

CYCLE OF THE JEWISH YEAR COURSE.

course 14G

Books and materials require.

(1). Wherever possible in this course, the teacher should show the pupils ceremonial objects and other materials appertaining to each Festival etc.

- (a) Pesach: Apparatus used for searching for leaven (candle, feather etc). Objects placed on Seder table. A selection of Kosher for Pesach labels.
- (b) Tisha B'Ab. Tape recording of verses from Echa and Kinot such as Eli Zion. Pictures of Temple and Western Wall.
- (c) Rosh Hashana: Shofar.
- (d) Sukkot: During Chol Hamoed pupils should be taken into a Sukkah and should be given the Arba'ah Minim to wave.
- (e) Chanukah: Menorah and Chanukah candles. Dreidel.
- (f) Purim: Megillah and materials used for writing a Megillah.

(2). The following books are recommended to the teacher for preparation of the course.

- (i). A Guide to Jewish Knowledge by Pearl and Brookes and published by Jewish Chronicle Publications.
- (ii). Supplementary Notes for the teachers prepared by Rev. R. Brookes, and obtainable from the Compiler, Hebrew and Religious Instruction Department, Birmingham Hebrew Congregation, Singers Hill (Ellis Street) Birmingham B1.1HL.

The questions and answers in these supplementary notes can be made use of in class.

Details of course.

The months of the year and how to write them in Hebrew.  
Number of days in each month.

Leap years.

Festivals not being able to fall on certain days i.e. Lo Adu Rosh, Lo Badu Pesach and the reasons why.

The Atbash Rule.

Rosh Chodesh-how proclaimed in olden days-bonfires-then messengers-hence two days Yom Tov in the Diaspora.

The teacher should try and arrange to consider the Festivals, Fast days etc, just before they occur in the year and in order to accomplish this, one should arrange the course as follows: The school year starts just before the Festivals in Tishrei.

There is not sufficient time before these Festivals to study Rosh Hashanah, Yom Kippur and Sukkot, the teacher should begin this course with Sukkot. After Sukkot, he should teach the months of the year, Lo Adu Rosh, Atbash etc. (as described above), and this should be followed by Chanukah.

In the second term he should teach the New Year for Trees, Purim and Pesach and in the third term the notable days in Iyar, Shavout, the Fast Days, Rosh Hashanah and Yom Kippur.

#### Pesach.

Dates appertaining to Pesach.

Names for Pesach.

The search for leaven-show the pupils the apparatus used for this search (i.e. tallow candle, feather etc).

Chametz.

Fast of the First born.

The Seder-show the pupils as many objects as possible that are placed on the Seder table.

At the model Seder which is arranged for the pupils as many pupils as possible should participate. The pupils should also participate in the preparations for this Seder (e.g. making of the Charoset, roasting the bone etc).

All the pupils should learn to say the Mah Nishtarah.

The Omer.

#### Iyar

Lag B'Omer-Date, reason-pilgrimage in Israel to Meron-bonfires.

#### Yom Ha'atzmaut and Yom Shichrur Yerushalayim

Two dates connected with the re-establishment of a Jewish State occur in this month.

Dates-what these days commemorate etc.

#### Shavout

Dates.

Names for Shavout.

Customs connected with Shavout.

Suggest to the pupils that they help to decorate their Synagogues with flowers for the Festival.

#### The Fast Days.

The 4 Fasts observed during the year to commemorate events connected with the Fall of Jerusalem.

The Three Weeks and the Nine Days.

Ninth of Ab-severity of this Fast-observances and customs connected with this Fast.

If possible play a tape recording to the pupils of verses from Echa and Kinot such as Eli Zion.

The Temple and the Western Wall - show pictures to pupils.

The 15th of Ab.

Ellul

Month of preparation for High Holy Days.  
Blowing of Shofer - Selichot.

Rosh Hashanah

Date

Names for Rosh Hashanah

Observances in home

Shofer - the different notes blown on the Shofer -  
pupils should be shown a Shofer and allowed to try and  
blow it.

Tashlich.

The ten days of Penitence

Shabbat Shuvah

Repentance.

Yom Kippur

Date

Fasting and other prohibitions

A day of prayer - the five services

Kittel

Confession

Service of High Priest in the Temple

Sukkot

Dates of Sukkot, Hoshanah Rabba, Shemini Atzeret  
and Simchat Torah.

Names for Sukkot

Observances on Sukkot - the Sukkah - the Arba'ah Minim  
If the pupils are present in School during Chol Hamoed  
they should be taken into a Sukkah and given refreshments  
such as cakes.  
They should also be given the Arba'ah Minim to wave.

Hoshanah Rabba - beating the willows

Shemini Atzeret and Simchat Torah - Hakafot

Encourage the pupils to take part in these Hakafot by carrying flags around the Synagogue, and the boys to be called up to the reading of the Torah by going under the Tallit when "all the boys" are called up.

Finishing and restarting the reading of the Torah -  
Chatan Torah and Chatan Bereshit.  
Chunukah

Date

Brief Historical background - Maccabees

Miracle of the oil

The lighting of Chunukah candles

Pupils should be encouraged to light their own Chunukah candles at home. A pupil can also light Chunukah candles at each lesson held during Chunukah.

Dreidel - reason for introducing Dreidel.

New Year for Trees

Date - observances

Purim

Dates of the Fast of Esther, Purim and Shushan Purim.

Story of the Book of Esther

Observances on Purim - Reading the Megillah in the evening and in the morning - Mishloach Manot -

Matanot Laevyonim - the Purim meal - drinking.

Encourage the Pupils to go to the Synagogue to hear the Megillah read (and to take their greggers with them). If possible read the Megillah to the pupils in school in the morning. Also encourage the pupils to fulfil the other Mitzvot of Purim.

Show the pupils a Megillah and if possible the materials used for writing a Megillah.

CYCLE OF THE JEWISH YEAR COURSE.

Course 1A

Books and Materials required.

1. The pupils should bring their colour pencils or crayons to these lessons.
2. Wherever possible in this course, the teacher should show the pupils ceremonial objects and other materials appertaining to each Festival etc.
  - (a) Pesach: Apparatus used for searching for leaven(candle,feather etc). Objects placed on Seder table. A selection of Kosher for Pesach labels.
  - (b) Tisha B'Ab: Tape recording of verses from Echa, and Kinot such as Eli Zion. Pictures of the Temple. Picture of Jews praying at Western Wall, which the pupils can copy from
  - (c) Rosh Hashana: Shofer.
  - (d) Sukkot: During Chol Hamoed pupils should be taken into a Sukkah and should be given the Arba'ah Minim to wave.
  - (e) Chanukah: Menorah and Chanukah candles. Dreidel.
- (f) Purim: Megillah and materials used for writing a Megillah
3. The following books are recommended to the teacher for preparation of the course:-
  - (i). A Guide to Jewish knowledge by Pearl and Brookes and published by Jewish Chronicle Publications.
  - (ii). Supplementary Notes for the Use of Teachers prepared by Rev. R. Brookes and obtainable from the Compiler, Hebrew & Religious Instruction Department, Birmingham Hebrew Congregation, Singers Hill, (Ellis Street) Birmingham B 1 1HL.

Some of the easier questions and answers in these supplementary notes can be used in class.

Details of course.

The months of the year and how to write them in Hebrew. The pupils should write out in different colours on a large sheet of coloured manilla card these months with the best effort being hung up on the classroom wall.

The teacher should try and arrange to consider the Festivals, Fast days etc. just before they occur in the year and in order to accomplish this one should arrange the course as follows: The school year starts just before the Festivals in Tishrai. Since there is not sufficient time before these Festivals to study Rosh Hashana, Yom Kippur and Sukkot, the teacher should begin this course with Sukkot.



After Sukkot he should teach the months of the year and this should be followed by Chanukah. In the second term he should teach the New Year for Trees, Purim and Pesach and in the third term the notable days in Iyar, Shavout, the Fast Days, Rosh Hashanah and Yom Kippur.

#### Pesach

Dates appertaining to Pesach.

The search for leaven-show the pupils the apparatus used for this search (i.e. tallow candle, feather etc.) The pupils should draw a colour picture on the search for leaven.

The Seder-show the pupils as many objects as possible that are placed on the Seder table. The pupils should draw a colour picture of a Seder table.

The School arranges a model Seder for the pupils and the pupils should participate in the preparations for this Seder. All the pupils must learn to say the Mah Nishtanah.

#### The Month of Iyar

Lag B'Omer<sup>4</sup> the pupils could draw pictures of a Lag B'Omer bonfire.

Yom Ha'atzmaut and Yom Shichrur Yerushalayim

#### Shavout

Date.

Customs connected with Shavout. The pupils should draw a colour picture of Moses receiving the Ten Commandments at Mount Sinai. Suggest to the pupils that they help to decorate their Synagogues with flowers for the Festival.

#### The Fast Days.

Dates of the four Fastso bserved to commemorate events connected with the Fall of Jerusalem. The pupils should draw a colour picture of Jews praying at the Western Wall, show them pictures of the Wall to copy from.

If possible play a tape recording to the pupils of verses from Echa, and Kinot such as Eli Zion,

#### Rosh Hashanah

The Shofer- pupils should be shown a Shofer and allowed to try and blow it. The pupils could draw a colour picture of someone blowing the Shofer.

#### Yom Kippur

Date. A day of Fasting and other prohibitions. Repentance.

### Sukkot

Dates of Sukkot, Hoshanah Rabba, Shemini Atzeret and Simchat Torah  
Sukkah and Arba'ah Minim- The pupils should draw colour pictures  
of a Sukkah and the Arba'ah Minim.

If the pupils are present in School during Chol Hamoed they should  
be taken to a Sukkah and given refreshments such as a cake.  
They should also be given the Arba'ah Minim to wave.

Hoshanah Rabba -beating the willows.

Shemini Atzeret and Simchat Torah-Hakafot.

Encourage the pupils to take part in these Hakafot by carrying  
flags around the Synagogue and the boys to be called up to the  
reading of the Torah by going under the Ma'ilit when "all the boys"  
are called up.

### Chanukah

Date.

Miracle of the oil.

The lighting of Chanukah candles. The pupils should draw a colour  
picture of the lighting of Chanukah candles.

Pupils should be encouraged to light their own Chanukah candles  
at home. A pupil can also light Chanukah candles at each lesson held  
during Chanukah.

Dreidel.

New Year for Trees.

Date- observances.

### Purim.

Dates of the Fast of Esther, Purim and Shushan Purim.

Reading the Megillah in the evening and in the morning- Mishloach Manot-  
Mata ot Laevyonim- the Purim meal-drinking.

The pupils should draw a colour picture of the Reading of the  
Megillah.

Encourage the pupils to go to the Synagogue to hear the Megillah read  
(and to take their greggers with them) If possible, read the

Megillah to the pupils in school in the morning. Also encourage the  
pupils to fulfil the other Mitzvot of Purim.

Show the pupils a Megillah and if possible the materials used for  
writing a Megillah.

READING COURSE.

course 13H

Books and Materials Required.

- (1) Singer's Prayer Book-- must be brought by the pupils to every lesson.
- (2) Tape recorder and microphone.

Explanation and Details of Course.

- (a) Unfortunately it has been found that a number of pupils in the first year slow-learners class are unable to read Hebrew fluently. It is necessary to devote a lesson each week to reading for this reason.
- (b) Passages for reading in class should not be selected at random. In fact, the passages chosen should be those prayers which are recited at the Jewish Junior Assembly and the Grace after Meals. In this way, the pupils will become fluent in those prayers and will be able to take part in those services.
- (c) It is suggested that the teacher uses a tape recorder and the pupils read into the tape recorder, and when playing back the tape the pupils will have an opportunity to correct their own reading mistakes.
- (d) The following passages should be read in class:-

| <u>Page</u> | <u>Prayer</u>                                      |
|-------------|--|
| 6-7         | Morning Blessings                                  |
| 17          | Bamich Sheamar                                     |
| 30          | Ashrei   |
| 37          | Yishtabach   |
| 41-44       | The three Paragraphs of the Shema (very important) |
| 46-47       | The First Part of the Weekday Amidah               |
| 79-80       | Alenu  |
| 384-385     | The Shorter Form of Grace.                         |



course 16L

BARMITZVAH COURSE.

Books and Materials required.

- (1) Chumash must be brought by the pupils to every lesson.
- (2) Notebook size "Sidros" chart produced by Torah Umesorah, 156 Fifth Avenue, New York, N.Y. 10010 U.S.A., one copy is required for each pupil.
- (3) Tape recorder and microphone.
- (4) The following book is recommended to the teacher for preparation of the part of the course dealing with the theory of the notes "A Practical Manual on Megillath Esther" by A. Weil and printed by G.J. George & Co. Ltd., 57a Culford Road, London N.1. - chapter 4 of this book pp 22-27 deals with the Neginot

Introduction

Unfortunately in Britain most boys learn their Barmitzvah portion "parrot wise" which defeats its whole object. After a boy has reached his Barmitzvah he should be able to do any Laining and Haftara. It is therefore necessary for him to learn his Barmitzvah portion in a logical manner by his learning the notes and then fitting these notes to his portion.

This course given over the course of a year together with the individual Barmitzvah tuition given by the School to boys reaching Barmitzvah age should be sufficient for this purpose.

A. Topography of the Chumash.

- (a) It is essential that every boy should know his way about the Chumash, so that when he has to find a particular Sidra he will immediately know its approximate position.
- (b) The pupils should first be taught the names of the books in the Torah in Hebrew and they should memorize them.
- (c) Distribute to the pupils the notebook size "Sidros" chart produced by Torah Umesorah and the pupils can stick them into their exercise books. It is recommended that they learn these, but at least they must know the approximate position of each Sidra in the Torah.
- (d) Generally speaking, towards the end of a Chumash one will find the Haftarot followed by the Five Megillot. The Haftarot are arranged in order of the Sidrot and this is followed by the Haftamot for special occasions (e.g. Shabbat Rosh Chodesh, Shabbat Shekalim, etc). The pupils should also be made fully aware of the topography of this part of the Chumash.

B. The notes-practice and theory.

- (i) The boys should be taught to sing the notes for both the Torah and the Haftarah. It is a good idea for the teacher to use a tape-recorder so that the boys can record and hear themselves singing and the teacher can then ask them to point out their own mistakes.

- (2) The boys should learn the names of the notes and be able to recognise and write their symbols. Point out that these notes occur in every book of the ~~Tonach~~ with the exception of Psalms, Proverbs, and Job in which a different system applies.
- (3) A very simple treatment of the theory of the notes should then be taught. This treatment should briefly cover the following points:
  - (a) The difference between disjunctive and conjunctive notes.
  - (b) How ~~one~~ note follows another.
  - (c) The difference between similar looking notes should be pointed out.
  - (d) How the meaning of a verse can be altered by the mixing up of the notes.

ESHET CHAYIL COURSE.

Books and Materials required.

- (1) Chumash.
  - (2) The Holy Scriptures (the English Translation of the Bible)  
brought out by the Jewish Publication Society of America.
- The above books must be brought to lessons when required.
- (3) The latest edition of "Kashrus News" published by the  
Kashrus Information Bureau, 97 Leaside Crescent, London, N.W. 11 0JL.
  - (4) A carton of Snowcrest ice cream.
  - (5) A packet of Bournville biscuits (full - to distribute to the pupils)
  - (6) Some packets or tins of supervised soups (e.g. Bloom's, Osem etc)
  - (7) A selection of bottles or labels of supervised wines and liquours
  - (8) A Shechita knife, and stones used for sharpening it (white  
stone, black stone and green stone)
  - (9) List of Kosher butchers licensed by the Liverpool Shechita Board.
  - (10) Sufficient graph paper to give several sheets to each pupil
  - (11) If possible, one should arrange when reaching the appropriate part  
of the course to take the girls to a supermarket.
  - (12) Large sheets of coloured manilla card - at least one sheet  
is required per pupil.

Kosher animals, birds and fish

The Torah permits us to eat certain animals, birds and fish, and forbids us to eat others. For animals and fish, the Torah gives us certain distinguishing signs for them to be Kosher. In the case of birds, however, the Torah does not give us distinguishing signs. Instead it gives us a list of non-Kosher birds.

The pupil should now turn in their English Bibles to the Biblical sources regarding Kosher and non-Kosher animals, birds and fish (Since these passages are difficult, the pupils should turn straight to their English translation).

A. Animals. Leviticus xi 2-8; Deuteronomy xiv 4-8

From these sources the pupils will see that the distinguishing signs for animals are those which both chew the cud and have a cloven hoof. The pupils should now prepare a table with four columns i.e. animals with both these signs, animals which just chew the cud, animals which just have a cloven hoof, animals with neither of these signs.

B. Fish: Leviticus xi 9-12; Deuteronomy xiv 9-10

The pupils will see from these sources that to be Kosher a fish must have both fins and scales. In fact, all fish which have scales have fins but not vice-versa. Hence if one sees the scales on a fish one immediately knows that it is Kosher. The scales must be easily removable—if one tears the skin when removing scales it is a sign that the scales were not easily removable and this species of fish is not Kosher.

The teacher supply the pupils with a list of Kosher fish available in England (see Kashrus News)

C. Birds: Leviticus xi 13-19; Deuteronomy xiv 11-20

From these verses the pupils will have noticed that the Torah does not give signs for Kosher birds. Instead it gives a list of birds which are not permitted.

From this list we can see that birds of prey are forbidden. Since we cannot identify with certainty all the birds which the Torah forbids us to eat, we only eat birds which we traditionally know to be Kosher.

D. Insects: Leviticus xi 20-23; Deuteronomy xiv 19-20

The Torah allows us to eat 4 kinds of locusts. However since we do not know to which locusts the Torah is referring we do not eat any locusts at all. All other insects are forbidden.

E. Creeping things: Leviticus xi 41-43

In this prohibition is included shell fish, lobsters, snails etc.

Animal Products.

In the same way as one may not eat certain animals and birds, one may not eat their products, e.g. it is forbidden to eat the eggs of a non-Kosher bird or the milk of a non-Kosher animal. As the pupils will see later on in the course, in order to be permitted for a Jew to eat an animal or bird must be killed in a particular way known as Shechita. Even then certain parts of an animal cannot be eaten, and also an organic disability may render the animal or bird non-Kosher. Also the animal or bird must go through a salting process to remove the blood. Hence an animal or bird not conforming with all the above requirements cannot be eaten and any product such as a fat coming from such an animal or bird is not Kosher.

The teacher should explain the above means that a lot of products sold by a grocer or supermarket will not be Kosher. Thus a number of products which pupils couldn't have imagined to be not Kosher are in fact so.

An excellent publication known as "Kashrus News" is brought out each year by the Committee of the Kashrus Information Bureau in London. As stated in its introduction "The Committee has been established for obtaining information on the admissibility under Jewish religious Law of foodstuffs and other goods produced or sold in the United Kingdom and on Kashrus matters in general".



The teacher should show the pupils the latest edition of Kashrus News and go through the following paragraphs explaining them and show the possibility of a product being non-Kosher arises:-

Cereals : A large variety of the better known brands are approved.

Confectionery and Ice Cream: Confectionery often contains fats or a gelatine originating from non-Kosher animals. An investigation whether a particular article is Kosher or not requires an expert who will visit the factory and inspect the ingredients and the method of manufacture. An ever increasing number of products are being investigated and if found satisfactory are being added to the approved list.

Ice cream unless under Rabbinical supervision is almost certain to contain non-Kosher fats. The only Rabinically supervised ice cream made in this country is manufactured by SNOWCREST of London. Show the pupils an (empty) carton of this ice cream.

Fish: As has been explained above only fish with fin and scales are Kosher. Since one cannot always be certain of its origin one should not buy fish paste in case it contains non-Kosher fish.

Flour and Baked Products: All non-supervised bread and rolls could contain non-Kosher fat or be baked in a tin greased with such fat. The only Rabbinically supervised bread and rolls baked in Liverpool is baked by CHALKIN.

Similarly biscuits (even plain ones) water biscuits and cakes invariably contain non-Kosher ingredients. The only biscuits supervised by The London Beth Din are BOMM'S and SNOWCREST. Show the pupils a packet of these biscuits and perhaps distribute them around the class and the pupils can say the Beracha and then eat them.

Ryvita is permitted to be eaten (Tell the pupils that Ryvita is a form of bread and one says the Beracha Hamotzi over it)

Milk Products: Pure dairy butter may be eaten. However some places may improperly use the term butter when referring to non Kosher margarine.

Oils etc: Non-supervised margarine is almost certain to contain non-Kosher animal fats. In addition it could contain butter and also be prohibited for use in meaty cooking. TOMCO margarine is supervised by the London Beth Din and is PAREV (i.e. may be used with milk or meat)

Soups: Tinned or powdered soups are very likely to be non-Kosher and hence one should only use supervised brands. Show the pupils some packets or tins of supervised soups.

Tinned and prepared Products: All non-supervised baked beans do not meet with Kashrut requirements and should therefore not be used.

SKREK'S baked beans are manufactured under the supervision of the London Beth Din.

Wines, etc. To be permitted for a Jew to drink, wine must be manufactured along the entire production line by observant Jews.

Even if the wine contains no non-Kosher ingredient, if it has not been made in accordance with these conditions it may not be drunk.

Since wine is in fact grape juice which has been fermented, non-supervised grape juice may also not be drunk. Various liquors also contain wine and are forbidden. An excellent selection of Robbinically supervised <sup>grape juices and liquors</sup> wines are available in this country. Show the pupils a selection of bottles or labels of supervised wines and liquors.

If time permits the teacher can also go through the following paragraphs in "Kashrus News":custard Powder etc.detergents and Cleaners,Flavouring Essences,Jams etc,Potatoes,saucers and condiments. At this stage in the course ,it is instructive to take the girls around a supermarket and they should point out which foods are permitted to be eaten.

#### Shechitah

In order to be permitted for a Jew to eat,an animal or bird must be killed in a particular way known as Shechitah. The source for Shechitah in the OT Torah is Deuteronomy xii 21.The pupils should turn to this verse in their Chumashim and learn its translation. The verse includes the phrase"as I have commended thee"i.e.implying that somewhere else in the Torah,the details of Shechitah are written.In fact nowhere in the written Torah are details of Shechitah given and this part of the verse refers to the Oral Law. The teacher should take this opportunity to explain to the pupils that on Mount Sinai,Moses received both the Written Law and the Oral Law and we would be unable to understand the Written Law without the help of the Oral Law.

The man who performs Shechitah is a specially qualified man known as a Shochet,who has undergone a long and careful training. When the Shochet slaughters the animal or bird he uses a knife which is completely free from any notches whatsoever. In order to get the knife to this state,the Shochet may spend hours sharpening it on a series of stones. The teacher should show the pupils a Shechitah knife and the stones used for sharpening<sup>1/5</sup>(i.e.the white stone,the black stone, and the green stone). After each stage of the sharpening,the Shochet tests the knife on his finger nail and the teacher should demonstrate to the pupils how this testing is performed..(Due to sharpness of the knife,the teacher should not allow the pupils to handle the knife themselves). Naturally for a cow one uses a longer knife than for a chicken. By ensuring that the knife is without any notches,the animal will experience no pain whatsoever. Shechitah is the most humane way known for the killing of animals and birds. When performing Shechitah ,the Shochet cuts the food pipe and the wind pipe of the animal and the animal becomes instantaneously unconscious. Most of the blood of the animal or bird will drain away after Shechitah.

An animal or bird which has died by itself or has been killed by a method other than Shechitah is known as Nevalah and may not be eaten.



An animal or bird which has certain forms of defects is known as Terephah and may not be eaten. The source for Terephah in the Torah is Exodus xxii 30 and the pupils should turn to this verse in their Chumashim and learn its translation.

Also there are certain parts of an animal which may not be eaten: (a) Gid Hanasheh-the sinews of the hind legs. The pupils obviously are familiar with the incident of Jacob wrestling with the angel (Genesis xxxii 23-33) The pupils should read this passage in English from their Bibles and they will then understand the reason for the prohibition of Gid Hanasheh.

(b) Chelev-"forbidden fat" The Torah forbids us to eat certain fats of animals mainly situated in the hind quarters of such animals. It is very difficult to remove this Chelev and requires great skill. Consequently the hind quarters of animals are not available in Kosher butchers in this country.

#### Kosher Butchers.

The pupils will now have seen that in order to be permitted to be eaten, an animal or bird must be killed by Shechitah. In addition it must not be Terephah and further more certain parts of an animal may not be eaten. From where can a housewife obtain her meat keeping all these conditions? The answer is from a KOSHER BUTCHER who has been duly licensed by the local Rabbinical authority. In Liverpool it is the Liverpool Shechitah Board, and the teacher should give the pupils a list of the butchers who are licensed by the authority.

#### Milk and Meat.

On three occasions the Torah warns us against cooking a kid in its mother's milk.

(i) Exodus xxiii 19 (ii) Exodus xxxiv 26 (iii) Deuteronomy xiv 21. The pupils should check these three references for themselves from their Chumashim. From these verses the Rabbis learn that one must not cook, eat or derive benefit from a mixture of meat and milk. It is consequently necessary in a Jewish kitchen to keep meat and milk separate. One must keep separate plates, cutlery, pots and pans washing up bowls drying cloths for milk and meat. After eating of meat one must not have any milky foods and one must wait a period of a number of hours (There are various customs for the length of this period) A food that is neither milky nor meaty is known as PAREV (or PARVA).

#### Planning the ideal Jewish Kitchen

The pupils should now be given the opportunity to plan out the ideal Jewish kitchen.

The main considerations for such planning is the keeping of milk and meat separate and for this one should ideally plan for two draining boards. If the kitchen is big enough two sinks would be wonderful. Also sufficient cupboard space must be provided to keep both meat and milk sets of grocery.

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Further cupboard space is required to keep the Pesach crockery during the rest of the year but this can be much less since people usually have much less Pesach crockery than Chametz crockery and also during the year it can all be piled up in large heaps in the cupboard. The pupils should be handed out graph paper and told to take one large square as one foot. Different pupils should be given different size kitchens to plan.

#### Hobby Work

The teacher could suggest to the pupils that during the course of the year they collect as many different Kosher food labels as they can and arrange them artistically on a sheet of coloured manilla card.

A prize can be given to the pupil producing the best effort.