

STRATFORD



COLLEGE

## **Jewish Studies**

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## Introduction to Judaism

This page provides simple information about the major Jewish festivals and events which Jews observe at different times throughout their lives.

### Major and minor Festivals

Jewish life revolves around observance of the festivals – the sacred “holy events” of Scripture detailed in the Torah (The 5 Books of Moses in the Bible) in Leviticus Chapter 23, as added to very occasionally by the Rabbis, the founding Sages of Judaism.

The main Jewish festivals are the High Holydays and the 3 Pilgrim (or foot-) festivals. There are also a series of fasts or sad periods connected mainly with the loss of the Temple in Jerusalem. Since the establishment of the State of Israel in 1948, certain Israeli national holidays have also come to be observed.

#### **HIGH HOLYDAYS (“YAMIM NORAIM”)**

The High Holydays occur at the start of the Jewish year. They are the 2-day Jewish New Year itself (known best in Hebrew as **Rosh HaShanah**) and the Day of Atonement (**Yom Kippur**).

Rosh HaShanah is the Anniversary of the Creation of the Universe and a time for considering how each of us can help to improve the world so that all people might form a universal brotherhood and shape Creation to express the will of the Almighty. A principal symbol of Rosh HaShanah is the Shofar (ram’s horn) sounded 100 times during morning prayers if the festival falls on a weekday.

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Yom Kippur is a 25-hour long fast when Jews do not eat or drink anything at all but seek to win forgiveness. It starts just before nightfall the previous evening. That evening is known as Kol Nidrei after the name of the very first prayer said in the synagogue ( the place of Jewish prayer, known in Hebrew as Beit HaKnesset – the gathering place).

The 10 Days from Rosh HaShanah until the end of Yom Kippur are known as the 10 Days of Repentance (" 'Aseret Yemei Teshuvah"), and are a time for serious reflection and trying to do better. The period shortly before Rosh HaShanah is also a time of spiritual preparation when special prayers called "selichot" are recited before or during morning prayers.

#### **PILGRIM FESTIVALS ("SHALOSH REGALIM")**

The mood changes 5 days after Yom Kippur with the pilgrim festival of **Sukkot** (in English "Tabernacles" or "booths"/"huts"). For a week observant Jews transfer their centre of living from their homes to these huts outside which have only simple roofs of natural greenery or vegetation. They eat all their meals in them and even sleep in them. Sukkot is a time of great joy and thanks for the harvest. On weekday mornings during Sukkot Jews make a blessing over 4 different kinds of produce (the arba' minim") – a lulav (palm branch), etrog (citron), 3 hadassim (myrtles) and 2 aravot (willows) – and use them to make a procession around the synagogue. Right after Sukkot the so-called Solemn Season ends with the solemn "Shemini Atzeret" (the 8<sup>th</sup> day of Solemn Assembly), and the extremely happy and jolly Simchat Torah (the 9<sup>th</sup> day outside Israel).

The second pilgrim festival is **Pesach** ("Passover") which lasts for eight days in the spring. The entire Jewish house is thoroughly cleaned to remove or consume all chametz

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("leaven"). Throughout the festival Jews don't have bread or anything which has risen or fermented or which might have any such ingredients. Nor do they use crockery or cutlery which has been used for such things during the year. The first 2 and last 2 days of the festival are full holidays; the middle days are half-holidays when only work which is vital may be done. But what marks this popular festival more than anything are the family meals (each called "Seder") which occur each of the first two nights when the events surrounding the Biblical story of the Israelites gaining freedom from slavery in Egypt and leaving for the Promised Land are told and discussed using a booklet called a **Haggadah**. The main symbol of Pesach is the **matzah** ("unleavened bread").

The last pilgrim festival is **Shavuot** ("Pentecost") the 51<sup>st</sup> (and outside Israel the 52<sup>nd</sup>) day after Passover. It is the time when the Torah (Divine teaching, the 5 Books of Moses) was given to the Israelites. It concludes Passover, demonstrating that freedom without obeying Divine teaching is incomplete; and also marks the wheat harvest.

Between Pesach and Shavuot is "the Omer", a period of 7 weeks, which include a sad period of 33 days. This period marks several sad occurrences in Jewish history. Consequently no Jewish marriages nor attending public entertainment and amusement take place then. An exception is the minor holiday of the 33<sup>rd</sup> day of the Omer ("Lag BaOmer") when children traditionally take part in archery contests and light bonfires.

#### FASTS

The fasts connected with the gradual loss of the Temple and the Jewish national homeland occur during winter and summer. They are kept from before dawn till dusk, and involve extra prayers and Torah readings, and avoiding all food and drink. They are known individually as 'Asarah

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B'Tevet (the 10<sup>th</sup> of the month of Tevet), Shivah Asar B'Tammuz (the 17<sup>th</sup> of Tammuz) and Tzom Gedalya (the day after Rosh HaShanah – the 3<sup>rd</sup> of Tishrei).

The most important of these fasts though is **Tisha B'Av** (the 9<sup>th</sup> of the month of Av) in midsummer, when Jews mourn not only the loss of both the 1<sup>st</sup> and 2<sup>nd</sup> Temple and national independence, but also several other religious catastrophes.

The minor festival added by the Rabbis in mid-winter is **Chanukah** ("the Feast of Dedication" or the Festival of Lights). Every night for 8 nights Jews kindle lights, preferably of olive oil, but alternatively candles, which burn for at least half an hour after dark to publicise the miracles which enabled the Maccabees to triumph over idol-worship, purify the Temple and re-introduce Divine worship. Without their victory there would have been no Christianity nor Islam.

In late winter is the New Year for Trees ("Tu Bishvat") when Jews appreciate the importance of planting trees, and celebrate by eating at least 15 different types of fruit.

A month after is **Purim** ("the Feast of Lots") when Jews celebrate their escape from being totally destroyed by Haman as told in the Biblical Book of "Esther. It is a fun-filled carnival of fancy dress, presents to friends and charity to the poor.

Since the establishment of the State of Israel, 3 years after the end of the 2<sup>nd</sup> World War and the Holocaust when upwards of 6 million Jews were destroyed and murdered, Israel's Independence Day ("Yom HaAtzmaut) has been celebrated 3 weeks after the start of Pesach. It is preceded by a solemn day of remembering ("Yom

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HaZikkaron”) those who fell in defence of the country or as victims of terror. A week before Shavuot some celebrate “Yom Yerushalayim” as the anniversary when Jerusalem was reunited under Jewish control after 1897 years of exile and loss.

Individuals might also celebrate certain days of the year as important for personal reasons. For example:-

1. the “Yahrzeit” (anniversary of death) of a husband, wife, parent , child or sibling
2. a local festival e.g. “Mimouna” of the Moroccan Jews on the day after Pesach in Israel
3. a local Purim when groups of Jews in a particular area celebrate the defeat of local plots to exterminate them.

## A word about the Jewish Calendar

The Jewish year depends mainly on the movements of the moon, as well as upon the movement of the earth round the sun. So it varies from 353 days long to 385 days. There are 7 leap years in every 19-year cycle. The Jewish year today is 5765 of the Era of Creation.

There are 12 months:

Tishrei – September/October  
 (Mar)Cheshvan – October/November  
 Kislev – November/December  
 Tevet – December/January  
 Shevat – January/ February  
 Adar – February/ March  
 Nisan – March/ April  
 Iyyar – April/ May  
 Sivan – May/June  
 Tammuz – June/ July  
 Av – July/ August

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Ellul – August/ September

#### KEY EVENTS IN THE LIFE OF JEWS

An 8-day old Jewish boy will have a "**Brit**" if they are healthy. That is they will be circumcised by a religious expert called "a Mohel". The Brit would be followed by a festive meal ("Seudat Mitzvah").

The previous Friday night there could have been a "Shalom Zachor" when well-wishers would come to congratulate the family and spend a short time with them.

A mother could well bring her baby, boy or girl, into the Synagogue for a special blessing by the Rabbi (= "spiritual leader / teacher" or Minister). In any case the parents of a girl would offer a prayer of thanks for her health and safe delivery as part of a standard prayer service.

When fully 12 a girl can become **Bat-Mitzvah**, that is she celebrates becoming adult. A boy would have the same type of celebration a year later when he becomes "**Barmitzvah**". The type of ceremony accompanying these events in Synagogue varies: boys would traditionally read part of the weekly Torah reading and might say the concluding reading from the Prophets ("Haftarah" or "Haftorah"). A girl might give a "dvar Torah" ( a speech about a religious topic) at the end of the service or at a separate ceremony following the service.

At a marriage ("**Chattunah**") the couple to be married would stand under a "**Chuppah**" (4-poled canopy), together with their respective parents, possibly grandparents groomsman and bridal attendants. The marriage would take place either in the Synagogue or out-

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of-doors "under the canopy of Heaven". Choirs, instrumental music and floral decorations are normal, though optional. The festivities could begin with a "tisch" (Yiddish word meaning "table"), the writing of "Tenaim" and prayers, exactly which depending on the time of day. Just before the ceremony the groom ("Chatan") would veil ("bedeck" or "bedecken") his bride ("kallah"). The ceremony could end with the couple being led to a private room where they would be entirely by themselves for a short period where they could break their wedding-day fasts before coming out to their guests who might well be enjoying an elaborate buffet or champagne reception before dinner. The emphasis at the wedding dinner would be on very active dancing and guests performing to entertain and amuse the couple between courses and after the meal. Orthodox Jewish dancing would involve men dancing with men only and women with women away from each other's gaze. The wedding meal would end with "Sheva Berachot" (7 wedding blessings).

Orthodox couples nowadays regularly continue feasting in different venues or houses, hosted by different friends or family members, and with "new faces" joining in each time, for a full week – up to 14 meals. Each meal could also have music and other entertainments, but would definitely end with "Sheva Berachot".

At the end of life someone who died would have a funeral and be buried. That ceremony is called "kevurah" ("interment") or "**halviyyah**" ("accompanying the dead"). Just as there is a week of feasting at a marriage, so there is a week of mourning ("**shivah**") and prayers for a very close relative. During this week mourners would not normally leave their house, and those wishing to comfort and pray with them would visit the family, e.g. the children, who are sitting mourning on low chairs. Mirrors

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in the house would be covered. The severity of the mourning would gradually lessen after the first three days after death, and this would be mirrored by the gradual relaxing of mourning observances, first after the shiva (when the family get up from the low chairs), then after the month ("sheloshim" – 30 day mourning), then after the year. For 11 months less a day, the children would say **Kaddish** (the prayer describing the greatness of G-d) during the Synagogue services, both during the week and on Sabbaths and festivals. Sometime before 12 months is up, there would be the unveiling of the tombstone ("hakkamat ha-**Matzeiva**") when the inscription on the tombstone would be read as part of a service of memorial. Every year on the anniversary of death (the **Yahrzeit** - see above) after the first year a candle of memorial would be lit at home and burn for 24 hours. On the Yahrzeit some of the mourning restrictions would be observed.

#### MAJOR JEWISH OBSERVANCES

Rabbi Akiva, whom the Romans burnt to death at stake, explained that Judaism is "Love your neighbour – the rest [of the Torah] is commentary".

Judaism also teaches that Jews are expected to be "merciful, compassionate and perform kind deeds".

The Torah lays down 613 Biblical commandments ("**mitzvah**", plural "**Mitzvot**") for Jews to keep, and the great Sages of the past added some Rabbinic commandments to these.

Experience has shown that three of these commandments are particularly important for continuing Jewish existence:-

1. keeping the Dietary laws ("**Kashrut**") – eating only **kosher** (= "ritually fit") foods in kosher utensils, cooking only in kosher pots, pans, ovens and

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- kitchens, and e.g. keeping meat and milk strictly separate
2. keeping the Sabbath and major festivals described above
  3. keeping the laws of family purity, including the use of the "**Mikveh**" (purification bath).

Jews should allow themselves to be killed rather than break three of the commandments:

1. not to worship idols
2. not to do seriously immoral acts (listed in the Torah)
3. not to murder (= if someone threatens to kill you if you don't kill somebody else X you mustn't kill X)

THE FOLLOWING BOOKS ARE THE MAIN SOURCES WHICH GIVE OR EXPLAIN THE COMMANDMENTS:

1. The Torah itself – the most important of all
2. the rest of the Hebrew Bible – the Prophets and the Writings including eg. Psalms, Job
3. The **Talmud** – both Babylonian and Jerusalem
4. **Maimonides'** Mishneh Torah – which covers every branch of Judaism
5. the **Shulchan Aruch** – the major code of current Jewish practice with its latest commentators

Although someone is Jewish if born Jewish, someone else who sincerely sees the truth of Judaism can become Jewish by converting ("giyyur"). There are today Jews and Jewesses from every walk of life, and every colour, around the world all adding to the exciting mix of cultures which Judaism is developing.

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**MORE INFORMATION,**

For photos, pictures, diagrams, even music check the internet under the appropriate **highlighted** words, or those in "... " above e.g. Rosh HaShanah.

Bear in mind that the Hebrew words can be put into English differently eg. Rosh Hashana, Hannucah. The normal changes you can expect to find are in words having or not having a final "h" in them, or interchanging "h" and "ch", or in not having capitals, or apostrophes.

If you still really can't find what you are looking for, please **email only** [admin@stratfordcollege.ie](mailto:admin@stratfordcollege.ie)

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## **Jewish Education in Stratford College**

### **Mission Statement**

Stratford College is a teaching and learning community committed to quality and excellence in education.

We are dedicated to:

- Providing a nurturing environment where each individual can develop self-esteem and a sense of their place in, and responsibility to, society.
- Instructing Jewish students in their religion while fostering mutual respect for all traditions.
- Promoting personal achievement and academic success.
- Respecting the unique potential of every student and encouraging each to maximise it.

### **Ethos**

Stratford College was founded by the Dublin Jewish Community and provides a secondary education within a Jewish ethos, as defined by The Chief Rabbi of Ireland. It also welcomes pupils from other denominations and those of none. This richness of heritage combined with our experience of valuing other minority groups and of individuals makes our school truly unique. We welcome students from primary schools who share our commitment to such cultural and religious diversity.

### **History**

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The Irish Jewish Community is about 350 years old with the numbers peaking in 1946 at nearly 4,000. The community created and maintains its own religious, educational, charitable and social institutions, some of which have been generously supported by the state.

### **Education**

The two educational institutions in the community are Stratford National School and Stratford College, collectively known as Stratford Schools. Stratford Schools share a common ethos, management, and campus, many facilities and some staff.

Stratford College, a highly regarded small co-educational fee paying secondary school, was founded in the 1950s by members of the Jewish Community in Dublin and is the only secondary school with a Jewish ethos, as defined by the Chief Rabbi of Ireland, in the state. However, for over 30 years its reputation for providing a broad based liberal pupil centred education has attracted students from a variety of religious and cultural background who have made a valuable contribution to the life of the school. Secondary school students are aged from 12 -18 years of age approx. For further information please see [www.education.ie](http://www.education.ie). For faster access see the links page of [www.stratfordcollege.ie](http://www.stratfordcollege.ie)

### **PATRONAGE/TRUSTEESHIP AND MANAGEMENT**

The responsibility for the provision of Jewish education in Dublin is Dublin Talmud Torah, an elected group of people from the Jewish Community and one of several Jewish institutions in Dublin. Dublin Talmud Torah dates back to 1920s. The Patron, Trustees and management of the school belong to this body.

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The ownership of Stratford College is vested in the Trustees of Stratford Schools. There are three current Trustees who are responsible for determining the nature and purpose of the school in all management activities. The School Managers are nominated by the members of Dublin Talmud Torah and are ratified by the Trustees. They are responsible for the running of the schools. The day- to- day management of the schools is delegated to the Principals. For contact details for these community bodies see Appendix 1.

### **Admissions**

Admission to the school is subject to the Admissions Policy of the school.

### **Prayers**

The School day begins with the traditional but abbreviated Shacharit prayer.

### **Curricula**

The school follows the Department of Education and Science curricula for Junior Certificate Jewish Studies (Pilot; 4 periods a week). Leaving Certificate Hebrew Studies (5 periods a week) **or** the non examinable option of senior level Jewish Studies is also provided (3 periods a week).

#### **1. JUNIOR CERTIFICATE JEWISH STUDIES (SEE APPENDIX 2 FOR MORE DETAILS)**

In the junior cycle, Jewish Studies relates to the area of Social, Political and Environmental Education. Jewish Studies contributes to the students growing understanding of the social, cultural and religious forces that have shaped the world they live in.

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The Jewish Studies syllabus seeks to promote an understanding and appreciation of different beliefs, peoples and cultures and a tolerance and respect for the values and beliefs of all. In the context of an increasingly diverse culture it is important that young people have an understanding of a variety of cultural and religious traditions encountered not just in Ireland but in Europe and the wider world too.

Jewish Studies also contributes to the development of skills used in a variety of subjects, such as historical and literary investigation, working with evidence, information processing, argumentation, critical thinking and analysis.

The study of Judaism, the monotheistic religion from which Christianity originated, is fundamental to an understanding of western cultural values and ideas. In a multicultural society citizens need a broad historical, religious, and literary knowledge to be able to understand and appreciate their own traditions and values as well as those of other, or of no, religious traditions.

The Junior Certificate syllabus in Jewish Studies has been drawn up to cater for a wide range of student ability. A significant element of choice is allowed so that the teacher may choose those sections most suitable to his/her particular students.

Complementing the variety of subject matter, the syllabus encourages a variety of approaches to teaching, for example the use of different literary texts, biographical studies, research, and field trips. Through a range of investigations and participatory activities the students attain the specified learning outcomes, gaining historical,

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literary, cultural, social and religious knowledge and understanding.

### **SYLLABUS AIMS**

The Junior Certificate Jewish Studies syllabus has the following aims:

- To enable students to broaden their historical, literary, cultural and religious knowledge and understanding
- To foster an appreciation of and respect for Judaism as a major world religion
- To foster an appreciation of the contribution that Jews and Judaism has made to the historical, socio-economic and religious development of the western world
- To promote some skills and attitudes that are important for intercultural living

## **2. Leaving Certificate Hebrew**

The students should significantly advance their ability to deal with the Biblical Hebrew language and texts. A series of texts aim to bring the students through the biblical material, to see how these themes are developed in the Mishna, leading towards the practices and viewpoints that we are familiar with nowadays and giving them an appreciation of the development of their tradition.

The students will be working towards an ability to put the textual material into an historic context and deal with thematic questions, such as those on family and festivals. They should gain a greater understanding of the development of halacha (Jewish religious legalities) and the development of language. They should be honing their analytical skills and gaining a greater feel for the discipline of history, while at the same time feeling a direction connection with that history. See Appendix 2 for more details.

## **3. Leaving Certificate Jewish Studies**

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Jewish students not taking Leaving Certificate Hebrew will follow an alternate Jewish Studies curriculum. The focus of this curriculum is on living an active Jewish life, being more aware of Jewish topics and issues that are relevant today, and dovetailing that with the culture we live in.

A wide range of Jewish issues are covered, including: Fluency in reading Hebrew, and familiarity with the siddur, & the Shabbat service.

Study of selected topics from Tanach covering pivotal events in Jewish history (Formation of the People, Great Leaders & Prophets, Exile and Exodus, the Divine Covenant, Land of Israel through the ages, Holy Sites etc)

Life cycle (covering Brit Milah, Pidyon Ha'ben, Bar / Bat Mitzvah, Marriage, Sickness, Death and Burial, the Afterlife)

Jewish Law (covering Shabbat, Kashrut, Mikvah & Family Purity, Laws for a Jewish Home, 10 vs 613 Commandments, Written & Oral Law, formation of Mishna, Talmud, and Halacha etc)

The Jewish Calendar (Lunar vs. Solar cycles, Hebrew Months, Festivals and Observances, Signs of the Zodiac, Days of Note in the Jewish Calendar etc)

Medical Ethics (covering Contraception, Abortion, Organ Transplants, Brain Death, D.N.R requests, Cosmetic Surgery etc)

A variety of approaches are used in this curriculum, including multimedia presentations, library and internet research, debate and discussion, and field trips.

### **School Calendar**

The school calendar complies with DES regulations, the Jewish religious calendar and the DES calendar where

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possible. When the Jewish holidays fall outside regular school holidays the school observes them and makes up the required days at other times during the year.

### **Dietary Restrictions**

Kosher food is provided for all school functions and by the school Tuck Shop.

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**APPENDIX 1**

**Contact Details:**

Stratford Schools:

**Address:** 1, Zion Road Rathgar Dublin 6

**Tel:** 353-1-4922315

**Email:** [admin@stratfordcollege.ie](mailto:admin@stratfordcollege.ie)

**Web:** [www.stratfordcollege.ie](http://www.stratfordcollege.ie)

The Jewish Community Office:

**Address:** 1, Zion Road Rathgar Dublin 6;

**Telephone:** 352-1-4923751;

**web:** [www.jewishireland.org](http://www.jewishireland.org)

**email:** [irishcom@iol.ie](mailto:irishcom@iol.ie)

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## APPENDIX 2

### 1. Junior Certificate Jewish Studies

#### SYLLABUS OBJECTIVES

Objectives specific to Higher Level are in bold

#### KNOWLEDGE AND UNDERSTANDING

The student will develop a knowledge and understanding of

- The origins, historical development **and interrelatedness** of fundamental Jewish beliefs and practices
- The development of the Irish Jewish communities and their contribution to Irish life
- The role of Revelation, Torah and Covenant as the foundation of Jewish belief and **how they relate to each other**
- The significance of sacred places, sacred writings and sacred times in Judaism
- How Judaism impacts on the lives of individuals, communities and the wider world
- The causes of the Holocaust, its effects, and lessons that can be learned from it for today.

#### SKILLS

The student will develop skills associated with

- Sourcing and using information from a variety of sources, including field study
- Reading and interpreting texts
- Expressing opinions, discussing, reasoning and engaging in debate and argument
- Preparing and presenting information using a variety of media

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- ❑ Engaging in independent study and research
- ❑ Thinking imaginatively and empathetically
- ❑ Working with others
- ❑ Using and creating maps and architectural models
- ❑ Forming opinions and judgments based on a critical examination of the available evidence

#### **ATTITUDES**

The student will develop:

- An openness to and interest in religious and cultural diversity within an intercultural society
- Respect and appreciation for the values and beliefs of all
- An appreciation of the role of Jews and Judaism in the development of western culture, with particular focus on Ireland.
- An appreciation of the written and oral tradition of belief and deed in Judaism.

#### **SYLLABUS STRUCTURE**

The syllabus is presented in seven sections.

1. The Irish Jewish Community and the Jewish Home
2. Beliefs and Moral Teachings
3. The Sacred in Jewish Faith
4. Sacred Writings and Commentaries
5. Holy Places
6. The Holocaust
7. Hebrew Language

Within each syllabus section, topics and sub-topics are described, together with learning outcomes. Each section is a self-contained unit of work.

Students must study five sections, one of which will be the subject of coursework.

Course work accounts for 20% of the total examination.

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## **2. Leaving Certificate Hebrew Syllabus**

The Hebrew Leaving Certificate syllabus is organized thematically. There are four sections. In each section there is a choice between two subjects, as follows:

1. Family or Government and Monarchy
2. Prophetic Protest or Wisdom
3. Worship (Sacrifice and Prayer) or Festivals and Symbols
4. Election and Covenant or Messianism

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## **Jewish Festivals**

Rosh Hashana (2 days) Tishrei 1-2

Rosh Hashana is the Jewish New Year. This is the day that the creation of the world was completed, and is the birthday of the human race. Jews proclaim the sovereignty of G-d on this day and reaffirm their commitment to serve Him well. This is the beginning of the Ten days of Repentance, and even unaffiliated Jews will try and attend the Synagogue on these two days.

Yom Kippur (1 day) Tishrei 10

Also known as Yom HaDin, the day of judgement, this is the holiest day of the Jewish Year, a day spent in the synagogue fasting and in prayer, to atone for any sins committed during the past year. Like Rosh Hashana, otherwise uninvolved Jews will fast and come to the synagogue on this day.

Sukkot (7 days) Tishrei 15-22

Following shortly after Yom Kippur, this is a joyful festival, commemorating the wandering of the Children of Israel in the desert after leaving Egypt. During this week, observant Jews will spend as much time as possible in a temporary outdoor structure known as a sukkah. The roof of the sukkah is made of leaves and branches, similar to the huts lived in in the desert. Another observance of Sukkot is the binding together of the 'four species' – citron, palm, myrtle and willow, representing unity of mankind.

Simchat Torah (1 day) Tishrei 23

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The day after Sukkot, we celebrate the conclusion of the Reading of the Five Books of Moses (each week on Shabbat a portion of this is read in the Synagogue) by singing and dancing with the Torah Scrolls. Once finished the reading of the Torah is started afresh from Genesis.

Chanukah (8 days) Kislev 25

Chanukah commemorates the victory of Judas Maccabeus and his followers over the Syrian-Greeks, who ruled oppressively over the Land of Israel over two thousand years ago, and tried to force the Jews to adopt their Hellenistic way of life. The recapturing of the Temple and the miraculous burning of oil is commemorated by the lighting of a chanukiya, or candelabra, each day for eight days.

Purim (1 day) Adar 14

Purim celebrates the overturning of a plot by an evildoer named Haman to annihilate all the Jewish people in the Persian Empire – at that time almost all Jews lived under Persian rule. People go to work or school on this day if necessary, and celebrate with masquerades, giving gifts of food, charity, reading the story of Purim and eating and drinking.

Passover (8 days) Nisan 15-22

Passover commemorates the deliverance of the Hebrews from Egyptian slavery, which in turn led to the birth of the Jewish nation. It is also the Spring festival when Nature comes to life again after the Winter.

Shavuot (2 days) Sivan 6-7

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Shavuot commemorates the time when the Jewish nation received the Torah (Book of Law) at Mount Sinai, seven weeks after the exodus from Egypt. Jews regard this, the Divine Revelation, as one of the most important events in history.

These dates are based on the Jewish (lunar) calendar. As such they will vary on the civil calendar. Tishrei is roughly September/October. Nisan is usually April. Sivan is usually June.

Only the first and last days of the longer festivals are prohibited from work and schools.

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## סטראטפורד קולג', דבלין (תיכון מעורב)

המאפיינים העיקריים של התיכון שלנו :

**\* סביבה חברתית הדוקה ומרושתת**

**\* מרכז הוראה ולמידה לתלמיד**

**\* סביבת למידה איכותית**

"תחושת שיתוף חזקה בין קהילה, למידה פעילה וסביבת למידה".

פטרישה גורדון

מנהלת

### **\* סביבה חברתית הדוקה ומרושתת**

המורשת העשירה של בית הספר יחד עם היכולת להערכת יחידים הופכת את בית הספר שלנו למיוחד. אנחנו מקבלים בברכה תלמידים מכל תרבות, דת ורקע משפחתי, תוך יצירת תחושה אמיתית של קהילה ושייכות, כך שלמידה והתפתחות חברתית מקבלים דגש מיוחד.

"סטראטפורד קולג' הוא בית ספר ייחודי המעודד ומקבל בברכה מפגש של תרבויות ודתות שונות" תלמיד כיתה ט' (שנה שלישית בבית הספר).

"סטראטפורד קולג' מספק סביבה חברתית, ייחודית וחמה לילדנו. בבית הספר תחושת המוכרות חזקה מאוד והילד אינו עוד מספר, דבר המחזק מאוד את תחושת השייכות. סטראטפורד קולג' מספק גם אפשרויות לכל ילד לתרום ולפעול כחלק ממערכת משוב מצויינת". הורים לתלמיד בסטראטפורד

### **\* מרכז הוראה ולמידה לתלמיד**

אנחנו מספקים סביבת למידה נמרצת לתלמידים, אשר מאתגרת אותם להשיג את מלא היכולת האקדמית שלהם.

אנחנו משיגים זאת באמצעות:

- \* כיתות קטנות.
- \* מורים נמרצים בעלי מוטיבציה גבוהה.
- \* תחומי לימוד נרחבים.
- \* מרכז למידה חדיש לתלמיד.
- \* תוכניות ספורט מובנות.
- \* טיולים חינוכיים באירלנד ומחוצה לה.
- \* מוזיקה ודרמה.
- \* דיונים חינוכיים כמו: פרלמנט צעירי אירופה.

"אני זוקפת את הצלחתו של בית הספר לסביבה התומכת והמסירות של הצוות הבית סיפרי" הורה

" אני פשוט לא יכול לדמיין את לימודי בבית ספר אחר מסטראטפורד...מורים טובים הם מורים שיוצרים שיתוף והנאה בלימודים ומעודדים את תוצרי התלמידים"

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תלמיד שנה שישי

**\*סביבת למידה איכותית\***

האמצעים והשירותים האיכותיים שעומדים לרשות התלמיד:  
\*מפרט ממוחשב חדשני ואיכותי ומעבדת מחשבים.  
\*סיפריה מאויישת על ידי ספרנית מקצועית.  
\*חדרי התמחויות , כגון: חדר אומנות, חדר מוזיקה, מעבדת מדע.  
\*למידה מונחית

**\*\*EAL**—בנוסף לכל אלה שעות לימוד נוספות באנגלית, במידת הצורך, ניתנות בבית הספר.

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