



# Introduction to Judaism & The Immigrant Experience

## Lloyd Street Synagogue

### Educator's Guide

**JewishMuseumMd.org**



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## Before Your Visit

- Please read through these materials. The materials in this package have been created for grades 3 to 6, but can be adapted for other grades.
- Please use the classroom activities and resources to help prepare your students.
- Review the glossary of terms with your students.

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## Learning Objectives:

During their visit, students will have the opportunity to step back in time while exploring Maryland's oldest synagogue, the Lloyd Street Synagogue, its congregations, and its neighborhood where it is located, Jonestown.

- To introduce students to Judaism by providing an overview of some of its religious traditions and objects.
- To introduce students to a Jewish house of worship and the significance of specific features found in the Lloyd Street Synagogue.
- To teach students about Baltimore's Jewish immigration history and Jonestown, a neighborhood where many Jewish immigrants settled.
- To provide students the opportunity to interpret how Jewish immigrants experienced 19<sup>th</sup> and 20<sup>th</sup> century life in Maryland, and how immigrants from Europe brought their own unique culture and traditions with them to the United States.
- To encourage students to use critical thinking skills as they compare the Jewish traditions and culture to other cultures and practices about which they have learned.

## Connections to the Classroom

We want to support your classroom learning. Please let our team know what you are studying in class and we will work together to create a visit that reinforces and explores those topics further. A tour of the Lloyd Street Synagogue, through the lens of an Introduction to Judaism or the Immigrant's experience, explores topics of **immigration history, Baltimore's history, Judaism, community, and belonging**. Below is a sample of how a tour of the Lloyd Street Synagogue as part of our Introduction to Judaism OR Immigrant's Experience program connects to classroom learning for grades 3 to 5:

English Language Arts: Wit & Wisdom Grade 3, Module 3: New Home

- Exploring stories that help us understand immigrant's experiences. Students will learn why immigrants seek a new home, the challenges they face as they make a new home in a new country, and Jewish traditions that they brought with them to America.

English Language Arts: Wit & Wisdom Grade 5, Module 1: Cultures in Conflict

- Exploring how Jewish cultural values, traditions, and beliefs guided the community of Jewish immigrants residing in Jonestown and worshipping in the Lloyd Street Synagogue.

English Language Arts: Common Core State Standards

- Speaking and Listening: CCSS.ELA-LITERACY.SL.3.1.B, CCSS.ELA-LITERACY.SL.3.1.C, CCSS.ELA-LITERACY.SL.3.1.D, CCSS.ELA-LITERACY.SL.4.1.B, CCSS.ELA-LITERACY.SL.4.1.C, CCSS.ELA-LITERACY.SL.4.1.D, CCSS.ELA-LITERACY.SL.5.1.B, CCSS.ELA-LITERACY.SL.5.1.C, CCSS.ELA-LITERACY.SL.5.1.D, CCSS.ELA-LITERACY.SL.5.2

Maryland State Social Studies Standards and Framework

- 2.0 Content Standard: Peoples of the Nations and World - A. Elements of Culture
- 3.0 Content Standard: Geography - C. Movement of People, Goods, and Ideas
- 5.0 Content Standard: History - A. Individuals and Societies Change Over Time



# Lloyd Street Synagogue

When the Lloyd Street Synagogue opened in **1845**, it was the **first synagogue built in Maryland**. Today, it is the third oldest standing synagogue in the United States.

Three congregations worshipped here:

1. Baltimore Hebrew Congregation (1845 – 1889)
2. St. John the Baptist Lithuanian Catholic Church (1889 – 1905)
3. Shomrei Mishmeres Ha-Kodesh (1905 – 1960)

Though very different from one another, they shared an important characteristic: all three were made up of immigrants who faced the challenge of adapting to American life while trying to maintain their religious traditions.

## **Baltimore Hebrew Congregation (1845 – 1889)**

In the mid-19<sup>th</sup> century, Baltimore became home to large numbers of German-speaking immigrants, both Jewish and non-Jewish. They left their native land because of poor economic conditions, political turmoil, and discriminatory laws. They earned meager livings as peddlers, small shopkeepers, butchers, and junk dealers. The immigrants aspired to become successful Americans and continue their religious traditions. They lived in a growing city of boundless opportunity in a land of religious freedom. In 1830, a small group of German immigrants founded Baltimore's first Jewish congregation: Baltimore Hebrew Congregation. The Lloyd Street Synagogue was built in 1845 in the Greek Revival style. This was the first truly national architectural style in the United States. By choosing this style, the Jewish immigrants who built the Lloyd Street Synagogue emphasized their status as Americans. Economic success enabled German Jewish families to move to the suburbs, or "uptown." The Baltimore Hebrew Congregation left Jonestown and built their second synagogue closer to their community.



Baltimore Hebrew Congregation, *The Synagogue Speaks*, Jewish Museum of Maryland



St. John the Baptist Lithuanian Catholic Church, *The Synagogue Speaks*, Jewish Museum of Maryland

## **St. John the Baptist Lithuanian Catholic Church (1889 – 1905)**

The mass migration from Lithuania to America from the 1870s to 1920s included Christians and Jews. Both had suffered from rural poverty and repression under the Russian Empire. Lithuanians in Baltimore worked as carpenters, blacksmiths, and laborers in a variety of industries, but their chief occupation was tailoring. In an era when many Catholic parishes were organized along ethnic lines, the Lithuanians were determined to establish a church of their own and purchased the Lloyd Street Synagogue. The members of St. John the Baptist moved quickly to convert the synagogue into a church, adding an altar, crucifix, and baptismal font. The congregation doubled within ten years and moved to a larger space.



### Shomrei Mishmeres Ha-Kodesh (1905 – 1960)

The Great Migration from Eastern Europe brought more than 2 million Jews to America between the 1870s and 1920s, due to economic crisis and rising anti-Semitism. By 1900, East Baltimore hosted the city's largest community of Eastern European Jewish immigrants. Synagogues, Hebrew schools, and the famed Lombard Street market gave the neighborhood a decidedly Jewish flavor. Life was hard for the Jewish immigrants of East Baltimore in the early 1900s. Most lived in overcrowded apartments and worked long hours at low wages in sweatshops and clothing factories. When St. John the Baptist Lithuanian Catholic Church decided to move in 1904, Shomrei Mishmeres Ha-Kodesh seized the opportunity to restore the building to its original purpose as a synagogue.



Shomrei Mishmeres Ha-Kodesh, *The Synagogue Speaks*, Jewish Museum of Maryland

### The Jewish Museum of Maryland

As the Jewish community moved out of East Baltimore, the synagogue fell into disrepair. The Jewish Historical Society (now the Jewish Museum of Maryland) was created to save the building. After 115 years as a house of worship, the Lloyd Street Synagogue took on a new role as an historic landmark and museum. Today, the Museum connects Jewish Maryland to its roots and the rest of Baltimore – both resident and visitor alike – to the Jewish experience.



Children on the steps of the Synagogue, *The Synagogue Speaks*, Jewish Museum of Maryland

## **Locust Point**

When we think of the great masses of immigrants who came to the shores of America around the turn of the 20th century, most of us envision steamships overloaded with people all peering up towards the Statue of Liberty at the port of New York. We imagine these travelers encountering Ellis Island, the tedious processing they endured, and the excitement they must have felt when stepping out into the city for the first time. Not many people realize that Baltimore was the second largest port of entry for immigrants in America. Instead of the Statue of Liberty, these immigrants first saw the enormous American flag flying above the star-shaped stronghold, Fort McHenry. Instead of Ellis Island, they came through Locust Point at the mouth of Baltimore's Inner Harbor.

Locust Point did not regularly function as an inspection center in the same vein as Ellis Island or Castle Gardens. Rather, because Baltimore's Inner Harbor was so far inland, doctors and immigration officials often boarded the ships while they were still in the Chesapeake Bay. An employee of one of the German steamship lines described the situation: "The quarantine men boarded the boat on its way up the bay. Every immigrant went through a quick medical examination. Checking of the luggage by Customs was a quick and cursory affair." Following their examination, the immigrants were directed into "pens" and grouped alphabetically at the terminal. Their information was then verified, and they were redirected again. Many immigrants utilized Baltimore as a port to the West, following the B & O Railroad, while others found large, thriving immigrant communities and stayed here.

The number of immigrants entering Baltimore increased substantially during the 1800s. In 1820, only a few hundred came to Baltimore. When Locust Point opened in 1868, it welcomed more than ten 10,000 travelers. In 1907, Locust Point reached its peak, with 1,285,000 immigrants disembarking at Baltimore.

With the outbreak of World War I, the surging wave of immigration was effectively ended. After July 1914, no new immigrants entered Baltimore through Locust Point.



## Classroom Activities: Before you Visit

### Deep Dive: Vocabulary

- Write each of the vocabulary words from the Glossary of Terms section of this handout onto index cards.
- Give each card to a student or a group of students working together.
- Have each student or group research their word (see resource sheet for recommended websites).
- Give students 15-20 minutes to research the term and to decide how to present their findings to the class. They should think about how to compare the Jewish word or phrase to concepts they already know about from other religions or groups.
- Students can present their findings in any creative way they wish including: a skit, a poem, a song, an illustration, etc. as long as their presentation demonstrates their understanding of the assigned word or phrase.

### The Synagogue Speaks: Reading

Read the book [\*The Synagogue Speaks\*](#) about the history of the Lloyd Street Synagogue with the class. Told from the building's perspective, *The Synagogue Speaks* traces the true history of the Lloyd Street Synagogue's remarkable transformation from synagogue to church and back to synagogue again.

Questions to ask before reading:

Ask the students what they notice and wonder about the cover of the book? (example: *I notice a building with four columns. I wonder what that building is. I wonder who used that building.*) Write down your students' wonderings to revisit later.

Questions to guide reading:

- Who is the narrator of the story? How do you know?
- Who was the first group to worship in the Synagogue?
- Who was the second group to worship in the building?
- Who was the third group to worship in the building?
- What filled the Synagogue with joy?
- After the last group left the Synagogue, what was it afraid would happen?
- What did the old Synagogue become instead?

Revisit what the students noticed and wondered before reading the story.

Did they answer some of their questions?

What new things did they notice and wonder?



Lloyd Street Synagogue *The Synagogue Speaks*, Jewish Museum of Maryland



Baltimore Hebrew Congregation, *The Synagogue Speaks*, Jewish Museum of Maryland



## Classroom Activities: After You Visit

### Continue Learning about Jewish Culture, Religion, and Traditions

After your trip to the museum, review some of the terms that were learned in the synagogue visit, such as *Shabbat*, *Bar/Bat Mitzvah*, *Menorah*, *Star of David*, etc.. Play one or more of these intro-to-Judaism videos from Bim-Bam. Before each video, give students the guiding questions to think about while viewing and discuss their answers afterwards. Following the discussion, there is a reflection activity.

*Shehecheyanu*- the blessing over firsts: <https://www.bimbam.com/shehecheyanu-jewish-blessing-for-firsts/>

#### Questions:

Why do you think there is a blessing over trying new things? Why is it a good idea to try new things?  
What is something new you can try this week?

#### Activity:

Students can write or discuss about a time they tried something new for the first time- tasting a new food, going to a new place, or playing a new game, for example. How did they feel before, during, and after this new experience? Would they want to try it again - why or why not?

*Hanukkah*- "What is Hanukkah?" <https://www.bimbam.com/what-is-hanukkah/>

OR: "Learn the Hanukkah Story" <https://www.bimbam.com/chanukah-story/>

#### Questions:

What is the special lamp called that is lit on Hanukkah? How many candle holders are there?  
Why do Jewish people light the lamp on Hanukkah?  
Is there a holiday that you celebrate with your family that is special to you? What are some things that you do that is special for you on this day?

#### Activity:

Each student will write about or illustrate a special holiday tradition that is special for their families. Have them share with the class or display their work around the room so classmates can learn about the different family traditions their classmates have.

### The Immigrant's Experience: Creative Writing

Review with your students what they learned during their visit to the Jewish Museum of Maryland. Reflect on what they have learned about the lives of Jewish immigrants and their experiences living in Jonestown in the early 19<sup>th</sup> and 20<sup>th</sup> century.

Have your students imagine that it is 1900 and that **they are immigrants living in Jonestown**. Have students write a letter to their friend or family member back in their home country. What do students miss from their home country? Do they need their friend or family member to send them something from home? What have they done since they arrived in Baltimore? What is their neighborhood like? Where do they work? Is it easy or hard to be an immigrant? Why?

Have your students imagine that it is 1900 and their friend or relative has immigrated to the United States from another country. Have students write a letter **as someone who stayed behind in Europe**. What has been going on in your country? What about America are you curious about? What would you want your American friend or relative to send to you?

## Glossary of Terms: Introduction to Judaism

**Ark:** The structure that contains the *Torah* scrolls placed at the Eastern wall of the *synagogue* sanctuary so that it is closest to Jerusalem.

**Bar/Bat Mitzvah:** Hebrew term which means “son/daughter of the commandment.” At the age of 13, a child becomes a *Bar-* or *Bat-Mitzvah* at a special ceremony where he or she reads from the *Torah* for the first time and accepts the duties and responsibilities of Jewish law. The plural form of *Bar/Bat Mitzvah* is *B’nai Mitzvah*.

**Bimah:** A raised platform with a table that faces the *ark*. The prayers are led from the *bimah* and the *Rabbi* will deliver the sermon from here. The *bimah* is often located in the center of the *synagogue*.

**Chanukkah:** A lamp used to light candles for the holiday of Hanukkah. The lamp holds nine candles, eight to represent the eight nights of Chanukah and a ninth used to light the other candles.

**Eternal Light:** In Hebrew, called the *ner tamid*, the *eternal light* is a lamp that is always lit in the sanctuary, usually by the *ark*. The lamp recalls the *eternal light* in King Solomon’s temple in Jerusalem. The light is a symbol of God’s eternal presence and protection.

**Hebrew:** The language of many Jewish prayers and texts. Hebrew is an ancient language used in Biblical times and a modern language that is one of the national languages of the modern country of Israel.

**Kippah (or Yarmulke):** A head covering worn by Jews out of respect and as a constant reminder of God’s presence. Some Jews only wear them in synagogues or when studying. Some Jews always wear them and some Jews never wear them.

**Menorah:** Hebrew word for “candelabra” or multi-branched lamp, the *menorah* has seven branches which represents the seven days of the week. The *menorah* was an important symbol of the Jewish Temple in Jerusalem. After the destruction of the Temple, the *menorah* became an important symbol of Judaism.

**Mezuzah:** A small case attached to the right doorpost of Jewish homes and businesses. It contains a small parchment with a short passage from *Deuteronomy* on it that instructs the Israelites to place God’s commandments on the doorposts of their homes.

**Mikveh:** A ritual bath whose custom goes back to biblical times. It is used before major life cycle events (weddings, *bar/bat mitzvah*, etc.). The waters of the *mikveh* must be “living water,” which means from a natural source, such as rain or a spring.

**Passover:** Spring holiday usually around Easter that commemorates the exodus of the Israelites from Egypt and their freedom from slavery.

**Rabbi:** from a Hebrew word for teacher, this is the spiritual leader of a Jewish congregation or community. A *Rabbi* leads the services, teaches classes, and leads life-cycle events like weddings, *Bar/Bat-Mitzvahs* and funerals.

**Shabbat:** The Jewish Sabbath that lasts from sundown on Friday through an hour past sundown on Saturday. This is the Jewish day of rest.

**Star of David:** A six-pointed star consisting of two superimposed triangles, the *Star of David* is a universal Jewish symbol connected to Biblical times.

**Synagogue:** From a Greek word meaning “meeting place,” this is the name for a Jewish house of worship, sometimes called a *shul* or temple.

**Torah:** The first five books of the Jewish Bible are *Genesis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*, which contain a series of stories from the creation of the universe to the death of Moses. The *Torah* is read three times a week from a special scroll written in Hebrew on parchment. The *Torah* scrolls are stored in the *ark* along the East wall when not in use.

**Tzedakah:** Charity collected for those in need in the community. Giving *tzedakah* is an important Jewish value that is encouraged from a young age.



# Glossary of Terms: Immigrant Experience

**Ancestors:** The people who came before us - our grandparents, great-grandparents, and back and back and back.

**Assimilation:** The process where an immigrant culture is absorbed into the mainstream of society. After a group moves to a new country, over time they will adapt their clothing, language, and culture to the culture of their new home in order to fit in.

**Citizen:** A person who is a permanent legal resident of a country and has certain rights and privileges, such as voting in elections. Someone who is not born in the United States must go through a legal process in order to become an American citizen.

**Ellis Island:** Located in New York's harbor, Ellis Island was an immigration station that served as the gateway through which more than 12 million immigrants passed between 1892 and 1954 in their search for economic opportunity and freedom of speech and religion in the United States.

**Immigrant:** A person who leaves their country of birth and settles permanently in another country.

**Immigrate:** Permanently moving from one country to a new country.

**Lithuania:** A small country in Eastern Europe just to the west of Russia. Between 1880 and 1920, many Lithuanians of all religious backgrounds immigrated to the United States.

**Locust Point-** Area in Baltimore by Fort McHenry where immigrants from German ports docked. By 1913, Locust Point was the second busiest port in the United States behind Ellis Island.

**Manifest List:** A passenger list prepared by a ship's captain which documented passenger information on board each vessel. These lists provided information about immigrants aboard each ship to immigration officials.

**Naturalization:** The process where an immigrant becomes a citizen of the country where he or she settles.

**Sweatshop:** Part of the factory system that employed immigrants to manufacture clothing. *Sweatshops* operated out of the owners' apartments or other informal workplaces. In general, conditions were worse in sweatshops than in larger factories, because space was so crowded, and they were not as regulated.

**Yiddish:** The primary language historically spoken by Eastern European Jews that is a combination of German, Hebrew, and other European languages.



Immigrants on Lombard Street, *The Synagogue Speaks*, Jewish Museum of Maryland



## Jewish Baltimore Timeline

1657	Maryland's first known Jewish colonist appears: Dr. Jacob Lumbrozo, who lives in Calvert County.
1729	Baltimore Town is chartered.
1732	<b>Jonestown is founded. Jonestown began as a separate town beside Baltimore Town.</b>
1820	<b>Baltimore's Jewish population reaches 120. A substantial migration of Jews from Bavaria and other German states begins in the 1820s and lasts for decades, peaking in the 1850s. Most of the new arrivals settle in East Baltimore.</b>
1826	The "Jew Bill" is enacted by the Maryland legislature, modifying the state constitution's Christian oath requirement for public office.
1829	Baltimore Hebrew Congregation becomes the first incorporated Jewish organization in Maryland. It meets in rented rooms over a grocery at Bond and Fleet streets.
1840	<b>Rabbi Abraham Rice (1800-1862) arrives from Bavaria to serve the Baltimore Hebrew Congregation. He is the first ordained rabbi in America.</b>
1845	<b>Baltimore Hebrew Congregation builds the Lloyd Street Synagogue, the first synagogue in Maryland.</b>
1849	Rabbi Rice resigns from Baltimore Hebrew Congregation, dismayed by his congregants' growing religious laxity.
1851	150 students attend school at Lloyd Street Synagogue.
1868	<b>The North German Lloyd Steamship Line joins with the B&amp;O Railroad to boost shipping links between Baltimore and Bremen, Germany. B&amp;O's Locust Point immigration pier opened on March 24th. The ships transport Maryland tobacco and lumber to Germany; on the reverse trip they bring immigrants. Over the next 50 years, Baltimore's Jewish population swells as many immigrants arrive at Locust Point.</b>
1870	There was a major schism in the Baltimore Hebrew Congregation that resulted in some congregants breaking away and forming Chizuk Amuno, a traditional congregation.
1876	Chizuk Amuno builds the last great German Jewish synagogue in East Baltimore, on Lloyd Street just a few steps from its forerunner, Baltimore Hebrew Congregation.
1881	<b>A wave of pogroms in the Russian Empire helps spur the Great Migration of Eastern European Jewry to America. The Jewish population of Baltimore grows from 10,000 in 1880 to 24,000 in 1890. The Eastern Europeans create a bustling culture in East Baltimore, with their own synagogues, communal institutions, and shops.</b>



## Jewish Baltimore Timeline Continued

1889	<b>With economic success enabling more German Jews to move “uptown,” Baltimore Hebrew becomes the first congregation to leave East Baltimore. After selling the Lloyd Street Synagogue to St. John the Baptist Lithuanian Catholic Church, it settles into the imposing Madison Avenue Temple in the fashionable northwest Baltimore neighborhood of Eutaw Place. All the established German Jewish congregations relocate uptown by 1903, constructing monumental synagogues.</b>
1905	<b>After 15 years as St. John the Baptist Lithuanian Catholic Church, the Lloyd Street Synagogue once again becomes home to a Jewish congregation, Shomrei Mishmeres Ha-Kodesh.</b>
1907	About 40,000 Jews live in Baltimore.
1914	The onset of World War I brings migration from Europe to a standstill.
1921-1924	New federal laws cut off immigration from Eastern and Southern Europe, ending the Great Migration of East European Jewry. Some 65,000 Jews live in Baltimore.
1933	Adolph Hitler comes to power in Germany. Jews begin to leave, though U.S. immigration restrictions hamper their efforts. Around 3,000 German Jewish refugees settle in Baltimore between 1933 and 1941, aided by individual Jewish Baltimoreans as well as the city’s organized Jewish community.
1950s-1970s	A new generation of Baltimore Jewry continues the geographic move North and West, into upper Park Heights, Pikesville, Reisterstown, and beyond. Many synagogues were built along the upper Park Heights corridor.
1957	Baltimore’s Jewish population is estimated at 80,000.
1958	<b>With most of its membership base having moved from East Baltimore, the dwindling Shomrei Mishmeres Ha-Kodesh Congregation contemplates selling the deteriorating Lloyd Street Synagogue to commercial buyers. Wilbur Hunter, director of the Peale Museum, learns of the potential sale and alerts the Baltimore Jewish community to the urgent need to save the building from possible destruction.</b>
1960	<b>The Jewish Historical Society of Maryland is created, with the mission to acquire, renovate, and maintain the Lloyd Street Synagogue. Four years later the partially-restored Synagogue is dedicated and opened to the public.</b>
2010	The Jewish population of the greater Baltimore area is estimated to be 93,400 according to the Jewish Community Study by The Associated: Jewish Community Federation of Baltimore.



## Resources

The following books and websites will assist your students in preparing to visit the Jewish Museum of Maryland.

### **Coming to America: The Story of Immigration**

By Betsy Maestro and Susannah Ryan

Paperback, 39 pages

Grades 3 to 5

This picture book tells of the migration of diverse immigrant and ethnic groups to North America, dating back to the travels of native peoples across the Bering Strait, including the Atlantic slave trade and the journey of immigrants from Europe and Asia. This text recounts the lives of various immigrant groups, celebrates their cultural contributions to America, and details the challenges of putting down roots in a new land.

### **Emma's Poem: The Voice of the Statue of Liberty**

By Linda Glaser

Paperback, 32 pages

Grades 1 to 3

"Give me your tired, your poor, your huddled masses yearning to breathe free..." Who wrote these words? Any why? In 1883, Emma Lazarus, deeply moved by an influx of immigrants from Eastern Europe, wrote a sonnet that was to give voice to the Statue of Liberty. Emma's poem slowly came to shape our hearts, defining us as a nation that welcomes and gives refuge to those who come to our shores.

### **Grandfather's Journey**

By Allen Say

Hardcover, 32 pages

Grades 3 to 5

A Japanese-American man recounts and undertakes his grandfather's journey to America in which he must process the feeling of been torn by a love for two different countries.

### **Hannah's Journal: The Story of an Immigrant Girl**

By Marissa Moss

Paperback, 56 pages

Grades 3 to 5

After surviving a pogrom in her native Lithuania, Hannah's family sends her to America to find a better life. Hannah's journal records her trip aboard a huge ocean liner and her arrival on America's "golden shores."

### **The Keeping Quilt**

By Patricia Polacco

Paperback, 64 pages

Grades 3 to 5

When Patricia's Great-Gramma Anna came to America as a child, the only things she brought along from Russia were her dress and the babushka she liked to throw up into the air when she was dancing. Soon enough, Anna outgrew the dress and her mother decided to incorporate it and the babushka into a quilt. Anna's mother made a quilt that would be passed down through their family for almost a century.

### **The Synagogue Speaks**

Story by Anita Kassof

Pictures by Joanathon Scott Fuqua

Paperback, 48 pages

Grades 4 and below

Told from the building's perspective, *The Synagogue Speaks* traces the true history of the Lloyd Street Synagogue's remarkable transformation from synagogue to church and back to synagogue again.

[https://issuu.com/jewishmuseummdjmm/docs/synagogue\\_speaks](https://issuu.com/jewishmuseummdjmm/docs/synagogue_speaks)



## Resources Continued

### The Carp in the Bathtub

By Joan Halpern and Barbara Cohen

Paperback, 48 pages

Grades 3 to 5

Just before Passover, Leah and Harry befriend a carp and attempt to keep their mother from turning it into her famous gefilte fish.

### The Friday Nights of Nana

By Amy Hest and Claire A. Nivola

Hardcover, 32 pages

Grades 1 to 2

Jennie helps her grandmother get ready for Sabbath guests.

### Why We Celebrate Chanukah

By Howard M. Kurtz

Paperback, 24 pages

Grades 1 to 3

An easy to understand history of how Hanukkah first started.

### Why We Celebrate Passover

By Howard M. Kurtz

Paperback, 24 pages

Grades 1 to 3

Full of bright and colorful illustrations, this book explains how the holiday of Passover came about in simple terms.

### Bim-Bam

<https://www.bimbam.com/>

This website offers videos that explains the basics of Judaism for adults and children.

### Jewish Museum of Maryland

<http://jewishmuseummd.org/>

This website offers more information about Jewish Maryland and what the Jewish Museum of Maryland has to offer.

Timeline: <http://jewishmuseummd.org/exhibits/timeline/>

Research & Search the Collections: <http://jewishmuseummd.org/collections-research/>

### My Jewish Learning

[www.myjewishlearning.com](http://www.myjewishlearning.com)

This website offers thousands of articles, videos, and other resources to help you navigate all aspects of Judaism and Jewish Life.

The following are a selection of articles and videos related to your visit:

Bar/Bat Mitzvah: <http://www.myjewishlearning.com/article/bar-and-bat-mitzvah-101/>

What is Shabbat?: <http://www.myjewishlearning.com/>

Lloyd Street Synagogue and B'nai Israel Synagogue, *The Synagogue Speaks*, Jewish Museum of Maryland

