to act as they did, and the events that resulted from these actions.

Level 5. Pupils demonstrate an increased independence in their ability to evaluate the characters in their texts and show increased understanding of what caused people to act in certain ways and the repercussions of these actions. They are beginning to be able to cite examples, where the same text has different interpretations.

Level 6. Pupils are able to discuss short texts with increased independence. They are given opportunities for discussion and make a range of contributions as to their understanding of a text. They are then able to evaluate the quality of their own contributions in light of the Rabbinical commentaries they learn.

Level 7. Pupils are not only capable of following various commentators' debate but they are able to explain how and why they arrived at different interpretations.

Key Learning Area 4:

Am Yisrael over the Generations; Land of Israel; Festivals; Jewish Knowledge; Dinim.

Access:

The programme of study should be taught to the great majority of pupils, starting from Nursery and up to Year 6.

It is important that all pupils learn all areas of this subject. For the small number of pupils who may need the provision, more basic or advanced material may be selected where this is necessary to enable individual pupils to progress and demonstrate achievement.

Rationale:

AmYisrael's history, its laws, its festivals, customs and way of life, are indissolubly bound up with each other. These elements have therefore been grouped into one subject in this curriculum.

The Torah - the G-d-given Law - gives expression to early experiences of Am Yisrael and their ancestors, when formulating many of their laws and festivals. Many of these festivals, as well as the laws, reflect the history of the nation.

Centuries of nationhood turned into millennia, and Torah Law continued to be Am Yisrael's spiritual animus, which distinguished it, just as it had done at its inception. Many new experiences came its way: tribulations, defeats and salvations. All these have left their indelible mark on the soul of the nation, a mark that needs to find expression in the life of Am Yisrael. And so, milestones in history - rejoicing over triumphs, mourning defeats, remembering special events - were all added to the nation's calendar. These are now to be relived annually, like the older festivals, according to laws specifically formulated for them.

Learning about these milestones and actively reliving them through the celebrations of festivals, will develop a Jewish identity in the pupils.

Aims and Objectives:

Teaching pupils about their past and developing in them an awareness of how the present has been shaped by it, gives meaning to their Judaism and their Jewish way of life.

In the N.W.L.J.D.S., much emphasis is laid on the celebration of festivals and on marking fasts and commemorative days, as prescribed by Halachah. It is this practical expression of historical landmarks that helps to link up the pupils with their forefathers and allows them, to some extent, to relive annually Am Yisrael's three and a half millennia of history.

We show our pupils that on Pesach we join our ancestors annually in the redemption from Egypt; on Succot we remember G-d's protection in their flimsy dwellings in the desert; on Shavuot, we relive the Giving of the Torah. Similarly on other special calendar days, we join with our ancestors for all their triumphs and defeats. The pupils thereby see that they form a living link in the chain of generations of the Jewish people.

The educators in the N.W.L.J.D.S. believe that in doing so, the two ultimate aims of its existence stand a good chance of being fulfilled:

- 1) To forge the pupils' Jewish identity and firmly establish it within an ever present consciousness and recognition of Who the Benefactor of this enduring people has been.

2) To create for them a milieu conducive to imbuing that special “genius of the nation” which has always animated and energised Am Yisrael spiritually and distinguished it. In turn, it will be these very pupils who will continue to animate and energise Am Yisrael, as well as instilling within it a coherent inner essence, which will allow the Jewish people to continue as Hashem’s everlasting “Special Treasure”.

As such, they will continue to endow the world - as they have done in the past - with the Divine light, “A life-giving illumination which always flows from the source of the Torah, which brings to the world light from the highest realm of the Divine. A light which embraces the values of the spiritual and the material, the temporal and the eternal, the moral and the practical, the personal and the social.” (HaRav Avraham Yitschak Kook, Orot Hakodesh, Vol. 1, p. 84)

Areas of Study

Pupils should be taught about Hashem as the Creator of all, including His shaping of history. They should be taught about some of the most important landmarks in their three and a half millennia of history, so as to enable them to understand their heritage and rhythm of life.

They should be taught about the Land of Israel, which is always central to this history.

They should be taught to recognise why Jews act in a distinct way and why it is essential to adhere to a clearly defined way of life as set out in Halachah. Pupils should be taught about the lives of some of the great people who shaped the life of the Jewish nation.

All the teaching must be delivered in accordance with the Jewish Halacha. The history will be taught in accordance with the sequence of festivals, and these festivals vary chronologically sometimes by thousands of years, the sense of chronology, especially in Key Stage 1, may not develop as much as might be desired. In addition, the teacher must always remember to point out whether the point in discussion happened very, very long ago, in ancient times, or long ago, or in modern times, when grandpa and grandma, or even mummy and daddy, were already alive. The topics in this programme for every class will include the study of: Hashem, Kashrut, Shabbat, Rosh Hashanah, Aseret Yemei T’shuvah, Yom Kippur, Succot, Hosha’na Rabbah, Shmini Atzeret, Simchat Torah, Rosh Chodesh (Lu’ach), Chanukah, Tu biShvat, Purim, Pesach, Omer, Israel, Yom haSho’ah, Yom haZikaron, Yom ha’Atzma’ut, Lag ba’Omer, Yom Yerushalayim, Shavu’ot, the Three Weeks, 17th of Tamuz, the Nine Days, Tish’ah b’Av. From Year 2 also: General Knowledge, and from Year 4, also Jewish History.

PROGRAMMES OF STUDY

Many elements in this Key Learning Area are also included in K.L.A.2, K.L.A.3. & K.L.A.4. and must be taught in conjunction with them.

Attainment Target 1:

Knowledge of Heritage, History, Festivals and Dinim.

Attainment Target 2:

Spiritual Aspects of Heritage and Festivals.

Range:

In the Infant School, pupils are taught most of their Jewish History and knowledge of Israel through the festivals and commemorative days. All the pupils, from Nursery onwards, should be taught every year afresh the essence of all festivals and commemorative days; their history and background, their laws and customs, their rituals, as well as prayers and blessings appertaining to them. They should learn songs, both liturgical and Israeli ones, as well as create objects of art and craft artefacts connected with them. Since the time allocated to this area of study is very limited, and since the School's policy aims at an integrated programme of study, some of the latter activities should take place in secular lessons.

Pupils should be given the opportunity to experience festivals, wherever possible, through practical simulated demonstration.

KEY STAGE 1: SCHEME OF WORK.

Pupils should be taught:

Nursery: (See also K.L.A. 2 for B'rachot and K.L.A. 4)

The teaching of this area of study must be approached with full knowledge of the document Early Years Foundation Stage Curriculum. All 7 areas of this document are relevant to the teaching of this subject. When planning the delivery of this Scheme of Work, lessons must be planned within the guidelines of these 7 areas.

First term: (Kashrut, Shabbat and Rosh Chodesh may be spread over the year.)

Concept of HASHEM: Hashem as the Creator of the universe, all-powerful, all knowing, ever present. He has the power to change events in the world. Nevertheless, is concerned with every individual. Our daily contact with Him through formal prayer, also through informal, personal prayer and "discussion". Hashem has a special relationship with the Jews.

Shabbat: Essence of Shabbat. The duty to help parents to get ready for Shabbat, tidying one's room. The Shabbat table; covered with nice, clean tablecloth, the wine, Kiddush, 2 candles, 2 challot, salt. Kiddush and netilat yadayim. The function of the shul. Delights of Shabbat, with friends and family, discussion of Parashah. Bidding farewell to Shabbat, Havdalah: special candle, b'samim, wine (or other drink).

Rosh Hashanah: Day of Judgment, day of blowing shofar. Elul, the month of preparation for Judgment and the daily summons by the shofar to remind us of it. The meaning of Mitzvot, the need to perform as many as possible. Shofar, Tashlich, apple and honey. Honey replaces salt with hamotzi.

Yom Kippur: The most important of all Holy Days. All restrictions of Shabbat apply to it, with additions. One must make peace with friends, ask forgiveness of parents, teachers and all who were wronged. The meaning of fasting, who needs to fast. Children's duty to grow, hence they are not allowed to fast, except for token fasting. No leather shoes. The story of Yonah.

Succot: The wandering of B'nei Yisrael in the desert and their unsettled life. Structure of Succah, s'chach. Lulav and Etrog.

Simchat Torah as an expression of our love for owning the Torah and having the privilege to study it and learning all about Hashem and our origins.

Chanukah: The Land of Israel, Jerusalem's everlasting centrality in Judaism, the Holy Temple. Its magnificence. The golden Menorah, the pure olive oil, the Cohanim. The Hellenist rule in Israel, Antiochus' defilement of the Temple. The Hasmonean Cohanim of Modi'in, Matityahu, Yehudah Hamacabee and his 4 heroic brothers. The war of independence, the victory and purification of the Holy Temple, its consecration and the restoration of the Menorah. The miracle of the oil. The Chanukiyah, the S'vivon, the latkes and doughnuts.

Second term: (See also K.L.A.2, K.L.A. 3, & K.L.A.4)

Tu biShvat: Birthday of Trees, their awakening from winter. The reason for such a festival, the benefit of trees particularly in Israel.

Purim: The detailed story of Megillat Ester. The ra'ashan, the dressing up, the masks, the merriment. Dinim: 1) Listening to the reading of the Megillah, 2) Se'udat Purim, 3) Mishlo'ach manot 4) Ts'dakah to the poor. Eating "Oznei Haman".

Pesach: The detailed story of B'nei Yisrael in Egypt (previously learned through the Parashah), their enslavement, the birth and life of Moshe; in Egypt, in Midyan and back in Egypt. The Ten Plagues, the lamb, the marking of the doorposts, the Mezuzah, the preparations for the Exodus, the hasty departure, the Matzot, the miracles on Yam Suf. Meaning of word "Pesach". The Seder, the Afikoman, Maror, Charoset, salt water. Mah-Nishtanah. Meaning of "chametz". Permitted and forbidden food.

Third term: (See also K.L.A.2, K.L.A. 3, & K.L.A.4)

Omer: S'firat ha'Omer, the counting in anticipation of Matan Torah. The B'nei-Yisrael's anticipation to hear Hashem's voice and then proceed to their Promised Land, flowing with milk and honey. The S'firah days turning into days of sadness.

Meaning of kashrut: The Jews' special relationship with Hashem, finds expression in many daily practical activities. Kashrut is only one of them. Only Jews observe these laws. Since Hashem chose the Jews for His special people, they in turn are pleased to perform special mitzvot. Milk and meat not to be mixed. Kosher animals and fish

Israel is the Land which Hashem had given to Avraham Avinu and his seed in perpetuity. It is therefore the home of all Jews. All Jews love the country even if they do not live in it and pray to Hashem to guard it and keep it safe. The Flag of Israel.

Yom ha'Atzma'ut: Israel's 'birthday'. The flag of the State of Israel. Symbolism of blue and white. **Yom haZikaron**, to remember the heroes who gave their lives for Israel.

Lag ba'Omer: A happy day on which we light bonfires, we go on outings into fields and open places. Weddings and parties take place on this day. Haircuts are permitted and some little boys who do not have their hair cut until they are 3 years old, have it cut on this day amidst happy parties. Pupils can be introduced to Rabbi Akiva's story or Bar Kochva.

Yom Yerushalayim: The holiness and importance of Yerushalayim to Jews. The site of the Holy Temple and today's remnant of it, the Kotel. The capture of the site in the War of Independence and the barring of Jews from entering it. The eventual capture of the site in another war. **Jewish people can go to Kotel again!**

Shavu'ot: The receiving of the Torah, the preparations for it. Mount Sinai, The Ten Commandments.

Shiv'ah Asar b'Tamuz: a fast day, the beginning of the **Three Weeks**, leading to the destruction of the Temple, are days of mourning, no parties, no marriages, no new clothes, no haircuts, etc.

The Nine Days: mourning intensifies, no parties, no meat, no music, no wine. **Tish'ah b'Av:** The saddest day in the calendar, the day on which the most important and most holy place for Jews was destroyed and their country taken away. Day of fasting and mourning, children do not eat meat, sweets or chocolates. One wears non-leather shoes.

Reception: (See also K.L.A.2, K.L.A. 3, & K.L.A. 4)

The teaching of this area of study must be approached with full knowledge of the document "Desirable Outcomes for Children's Learning", which applies to pupils up to the term after they reach the age of 5, i.e. the majority of the class. All 6 areas of this document are relevant to the teaching of this subject. When planning the delivery of this Scheme of Work, lessons must be planned within the guidelines of these 6 areas.

The programme detailed for Nursery is to be followed in greater depth and with participation of pupils, who will hopefully remember parts of their previous year's study. In addition, pupils should be taught:

First term: (Kashrut, Shabbat and Rosh Chodesh may be spread over the year)

Hashem's benevolence and caring for the world He created and continually sustains. The Image of Hashem implanted in human beings. The neshamah. Our duty to love and obey Hashem, how this duty is fulfilled.

Shabbat: Law for lighting candles. Angels entering our Shabbat homes on Friday night. Work forbidden and permitted on Shabbat. The obligation to enhance Shabbat by having better food, nicely served, more so than on other days, as well as wearing special clothes.

Rosh Hashanah: Hashem as the Creator of the world is its King and Judge. Notes of shofar: T'ki'ah, Shvarim, T'ru'ah, their length. The need to repent and improve. The custom to eat certain foods on Rosh Hashanah.

Yom Kippur: Adults fast on Yom Kippur. The basic prohibitions on Yom Kippur. The need to do Teshuva and say sorry. The Book of Yona. Kaparot.

Succot: Structure of a Succah. What renders a succah kosher or otherwise. The Arba'ah Minim to hold and to shake. Lulav and Etrog. Lighting Yom Tov candles.

Simchat Torah: rejoicing that we are the recipients of this gift from Hashem, and consequently our duties towards it. During hakafot children join with their flags or little (not kosher) Sifrei Torah. The reason for children not to be permitted to hold kosher Sifrei Torah.

Chanukah: The Beit Hamikdash, the centre of Eretz Yisrael. Its beauty with its carved, decorated walls overlaid with gold. The priests who looked after it, the Jews who brought presents to it. The golden Menorah and the preparation of pure, kosher olive oil for it. Antiochus' prohibition of learning Torah, keeping Shabbat, Brit Milah. The idols which he placed in the Temple and his orders that Jews must bow to them. Jews went out to mobilise Jewish heroes to take on the Greek strong army. The attacks and the final battle; the great victory and finding a jar of oil. The Chanukiyah. The customs of eating oily foods on Channukah.

Second term: (See also K.L.A.2, K.L.A. 3, & K.L.A.4)

In addition to the Nursery programme, pupils should be taught:

Tu biShvat: Tree planting in Israel. New Year for Trees. The custom of eating 15 kinds of fruits that grow on trees.

Purim: Mishenichnas Adar, marbim b'simchah. Sounding the ra'ashan when the name of Haman is read, but not at any other time during the reading of the Megillah, as every word of it must be heard clearly. Children too are required to listen to the reading of the Megillah, as they too were saved. The Book of Esther with special focus on Mordechai's and Esther.

Pesach: The Seder plate. The meaning of Maror, Charoset and salt water. The Hagadah of Pesach. 4 cups of wine. The meaning of "Mah Nishtanah". Leaning during the Seder, the reason for this. B'dikat chametz, Bi'ur chametz.

Third Term: (See also K.L.A.2, K.L.A. 3, & K.L.A.4)

The programme detailed for Nursery is to be followed in greater depth and with participation of pupils, who will hopefully remember parts of their previous year's study. In addition, pupils should be taught:

Omer: (See also Lag ba'Omer). Continuation of counting as preparation for receiving Torah. Sad events. In addition a plague raged among Rabbi Akiva's students. The life story of Rabbi Akiva. Prohibitions of marriage and haircuts during the S'firah.

Kashrut: Meaty, milky and parev (parve) foods. Forbidden and permitted combinations. The kosher kitchen, the dishes needed. Kosher fish. Kosher animals.

Israel: Children who have visited Israel describe the places, naming towns, seas, rivers or mountains. The capital Yerushalayim is the holy city, where the Temple used to be, where Jews used to come on the three Foot Festivals to bring their presents to Hashem. Although we no longer have the Temple, we all turn in our prayers towards Israel and consider these prayers to be our presents to Hashem.

Yom ha'Atzma'ut: Customs of the day. The flag of Israel.

Yom haZikaron: Heroes to be remembered.

Lag ba'Omer: (see also **Omer** above). The daily death from the plague amongst Rabbi Akiva's talmidim stopped. Rabbi Shimon Bar Yochi.

Yom Yerushalayim: Jewish people can now come to their holy places. A miracle happened and Israel not only managed to defend itself, but also liberated the holy city.

Shavu'ot: The events on Har Sinai. Decorating shuls and homes with greenery and flowers. Dairy foods. Megillat Ruth.

The Three Weeks, starting on **the 17th of Tamuz**, precede the saddest of Jewish days. These are sad weeks: no weddings take place, one does not have haircuts and one does not have new clothes or new fruit, because one does not say "shehecheyanu". In the last **Nine Days** of this period, the sadness intensifies. One does not have parties or listen to music, does not eat meat or drink wine (except on Shabbat).

Tish'ah b'Av: Pupils should be taught of the great love Jews had for their Temple. The reason that Hashem did not stop the Babylonians or the Romans when they came to destroy the first and the second Temples respectively, was because most Jews did not behave as well as the Torah demands of Jews. Kindness towards one's fellow is as important as keeping any Mitzvah of Torah.

Year 1: (See also K.L.A.1, K.L.A.2, K.L.A. 3, & K.L.A.4)

The programme detailed for Nursery and Reception is to be followed in greater depth and with participation of pupils, who will hopefully remember parts of their previous 2 years' study. In addition, pupils should be taught:

First term: (Kashrut, Shabbat and Rosh Chodesh may be spread over the year)

Hashem as the Creator of the world, as its Sustainer, is also the Judge of His creation. What Hashem wants of people He created in His Own Image and what He wants of His Special nation.

Shabbat: The Hebrew names of days of the week (they should learn to say these Hebrew names by heart). Lechem Mishneh: The reason for two challot. Kiddush. The Jewish day begins at nightfall. The laws of kindling Shabbat candles and Brachot for Shabbat. Havdalah.

Rosh Hashanah: The month of Elul. The various aspects of the festival:

- 1) Day of Judgment. As its Creator, Hashem reviews His Creation annually.
- 2) Day of Blowing the Shofar. The connection between the shofar and the ram in the Akedah.

Tashlich. Further detail of the customary foods eaten on Rosh Hashanah

Yom Kippur: The day on which the judgment is sealed. The reason for not wearing leather shoes. Jews confident that Hashem, as Father, will forgive sins, hence festive, happy atmosphere. The Book of Yonah with special focus on the miracle of Yonah's survival inside the fish. Hashem's love for His creatures, that He gives chances even to bad people, whether Jews, or non-Jews, as those in Ninveh, sends warnings to them and gives them a chance to stop their bad ways, repent and be saved.

Succot: Dinim of s'chach. The names of the Arba'ah Minim.

Hosha'na Rabbah: the conclusion of judgment. The seven hakafot.

Simchat Torah: Celebrating the completion of a yearly cycle of Torah reading. The Torah reading is finished but we straight away start again as there is no end to The Torah. Simchat Torah flags.

Rosh Chodesh and Lu'ach: Names of the months.

Chanukah: Events after the Hasmonean victory. The cleansing and purification of the defiled Temple, the restoration of the Menorah and the miracle of the oil. What renders a Chanukiyah kosher. Dinim for kindling the Chanukiyah.

Second term: (See also K.L.A.1, K.L.A.2, K.L.A. 3, & K.L.A.4)

In addition to programmes of previous years, pupils should be taught:

10th of Tevet: Fast day. Beginning of siege of Jerusalem (1st Temple).

Tu biShvat: The benefits we get from trees. The seven special fruits with which Hashem blessed the Land of Israel.

Brachot Project – done over the whole year

Purim: Megillat Esther with special focus on the way Hashem pays measure for measure to those who scheme against the Jews: the evil plots of the Jews' enemies turn back upon themselves. Mitzvot Purim:

- 1) Mishlo'ach Manot, which must consist of at least two items of food, both ready for consumption.
- 2) Matanot L'evyonim, even the poorest person must give at least one donation to at least two people.
- 3) Obligation to hear reading of Megillah twice, in the evening and in daytime.
- 4) A Purim feast.

Pesach: The Temple offerings on Pesach and their symbolic representation on the Seder plate; the burnt bone and burnt egg. The karpas and its purpose. The order of the Seder service. The three Matzot on the Seder plate, the reason. The Afikoman, The opening of the door after the meal. The meaning of the word "Hagadah". The Ten Plagues and the reason for dipping into the wine and spilling some of it.

Third Term: (See also K.L.A.1, K.L.A.2, K.L.A. 3, & K.L.A.4)

The programme detailed for Nursery and Reception is to be followed in greater depth and with participation of pupils, who will hopefully remember parts of their previous 2 years' study. In addition, pupils should be taught:

Omer: B'rachah and pronouncing the number in Ivrit. Rabbi Akiva. Rabbi Shimon Bar Yochai.

Kashrut: Less obvious categories of non-kosher food. Waiting between meaty and milky foods, and between milky and meaty ones. Food labelling. Kashrut guide. The need for scrupulous inspection for worms, which render food Treifah.

Israel: Pupils should be able to recognise the map of Israel, its seas and rivers. The climate of Israel.

Yom haSho'ah: The children should be aware of the day through the assembly.

Yom ha'Atzma'ut: Modern Israel's establishment (Hashem's miracles). The flag. Location. Culture.

Yom haZikaron: Pupils should be told some of the heroic stories.

Lag ba'Omer: Rabbi Shim'on bar Yochai. The custom of lighting bonfires. Explaining to children that they must not ever play with fire and lighting a fire must always be done by an adult. A fire must be at all times supervised by an adult.

Yom Yerushalayim: The holy city of Jerusalem and its importance. We pray towards Jerusalem.

Shavu'ot : The day on which we received the Torah. Chag-Habikurim: the way the first fruit was marked. The baskets for the Temple. The Shiv'at haMinim.

Tish'ah b'Av: Tish'ah b'Av has been a day of many disasters for the Jews and we take great care not to do any risky deeds on this day. Tish'ah b'Av is a fast day. On Tish'ah b'Av one does not wear leather shoes, or festive clothes and one sits on the floor or low chairs. One does not greet people. One does not wear creams or lotions. One does not wash.

Year 2: (See also K.L.A.1, K.L.A.2, K.L.A. 3, & K.L.A.4)

The programme detailed for Nursery, Reception and Year 1 is to be revised in greater depth and with participation of pupils, who will hopefully remember parts of their previous 3 years' study. In addition, pupils should be taught:

First Term: (Kashrut, Shabbat and Rosh Chodesh may be spread over the year)

Hashem is everywhere and looks after everyone. His wish to create the ideal world within the design of free-willed human beings and the part we can play to fulfil this wish. The King and Judge on the one hand, and the loving Father on the other.

Shabbat: Preparation for Shabbat. Even the greatest Talmudic Rabbis helped with the practical preparations. Shabbat evening. Shalom Alechim. The Kiddush on Friday night. Shabbat morning. Havdalah.

Rosh Hashanah: Hashem's yearly judgment. The reasons for the Shofar blowing. The sounds of the Shofer. The meaning and the significance of each of the names of the festival:

- 1) Rosh Hashanah.
- 2) Yom Hadin: Judgment taking place on the anniversary of the sixth day of Creation, the day mankind was created.
- 3) Yom T'ruah: by blowing the shofar we also remind Hashem of our eternal Z'chut as descendants of Avraham our forefather.

The special foods eaten on Rosh Hashana and the reason for these foods.

Yom Kippur: Yom Kippur is the day when Hashem is especially open to accept people's efforts for improvement, Teshuvah. Adults don't eat or drink on Yom Kippur. No leather

shoes. No washing. No creams or lotions. Wearing white. Book of Yonah, with special focus on Yonah, who tries to escape from Hashem and the duties He had allocated to him. Yonah's surprising negative reaction to the success of his mission. No person can escape from carrying out Hashem's will, as He never allocates duties that are too difficult for the person He chooses. This is also the reason for Hashem's choice of B'nei Yisrael to accept the yoke of Torah. Kaparot.

Succot: Kosher Sukkah. Arba Minim – like parts of the body. The Ushpizin.

Hosha'na Rabah: The beating of the hosha'not.

Simchat Torah: The yearly cycle of reading the Torah. Celebrating the completion of a yearly cycle of Torah reading. Grateful thanksgiving to Hashem and rejoicing that Hashem had chosen us to receive the Torah.

Rosh Chodesh and Lu'ach: The month of the year and the different festivals in each month. New month, new moon. Hashem in His kindness gives monthly opportunities to people to improve.

Chanukah: number of lights, the shamash, order of lighting. Brachot for first and other days. Shape of a kosher chanukiah. Al HaNisim and first verse of Ma'oz Tzur.

Second term: (See also K.L.A.1, K.L.A.2, K.L.A. 3, & K.L.A.4)

The programme detailed for Nursery, Reception and Year 1 is to be revised in greater depth and with participation of pupils, who will hopefully remember parts of their previous 3 years' study. In addition, pupils should be taught:

Kashrut: The Kosher signs of a fish. The Kosher signs of an animal. Kosher birds. The prohibition of eating insects etc. The prohibition of eating blood.

10th of Tevet: Fast day. Initially, because it was the day on which the siege of Jerusalem began (a year and a half before the fall of Jerusalem and the destruction of the Temple). Because of their young age, it may not be suitable for the pupils to participate in a more active programme (see Years 5 & 6).

Tu biShvat: $T''U = 9+6=15$, Tu biShvat on 15th of Sh'vat, hence there is a custom to eat 15 tree-fruits. Brachot for different fruit and different customs of TuBishvat.

Purim: Megillat Esther with special focus on

- 1) Esther, the orphan girl, who captured all who saw her with her outstanding nature and inner beauty.
- 2) The chain of events, which seems natural, as if just lucky coincidences. Open and hidden miracles in Jewish belief.

The 4 Mitzvot of Purim. Mitzvot Hayom. The reason why one must send at least to one recipient two presents for Mishlo'ach Manot, and at least to two recipients Matanot L'evyonim.

Pesach: Chametz and non Chametz foods. Bedikat Chametz. The parts and order of the Seder. The Seder plate. The meaning of "Mah Nishtanah". The names of Pesach and their meaning:

- 1) Chag Hamatzot
- 2) Chag Ha'aviv
- 3) Pesach.

"Who know one" until 7.

Third Term: (See also K.L.A.1, K.L.A.2, K.L.A. 3, & K.L.A.4)

The programme detailed for Nursery, Reception and Year 1 is to be revised in greater depth and with participation of pupils, who will hopefully remember parts of their previous 3 years' study. In addition, pupils should be taught:

Omer: Counting the days from Pesach until Shavuot. The idea that we are happy to count from Pesach to Shavout to receive the Torah. The need for friendship and fraternity amongst Jews and the dire consequences of Sin'at Chinam, as experienced by the talmidim of Rabbi Akiva.

Israel: Pupils should be taught to name the Mediterranean Sea, the Dead Sea and the Kineret. They should be taught to recognise and locate some of the cities:

- 1) Holy places: Yerushalayim, Chevron.
- 2) Places they know from their visits: Tel-Aviv, Eilat.

Yom haSho'ah: The children should be aware of the day through the assembly.

Yom ha'Atzma'ut: Because of Hashem's miracles, the Jews were able to reestablish their homeland in Israel. The age of the state of Israel.

Yom haZikaron: The sacrifices of soldiers and civilians during the wars of Israel.

Lag ba'Omer: (see also **Omer** above) The significance of the day. The story of Rabbi Shim'on bar Yochay and his son El'azar. Their dedication to torah, forcing them to hide for 13 years in a cave. The annual celebrations - Hilulah d'Rabbi Shim'on bar Yochay - near their cave in Meron. The celebrations of hundreds of little three-year-old boys who come there on this day with their families, to celebrate their first ever haircut at the site of the cave.

Yom Yerushalayim: Yerushlayim and the Kottel. It was with great sadness that the Jews accepted the inaccessibility to their holiest sites. Then a miracle of our time happened and Jewsh people can once again access the holy city and its holy places.

Shavu'ot: The Ten Commandments. Pupils should be taught the names of the festival and their meanings:

- 1) Chag haShavu'ot
- 2) Zman Matan Toratenu
- 3) Chag haBikurim

They should know that it is a Jew's duty to study Torah, that on Shavu'ot this duty is fulfilled through Tikun Leyl Shavu'ot. Flowers in Shul . Milky food. Story of Ruth.

The Three Weeks and Nine Days: Laws and customs. No haircuts, weddings or music. No meat or wine from Rosh Chodesh Av except for Shabbat.

Tish'ah b'Av: The reason for the fast day. The prohibitions of the day. In shul people sit on the floor or low chairs, while they read Megillat Eichah and Kinot.

KEY STAGE 2: SCHEME OF WORK.

Year 3: (See also K.L.A.1, K.L.A.2, K.L.A. 3, & K.L.A.4)

First Term: (Kashrut, Shabbat and Rosh Chodesh may be spread over the year)

The programme detailed for K.S.1 is to be revised in greater depth and with participation of pupils, who will hopefully remember many parts of their previous years' study. In addition, pupils should be taught:

Shabbat: Light Shabbat candles as a symbol of joy and peace with the Divine and Torah. Times for lighting Shabbat candles. The reason for covering one's eyes when lighting Shabbat candles. Where candles should be placed. The reason for lighting at least two candles, the reason for lighting more. Two challot, tefillot and Parshat hashavuah. The reason for the challot being covered above and resting on a board, plate or cloth underneath. Z'mirot. The Hebrew names of the days of the week, with Shabbat as the only one qualifying for an actual name. The meaning of this name. Meaning of "day of rest". Havdalah at the end of Shabbat.

Rosh Hashanah: Halachot, and Minhagim of Rosh Hashanah. The "Book" in which Hashem inscribes every person's fate in the coming year, but does not yet seal. Emphasise reflection on personal improvement. The meaning and the significance of each of the names of the festival:

- 1) Rosh Hashanah- Head of the year (new year).
 - 2) Yom Hadin: Judgment taking place on the anniversary of the sixth day of Creation, the day mankind was created.
 - 3) Yom T'ruah: by blowing the shofar we also remind Hashem of our eternal Z'chut as descendants of Avraham our forefather.
 - 4) Yom Hazikaron: Hashem remembers all the deeds people have done.
- Tashlich. The shofar and its reasons. The Akedah and its connection to the Shofar.

Yom Kippur: Although Hashem accepts t'shuvah at any time of the year, this season, starting with **Aseret Yemei T'shuvah**, is most propitious as period of acceptance of t'shuvah by Hashem (Talmud Rosh Hashanah, 18b). The judgment is sealed on Yom Kippur. The Tefillah of Ne'illah. Kaparot on Erev Yom Kippur.

The Book of Yonah with special focus on the way the Ninevites went about their repentance. Teshuvah, Tefillah and Tzedaka. The "Midat Hachesed" in Hashem's mode of judgement as the key to understanding the power of real, sincere atonement.

Symbolism of white in Judaism, white garments, white covers in shul, white mantles on Sifrei Torah, white curtain on Ark.

Succot: Reason for dwelling in Succot: "...that your generations may know, that I made B'nei Yisrael dwell in Succot when I brought them out of Egypt" (Vayikra, chapter 23, verse 44), i.e. the Succah as a symbol of faith in two senses:

Firstly, justification of faith in Divine protection, without which B'nei Yisrael could not have survived the hostile, savage desert conditions in their flimsy, temporary booths even for a day.

Secondly, our ancestors as our role models of faith in going into the unknown, without provisions, to a most hostile environment accepting their unstable living conditions only because they trusted completely in Hashem's protective arm. Basic laws of a Kosher Succah. The Arba'ah Minim and what they represent. The 7 Ushpizin.

Simchat Torah: The honour of the Chatan Torah and Chatan B'reshit. "Kol han'arim".

Rosh Chodesh: The phases of the moon. The connection between the phases of the moon and Rosh Chodesh. The travelling of the moon around the earth makes it seem to be changing shape. When the moon appears, it is Rosh Chodesh. It grows larger until it is full at the

middle of the month, then it shrinks until it disappears again when the month is finished. Watch the moon as it changes shape, record these changes by drawing the observations and take note that the end of a cycle marks the beginning of a new month.

Chanukah: The Kosher Channukiyah. The Brachot before lighting. The full Maoz Tzur. Antiochus' campaign of converting the Jews to his idolatrous religion. The village of Modi'in. The arrival of elite Greek officers intending to force Matityahu, the Hasmonean Cohen and spiritual leader, to sacrifice to the idol they placed in the village, bow to it. The start of the rebellion. The 5 heroic sons, making their base in the desert and mountain area of Yehudah. Their complete devotion to Hashem and the Torah. The subsequent war and amazing victories, culminating with the capture of Yerushalayim and much of the country, cleaning and re-dedicating the Temple and the Menorah. The miracle of the oil. The "Al Hanissim" prayer to be inserted in the Amidot and birkat hamazon.

Erev Shabbat order of lighting (Chanukah candles lit before Shabbat candles).

General Knowledge: Families of the Avot and Imahot of the Jewish Nation. The 3 daily Tefillot. Items found within a Shul.

Second Term: (See also K.L.A.1, K.L.A.2, K.L.A. 3, & K.L.A.4)

The programme detailed for K.S.1 is to be revised in greater depth and with participation of pupils, who will hopefully remember many parts of their previous years' study. In addition, pupils should be taught:

Kashrut: No eating meat and milk together. The different customs for waiting between meat and milk. Kosher animals, fish and birds. The Kosher list.

10th of Tevet: Fast day. The date of the fast. Beginning of siege of Jerusalem (1st Temple).

Tu biShvat: The commandment to preserve trees (D'varim, 20: 19). The date and gimatriah and why trees need a birthday. The festival occurs at the start of spring in Israel.

Purim: The "Al Hanissim" prayer to be inserted in the Amidot and birkat hamazon. The Megillah, with special focus on "Venahafoch hoo":

- 1) Esther and Vashti.
- 2) Mordechai and Haman.
- 3) The Jews and their persecutors.
- 4) The fasting which turned into feasting.
- 5) The most important: From indifference to Hashem, to the reacceptance of His Torah and mitzvot.

The 4 Mitzvot of the day. When and how each Mitzvah should be fulfilled. The differences between the Mitzvot of the day and the customs of the day. The b'rachot recited by the reader of the Megillah: Al mikra Megillah, She'asah nisim, Shehecheyanu. The Megillah which is described as a letter, is folded over by the reader as if it were a letter during the reading.

Pesach: What is Chametz? Bedikat Chametz and Biur Chametz. The exact order of the Seder. The 4 questions in the Ma Nishtana. The names and symbolism of the various items on the Seder plate. The 4 sons. The various names of Pesach and their meaning:

- 6) Chag Hamatzot
- 7) Chag Ha'aviv
- 8) Zman Cherutenu
- 9) Pesach.

"Who knows 1" until 13. Chad Gadyah.

General Knowledge: The 613 Mitzvot. Mitzvot types (does and don'ts – Between man and between Hashem).

Third Term: (See also K.L.A.1, K.L.A.2, K.L.A. 3, & K.L.A.4)

The programme detailed for K.S.1 is to be revised in greater depth and with participation of pupils, who will hopefully remember many parts of their previous years' study. In addition, pupils should be taught:

Omer: The counting of the Omer starts on the second day of Pesach and concludes on Shavuot. The B'rachah for counting. Counting days and weeks. The reason for counting.

Israel: Pupils should add to the previously (in K.S.1) drawn map of Israel, the holy cities Yerushalayim, Chevron, Beit Lechem. They should be taught to identify the Negev desert and the green Galilee. They should also be able to locate the coastal area. They should be taught the fundamentals of Israel's existence, namely that it is a Jewish democratic country which will admit any Jew, from wherever they come, whoever they might be, to become a citizen with full rights. At the head of the Knesset is the elected prime minister. Elections are held every four years, unless there is a reason to call elections sooner.

Yom haSho'ah: The children should be aware of the day through the assembly and a dedicated lesson. Remembering the 6,000,000 Jews killed in Europe and understanding some of the basic history of that period.

Yom ha'Atzma'ut and Yom Hazikaron: Unfortunately, the victory celebrated on Yom ha'Atzma'ut was won at a very high price. The best of Jewish young people had to sacrifice their lives so that millions of other Jews can live. There are ongoing wars in which people die to protect Israel.

Lag ba'Omer: The story of Rabbi Akiva's pupils who learned Torah but never lived Torah. The meaning of the name i.e. the 33rd day of the Omer (Gematriah). The significance of the day.

Yom Yerushalayim: Yerushalayim has played a central role in the Jew's life for well over 3,000 years. Many oppressive rulers who ruled over this eternal city forbade access to Jews. However, whilst they could bar them physical entry, they could not bar their spiritual entry. Whenever a Jew prays anywhere in the world, they face Jerusalem and 'enter Yerushalayim'.

Shavu'ot: The reasons for Tikun Leyl Shavu'ot. The reason for decorating our homes and Shuls with greenery. The reason for eating milky foods on Shavuot. The story of Ruth should be told with special focus on the noble character of Ruth: Her extraordinary kindness, her exemplary love and support of Na'omi and all she stood for. The character traits that singled her out to become the forthcoming Em Malchut.

The pupils should also be taught some of the reasons for reading Megillat Ruth on Shavu'ot:

- 1) Just as the Jews undertook to obey the Torah on Shavu'ot, so did Ruth accept it.
- 2) David Hamelech (Ruth's decedente) was born and died on Shavuot.
- 3) The story accured during the harverst period which is around the time of Shavuot.

Pupils should be taught the names of the festival and their meanings:

- 1) Chag haShavu'ot
- 2) Zman Matan Toratenu
- 3) Chag haBikurim
- 4) Chag haKatsir.

17th Of Tamuz: The various sad events that occurred on this day.

Tish'ah b'Av: In the period of the second Temple, the Jewish people were much better at behaving well towards Hashem than in the period of the first Temple. No one worshipped idols and many kept the laws of Torah. However, their behaviour towards each other was bad and Hashem deems this to be as bad as behaving badly towards Him. The story of Kamtsa and Bar-Kamtsa should be told as demonstration how hatred amongst Jews contributed to the destruction of the Temple.

Pupils should be taught how Yermiyahu the prophet continually warned the Jewish people to keep the laws of the Torah. (The year 586 B.C.E. should be marked on the Time Line). All his gloomy prophecies were realised. Nevuzaradan, the chief officer of Nevuchadnetzar the

king of Babylon, went out to destroy Yerushalayim. On the 10th of Tevet the siege had begun and one and a half years later, on the **17th of Tamuz**, the enemy managed to breach the walls of Yerushalayim. It took **Three Weeks** for the enemy to destroy the city. During the last **Nine Days**, when the enemy actually started to invade, the situation was desperate. Once the walls fell, the enemy stormed the city and destroyed the first Holy Temple and every building in the city. They also killed thousands of people and exiled most of the rest. A similar calamity occurred 656 years later, (in 70 C.E.), when the second Temple was destroyed by the Romans, with Titus the chief officer.

General Knowledge: The 3 foot festivals. Special events in our lives.

Year 4: (See also K.L.A.1, K.L.A.2, K.L.A. 3, & K.L.A.4)

The programme detailed for previous Years is to be revised in greater depth and with participation of pupils, who will hopefully remember many parts of their previous years of study. In addition, pupils should be taught:

First Term:

Shabbat: The days of creation and their connection to Shabbat. Keeping Shabbat is a person's testimony to the belief in Hashem's creation of the world. By accepting that Hashem rested on Shabbat, and emulating Him in doing so too, one ipso facto also accepts that He created before He rested. 39 Melachot.

Rosh Hashanah: The exact date of Rosh Hashanah. On Rosh Hashana Hashem judges the world. The three books open before Hashem, the inscription of the verdict on Rosh Hashanah, but the verdict is not yet final. Tefillah, Tesuvah and Tzedakah as a means to merit a favourable judgement. The prayers of the day. The Machzor. The Kosher Shofar. The sounds of the Shofar. The various reasons for blowing the Shofar including:

1. As a coronation
2. As an alarm clock to do Teshuvah
3. To remember the Akidah.
4. To remember Har Sinai.

Aseret Yemey T'shuvah. The reasons for Tashlich.

Yom Kippur: The first step for repentance is the acknowledgement of wrongdoing. Hashem knows all we have done but unless we ourselves are conscious of these deeds, we are not able to make resolutions not to repeat them and to ask forgiveness for them. We have to actually verbalise (to ourselves) these wrongdoing. The 5 Tefillot of the day. Detailed laws connected to the prohibitions of Yom Kippur. Erev Yom Kippur. The Book of Yonah with special focus on the behaviour of the prophet Yonah. We know that the greater the person, the greater his responsibility, the greater his accountability before Hashem. And yet, when Yonah tried to escape His mission, Hashem treated him with compassion, teaching him rather than punishing him. How much more so can we too be assured to receive compassionate treatment from Hashem. The reasons for Yona's refusal to go to the city of Ninveh.

Succot: The exact date of Succot. Explore various Kosher and non Kosher Succot. Chol Hamo'ed. Structure of Succah. The Arba Minim. How and when do we shake the Arba Minim. The deeper meaning behind the Arba Minim (as a representation of unity amongst the Jewish people or as a representation of our total devotion to Hashem).

Hosha'na Rabbah: Our very last chance before Hashem's "Book" is finally closed. Hosha'not.

Simchat Torah: The taking out of all the Sifrei Torah and their distribution among members of the congregation, the hakafot, the singing and dancing.

Chanukah: Laws of Chanukah:

- 1) The duty to proclaim the miracle, therefore, if possible, light in place visible from the street.
- 2) Fasting not permitted.
- 3) A custom not to work while candles alight.
- 4) Time to light the Chanukiyah as soon as possible after night fall, after Ma'ariv prayer.
- 5) The light of the candles is holy, therefore no benefit to be derived from them. Hence the shamash should be present.
- 6) Lights must be of equal height (except for shamash) and be spaced out sufficiently not to effect each other.
- 7) The candles are placed in the Chanukiyah from right to left, but lit from left to right, always lighting the new one first.
- 8) It is preferable to light olive oil, although candles and any oil are kosher.
- 9) On Erev Shabbat, candles have to be lit before Shabbat, but have to last for at least half an hour after dark, i.e. they have to burn at least one and 3/4 hours.
- 10) On Motzae'i Shabbat they are to be lit after Havdalah.

The meaning of the Maoz Tzur.

General Knowledge: Memo Book 1. Dates of festivals which fell during this term. The 6 parts of the Mishnah. A mini-project on b'rachot for food in conjunction with Mishnah. B'rachah Acharonah.

Jewish History: Torah narratives of

- (1) Creation
- (2) Adam v'Chavah
- (3) No'ach
- (4) Avraham v'Sarah
- (5) Yitzchak v'Rivkah
- (6) Ya'akov v'Rachel v'Le'ah

Second Term: (See also K.L.A.1, K.L.A.2, K.L.A. 3 & K.L.A.4)

In addition to previous Years' programmes, pupils should be taught:

Kashrut: The strict prohibition of eating blood, hence careful examination of eggs. The laws of Kosher meat. Checking vegetables for insects.

10th of Tevet: One of the fast days connected to the destruction of Yerushalayim. Beginning of siege of Jerusalem (1st Temple). The fast begins from the morning.

Tu BiShvat: The intensive planting programme of forests in Israel and the ecological benefits this brought about. The Tu BiShevat Seder. Focus on the Shivat HaMinim and Brachot.

Purim: Ta'anit Esther. No recital of Hallel, because the Megillah is in itself a story of praise. Another reason: Hallel is only recited over miracles which took place in Eretz Yisrael, (rule applies from period after the conquest of the Land) therefore recited on Chanukah but not on Purim. Megillat Esther with special focus on the wickedness of Haman, his family and friends. The minor action that triggered his anger, the utterly wicked, disproportionate reaction to it and the premeditated mass murder which the onlookers happily endorsed. Could such wickedness occur today, in a civilised world? The meaning of Pur. Although no open miracle occurred, the chain of events still miraculous. Shushan Purim and the reason for its celebration on the 15th of Adar.

Pesach: General study of the Haggadah in its many facets as linked to the four cups at each stage- with a focus on the slavery in Egypt which links with Chumash learnt. The reason for the 4 cups of wine. The 4 sons and the way the story should be told to each one. Dayinue – its meaning. Pesach, Matzah and Marror. The deeper meaning behind the Chad Gadyah.

General Knowledge: Clothes of the Cohen. Items in the Mishkan. Selections from Memo Book 1 and 2, and Rabbi Cohen's book

Jewish History: The dawn of the Jewish Nation: Ya'akov and his twelve sons. The disharmony amongst them, Yosef, the brothers' descent to Egypt. The slavery. Moshe. The Burning Bush. The Ten Plagues. The Exodus. The miracles on Yam-Suf. Matan Torah.

Third Term: (See also K.L.A.1, K.L.A.2, K.L.A. 3 & K.L.A.4)

The programme detailed for previous Years is to be revised in greater depth and with participation of pupils, who will hopefully remember many parts of their previous years of study. In addition, pupils should be taught:

Omer: As the Exodus from Egypt was not an end in itself but only a means for receiving the Torah 49 days later, we count the days in anticipation for this great event. If a person could not manage to count in the evening, or during the night, he should count during the following day; however, without reciting the B'rachah. When counting the next number in the evening, he should recite the B'rachah. One should ascertain the number to be counted before reciting the B'rachah. One should not say the number out loud before saying the bracha.

Israel: Knowledge of Key-features in Map of Israel. Pupils should be taught to name the Mediterranean Sea, the Dead Sea, the Kineret and the river Jordan. They should also be taught about key cities in Israel. They should also be able to locate the different regions of Israel on the map.

Yom haSho'ah: Shortly after Hitler's ascent to power in Germany in 1933, life changed dramatically. Jews who were until then involved in all walks of life, many with leading positions in the country's cultural, academic, political and commercial life, were stripped of their posts. Close German friends turned enemies over night. They actually managed to exterminate 6,000,000 while the rest of the world looked on. We must never forget!

Yom ha'Atzma'ut: Celebration of life in Modern Israel. The fight for the beloved country, the battle of the few against a multitude of enemies, the amazing victory against all odds, which Hashem granted to the Jews. The celebrations in Israel to mark the miracle. The achievements of Modern Israel.

Yom haZikaron: Heroes to be remembered, not only of the Independence War, but also those of subsequent wars, as well as those defending Israel all the time, as well as victims of terrorism. Victims of wars and terrorism to be remembered.

Lag ba'Omer: (see also **Omer** above) Discussion on the reason for the plague that hit Rabbi Akiva's students and stopped on Lag ba'Omer: What is "Vain Hatred" - "Sin'at Chinam" - ? Can it, indeed, does it happen in our day? What is the pupils' resolution on this Lag ba'Omer?

Yom Yerushalayim: On the 7th of June, corresponding to the 28th of Iyar, 1967, the Israeli army, responding to the attack on the country, stormed into Yerushalayim on the third day of fierce fighting. They entered the city through the Lions' Gate. Night and day the fierce battle raged, especially because the Israelis did not want to use bullets or explosives that might damage the holy places. Their excitement was indescribable when they reached the Temple Mount. The fatigued soldiers, who had not rested for 3 days and 3 nights, who saw many of their friends killed in the battle, were so overcome by this 2,000-year-old dream come true, that the officers and the unbelievably brave soldiers cried with happiness. They rushed to the Kotel, which was covered with dung and rubbish, and hugged and kissed it. The army chief rabbi, Shlomo Goren, blew the shofar and all the soldiers said "shehecheyanu". It was an

amazing spectacle, to see heroes cry. After many years Jewish people could once again pray at the Kotel.

Shavu'ot: Pupils should explore the different reasons for reading Megillat Ruth on Shavu'ot. They should also learn about the various reasons for the custom to eat dairy foods on Shavu'ot. They should learn about the way the 10 commandments are read in Shul on Shavu'ot. Pupils should be taught how bikurim (first fruit) used to be brought to the Holy Temple. The pupils' attention should be drawn to the fact that the Torah has given no name to Shavu'ot. Jews were merely instructed to count seven weeks for the purpose of bringing offerings to the Temple. Similarly, the Torah has not prescribed a symbolic representation for this festival, like the succah or lulav on Succot, or the Matzah on Pesach. Chazal too, simply referred to the festival as "Atzeret", i.e. stopping (either stopping with Hashem in Yerushalayim, or stopping secular work) because they maintained that every day of the year should be considered as the day of receiving the Torah anew. Every day should be a day for study of Torah. On Shavu'ot the Jew intensifies his Torah study and many people stay awake the whole night for this purpose, for a "Tikun Leil Shavu'ot". Tikun means correction. The Jew tries to put right the spiritual wrong in the world. Megillat Ruth, with special focus on the social conscience of the citizens of ancient Yehudah, of which Beit Lechem was a part. The behaviour of the harvesters towards each other and towards the stranger, the behaviour of the employer towards his workers. The pupils should also focus on the reasons for reading this book on this special festival:

- 1) Just as the Jews undertook to obey the Torah on Shavu'ot, so did Ruth accept it.
- 2) David Hamelech (Ruth's decedente) was born and died on Shavuot.
- 3) The story accured during the harverst period which is around the time of Shavuot.
- 4) The story is full of kindness, just like the laws of the Torah are full of kindness.

Tish'ah b'Av: (only if in school) The various sad events that occurred on this day. Megillat Eichah, which is read on the night of Tish'ah b'Av and in the morning, is the very sad story of the destruction of Yerushalayim. It compares Yerushalayim to a beautiful princess whom all befriended and loved, who suddenly lost her beauty and her possessions and all her friends deserted her. No one helped her, moreover, they made fun of her disaster. However, her suffering came because she deserted Hashem and followed idol worshippers. After the Megillah Kinot are read. These too are very sad poems. The lights are switched off and only a little lamp burns for the reader to read the sad Megillah in a sad tune. The Jewish people have never got over the calamity that befell them. In their happiest moments, when they stand under the chupah, they break a glass in memory of this disaster, never to forget Yerushalayim. When they decorate a house, they leave an undecorated patch, as a memorial for this tragedy.

General knowledge: preparation for annual Bible Quiz

Jewish History: B'nei Yisrael in the desert; the Mishkan; the Spies; Korach; Balak; Moshe repeats the Torah; death of Moshe.

Year 5: (See also K.L.A.1, K.L.A.2, K.L.A. 3 & K.L.A.4)

The programme detailed for previous Years is to be revised in greater depth and with participation of pupils, who will hopefully remember much of their previous years of study. In addition, pupils should be taught:

First Term: (Shabbat Kashrut and Rosh Chodesh may be spread over the year)

Shabbat: The two separate commandments: Shamor, and Zachor, negative and positive commandments respectively, their implications. Muktsch. Se'udah Shlishit. The evening

Kiddush is the more important one. Kiddush must be recited in the place where a meal is served, therefore Kiddush in shul or at friends must include “mezonot”, after which “B’rachah Acharonah” is recited. Time should be set aside on Shabbat for learning Torah.. The 39 Melachot and their Toladot. Asking a non-Jew to do forbidden work necessary for Shabbat

Rosh Chodesh: The Birkat haChodesh on Shabbat Mevarchin haChodesh, and the announcement of the exact time of the new moon’s appearance; the day, hour, minute and seconds, as commemoration of the proclamation of the Sanhedrin (Sanhedrin, 11b). “Chodesh Maleh” and “Chodesh Chaser”, 29 or 30 days.

Rosh Hashanah: The 100 blasts of Shofar each day of Rosh Hashanah, the reasons for blowing:

- 1) Heralding Hashem as King of Universe on completion of Creation.
 - 2) Shofar admonishes to repent.
 - 3) To remind Jews of Matan Torah, when shofar sounded.
 - 4) Prophets exhortations, which we too need to heed, compared to blasts of shofar.
 - 5) “Shvarim” to remind of destroyed Temple.
 - 6) To remind us of Akedah, and what real devotion should be.
 - 7) Stirring sounds of shofar prompt to address prayers with awe and broken heart.
 - 8) Helps to recognise solemnity of Day.
 - 9) To remind of coming of Mashi’ach, when Kibbutz Galuyot will be heralded by blasts of shofar.
 - 10) Resurrection of the dead will be heralded by shofar with coming of Mashi’ach.
- The purpose of Aseret Y’mei T’shuvah. S’lichot. Tsom G’daliyah. Additional Tephillot for Yom Tov. The deeper meaning of Tashlich.

Yom Kippur: The reasons for the commandment to eat on Erev Yom Kippur. Lighting Yom Kippur candles. Kol Nidrei and Ne’illah. The Avoda of The Cohen Gadol on Yom Kippur. The aspects in which Jews equal angels on this day. S’lichot. Shabbat Shuvah. The sealing of the “Book”, without it being completely closed.

Yom Kippur a very serious, yet happy fast, unlike all other fasts, the day on which one is able to come even closer to Hashem than at any other time. The way to repent. The duty to “clean the slate” before the start of THE Day. The importance of peace and friendship. The factors that elevate Jews on Yom Kippur to the ranks of angels.

“Yom Kippur atones for sins one has committed against Hashem. But Yom Kippur does **not** expiate sins committed against one’s fellow. These have to be rectified with the person wronged.” (Mishnah Yoma 8). Since a sin or offensive behaviour against a fellow constitutes a sin against Hashem too, all such situations have to be remedied well before Yom Kippur. Only when this part of our slate is clean can we start on efforts to do t’shuvah. It is our duty to accept our fellows’ regrets and promises that they will not repeat their wrongdoing and forgive them, since without our forgiveness they cannot start atoning for their sins against Hashem, which is a most serious matter.

The Book of Yonah, with special focus on Yonah’s deed of Kiddush Hashem, when he told the sailors that he is the cause of the storm and that only Hashem was able to stop it. When the sailors verified this truth, they abandoned their idols and came to follow Hashem. The concepts of “Kiddush Hashem” and “Chilul Hashem”.

Succot: The three Foot Festivals. The joy of this festival. Succot is the most joyous of Torah festivals about which it instructs: “And you shall rejoice in your feast... and you shall be entirely joyful” (D’varim, 16: 14 - 15). Succot is the festival which completes the agricultural cycle, when the crops are gathered in and food and wine well stocked up. It is the only festival when the Israelite is enjoined to feast for the entire seven days ...in the place which Hashem shall choose.” The Mishnah (Rosh Hashanah 1, 2) therefore refers to Succot as “

Chag ", i.e. the festival par excellence, The Simchat Beit Hasho'evah, as reflection of this joy. The Simchat Beit Hasho'evah in the Temple. The "Arba'ah Minim" in detail, as included in Memo Book 3 (pages 3-4). The Hakafot, focusing on their aspect of redemption. The daily single circuit, and the seven-fold one on the seventh day of **Hosha'na Rabbah**, representing the circuits around the walls of Yericho, symbolic of trust in Hashem and hope for future redemption. Redemption is indeed the main content of the Hosha'not, together with blessing of produce. Hosha'not in Temple times, when the circuit was around the mizbe'ach, while singing Hallel (Mishnah Succah, 4, 5.) The end of the season of judgment. Some people spend the night learning Torah.

Simchat Torah, the completion of, and recommencement of reading the Torah and the great rejoicing. at this, as a clear sign of our love for it. The 7 Hakafot. The Chatanim.

Sh'mini Atzeret, Tefillat Hageshem.

Chanukah: Hellenism and its appeal; the threat it posed to Judaism. The Jews who wanted to assimilate and then were brought forcefully back by the Maccabim.

The laws of lighting Channukah candles. Hallel on Channukah. The meaning of 'Chanukah' and 'Chag HaUrim'. Exploring the historical periods mentioned in the Maoz Tzur.

General Knowledge: Topical Themes linked to Parashah – Topics based on Memo Books and Rabbi Cohen's book. The Books of the Tanach. The 10 trials of Avraham.

Jewish History: The leadership of Yehoshu'a, successor of Mosheh. Capture of Yericho. Entering the Promised Land. The Mishkan in Shiloh.

Second Term: (See also K.L.A.1, K.L.A.2, K.L.A. 3 & K.L.A.4)

In addition to previous Years' programmes, pupils should be taught:

Kashrut: Waiting time between meat and milk in various traditions. Fruit of the Land of Israel in the Shmittah Year. Fruit in Isreal: Trumah, Maaser and Orlah.

10th of Tevet: Fast. Nevuchadnetzar initiated siege of Jerusalem in 587 BCE.

Tu biShvat: Trees in Tanach:

- 1) Hashem Himself planted trees in Gan Eden, in preparing habitation for humans (B'reshit, 2:8).
- 2) The Torah mentions the planting of trees, after the conquest of the Land of Israel (Vayikra 19: 23).

Chazal's emphasis on the importance of trees: "It is forbidden to live in a city that does not have a garden" (Yerushalmi)

- 1) "The life of mankind derives from trees". (Yalkut D'varim 20).
- 2) "When one fells a fruit bearing tree, its voice goes from one end of the world to the other, even if its cry is not heard" (Pirkei d'Rabbi Eliezer, 34.)
- 3) "From the time of Creation, Hashem busied Himself with planting of trees, as it is written: 'And Hashem planted a garden in Eden'. Similarly you too, when you enter the Land of Israel, the first thing you should do is busy yourselves with planting." (Vayikra Rabbah, 25).
- 4) Choni Hame'agel's story (Ta'anit, 23).
- 5) They used to plant a cedar tree on the birth of a son and an acacia tree on the birth of a daughter". (Gittin 57) – If time available.

The uninhabitable, desolate country, stricken with malaria, which the early Chalutzim found on their return to their Land of Israel and their first actions to reclaim the quality of the land.

Purim: The reason for celebrating Purim on the 14th of Adar. Shoshan Purim. The leap year, when the additional 30-day month of Adar Rishon is inserted and the rules applying. Purim Katan. Learning to read between the lines: although the Megillah does not directly inform us

about the state of the Jewish community in Shushan, one can glean information from other narrations, e.g. that Achashverosh made a party for all the people in Shushan for seven days. Jews ate non-kosher food and spent Shabbat in a heathen party. i.e. Jews assimilated, deserted Torah Law, no longer kept themselves apart.) Or; from the fact that the decree went out to all the provinces we can learn, that the Jews no longer chose to live in close proximity to one another, which is a prerequisite for religious survival. The punishment which followed served as a force for unity and a renewal of faith among the Jewish people. The power of collective prayer, fasting and repentance, when Jews are united into one body. Dinim: When Purim falls on Sunday, Ta'anit Esther is observed on the Thursday before. Shabbat Zachor, the connection between the Purim story and "Zachor".

Pesach: The Jews' emancipation from slavery has to be remembered and recounted daily many times, but on the actual anniversary of the Exodus, it has to be concretely enacted. "...ba'avur zeh asah Hashem li...", as it is explained in the paragraph that follows. Not at any time, but when Matzah and Maror are present in front of the celebrants, when they are able to point to them. The idea being, that our salvation came for the sake of fulfilling Hashem's precepts such as eating Matzah, bitter herbs and retelling the miracles of Exodus. The month of Nissan, being the month when a free Jewish nation was born, is the first and "chief of the months" of the year.

Teaching all aspects of the Hagaddah and linking it to Mishnah Pesachim Ch10 Mishnayot 1-5 inclusive. Lighting Yom Tov candles. Chol Hamo'ed Pesach. Yom-Tov, allowed and forbidden activities. The Machzor. The Matzah Shmurah. Meaning of and reason for Korech. Counting of the Omer at the second Seder. Eruv tavshilin. Pesach Sheni. Hallel, Ta'anit B'chorot. Tefillat Tal and omission of "Mashiv haru'ach". Havdalah at the termination of Yom Tov.

General Knowledge: If time allows: Selections from Memo Book 3 and Rabbi Cohen's Book. 4 special Shabbatot.

Jewish History: Death of Yehoshu'a. The period of the Judges: Otniel, Ehud, D'vorah, Barak, Sis'ra, Gid'on.

Third Term: (See also K.L.A.1, K.L.A.2, K.L.A. 3 & K.L.A.4)

The programme detailed for previous Years is to be revised in greater depth and with participation of pupils, who will hopefully remember many parts of their previous years of study. In addition, pupils should be taught:

Omer: "Shehecheyanu" is **not** said, because the counting was prescribed for bringing the Omer offering on the first day of counting as well as the Bikurim on the 50th day, to the Holy Temple. These, sadly, can no longer be brought. The counting should be done in the evening, preferably soon after the stars become visible, because the reaping of the Omer took place in the night (Menachot, 66a). However, if one cannot manage this time, one can count at any time of the night. Laws if one forgot to count. If a person neglected counting the Omer for an entire day, he should count every night thereafter without a B'rachah. If he is in doubt whether he counted the previous evening, and he counted on the following day without the B'rachah, he may continue counting with a B'rachah on the subsequent nights. If a person needs reminding which number is to be counted, he should not be told the current number, but that of the previous night.

Prohibitions of marriage and haircuts during the S'firah, and the days exempt from these restrictions.

Yom haSho'ah: The aggressive Nazi advance into most countries of Europe, brought bitter repression, deportation and execution of Jews. They were stripped of all their possessions and forced into ghettos where they had to suffer the most inhuman conditions. Suffering from extreme cold, starvation and forced labour, though, were still better than the extermination camps. The brutal murder of 6,000,000 Jews in a short period of time.

Yom ha'Atzma'ut: The wars of Israel: (**General Details only**)

- 1) War of Independence, 14th May 1948 (5th of Iyar, 5708). The armies leading the attack against the newly created, small State of Israel: Egypt, Syria, Lebanon, Jordan, and Iraq, supported by volunteer detachments from Saudi Arabia, Libya and Yemen.
- 2) Sinai Campaign, October 1956, "Operation Kadesh". Terrorists, "Fedayeen", had to be stopped after killing some 6000 Jews over the 9 years of statehood.
- 3) The Six Day War, in June 1967. Egypt, together with Syria and Jordan surrounded Israel from all sides and declared that they would destroy it. Again, with Hashem's miraculous intervention, the Jews not only repelled the enemies, but liberated vast territories of Hashem's promised Land, the most amazing one, Yerushalayim, which came back to the Jews after 2000 years.
- 4) Yom Kippur War, when the Egyptians made a surprise attack on Israel on Yom Kippur, in 1973. At first they made rapid progress conquering parts of Israel, but soon again Hashem intervened and Israel won another victory. Egypt was the first to sign a peace treaty with Israel in March 1979, at Camp David. Jordan followed 16 years later.
- 5) Lebanon Wars 1st 1982 & 2nd 2006
- 6) Gulf war 1991
- 7) Second Intifada 2000
- 8) Operation Tzuk Eitan 2014

Yom haZikaron: In each of these wars Jewish heroes died for the Jewish nation, to enable us to own a secure country. The Six Day War and Hashem's assistance.

Lag ba'Omer: (see also **Omer** above). In memory of the secret study sessions in caves and open spaces, we commemorate the day by going out into open spaces and playing with bows and arrows which served as a decoy to the students who went to learn in the secret places. There are differences of minhag concerning the period of mourning during the Omer. Some contend that it consists of a period of 33 days, from the beginning of the s'firah and up to Lag ba'Omer (excluding Pesach and Shabbatot). Many Sephardi authorities add the 34th day too. Others maintain that mourning only starts on the 16th day of s'firah and continues till Shavu'ot (with exception of Lag ba'Omer). Pupils should find out their own family minhag and share this with the class.

Isreal: The country "flowing with milk and honey" which Hashem promised to our Fathers to be ours for eternity. The country for which we pray every day in our prayers, as did our forefathers before us, for thousands of years. The children should learn about some of the holy cities in Israel including: Yerushalayim, Chevron, Beit Lechem, Tsfat and T'veria. They should also learn about some of the larger cities in Isreal including: Tel Aviv, Haifa, Be'er Sheva, Natanya, Ashdod etc. They should be shown the extent of desolation in which the country was in the past and the way it was sparsely inhabited with much of the land unfit for habitation or agriculture because of soil erosion and deadly swamps. They should be shown on the map to what extent the Chalutzim not only reclaimed the land and made it fertile, but how they populated it, such that one town now literally borders the next.

Yom Yerushalayim: The Sages taught: "Ten measures of beauty descended to the world, nine were taken by Yerushalayim and one by the rest of the world". (Kiddushin, 49b). The

events leading to the liberation of Yerushalayim after 2,000 years are full of hidden miracles, comparable to the story of Megillat Esther.

Shavu'ot: Shloshet Yemey Hagbalah. The end of counting as the anticipated day arrives!

The preparations necessary for this event, greater than any before or since. The 3 Foot Festivals, the happy pilgrimages to Yerushalayim. The bringing of the first fruit to the Temple. Words of Torah compared to milk and honey. Just as Pesach was the birth of the physical nation of Israel, so was Shavu'ot the birth of the spiritual Israel.

The pupils should be taught Megillat Ruth, focusing on the various reasons for reading this book on this special festival:

- 1) Just as the Jews undertook to obey the Torah on Shavu'ot, so did Ruth accept it.
- 2) David Hamelech (Ruth's decedente) was born and died on Shavuot.
- 3) The story takes place in the harvest season.
- 4) The story is full of kindness, just like the laws of the Torah are full of kindness.
- 5) On this day of Matan Torah, the Megillah exemplifies the idyllic, safe life granted to us by God when we obey Torah laws.
- 6) Hashem honours worthy people without considering their family "yichus" their social status and their riches. Ruth was devoid of all these, yet Hashem chose her to become "Mother of Royalty".

They should also be taught Megillat Ruth with a special emphasis on Torah Law on duties to the poor and strangers in the field.

Pupils should be taught the names of the festival and their meanings:

- 1) Chag haShavu'ot
- 2) Zman Matan Toratenu
- 3) Chag haBikurim
- 4) Chag haKatsir.
- 5) Atzeret.

The Three Weeks and Nine days: Shabbat Chazon and Shabbat Nachanu.

Tish'ah b'Av: (Only if in School) When any of the fasts connected with the destruction fall on Shabbat, they are postponed to Sunday, because Jews are not meant to be sad on Shabbat. It is customary to eat a hard boiled egg with ashes sprinkled on it before the fast of Tish'ah b'Av, as a symbol of mourning. One does not eat a lavish meal in preparation for the fast. Pupils should be taught that the period before the destruction of the Second Temple (66 C.E.) was one of cruel oppression by the Romans. Whilst some Jews started to prepare for rebellion, the Rabbis realised that they had no chance of winning and tried to stop these plans. The rebellion did start however, at first with some success. But then the mighty Roman emperor Nero, sent his best officer Vespasian (who became emperor during this war), who had just won his battles in Britain, to fight the Jews. The small Jewish army retreated to Yerushalayim after losing all the other strongholds. Vespasian's son Titus joined him in the fight. For 4 years the Romans could not win, and Jews continued with the Temple service. Then on the 17th of Tamuz, no more lambs could be obtained for the daily korban, and the first breaches in the wall were made. It took only 3 more weeks for the city, and all that was holy and dear, to lie in ruin, except a small section of the outer Western Wall - the Kotel. Mourning continues on the 10th of Av until midday. Pupils should be made aware of the marked difference between the fast of Yom Kippur and Tish'ah b'Av: The former is a festive fast, of hope and anticipation of forgiveness. One wears festive clothes and children who do not need to fast, are allowed to eat meat and sweets. Benschung includes the festive "Ya'aleh Veyavo". On Erev Yom Kippur one prepares for the fast with a festive meal. On Tish'ah b'Av however, the fast is a sad one. One wears old clothes, sits on low chairs, prepares for the fast with only essentials and on the day itself children, who do not fast, are not allowed to

eat meat or “goodies”. Yom Kippur can fall on Shabbat, but Tish’ah b’Av (and other fasts) cannot.

General Knowledge: Preparation for annual Bible quiz

Jewish History: Avimelech, Yiftach and Shimshon.

Year 6: (See also K.L.A.1, K.L.A.2, K.L.A. 3 & K.L.A.4)

The programme detailed for previous years is to be revised in greater depth and with participation of pupils, who will hopefully remember much of their previous years of study. In addition, pupils should be taught:

First Term: (Kashrut, Shabbat and Rosh Chodesh may be spread over the year)

Shabbat: Reason for motzae’i Shabbat after nightfall, yet k’nisat Shabbat well before sunset. The Havdalah: reasons for candle, besamim, and the mentioning of Eliyahu Hanavi. The Melaveh Malkah. The special Shabbatot: Sh’kalim, Zachor, Parah, Hachodesh. Also Shabbat Hagadol, Shabbat Shuvah, Mevarchin Hachodesh, Chazon, Nachamu, Shirah.

Rosh Hashana: Reason why on Erev Rosh Hashanah shofar is not sounded. The reason why Rosh Hashanah commemorates the last day of Creation, rather than the first. The reason for Pesach, rather than Rosh Hashanah, is the first month. The reason for the scales, as the Zodiac sign of Tishrei. The reason why Rosh Hashanah is celebrated for two days even in Israel, and the meaning of “yoma aricha”. The pomegranate as expression of the hope that the heavenly court find us as replete with mitzvot, as this fruit is with seeds. The reason why Hallel is not recited. Malchuyot, Zachronot and Shofarot in Musaf.

Yom Kippur: The Book of Yonah, with special focus on human understanding of justice, “Midat Hadin”, as against Hashem’s “Midat Harachamim”: Yonah believed that the Ninevites should pay for their grave sins, because this is fair justice. Hashem, on the other hand, is aware that without “Midat Harachamim” the world cannot endure. This is our comfort and hope on Yom Kippur.

Succot: Succot, continue learning Mishnah Sukkah. Focusing and spending more time on the practical aspects from the Mishnah eg: what can be used for schach, coverings, a Sukkah under a tree etc.

Sh’mini Atzeret, a separate festival, on which the birkat “shehecheyanu “ is again said. One no longer uses the succah. This is the season when the world is judged for water and prayers for life-sustaining rain are inserted in the Tefillah. From then onwards, until Pesach, “Mashiv haru’ach umorid hagashem” is said in the Amidot

Rosh Chodesh: Rosh Chodesh semi-festival. The instruction of the Torah to keep the festivals “....at their appointed season” (Vayikra, 23:4.), i.e. corresponding with the solar cycle, and the adjustments this necessitates with the lunar cycle, which determines the date of the festivals. The solar year exceeds the lunar by 11 days, consequently an additional 30-day month has to be inserted periodically. This is the month of Adar Sheni.

Chanukah: Chanukah, the triumph of the Jewish spirit over the might of an empire. The difference between this war and other Jewish wars and struggles is that whereas all others were against the Jew in person, trying to destroy the Jewish people and country, the Greek war was against the Jewish spirit. Had the Jews agreed to go over to Hellenism and adopt their idol worship, they would have been accepted and left in peace as all other nations did.

Jewish History : Stories of the Nach: Chapters 21-25

Second Term: (See also K.L.A.1, K.L.A.2, K.L.A. 3 & K.L.A.4)

In addition to previous Years' programmes, pupils should be taught:

Kashrut: Food categories to which kashrut applies. Permitted fruit and vegetables from the Land of Israel during Sh'mitah year:

- 1) When the soil on which fruit is grown does not belong to a Jew.
- 2) When food is grown by hydroponics.

10th of Tevet: Fast day. Nevuchadnetzar initiated siege of Jerusalem in 587 B.C.E. It is a day on which children in religious schools tell sad stories from their own family histories, a day of prayer and learning of mishnayot.

Tu biShvat: The four New Years (Mishnah Rosh Hashanah, 1:1.). Tu biShvat in the Mishnah as date marking the fiscal year for the tithing of fruits of the tree. All fruit that has formed before Tu biShvat, belongs to the previous year and that which has formed after it belongs to the new year as regards Orlah, T'rumah and Ma'aser

Purim: The Tanach narrates the ongoing conflict between Israel and Amalek. It starts between Amalek's grandfather Esav and his twin brother Ya'akov. (B'reshit, 27:41) It continues, some 300 years later, with the Amalekites attacking the enfeebled, weary and faint Israelites in the desert after the Exodus (Shmot, 17: 8-16) and Hashem's commandment to remember their evil attacks and to blot them out. (D'varim, 25: 17-19.). The following encounter, again some 300 years later, is when Sha'ul, **son of Kish the Benjamite**, is commissioned to destroy Amalek. He wins the battle (I Samuel 15: 1-35) yet spares their king **Agag**. Eventually, after yet another 500 years, the conflict reignites between the latest representative of Amalek, Haman the **Agagite** and Mord'chai, son of Ya'ir, son of Shim'i, **son of Kish the Benjamite**. Some of these stories form the reading of Shabbat Zachor.

Pesach: The four cups of wine, as a toast to the four expressions of ge'ulah:

- 1) I will bring you out.
- 2) I will deliver you.
- 3) I will redeem you.
- 4) I will take you to Me for a people. (Shmot, 6:6-7.)

However, the following verse 8 seems to be a continuation of these expressions: "And I will bring you into the Land" and some of our Sages indeed argued that there should be a fifth cup. Since they could not come to a conclusion which it should be, 4 or 5, they compromised saying, that a fifth cup should be poured out, but be left undrunk, and when Hashem sends Eliyahu Hanavi back to earth to herald the Mashi'ach, he will also teach us which is the correct number. This is why it is called "Kos shel Eliyahu". Pesach is the time when we particularly expect the Mashi'ach (though we expect him any day), because if Hashem selected this day for our first redemption, He might select it also for our last redemption.

Jewish History : Stories of the Nach: Chapters 26-30

Third Term: (See also K.L.A.1, K.L.A.2, K.L.A. 3 & K.L.A.4)

The programme detailed for previous Years is to be revised in greater depth and with participation of pupils, who will hopefully remember many parts of their previous years of study. In addition, pupils should be taught:

Omer: On Shabbat or festival, the Omer is counted in shool after Kiddush. On motza'ei Shabbat or Chag, the counting should be done before Havdalah. When the last day of the festival falls on Sunday, then on motza'ei Shabbat the Omer should be counted before the Yom Tov Kiddush.

Israel: Pupils should mark on their maps the countries that share borders with Israel: Lebanon and Syria in the north, Jordan in the east, and Egypt in the south and west. Pupils should note the sizes of these countries, each one many times the size of Israel. And each of them borders on other, still bigger countries. They all objected to a Jewish state when it was established. But now Egypt and Jordan have peace agreements with Israel. Pupils should learn about Israel's climate, that it ranges from temperate to tropical. There are only two seasons: the rainy period from November to May and the dry summer period for the rest of the year. The rains can be heavy in the north and centre of the country, but much less in the northern Negev and nearly non-existent in the southern Negev. Because of the limited rain, Israel needs efficient irrigation systems, so that even the desert can bloom.

Yom haSho'ah: Jews were declared inferior and unclean, unfit for social contact with Aryans. There were notices on restaurants, on cinemas, on concert halls that Jews were not to be admitted. Jews were dismissed from their posts. Few Jews found countries that would allow them entry. However these were only a minority, about 85,000 of German Jewry, which numbered 500,000. The majority had no escape. As Nazi Germany accomplished more conquests, it acquired more Jews. Their first action was always to seek out the Jews and deport them to places of their annihilation. In many countries the local population actually helped the Nazis find the Jews. Many Jews who wanted to join the resistance fighters of the conquered nations, were rejected and sometimes even delivered into the hands of the Germans. There were, though, some righteous Gentiles, who risked their lives to hide Jews and help them. When the Germans saw the approach of the Allied Forces, they wanted to remove the Jews from the camps, to avoid them being saved. They started to march them away from the front. These marches were called "Death Marches", because these marches, which covered hundreds of miles, were in order to bring these Jews to extermination camps. In any case, most people died or were shot before they arrived at the camps. Today, Jewish youth groups return to these obscene places of death, and they march as well, but these marches are called "The March of the Living", because **Am Yisrael Chay!**

Yom haZikaron and Yom ha'Atzma'ut: The Jewish People endured untold suffering over millennia. Their fight for their rightful return to the Land of Israel, was a fight for their actual survival in the world. The Jews the world over were partners in this fight. Jewish volunteers from all over the world joined the small population of Israel. World Jewry has contributed manpower and money for the survival and building of Israel. Israel's triumphs are their triumphs and Israel's sorrows are theirs too. The pupils should be told stories of heroism, authentic historic events. The small indigenous Jewish community together with newly arrived Chalutzim started to build the country against all odds. Under very difficult circumstances Jews set out, with Hashem's help, to return to their homeland.

Lag ba'Omer: (see also **Omer** above) Pupils should evaluate the ethical and the spiritual messages of Lag ba'Omer, as well as the nationalistic ones from what they had studied over the past seven years.

Yom Yerushalayim: Pupils should learn about the old city, with the Jewish holy sites.

Shavu'ot: Meaning of Eruv Tavshilin, how and when done. The pupils should be taught the Ten Commandments in depth. Pupils should be taught Megillat Ruth and consider the variety of aspects they had learned over the years. Megillat Ruth with special emphasis on theme of leaving Israel.

Tish'ah b'Av: (Only if in School) The pupils should be taught about the events that led to the destruction of the First Temple. The kingdom of Yehudah was ruled by the Davidic dynasty. King Yoshiyahu, who ruled for 31 years, was the last righteous king and he died in 609 B.C.E., 23 years before the destruction of the Temple. His sons Yeho'achaz and Yehoyakim who ruled after him, no longer kept Shabbat and the laws of Torah. They even worshipped idols. When the prophet Yirmiyahu foretold the calamities that this sin would

bring, not only the king, but the people and even the priests mocked him. Yirmiyahu's prophecy, that the Babylonians would conquer the land of Yehudah, came true in 597 B.C.E. Nevuchadnetzar, the king of Babylon himself led the army. Yehoyakim died shortly before the conquest and his son Yehoyachin together with all the ruling people, were exiled to Babylon. The Temple, though was not destroyed. Nevuchadnetzar appointed Tzidkiyahu, Yehoyakim's brother, to be king. Against Yirmiyahu's advice, he rebelled against the Babylonians. Their chief officer Navuzaradan came with a strong army and laid siege to Yerushalayim. The Jews fought bravely for one-and-a-half years, but then in 586 B.C.E. on the 9th of Tamuz the wall was breached and on the 10th of Av, (nearly the date of the Second destruction) the Babylonians poured out their fury on the city of Yerushalayim and devastated it together with the Temple and all the people.

Jewish History: Stories of the Nach: Chapters 31-33

Attainment Target 1:

Knowledge of Heritage, History, Festivals, Dinim:

Key Elements.

Pupils should be taught;

- 1) that Hashem is the Creator of the universe and its Sustainer, and that as such He is its Supreme King and Ruler. That He is Omnipresent, Omniscient and Omnipotent.
- 2) laws and customs of Shabbat: permitted and forbidden work and occupations, candle lighting, Lechem Mishneh, Shalosh Se'udot, Kiddush, z'mirot, Erev Shabbat.
- 3) that Rosh Hashanah is the anniversary of creating humans, hence their annual evaluation on this day.
- 4) the names of Rosh Hashanah, their meaning and significance. Laws and customs of this day.
- 5) the Akedah and its everlasting significance.
- 6) that fasting and true repentance can change one's fate, indeed the fate of nations.
- 7) the laws of Yom Kippur.
- 8) the story of Yonah and its main messages.
- 9) about the Holy Temple, the priests, the Menorah and its oil, and the Jews' duty towards it. The three foot festivals.
- 10) about the symbolism of the Succah and laws appertaining to it and to the festivals.
- 11) about the cycle of Torah reading and the love of Jews for their learning.
- 12) about the Hellenist rule of oppression in the Land of Israel in the days of Antiochus Epiphanes.
- 13) the Hasmonean priestly family.
- 14) the laws concerning the lighting of the Chanukiyah.
- 15) the significance of trees in Judaism.
- 16) the Story of Esther and the laws of Purim.
- 17) the story of the Exodus, starting with the birth of Mosheh.
- 18) the laws of Pesach, the Seder and the Seder plate.
- 19) about the counting of the Omer, the laws appertaining it, the various

- aspects of this season, Lag ba'Omer. The "Three days of Fencing".
- 20)** about the State of Israel, its birth, its people, its towns villages and kibbutzim, its seas, rivers and deserts, its map, its history, its flag and its emblem.
 - 21)** the Sho'ah.
 - 22)** about Yerushalayim the eternal and everlasting holy city of the Jews.
About the 2000 years of yearning and daily prayers.
 - 23)** the four names of Shavu'ot.
 - 24)** laws and customs appertaining to Shavu'ot.
 - 25)** The story of Ruth and its messages.
 - 26)** about the "Three Weeks", the "Nine Days" and Tish'ah b'Av and laws appertaining to them.
 - 27)** about the following personalities: Avraham Avinu, Moshe Rabenu, Eliyahu Hanavi, Matityahu Hachashmona'i, Yehudah Hamacabee, Chanah and her seven sons, Rabbi Akiva, Rabbi Shim'on bar Yochay, Ruth the Mo'abitess, Na'omi.
 - 28)** about the lu'ach and to recite the (Hebrew) days of the week, the names of the months and the number of the year, both, in Gimmatria and in numbers.
 - 29)** dates of festivals.
 - 30)** Memo Book 1 and beginning of 2; see "Table of Contents" in the front of Memo Books.

KEY STAGE 1: PROGRAMME OF STUDY:

Attainment Target 2: Spiritual Aspects of festivals.

Key Elements.

Pupils should be taught:

- 1) that the Shabbat is a respite from the weekly activities, a time for enjoyment with the family and discussing, as well as learning, Torah together. That by keeping Shabbat we imitate Hashem and acknowledge that He is the Creator. Laws of Shabbat.
- 2) about kashrut: the special characteristics of Kosher animals and Kosher fish, as well as the basic laws of Kosher food.
- 3) that the month of Elul is a month of spiritual preparation to the very serious Days of Awe, that Rosh Hashanah, Yom Kippur and the Ten Days of Repentance afford us a new, better start for the following year.
- 4) that dwelling in the Succah reminds us of our vulnerability and of our dependence on Hashem for protection.
- 5) that Rosh Chodesh affords us a monthly chance for improvement.
- 6) that when the Jewish people are worthy, as the Chashmona'im were, Hashem helps them, so that the few will win mighty battles against the multitudes.
- 7) that the maccabim's tiny army managed to triumph over the huge Greek empire only because of his complete trust in Hashem.
- 8) that trees and nature contribute to one's tranquillity and increase one's spiritual capacity.
- 9) that no feast of ours can be complete whilst there are Jews around us who are too poor to enjoy equal feasts, hence we send presents to the poor on Purim for our own happiness, as much as for theirs.
- 10) Similarly, when one brings happiness to one's fellow through sending Mishlo'ach Manot, the sender is as enriched as the recipient.
- 11) that when Jews are united in fast, repentance and prayer, Hashem answers their prayer and saves them.
- 12) that the Jews have a special relationship with the Land of Israel.
- 13) that Jews without learning Torah, or without being able to pray to Hashem, or keep Shabbat, were compared by Rabbi Akiva to fish living out of water, and therefore without a chance to survive.
- 14) that when Jews live in disharmony and hate one another, Hashem is alienated from them and allows plagues to rage.
- 15) that Jews never left Yerushalayim, even when they were physically barred from its soil. They held on to her in spirit, pronouncing her name many times each day when they prayed and beshed.
- 16) that Hashem's gift of Torah to His people was the one single greatest event that ever occurred to humankind. The only way to show gratitude for it is to study it and accept its commandments. On the night of Shavu'ot we spend the whole night studying.
- 17) that the period that culminated in the disastrous calamity of Tish'ah b'Av, was a period of great disharmony and hatred among the Jews, and the punishment followed only too soon.

Key Stage 2: Programme of Study:

Attainment Target 1:

Knowledge of Heritage, History, Festivals, Dinim.

Key Elements.

Pupils should be taught;

- 1) that Hashem is not only a metaphysical but also a personal G-d, that He reveals Himself through His 13 Attributes.
- 2) about kashrut: the requirements to render food kosher. The meaning of Orlah, Tevel. Shmittah.
- 3) The reasons for two candles, two challot. The 39 forbidden categories of forbidden work, Piku'ach Nefesh. Special Shabbatot. Kiddush and Havdalah.
- 4) the meaning of "Yamim Nora'im", and how one prepares for them. The essence of Rosh Hashanah. The Shofar.
- 5) the way in which Jews repent and pre-conditions for obtaining forgiveness.
- 6) for which sins Yom Kippur atones and for which it does not.
- 7) the detailed story of Yonah. with the numerous ideas contained in it. Midat Harachamim and Midat Hadin. Meaning of Kiddush Hashem.
- 8) the reasons for dwelling in the succah and laws of the festival of Succot. The "Arba'ah minim" Simchat Beit-Hasho'evah. Hakhel.
- 9) the laws of Rosh Chodesh, the cycle of the moon and the need to adjust the lunar year with the solar. The leap year. that the day before Rosh Chodesh is actually called "Yom Kippur Katan".
- 10) the historical background of the Maccabean revolt, the leaders who led it and the aftermath of this war. The miracles. The laws of Chanukah.
- 11) Biblical history, from Creation and up to the splitting of the kingdom of Israel, after king Shlomoh.
- 12) about the significance of Tu biShvat, the importance of trees in general and in Judaism in particular. The beginnings of the afforestation of the Land of Israel. The customs of Tu biShvat.
- 13) the Book of Esther and its many aspects. Its parallel, as well as contrast, with the Book of Yonah.
- 14) laws of Purim and the year containing two months of Adar.
- 15) the laws of Pesach and the Seder. The reason for the 4 cups of wine and Kos shel Eliyahu. They should learn how to fulfil the daily duty of remembering the Exodus and the annual one on Pesach.
- 16) that people who are enslaved and under the yoke of human beings, are hardly capable of taking upon themselves the yoke of Hashem.
- 17) the original meaning of and the laws of Omer. Later developments and new meaning of these days and laws appertaining to them.
- 18) to draw the map of Israel, identifying the places appropriate to the level of each class.
- 19) about the State of Israel, its government, its geography, climate, industry and way of life.
- 20) about the Sho'ah. The Nuremberg Laws. the ghettos, the labour camps, the extermination camps. The world looking passively on, while blocking

escape routes.

21) the historical background of the miraculous birth of the State of Israel.

The early settlers, the defenders, the builders. The various wars.

Remembering our heroes.

22) Lag ba'Omer, its meaning and the events that turned it into a minor festival

23) that Yerushalayim has played a central role in Jews' lives for 3,000 years.

The pupils should know about the old city of Jerusalem, its history, its gates and its 4 quarters.

24) the five names of Shavu'ot, their meaning, the way we celebrate it nowadays and the way it used to be celebrated in Temple days. Laws and customs appertaining to this festival.

25) Megillat Ruth, the ideas contained in it and the reason for its reading on Shavu'ot.

26) the historical background of the destruction of the two Temples and how Jews mourn these two calamities.

KEY STAGE 2. PROGRAMME OF STUDY

Attainment Target 2:

Spiritual Aspects of Heritage and Festivals.

Key elements.

Pupils should be taught;

- 1) that having been created in the image of Hashem, people are obliged to try and imitate, even if only in a most limited capacity, Hashem's attributes.
- 2) that kashrut forges a constant link between those who adhere to it and Hashem, consequently it elevates them.
- 3) that by keeping Shabbat, a Jew bears testimony to Hashem's creation of the universe. That the Jew receives a "Neshamah Yeterah" on Shabbat and when the time comes for parting with it for the week, he needs the smell of b'samim to console him.
- 4) that people, who have been endowed with intellect, as well as free choice, have to account for their deeds annually, on the anniversary of humans' creation.
- 5) of the spiritual powers of the Shofar to awaken people from indifference.
- 6) that in order to repent, people must admit to and verbalise the sins that they had committed and be truly sorry. They have to make honest resolutions not to repeat the deed.
- 7) that on Rosh Hashanah and on Yom Kippur, we actually stand before Hashem to be judged, and just as we hope that Hashem forgives us, so must we forgive those who ask us to forgive.
- 8) that dwelling in the Succah proves trust in Hashem, and that the Arba'ah minim and the hakafot symbolise redemption. Indeed, the spiritual visitors to the Succah add another spiritual aspect to it.
- 9) that the greatest joy of Jews is the Torah and on completing its reading once again, they rejoice.
- 10) that Chanukah was a fight for the Jewish spirit, unlike most other wars which the Jews were forced to fight. The miracle of the oil too was a spiritual reward from Hashem. The Chanukiyah therefore symbolises the triumph of the Jewish spirit.
- 11) that trees represent the Jews' indissoluble tie with their country Israel, that even Hashem, when He prepared a habitation for humans, planted trees for them.
- 12) that Hashem accepts the penitents when they truly repent, even more so when all the Jews are united, as the Jews of Shushan were in adversity.
- 13) that while the Jews lived trouble-free in Persia, they started to forget their duties as Jews, but after their salvation, they fully accepted their duties to Hashem.
- 14) that the Exodus from Egypt was not an end in itself, but only a means to accepting the yoke of Hashem. A slave of a human master cannot truly be a servant of Hashem. The Rabbis therefore equated Matzah with spirituality and chametz with the "yetzer hara".
- 15) that originally the counting of the Omer was done in great anticipation of receiving the ultimate present from Hashem.
- 16) that Jews have a special bond with their country.

- 17)** that when Jews choose to live in their country and are ready to give their life for it, Hashem helps them.
- 18)** that it distresses Hashem to see Jews disunited, even more when they hate each other. He does not listen to their prayers, even sends plagues upon them.
- 19)** that Yerushalayim has been the Jews' spiritual home for over 3,000 years.
That even when they were not allowed to enter it physically they "entered" it spiritually.
- 20)** that the Jewish Scriptures and prayers show a strong connection to Yerushalayim.
- 21)** that the receiving of Torah was the ultimate purpose for Hashem's choice of Avraham and his seed, and that it is essential therefore to keep to its commandments.
- 22)** the numerous messages transpiring from the Story of Ruth.
- 23)** that criminal behaviour and idol worship caused the destruction of the first Temple and that hatred among Jews, even though they kept mitzvot and prayed to Hashem, actually caused the destruction of the second Temple

ATTAINMENT TARGETS

LEVEL DESCRIPTIONS:

This Key Learning Area applies to pupils from Nursery to Year 6. The following level descriptions describe the type of range of performance and knowledge that pupils working at a particular level should acquire and demonstrate.

In deciding on a pupil's level of attainment, teachers should judge which description best fits the pupil's performance. As the programme is one of progression, where the basic knowledge of the areas being taught has to be repeated every year, the lower levels also apply to higher Years. As pupils move up, they must demonstrate knowledge of all Levels preceding their own.

By the end of Reception, the great majority of pupils should be within the range of Level 1, by the end of Year 1, they should be within the range of Level 2, by the end of Year 2, they should be within the range of Level 3, by the end of Year 4, they should be within the range of Level 4, and by the end of Year 6, they should be within Level 5.

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LEVEL DESCRIPTIONS:

Attainment Target 1:

Knowledge of Heritage, History, Festivals and Dinim:

Level 1: Pupils are familiar with the concept of Hashem. They understand the practical meaning of kashrut. They know the names and the practical aspects of all the major festivals as well as Shabbat, and with support, know the practical Dinim which are incumbent on them. They are able to name and describe the various objects used for the festivals and Shabbat. They are able to answer questions on their forefathers' enslavement in Egypt and to describe episodes of their life and the wonders which Hashem performed for them during their difficult wanderings in the desert until they arrived in their Promised Land. They know that they too are partner-owners of this Land of Israel, with Yerushalayim its capital, and can outline the flag and emblem of Israel. They are able to answer questions on the book of Yonah, Megillat Esther, the story of Chanukah. They know which activities bring them closer to Hashem as well as to the Jewish People, they know some prayers, are familiar with practical mitzvot and know basic rules of kashrut.

Level 2: Pupils know the meaning of: shofar, succah, lulav, etrog, menorah, chanukiyah, ra'ashan, latkes, chalah, matzah, megillah, chametz, kosher, maror, charoset, mishlo'ach-manot, hagadah, siddur, Cohen, Levi, Yisrael, chag, Erev Shabbat, Beit Hamikdash, Kotel, havdalah, sefer torah, netilat yadayim, parev (or parve), mitzvah, mezuzah. They know to which particular festival, special day or area of life, each of these bears relevance. They know how a kosher kitchen is equipped and that it is not enough to buy kosher to render food kosher. They know about the centrality of Shabbat in the Jew's life and laws of Shabbat. They demonstrate an increased factual knowledge of the background of festivals and commemorative days. They are able to answer, with some support, questions on the story of the Exodus, the story of Esther, the Book of Yonah and the story of Chanukah and Lag ba'Omer, Israel Independence Day and Tish'ah b'Av.

Level 3: Pupils know the meaning of: kaparot, s'chach, ushpizin, bikurim. Pupils know that Jews are divided by heredity into three groups: Cohen, Levi and Yisrael. They know their respective duties in Temple times and their diminished, yet real, duties nowadays. They know about the Greeks, the Romans, the Hasmoneans, Yehudah Hamacabee, Antiyochus, Matityahu the Hasmonean, Mordechai, Esther, Achashverosh, Amalek, Haman, Vashti, the three Fathers, the four Mothers, Moshe, Miriam, Aharon, Par'oh, Rabbi Akiva, Rabbi Shim'on bar Yochai, No'omi, Ruth, Bo'az, Eliyahu Hanavi. They are able, to a large extent, to point out which particular festival or event these people are connected with. They know the three names of Rosh Hashanah in English and Ivrit and the deeper meaning of these. They recognise the map of Israel and are able to point out Yerushalayim and some other towns, the seas and their names, and the Negev desert. They demonstrate knowledge of the Sho'ah, Israel's fight for independence and the liberation of Yerushalayim. They are able to answer detailed questions on the Book of Yonah, the Book of Esther and the Story of Ruth, the background of Chanukah, Lag ba'Omer and Tish'ah beAv.

Level 4: Pupils know the meaning of: Chol Hamo'ed, machzor, pur, Magen David, mevarchin hachodesh, "the Three Weeks", "the Nine Days". Pupils are able to specify the characteristics that render animals and fish kosher. They know permissible and forbidden

combinations of food. They are able to cite some of the 39 categories of labour forbidden on Shabbat. They are able to explain the essence of the Yamim Noraim and the practical laws and customs appertaining them. They are able to describe how the new moon used to be proclaimed in the days of the Sanhedrin and how it is proclaimed nowadays. They are able to retell in outline the background of all the festivals and commemorative days. They show an increasing awareness of chronology. They know the difficulties of the early settlers of the Land of Israel and the difference that afforestation made. They know the map of Israel, including the seas, rivers, holy cities and other cities and the Negev desert. They show an increased understanding of the appalling events in the Sho'ah, and the isolation in which the Jews found themselves. They know in outline, Biblical history, from Creation to the death of Moshe.

Level 5: Pupils are able to articulate the 13 Attributes of Hashem, they know laws of kashrut, shmittah, tevel and orlah. They are able to give the reason for a leap year. They demonstrate knowledge of laws of Yom Tov and Chol Hamoed. Pupils demonstrate an increased depth of factual knowledge of the Chagim and commemorative days and are beginning to identify similarities and differences between the backgrounds of these. They are able to appreciate and articulate the link between Amalek in the desert and Haman, over 8 centuries later. They are able to explain the reasons behind the Seder rituals, including the 4 cups of wine and Kos shel Eliyahu. They show knowledge of the laws of Omer. They know the outline of the Biblical history of the Jews from Avraham Avinu up to the death of King David.

Attainment Target 2: **Spiritual Aspects of Heritage and Chagim.**

Level 1:

Pupils are familiar with the concept of Hashem. They are aware that Hashem, as Creator, is the supreme King of His creation and, as such, evaluates and judges it annually. They demonstrate their awareness of the duty to overcome one's shortcomings through one's actions, especially during the Elul and Tishrei season. They are aware that these efforts are seen by Hashem and rewarded, even if one has not succeeded completely. They know that the task of the shofar is to remind people to awake from their indifference, increase their dedication to Hashem and be good. They are able to articulate a number of the numerous miracles that have happened to the Jewish People over the generations through the power of prayer, fast or devotion to Hashem. They are able to explain the effects of kindness and good deeds.

Level 2: Pupils are able to explain, why Jews proclaim Hashem as King of the universe, and the implications of this Kingship. They are aware of Hashem's benevolence to humans and His concern with the individual and are able to cite proof from the book of Yonah, and some other historic events. They are aware that Hashem does not wish to punish sinners, but just stop them from sinning. They are able to articulate the difference between a human judge and Hashem as Judge. Pupils show awareness of the lasting, sometimes ever lasting effects of good deeds and devotion to Hashem and are able to cite as proof the Akedah, and other, even if lesser deeds, of our Forefathers and Mothers, as well as other great Jewish people. They know that Hashem **never** breaks promises and that the miracle of the Jews' millennial survival against all odds, as well as the re-establishment of the new State of Israel, is a direct result of His promises. They are also able, however, to cite proof that He also fulfils His promises of doom when Jews do not obey. They are aware that the laws of kashrut are for spiritual, rather than physical health.

Level 3: Pupils are aware of Hashem's omnipresence, omnipotence and omniscience and are able to cite as examples events that took place in Egypt, in the desert, in Israel (in our day as well as many years ago), and many other occurrences as proof for His intervention in nature or within society. They recognise that seemingly natural events are often miracles and are able to define "Open Miracles" and "Hidden Miracles". They are able to cite examples of both kinds of miracles from their knowledge of history. They recognise the spiritual aspect of the succah, that it reminds Jews of their dependence on Hashem, and that the Ushpizin are the spiritual visitors with whom the celebrants want to identify. They know that the neshamah within us is our own image of Hashem, that this not only enables one, but actually obliges one, to emulate Him with performing acts of kindness and good deeds. They are aware that, although Yom Kippur holds special powers, each month affords one a new and improved way of life.

Level 4:

Pupils appreciate the role of kashrut in forging a closer and constant closeness with Hashem and unity within the Jewish people. They are aware that the Shabbat endows the Jew with a special spiritual dimension and that in keeping Shabbat, one bears testimony to Hashem's creation of the universe. They understand their responsibilities due to their elevated status, having been created in the image of Hashem. They appreciate that the birth of the Jewish Nation happened with the emancipation from slavery from Egypt, that everything connected

with it is of special spiritual value, e.g. matzah, mezuzah, chametz, first born, tzitzit, etc. They are able to articulate in what way the gaining of independence of the State of Israel, as well as the regaining of Yerushalayim, is far beyond just a territorial gain. They are aware that the overall spiritual behaviour of the majority of Jews affects their physical well being.

Level 5:

Pupils appreciate that the Image of Hashem within people obliges them to imitate, to the best of their very limited ability, some of the Attributes of Hashem. They understand that physical expressions of worship, like shofar, hakafot and succah, have spiritual dimensions. They are able to explain in what way the triumph of Chanukah was a triumph of Jewish spirit over the might of an empire. They show an increasing understanding of chronology and with it, an increased appreciation of being the living link in the life of a nation which has endured for three and a half millennia. Through the link between Esav, Amalek, King Sha'ul and Esther with Mordechai, they are able to demonstrate that no good or bad deed ever goes unrewarded, even if the reward is sometimes suspended for over 1,000 years.

KEY LEARNING AREA 5: IVRIT

ACCESS:

The programme of study for each key stage (as underlined below) should be taught throughout the school from nursery up to year 6.

The programme is directed at the average to good student according to their ability and age. Special attention however, should be given to those who are either particularly slow or especially capable of racing forward. Thus all children will be stretched to the best of their ability and stimulated wherever they are on the ability spectrum. Such approach should minimize discipline problems due to boredom and avoid a sense of failure by the less capable child.

For the small number of pupils who may need such provision, material may be selected from earlier or later key stages where this is necessary to enable individual pupils to progress and demonstrate achievement.

AIMS

Ivrit in the N.W.L.J.D.S. is not only taught as a foreign language, but as an essential component of Judaism. As such its aims are:

1. First and foremost for the children to develop a love of the language through innovative and imaginative methods- games, songs, plays dialogues, quizzes and putting to words pictures describing situations. In lower classes- the use of humour and the cense of controlled fun is important (although the children are not of often exposed to such methods and originally might think that this is an opening for misbehaviour, they should be gradually made to understand that this is the best way of learning a foreign language).
2. To give opportunities to the pupils to develop a linguistic knowledge that will enable them to apply their skills: speaking, understanding
3. To forge the pupils' Jewish identity and sense of belonging to one people that although dispersed throughout the globe, is united by faith, shared history and destiny and by a unique language in which the Bible was written and which is used nearly without change until this day.
4. The children also need to gain an abilty to converse in modern spoken Ivrit.

Because of the very limited time allocated to Ivrit – one lesson per week the listed aims above should direct the teachers to the most appropriate vocabulary to be offered at each lesson. In all the levels throughout the school, we will try to incorporate every day vocabulary with complimentary materials drawn from our traditional sources connected with any particular theme introduced.

The development of Ivrit and L.K. must be mutually supportive and as much as Ivrit is aimed at helping to unlock authentic Jewish texts, these texts in turn are aimed at supporting and strengthening the Ivrit teaching.

GENERAL REQUIREMENTS FOR IVRIT- Key Stages 1-2

The process of learning Ivrit will develop pupils' speaking and listening, reading and writing skills, and help them develop an understanding of how the language works. This understanding in turn, will unlock the meaning of Hebrew texts which they will encounter.

A. To develop their oral skills effectively, pupils should be taught to:

Listen to language through conversation and through recordings

Respond and display understanding by words and actions

Express themselves in a fluent manner in short and basic sentences, but with fluency and with natural intonations

B. To develop as effective readers, pupils should be taught to:

1. Practice their reading frequently and regularly.
2. Cope with reading material in their books

C. To develop as effective writers, pupils should be taught to: (mostly in kodesh lessons)

1. Begin to write clearly and accurately.
2. Start script letters at their appropriate starting point and to move in the correct direction. As Hebrew script is not joined up, the correct flow of hand is essential to obtain fluency and speed of writing.
3. To take care with sizes of letters: ordinary sized letters, tall letters, letters which protrude above the line and those that protrude underneath it.

Key Stages 1-2: SCHEMES OF WORK;

Nursery

Following the chalov u'devash program which Hebrew is learnt mostly songs, dance and play
They learn some songs and dances.

Reception

New letters and vowels are taught to the class as a whole; activities to reinforce these lessons are carried out in two to three groups. Activity sheets and card games based on the Hebrew letters should be introduced at this stage.

Reading Scheme: The children are taught to read, using a phonetically based system. A range of Hebrew words, which are in regular use throughout the Jewish year, will be integrated into the reading scheme as well as greetings such as Shalom, Toda, and Sliha.

The reading development combines phonological awareness - where all letters and vowels, and their combinations are taught - with key-word recognition, which is introduced at a later stage. The texts consist of language with recognizable repetitive patterns.

First term: Over half the Aleph-Bet is taught and some vowels. (About 30 Ivrit words are taught).

Second term: The remaining Aleph-Bet and vowels are taught. Pupils learn to build up syllables and work out short new words. Towards the end of term they are introduced to Hagadah reading. (Pupils familiarize themselves with an additional vocabulary of some 40 key words).

Third term: Pupils continue to read new texts consisting of a mixture of key words and new vocabulary. They will be introduced to easy Ivrit phrases through reading and songs as well as to easy reading of Brachot such as Kiddush, Hamotzi etc.

Year 1.:

Although each of the subjects taught has its own curriculum, vocabulary and uses, specific methods appropriate to the individual subject. There will be an attempt, whenever possible, to cross over from one to the other.

The pupils are divided into two groups; group A, the majority of the class, pupils who have mastered reading in Reception; group B, a small group of pupils who have not yet mastered reading.

First Term

GROUP A: Reading is reinforced to gain fluency.

Children are encouraged to follow the t'filah in the siddurim.

GROUP B: Most of the lessons are devoted to reading, largely by means of worksheets system as per Group A. Yet, Hebrew vocabulary; songs and games must also be introduced constantly.

Second term

Reading practice continues.

These become orientated to Purim (with extracts from the Megillah) and Pesach (with extracts from the Hagadah) as the appropriate chagim approach..

Points from the Shema are picked up. Some grammatical points such as 'H' ha-yediah or the principles of past tense are hinted upon rather than studied systematically. At no point do the children learn grammatical rules as pure DIKDUK.

Third term

GROUP A: Regular reading practice continues. Most pupils are fluent readers.

The second paragraph of Sh'ma (Deutoronomy 11, 13-21) is revised and completed. A story in preparation for the study of B'reshit is learned.

Bereshit 1: 1-20 for details see Key Learning Area 1: Sifrei Kodesh, (Textual Learning)

GROUP B: Reading practice continues. Most pupils are readers.

B'reshit 1: 1-8 for details see "Sifrei Kodesh"

Modern Hebrew

The children begin to learn Ivrit from Nursery using Chalav U'devash (until the middle of Y2). The children learn songs in Ivrit and are familiarized with basic spoken vocabulary such

as; Shalom, ani ata, hu.he, lehitot etc. Reception has 2 lessons per week in which they are taught songs and basic words in Ivrit. Some Ivrit is also integrated in the other Kodesh lessons.

From Year 2 to Year 6

Year 2 - Chalav U'devash

Year 3- Year 6 will be taught Ivrit through Ivrit Be'click

Time Allocation: 1 lessons per week.

The children will focus on different topic areas each term. At all stages however, even what might be considered as hard work, should always be presented with elements of fun. The topics should be used as a vehicle to expose the children to a more conversationally based lesson. As the children progress they will improve their vocabulary and their confidence to utilise these words in simple Ivrit language construction.

The vocabulary taught will be given in small measures for the younger ones but will increase when the subject is introduced every year as the students advance through their Hebrew curriculum

At times we will introduce colloquial expressions to make them feel part of the scene and be appreciated by their Israeli peers.

The school with volunteering parents will organize Ivrit events such as "Hebrew speaking restaurant", a joint outing to the zoo, Ivrit day etc.

Year 2- 6

First term:

Years 2 – 6 have at least one lessons per week.

Ivrit is taught according to topic. In each topic the pupils develop the four essentials of the language; reading, writing, speaking and listening. The emphasis in the lessons is on familiarizing with the spoken language. The basic reading and writing skills are acquired in Kodesh lessons and are developed to be used in Modern Hebrew in the Ivrit lessons.

Worksheets are prepared according the level of the class.

The topics are the same in each year with the level increasing progressively each year.

In addition to the topics taught, pupils are to be exposed to instructions and simple sentences in Ivrit said by the Teacher. For example; Boker tov, Bevakasha lashevet, Liftoach hamachbarot etc. Basic grammar such as gender, single/plural etc. is taught as an integrated part of the lessons, rather than as a separate unit.

Year 2

The Vocabulary of each topic is introduced through visual means such as; flashcards, objects, pictures etc. Pupils listen to sentences including the new words and then they themselves say the sentences. The children sing and chant songs and rhymes which include those words. Various games and slide shows based on those topics are displayed on the Smartboard.

Year 3- Year 6

The topics are taught using Ivrit Be'click. The vocabulary is increased. Pupils are encouraged to formulate their own sentences based on the structures they have been taught.

Year 4

Pupils begin to build their own sentences independently, using the vocabulary and the structures that they were taught previously. Short texts are read in class and pupils are to answer informative questions both orally and in writing. Pupils still sing and chant, and flashcards are still used. Games and stories are viewed on slideshows on the Smartboard. Games such as Bingo and Noughts & Crosses, are used to revise their vocabulary.

Year 5/6

The vocabulary is increased. Pupils formulate more detailed sentences. Longer and more complex text is included. Fun worksheets including crossword puzzles and word searches are to be used frequently to help with revision. Occasionally a video is to be shown.

KEY STAGE 1: PROGRAMME OF STUDY

Attainment Target1: LISTENING & UNDERSTANDING

Key skills

Pupils should be taught:

1. respond and carry out instructions given to them in Hebrew.
2. to listen with growing attention and concentration and to respond appropriately to what they have heard.
3. persevere when listening e.g. listen to a variety of voices of people on audio tapes and to retell in English what they understand.
4. listen to stories and poems read live or told by the teacher. Only then the children will be exposed to listening to recordings and viewing videos on the subjects learned.
5. in lower classes- respond and act out situations through song movement and little acts.
6. respond appropriately to increasingly complex phrases and instructions.
7. that Ivrit words are constructed from roots and that therefore identifying the root can clarify meaning (Year 6)

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