



Levine-Sklut Judaic Library and Resource Center



Babies in the Library

A brand new generation is learning to love the Levine-Sklut Judaic Library. Every Thursday morning, the library is buzzing with babies, toddlers, moms, dads, nannies, and grandmas. This free program – called “Come with Me to the Library” (formerly known

as Playdate and Rhythm, Rhyme and Storytime) – is co-sponsored by PJ Library, the Levine-Sklut Judaic Library, and the Jewish Federation of Greater Charlotte. Every week our littlest library-goers (ages six months to two years) love playing and exploring.

On alternative weeks, the children enjoy the age-appropriate stories, finger plays, and songs with “Miss Debby” Block.

What a wonderful way for young children to learn to associate books and literature with fun. For more information on this class, please contact Debby Block at dblock@shalomcharlotte.org or 704-944-6780. ☆



A 19th-Century Parody Haggadah for Schoolteachers

By Sara Verskin

(Jewniverse via JTA) - Do your bosses and clients oppress you? Have you spent years getting an education only to enter a low-paying, low-status profession? If so, this Haggadah is for you.

Published in 19th-century Odessa, *Sefer Hagadah La-Melamdin (The Schoolteachers' Haggadah)*, is complete with the laws, liturgy, and commentaries of traditional Haggadahs. But this parody playfully reconfigures the text so it tells a different story. The oppressed is not the Israelite but the *melammed*, the Hebrew schoolteacher. The oppressors are not the pharaohs but the *ba'ale ha-battim*, the parents and school board members.

This Haggadah's Four Questions ask: “Why is teaching different from all other professions?”

The answer?

“In all other professions, non-experts are never haughty toward the professionals, but with teaching, boys and girls and everyone else interferes and imposes as though it was their duty.”

The downtrodden author explains: If we could have earned a decent living, but did not get any respect, *dayenu*. If we could have been given some respect, but did not earn a livelihood, *dayenu*.



But, as it is, having neither, we must pray to God to save us from our servitude and to help us exit the profession.”

Of course, there were some escapes. Daniel Chwolson converted to Christianity in 1855 and went on to become a professor of Oriental languages. Asked if he converted out of conviction, Joseph Telushkin recounts, Chwolson answered: “Yes, out of the conviction that it is better to be a professor in St. Petersburg than a melammed in Eishyshok.” ☆

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