



Temple Beth Elohim

*Maurice R. and Corinne P. Greenberg
Education Center*

School Handbook

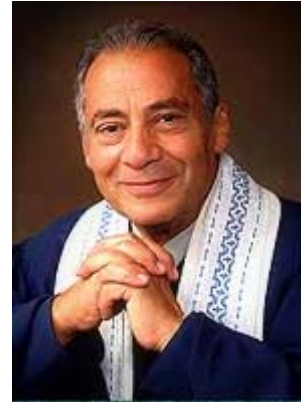
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Letter from Rabbi Solomon B. Acrish, Ph.D. . . .

Dear Parents of our children:

Jewish education is a partnership comprising our children, our Judaic Studies and Hebrew school and you. At Temple Beth Elohim, we strive to develop in our children a strong identification with Judaism, pride in our heritage, and a love for all humanity. We cannot achieve our stated objectives without your strong cooperation and support. We are a growing family, and in order to thrive, we request your commitment to our children's education.



This booklet provides a summary of our curriculum. We welcome your comments, suggestions, but above all, your involvement for the benefit of our children.

Your rabbi,

A handwritten signature in black ink that reads "Solomon B. Acrish". The signature is written in a cursive style.

Solomon B. Acrish, Ph.D.

Letter from the Chair of the Board of Education . . .



Dear Parents,

This handbook was developed to inform you of the goals and objectives of Temple Beth Elohim's Religious School and to provide information you need in order to help your child have a positive experience in the school.

The Mission Statement focuses on a partnership between families and the school. We sincerely hope that you will become involved in your child's education by accompanying him or her to Friday night services and holiday celebrations, and observing holidays in your home.

For your information, this manual includes the school requirements, curriculum, a sample Judaic Studies and a sample Hebrew progress report, disciplinary guidelines, and grievance procedures, as well as a list of members of the Board of Education. Progress reports are issued twice yearly to students in grades 3 and above in January and in June.

Please do not hesitate to contact your child's teacher, Rabbi Acrish, Joe Greenfield (Judaic Studies), Larry Hepner (Hebrew) or me, if you have any questions, concerns or comments. We welcome your input.

Sincerely,

A handwritten signature in black ink that reads "Myra M. Ross". The signature is fluid and cursive, with a long horizontal stroke at the end.

Myra M. Ross, Chairperson
Board of Education

Mission Statement

The mission of the Religious School is to work in partnership with families to enhance and strengthen the Jewish identity of each student. In order to do so, we provide a comprehensive Jewish education which emphasizes the history, culture, customs and contributions of the Jewish people. Our goal is to help the children identify positively and with pride as Jews in a multi-cultural, multi-ethnic community.



Statement of Parent Commitment

By enrolling my child in Temple Beth Elohim's Religious School, I recognize my responsibility to ensure that my home reflects the values and ideals of my child's education. I will support the mission of the school, and I shall also endeavor to:

- Instill in my child a positive attitude towards religious education.
- Bring my child to at least twelve services from July 1 through June 30 when he or she is in 4th through 7th grade and 24 services during the calendar year before his or her Bar/Bat Mitzvah ceremony.
- Reinforce at home the positive efforts made by the Rabbi, deans and teachers.
- Bring my child to school on a regular and timely basis. Since the school is limited in the amount of time with the children, I understand that it is important that they be there when the class starts.
- In the event my child is absent from school, I will assume the responsibility for getting make-up work for Judaic Studies classes and for assuring that he or she attends a Hebrew makeup class.
- Avoid having my child leave school early for sports or any other reason unless it cannot be avoided. Again, I understand that the school time is limited, and I am committed to maximize my child's learning opportunity.
- Discuss progress reports with my child with the goal of reinforcing favorable reports and helping him/her to improve where a problem is indicated.
- Work in partnership with my child's teachers towards the goal of providing my child with the best educational experience possible.
- Attempt to resolve any difficulties with my child's teacher first. If I am still not satisfied, I will contact the appropriate dean, then the Rabbi, then the Chairperson of the Board of Education.

Standards for Religious School

Ages/Grades

Preschool (four years old by December 1) through Confirmation.

Schedule

All classes begin at 8:45 a.m.

Preschool through grade 3 students attend Judaic Studies classes from 8:45 until 10:10 a.m. including music from 9:45 until 10:10 a.m.

Preschool through 2nd grade students meet their parents in the Sanctuary or the lobby at 10:10 a.m.

Third grade students meet their Hebrew teachers and attend Hebrew class from 10:15 until 11:45 a.m. when they are picked up by their parents in the Temple lobby.

Fourth and fifth grade students attend Judaic Studies class from 8:45 until 10:30 a.m., which includes music from 10:15 a.m. until 10:30 a.m. They then attend Hebrew class from 10:30 a.m. until noon.

Sixth and seventh grade students attend Judaic Studies class from 8:45 to 10:30 a.m., then attend their Hebrew class from 10:30 a.m. until noon. The first fifteen minutes of Hebrew class is devoted to prayer study in the Sanctuary.

First-year Confirmation Class meets from 10:30 to 11:30 a.m.

Second-year Confirmation Class meets from 11:30 a.m. to 12:30 p.m.

Progress Reports

Distributed two times per year.

Number of Sessions and Attendance Requirements

Approximately 32 sessions per school year.

In the event of any absence, the parent is responsible for requesting make-up work for Judaic Studies classes and/or bringing the child to the Hebrew makeup class on the following Monday or Wednesday. Makeup class is from 5:30 to 6:30 pm. You must call by noon of the day you are coming to ensure that a teacher will be there for your child.

Hebrew Tutoring

Extra help in the form of tutoring is available on Mondays or Wednesdays from 5:30 to 6:30 pm. You must call by noon of the day you are coming to ensure that a teacher will be there for your child.



Bar/Bat Mitzvah

Literally speaking, every Jewish child automatically, upon reaching the age of thirteen, becomes a Bar or Bat Mitzvah - i.e., one who is obligated to observe the commandments. A formal Bar Mitzvah ceremony celebrates this rite of passage for boys. The Bat Mitzvah ceremony was introduced in this century as women began to take their place in the rituals of the synagogue. In any case, it is necessary to prepare for the event with a course of study that includes learning Hebrew, the language of the Torah.



Requirements:

The Bar/Bat Mitzvah ceremony is seen as the beginning of a new phase in the Jewish life of our young people. In order to prepare for accompanying responsibilities, a young person must:

- Attend Religious and Hebrew School for a minimum of three consecutive years prior to ceremony.
- Attend Monday or Wednesday afternoon classes as required by the Rabbi. Monday and Wednesday classes begin during the year prior to Bar/Bat Mitzvah and are held from 5:30 to 6:30 pm.
- Attend Friday night services 24 times during the calendar year prior to the Bar/Bat Mitzvah date. An attendance list is in the lobby.
- Complete a mitzvah project. This project involves a minimum of twenty hours of volunteer work. Projects must be pre-approved. Examples are recycling, working at a public park, tutoring a child in need, helping with recreation programs at a nursing home.



Shabbatons:

In addition to the above, young people and their families must attend a *minimum* of three Family Shabbatons. Shabbatons are held throughout the year. Typically they may include a service (morning or Havdalah); an informational session with skits, workshops, lectures with question and answer period, and a very important opportunity for parents and young people to network, share information, share concerns.

Letter of Commitment:

Parents and students sign a Letter of Commitment acknowledging all Bar/Bat Mitzvah requirements and agreeing to comply.

Guidebook for Parents:

The Temple recognizes how overwhelmed a parent may feel about planning a Bar/Bat Mitzvah. In response we have prepared an informational booklet which outlines expectations and requirements, discusses the ceremony itself step-by-step, gives guidance and advice for planning the ceremony including honors to be given, and gives advice about planning a reception. There is also an accompanying supplement which offers members' recommendations and a list of experienced parents who may be called on for advice.

Confirmation

Our young people have the option of continuing their cultural education over a two year period by exploring contemporary issues, current events and history and relating these to Judaism. In order to reach Confirmation, a young person must:

- Attend Religious School as above for a minimum of five consecutive years prior to Confirmation.
- Attend the Confirmation Class for two years.
- Help with holiday celebrations and other special events as needed.
- Provide other service as needed.
- Confirmation students who are interested in service as Teacher Aides in our school are encouraged to do so.

Confirmation is always scheduled on a Friday night as close to Shavuot as possible. For more detailed information about the Confirmation class, please see the Confirmation Curriculum on pages 14 and 15.



Curriculum

JUDAIC STUDIES:

PreK & K

Students are given an introduction to the following: Our Jewish Home, Our Temple, Tzedakah, Shabbat, Our Jewish Holidays, Basic Bible Stories, and Israel: our Jewish Homeland. This is done using: stories, games, crafts and discussions with a big emphasis on fun.

The main goal is to make the students feel comfortable at religious school and associate learning about Judaism with positive experiences. Each class includes an activity (craft or game) a discussion and a snack.

During snack we practice blessing our food and pretend wine, and then read a story and review Bearnard Bear's journal. Bearnard Bear and his sister Bernice are Jewish Bears who are members of our class. Each week they visit a member of the class for a week- long sleepover. They bring their own Shabbat box with candles, Kiddush cup, etc and the family is encouraged to celebrate Shabbat with them and write about it in the journal.

Bearnard and Bernice also encourage the children to look for "Jewish" things in their home and to think about what it means to live in a "Jewish" home. They often prompt discussions about Jewish holidays and how they are celebrated. Additionally, the bears have visited relatives and attended Services at the Temple. This has proven an extremely effective method for reinforcing our curriculum at home.

First Grade

The first grade curriculum consists of learning about the Jewish holidays, several associated prayers and the concepts and practices of Tikkun Olam and Tzedakah. Each session begins with the student writing a letter to G-d as an early introduction to prayer. The letters are compiled into a book for the student to take home at the end of the school year. Then the student listens to and discusses a story about the holiday. The session concludes with the child completing an appropriate craft to support and reinforce the learning about each holiday. The holidays include Rosh Hashanah, Yom Kippur, Simchat Torah, Sukkot, Hanukkah, Tu B'Shevat, Purim, Passover, Yom Hashoah, Yom Ha'atzmaut, Shavuot and Shabbat.

Second Grade

The curriculum has been developed to help second graders develop a solid understanding of the Jewish Holidays. This includes the history, prayers, and traditions that have been carried down from generation to generation. The holidays we cover during this year are: Rosh Hashanah, Yom Kippur, Sukkot, Simchat Torah, Shabbat, Hanukkah, Tu B'Shevat, Purim, Passover, Yom Hashoah, Yom Ha'atzmaut, and Shavuot.

A hands-on project is chosen accordingly to engage the students, and this serves as a teaching tool, helping children understand the concept. The hands-on projects are related to the day's topic of learning. For Rosh Hashanah we cut apples and honey. For Sukkot we make decorations for our Sukkah and a Sukkot diorama out of shoe boxes. For Simchat Torah we make our own special

keepsake Torah. For Shabbat, we make Shabbat candlestick holders, Kiddush cups, spice boxes, challah covers, etc. For Hanukkah we make gifts, etc.

The class spends about one month understanding the meaning of Shabbat. During this month we understand concepts and learn all prayers. The project consists of each child making his/her own Shabbat kit (candle holders, prayer book, challah cover and grape juice goblet). Once the project is completed, students share their accomplishments during a Shabbat breakfast with their teacher, aides and parents.

Additionally, we spend about 15 minutes per class introducing the students to Hebrew letters, vowels and words as a precursor for third grade Hebrew.

Third Grade

Using the URJ Chai Curriculum, the third grade Judaic studies curriculum at Temple Beth Elohim centers around three distinct parts of our faith: Torah, Avodah and G'milut Chasadim.

The Torah portion – we study the Book of Exodus (Sh'mot) – gives students the opportunity to learn about Moses as a human being, a Jew and a leader. It also gives them a chance to learn about freedom and faith in an ancient context and relate it to contemporary times.

The Avodah portion – we learn about God through prayer, rituals and celebrations. This helps our students make sacred connections to God. These teachings help children “see” God by finding God in their everyday lives, in their families, in their faith and in the world around them.

The G'milut Chasadim portion teaches students about enriching the lives of others by visiting the sick, honoring our elders, feeding the hungry, etc. These help students learn to make the world a better place. Along the way, we hope to practice what we preach - G'milut Chasadim by completing a minimum of one class project.

Fourth Grade

Using the URJ Chai Curriculum as a starting point, the focus of the fourth grade curriculum is Kedushah – Holiness, through an understanding of G-d and what we stand for as a people. In addition, we learn about where we come from as a people through study of the stories in Bereshit (the book of Genesis.) We will put it all together through G'milut Chasadim, deeds of loving kindness. Holidays are taught throughout the year with an emphasis on Kedushah.

Key Prayers:

- Shema, Shehecheyanu, b'divrei Torah: What do they mean? When and why do we say them?

Key Concepts:

- G-d: What are the aspects, characteristics of G-d? How does recognizing these characteristics help us to see holiness? How can we become more holy, closer to G-d.
- Kedushah/Holiness: How do we recognize holiness? How can we become more holy? How does acting in a holy way make the world a better place? These concepts come to us from chapter 19 in Vayikra (the book of Leviticus.)

Fifth Grade

Using the URJ Curriculum, the theme for this year's Religious School studies is about understanding how our behaviors affect others in our community. Our studies will include three concepts – lessons from the Torah, an appreciation of our key prayers, and acts of loving kindness. We will be continuing the students' studies of the Torah.

In fourth grade our students focused on Genesis. This year, we will complete the remaining four books – Exodus, Leviticus, Numbers and Deuteronomy. The class lesson will also include a linkage of the Torah study to prayers we recite on Shabbat. This will help us prepare for a Shabbat service that the students will lead during the second half of the year.

In addition, the students will be completing a Mitzvah Book. The Torah lists mitzvot that teach us how to lead good lives and how we can help make the world a better place. A weekly review of students' actions will help support this concept.

Sixth Grade

Using the URJ Chai Curriculum, the sixth grade curriculum is based on teaching how various aspects of Judaism (Torah, Prayers, and Traditions in the Community) affect the students' values and actions today. The curriculum is split into three sections. The Torah section involves learning how the teachings of the prophets affect how we live our lives today. The prayer section helps to show the importance of prayer in our every day life and what some of our most important prayers actually mean. The community part tries to teach the importance of being involved in various parts of the Jewish community.

Torah – Lessons on how the stories from Jewish scripture can teach us values for today.

1. Overview of the main Jewish literature: Tanach and Talmud
2. Introduction to the Book of the Prophets, N'vi'im
3. Samuel, Hosea, Ezekiel
4. Joshua
5. Amos and Isaiah
6. Jeremiah and Jonah
7. Deborah
8. Elijah
9. Reform Judaism and the Prophetic Vision
10. Our Part in the Messianic Era

Avodah – Learning the meaning of major prayers and how prayer affects how we live our lives.

1. Introduction to the Amidah (Lessons 1 – 8 all refer to parts of the Amidah prayer)
2. Blessings before and after the Amidah
3. Avot V'Imahot – Praise of our ancestors
4. G'vurot – Praise of God's might
5. K'dushah – Praise of God's holiness
6. Prayers of Petition (Request)
7. K'dushat Hayom – Shabbat and its holiness
8. Blessings of thanksgiving
9. Kaddish Prayer
10. Aleinu Prayer

G'milut Chasadim – Doing good deeds as a member of the Jewish Community.

1. Jewish Community Organizations
2. Being a part of the Jewish Community (Kallah Lesson)
3. Converting to Judaism
4. Welcoming Jews by choice
5. Justice in the Community
6. Tzedakahh

Seventh Grade

The Judaic Studies curriculum for the Seventh grade covers two disparate areas. The first based upon the Chai Curriculum has the students exploring and questioning beliefs about revelation.

In the Torah section, students will learn about K'tuvim – Writings. These include the books of Ruth, Lamentations, Ecclesiastes, Song of Songs, Psalms, Esther, Daniel, Ezra, Nehemiah, and Chronicles.

In the Avodah section, students will discover how the way they live and the choices they make will reveal sacred connections to God, community and self.

In the G'milut Chasadim section, students will explore how they can reveal God's will by the performance of acts of loving kindness. Some areas they'll explore are: environmental, recycling, energy conservation, care and protection of animals, and world hunger. In this section, the students will also learn about Tikkun Olam and plan their Bar/Bat Mitzvah Tikkun Olam project.

The second area of discovery for the seventh graders is Jewish life cycle events. These include the standard ones the students know about already like Bar/Bat Mitzvah and marriage. In addition, students will learn about: Brit Milah, baby naming, consecration, funerals, sitting Shiva, attending Yizkor services and the rituals of mourning,

Aleph Confirmation (Eighth Grade)

CURRICULUM: Comparative Religion. In addition, students shall have the opportunity to discuss personal concerns ranging from current event issues to issues they are dealing with at school and at home. All discussions will be filtered through a Jewish framework and at a level appropriate for the age of the students.

GOALS:

- Develop classroom rules
- Be able to discern the difference between practices and beliefs of Orthodox, Conservative, Reform, and Reconstructionist Jews
- Come to a better understanding of basic beliefs and practices of the other major world religions including, but not limited to: Christianity, Islam, Buddhism, and Hinduism

Other activities may include:

- Small group projects
- Mentoring younger students - Helping to plan the Consecration Service
- Tikkun Olam – Mitzvah Projects
- Shabbat services at Putnam Ridge Nursing Home
- Active parents' participation activity

There may be articles to read to prepare all of us to discuss a particular topic in the succeeding weeks.

Bet Confirmation (Ninth Grade)

CURRICULUM: Students shall have the opportunity to discuss personal concerns ranging from current event issues to issues they are dealing with at school and at home. All discussions will be filtered through a Jewish framework and at a level appropriate for the age of the students.

GOALS:

- How should I, as a Jew, act / react to situations
- What do I expect of myself as a Jewish young adult
- How do I apply a Jewish identity to my life
- By June, to be able to state, "I am different. When I think about _____, I know where I stand as a Jew."

Topics for discussion through a Jewish framework (not in any particular order) will include:

- Morals, Ethics and Values
- Cheating – school, business, sports
- Media and Torah Values (the MTV challenge)
- Middle East conflict – including how do we deal with the idea that sometimes we must kill others
- Anti Semitism
- Inter-religious dating and marriage

Additional topics for discussion through a Jewish framework may include (if we have time and if we're interested):

- Teenage sexuality
- Homosexuality
- Suicide
- Substance Abuse – drugs, alcohol, cigarettes, prescription medications
- School violence
- Betrayal of friends
- Gossip
- Child abuse by authority figures
- K'Lal Yisrael = we are never alone

Other activities may include:

- Mentoring younger students - Helping with the Consecration Service
- Shabbat services at Putnam Ridge Nursing Home

There may be articles to read to prepare all of us to discuss a particular topic in the succeeding weeks.

HEBREW CURRICULUM:

The Hebrew Curriculum is based on the **MITKADEM: HEBREW FOR YOUTH** curriculum of the Union for Reform Judaism.



The *Mitkadem* program is constructed of 23 *ramot*, or levels. *Ramot* 1 and 2 teach the students the fundamentals of Hebrew reading by developing decoding skills and the use of ritual vocabulary. We aim for a ratio of teachers/aides to students of 1 to 3 or 4 so that individualized learning can take place taking into account learning speed. The goal is to keep students on task for the maximum time possible during their weekly class instruction time.

Here is a brief synopsis of each *Mitkadem ramah*:

Ramah 1 introduces the shape of Hebrew letters, the right to left direction of Hebrew and basic Hebrew ritual vocabulary. The book for this *ramah* is easy and fun to use. It incorporates transliteration and answers with a cover flap in order to allow students to self-check their work. It also comes with a Hebrew Helper Kit, a hands-on, experiential learning kit including flashcards, puzzles, and a matching letter and sound tool, the Alef Advancer.

Ramah 2 teaches students how to decode Hebrew words with multiple syllables. Students practice block writing and prayer vocabulary. The book for *Ramah 2* contains fun, self-checking activities. It has a built-in award system at the end of each lesson to reinforce achievement for students and to inform parents of student progress.

Ramah 3 is an introduction to the *ramah* format. It teaches the students how to navigate the next 20 *ramot* and introduces the essential grammatical structures of roots, prefixes and suffixes.

Ramot 4 through 23: Each *ramah* presents a single prayer or group of prayers and continues to develop the students' abilities to read and understand the Hebrew language of prayer. Each *ramah* is structured in the same way so that students will become familiar with the system very quickly. Before beginning the work of the *ramah*, the student receives a contract outlining the requirements to pass the *ramah*. As the student completes each of the five components of the *ramah*, the teacher signs the contract, showing that the student successfully completed the work. After completing the required work for the *ramah*, the student completes a written assessment and a reading assessment before advancing to the next *ramah*. Each *ramah* has these five components and are color-coded:

Hakdamah/Introduction

Students always begin with this component that introduces the prayer or group of prayers. After completing this introductory section, the student works on the next four components in any order he or she chooses. The student keeps all of the components in a personal folder until the student is ready to advance to the next *ramah*.

Kri'ah/Reading

In the reading component, students are guided to read alone or to read to a partner. There is an accompanying CD that helps the students practice reading and chanting the prayer correctly. This CD will contain all of the reading sections for all 23 *ramot*, so that a class may purchase one CD and make individual tapes for the appropriate *ramot*.

Otzar Milim/Vocabulary

The vocabulary component teaches all of the vocabulary associated with the prayer or group of prayers. It includes written and creative activities to reinforce the meaning and definitions.

Dikduk/Grammar

The grammar component teaches the essential words, roots and phrases found in the prayer. It includes written activities to reinforce the concepts.

Divrei T'filah/Words of Prayer

This component helps to make prayer relevant and meaningful to our children. It includes interesting questions and activities that encourage our children to participate in the prayers of Jewish holidays, ritual, life cycles, and traditions. In this section, students have a chance to investigate central themes of the prayer book and Jewish thought.

After the students complete all five components of a *ramah*, they must take an assessment test. They have time to study for the test by reviewing the materials. When they are ready to take the test, they go to the designated person, often the Director of Education or Hebrew supervisor. The *ramah* test involves both a written and reading portion. The written portion tests knowledge of the Hebrew principles and prayer content. The reading portion is a test of the reading and chanting of the prayer. Once a student passes the test, the tester gives him/her the introductory section for the next *ramah*. If a student does not pass the test on the first attempt, s/he is given more time to review and then asked to take it again. The tester must pass the student in order for him/her to advance to the next *ramah*.

In general, the *ramot* progress in level of difficulty (reading and subject matter) and build somewhat on each other, although each school can choose which *ramot* to include in its program. Because *Ramah 3* is an introduction to how the self-paced program works, it must be completed first by all students, no matter which *ramot* follow.

The following is a limited description of the prayers and skills mastered and concepts introduced or reinforced in each *ramah*.

Ramah	Prayers	Concepts Introduced and Reinforced
3	<i>Mechinah/Preparation</i>	Names/Attributes of God
4	Short blessings	Thanks and Praise; Blessing Formula; <i>Mitzvah</i> ; Miracles; Gender Issues
5	<i>Shabbat Kiddush</i>	<i>P'tichah/Chatimah</i> ; Holiness; Creation; God as Redeemer; Chosen People
6	Torah blessings	Blessing Formula; <i>P'tichah/Chatimah</i> ; Chosen People; Giving of the Torah
7	<i>Barchu, Yotzer Or, Ma'ariv Aravim</i>	Creation; <i>L'olam va-ed</i> ; Times for Prayer/Variations; <i>Minyan</i>
8	<i>Ahavat Olam, Ahavah Rabbah</i>	Chosen People; Giving of the Torah; Times for Prayer/Variations; <i>Brit/Jewish Continuity</i> ; <i>Am Yisrael</i> ; God's Love
9	<i>Sh'ma, V'ahavta</i>	Names/Attributes of God; <i>Mitzvah</i> ; Symbols and Signs; <i>Brit/Jewish Continuity</i> ; Love of God
10	<i>Mi Chamocha</i>	Names/Attributes of God; Thanks and Praise; Miracles; God as Redeemer; Times for Prayer/Variations
11	<i>Avot V'Imahot</i>	Names/Attributes of God; <i>Mitzvah</i> ; Gender Issues; God as Redeemer
12	<i>G'vurot</i>	Miracles; Creation; Faith
13	<i>Shalom Rav, Sim Shalom, Oseh Shalom</i>	<i>L'olam va-ed</i> ; Times for Prayer/Variations; <i>Am Yisrael</i> ; Peace
14	<i>Shabbat K'dushah, V'shamru</i>	Holiness; Symbols and Signs; <i>L'olam va-ed</i> ; Times for Prayer/Variations; <i>Brit/Jewish Continuity</i>
15	<i>Amidah</i> overview	<i>Am Yisrael</i> ; Peace; <i>Eretz Yisrael</i>
16	<i>Aleinu</i>	Names/Attributes of God; Thanks and Praise; Chosen People; Messiah
17	<i>Kaddish, Chatzi Kaddish</i>	Names/Attributes of God; Thanks and Praise; Holiness; <i>L'olam va-ed</i> ; <i>Minyan</i> ; Faith

18	Torah service	Names/Attributes of God; Giving of the Torah; <i>Eretz Yisrael</i>
19	<i>Haftarah</i> blessings	Names/Attributes of God; Thanks and Praise; Blessing Formula; <i>P'tichah/Chatimah</i> ; Holiness; Faith
20	Reading from the Torah: Genesis 1:1-8	Chanting; How text appears in the Torah
21	<i>HaTikvah</i>	<i>Eretz Yisrael</i>
22	<i>Havdalah</i> blessings	Blessing Formula; <i>P'tichah/Chatimah</i> ; Holiness; Symbols and Signs
23	<i>Birkat Hamazon</i>	Thanks and Praise; <i>P'tichah/Chatimah</i>

Judaic Studies Progress Reports

Student:

Grade:

Teacher:

Marking Period (ending dates)	1 mm/dd/yy	2 mm/dd/yy
# Classes:	13	16
# Times Present		
# Times Late (10 min. or more)		
Meets Classroom Expectations:		
Academic		
Behavioral		
Participation:		
Completes Homework		
Completes Classwork		
Comes Prepared		
Cooperates		
Follows Directions		
Makes Positive Contributions		
Gets Along With Peers		

Evaluation key: E=Excellent G=Good S=Satisfactory I=Improvement needed N/A=Not applicable

Marking Period 1 – Teacher’s Comments:

() Parent/Teacher conference requested, if checked Contact Teacher at:

Marking Period 2 – Teacher’s Comments:

() Parent/Teacher conference requested, if checked Contact Teacher at:

Parents who wish to arrange a conference may contact the teacher directly at any time

עברית Progress Report

Student's Name _____ Teacher's Name _____

Class _____ # times absent _____ # times late (10+min) Tchr Tele # _____

1st Term _____

	Poor	Needs Improvement	Good	Very Good	Outstanding
Letter Recog.					
Vowel Recog.					
Blending Skills					
Reading Fluency					
Grasp of Key Words					
Grasp of Hebrew Concepts					
Effort					
Cooperation					

Comments:

2nd Term _____

	Poor	Needs Improvement	Good	Very Good	Outstanding
Letter Recog.					
Vowel Recog.					
Blending Skills					
Reading Fluency					
Grasp of Key Words					
Grasp of Hebrew Concepts					
Effort					
Cooperation					

Comments:

*Ivrit/Hebrew

Disciplinary Procedures

In order to ensure a positive learning environment, it is imperative that all children behave in a reasonable manner. This is particularly so because our time and space in Sunday school is fairly limited and must be fully devoted to learning activities. We cannot permit classes to be disrupted because of unacceptable behavior. The following course of action may be taken to address disruptions in the educational process:

1. In most cases teacher intervention in the classroom will be sufficient. If this is not the case, the next steps will be followed.
2. The child will be sent to the office – one of the Deans or the Administrator.
3. A brief written note, a Note of Concern, will be sent home informing parents that a problem occurred and asking them to speak to the child.
4. Parents will receive a call from the teacher.
5. A meeting will be held between the parents, the child and the Dean(s) and/or the Rabbi.
6. At the Rabbi's discretion a meeting will be held between the Chairperson of the Board of Education and another Board of Education member and the family to come up with reasonable alternatives.

A decision will be made whether the child will be suspended from school and whether a scheduled religious ceremony will take place.

Grievance Procedures

The following course of action may be taken by parents to address their concerns about the educational process:

1. In most cases discussion of the concern with the child's teacher will be sufficient. If this is not the case, the next steps will be followed.
2. The child's parent should discuss the concern with either the Dean for Judaic Studies or the Dean for Hebrew Studies as appropriate.
3. If the issue is still not resolved, the parent should discuss the concern with the Principal (Rabbi).
4. The next step will be to contact the Chair of the Board of Education or another member of the Board of Education.
5. At any time the parent may request a meeting with the teacher, the Dean, the Rabbi and/or the child as appropriate.

Note of Concern

Dear _____:

Please be advised that at this time _____
needs improvement in the following area(s) in order to better progress in our study
program:

- | | |
|----------------------------------------------|--------------------------------------|
| <input type="checkbox"/> Home assignments | <input type="checkbox"/> Cooperation |
| <input type="checkbox"/> Class participation | <input type="checkbox"/> Other _____ |
| <input type="checkbox"/> Makeup Room | |

Teacher Comments:

Teacher: _____ Date: _____

Dean or Principal: _____

Please feel free to return this form with your comments to the teacher or telephone the
teacher at:

Parent Comments:

Members of the Board of Education

The Board of Education strives to improve our school by constantly evaluating all aspects. Your questions, comments and concerns are most welcome and may be addressed to any Board of Education member below.

Administrators:

Rabbi Solomon B. Acrish, Principal	845 878-9281
Joseph G. Greenfield, Dean, Judaic Studies	845 277-3625
Larry A. Hepner, Dean, Hebrew and Music, Board of Directors Liaison to Board of Ed	203 746-1700
Nan Coulter, Temple Administrator	203 744-6631

Committee:

Myra Ross, Chairperson	845 279-8454
Betsy Heyman, Secretary	845 279-1444
Judy Coco	203 791-1259
Malerie Simon	914 248-4626
Lauren Krzyzewski, Judaic Studies Faculty Rep	845 855-1260
Melissa Lutz, Special Education Advisor	845 278-0146
Lois Schaub, Hebrew Faculty Rep	845 279-8207



*Maurice R. and Corinne P. Greenberg
Education Center
Temple Beth Elohim*

31 Mt. Ebo Road North • Brewster, NY 10509 Tel: 845 279-4585 Fax: 845 279-1961 Website: www.TempleBethElohim.org Admin@TempleBethElohim.org