

World Faiths Today Series

Exploring
Judaism



Teachers' Handbook

World Faiths Today Series

Exploring Judaism

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In the World Faiths Today Series, Rees and Sara learn about the major world faiths in their own country. The seven stories in the series are:

- Exploring Islam
- Exploring Judaism
- Exploring the Parish Church
- Exploring the Orthodox Church
- Exploring Hinduism
- Exploring Buddhism
- Exploring Sikhism



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Exploring Judaism

The story

Rees and Sara have two Jewish friends called Dan and Rebecca who introduce them to key beliefs and practices in Judaism. The children explore a synagogue and take part in a Shabbat service. They celebrate the festival of Sukkot and hear the story about Dan and Rebecca's ancestors travelling to the Promised Land. Rees and Sara learn about the main source of authority in Judaism, the Torah, and how Jewish rabbis help Jews to understand what it says. They investigate Jewish beliefs about the environment in Jewish scriptures, and see how belief can relate to practice in the support of charities. The children learn about kashrut (Jewish food laws) and how Jews interpret these rules differently in their daily lives.

The basics

Defining 'Jewish' and 'Judaism' is not an easy task and there are no generally accepted definitions. It is possible to be Jewish without being religious, and traditionally, the line of Jewish descent is continued through the mother, which tends to emphasise the cultural and racial aspects of being Jewish. However, religion plays an important role in the identity and lives of many Jews throughout the world, and it is possible to convert to the religion which we call Judaism.

Historically, parts of what is now called Judaism may stem back as far as 1,500-2,000 BCE. Theologically, in the Torah, Abraham is presented as the father of the Jewish people and the special relationship (covenant) between Abraham and God was marked by the circumcision of Jewish males, which is a practice which continues today. Subsequently, the Torah says that God led the people from slavery in Egypt to the Promised Land (Canaan) where they settled and built a Temple in Jerusalem dedicated to God. The land was invaded and occupied by the Assyrians, the Babylonians, and eventually the Romans, who destroyed the Temple for the final time in 70CE. This is seen as a critical moment in Jewish history because the sense of being a people or a nation was very much tied up with the Temple. However, the rabbis (Pharisees) successfully managed to reconstruct Jewish religious and cultural life by focusing attention on synagogues and shifting religious practice away from the elaborate Temple sacrifices to prayer, scriptural reading, and teaching. This was the emergence of the religion which we call Judaism today.

Today, it is estimated that around 75% of Jews live in the USA or Israel. Other significant Jewish communities exist in Russia, France, Canada, and the UK, and there are smaller communities in many other countries in the world. In terms of ethnicity, the majority of Jews are either Ashkenazim Jews or Sephardim Jews, and in terms of religion, there are three basic religious movements or traditions represented in Britain: Orthodox (the most conservative and traditional); Conservative (between the Orthodox and the Reform), and Reform (the most liberal). In this story, Rees and Sara explore Reform Judaism.

Reform Jews believe that:

- there is one God, who created the universe and who continues to work within the universe;
- there is a special understanding (covenant) between God and religious Jews – in response to God's activity in the world, they adhere to God's laws, and should present a good example to others. Care is often taken not to present this in an exclusive way;
- God and God's laws are revealed in the Torah which are the collected writings of different individuals who were inspired by God;
- the Torah needs to be interpreted in an appropriate way for the time and place;
- every person has an immortal soul which will experience eternal happiness or eternal unhappiness after the death of the body; however, unlike other religions, beliefs about the afterlife are not focused on in Judaism because Jewish scripture does not deal with it in detail.

Reform Jews practise:

- prayer which is a central practice at the synagogue or at home – prayer focuses on praise, thanksgiving, and supplication;
- congregational worship in the synagogue which focuses on prayer, scriptural reading, and teaching.
- following the laws in the Torah in a way that is relevant and meaningful for today.

Chapter I Visiting a synagogue

Shabbat

In the Torah it says that Jews are allowed to work for six days a week, but the seventh day should be a day of rest and set apart for God. This day is called Shabbat or the Sabbath. Exactly how 'work' is defined differs among the various Jewish groups. Many Orthodox Jews understand 'work' literally and strictly, and include driving cars, walking more than a certain distance, turning on electricity for lights, gardening, or cooking as 'work', for example. As a result, they may use automatic timers for electrical appliances and plan ahead carefully to ensure that they do not 'work' according to this definition. Dan and Rebecca's family are Reform Jews and their family do not understand 'work' so strictly. They see Shabbat as a joyful time when they can spend time together as a family and remember and thank God for God's gifts. In whatever way 'work' is understood, if life is in danger, that life takes priority over Shabbat laws.

Shabbat begins at home on Friday evening for Dan and Rebecca, with their mother welcoming Shabbat with the lighting of two candles. Their father blesses his children and blesses bread and wine (Kiddush), before the family enjoys a Shabbat meal together. On Saturday morning, Dan and Rebecca's family visit the synagogue to take part in a special Shabbat morning service, and they invite Rees and Sara. After the service two more Shabbat meals are eaten. At dusk a special Havdalah candle is lit to symbolise the light which God created on the first day of creation. A combination of spices in a spice box is also smelt symbolising the hope that the benefits of Shabbat may continue on into the forthcoming week.

Special clothes

When Rees and Sara enter the synagogue they notice that members of the congregation are wearing special clothes. The kippah (cap) is worn as a sign of respect and the tallit or prayer shawl reminds Jews of their obligations to keep God's commandments which are revealed in the Torah. The command to wear the tallit is found in Numbers 15:38-40. Males will normally begin wearing the tallit at their initiation ceremony called Bar Mitzvah which takes place around the age of thirteen when they become full members of the Jewish congregation and commit themselves to keeping God's laws in the Torah. Bar Mitzvah means 'Son of the Law'. In Reform Judaism females can also begin wearing the tallit after an equivalent initiation ceremony called Bat Mitzvah which takes place around the age of twelve. Bat Mitzvah means 'Daughter of the Law'. Orthodox

females do not wear the tallit.

The Torah

The focus of the service is on the Torah which is written on scrolls in Hebrew and kept in a cupboard called an ark, facing the city of Jerusalem. The ark symbolises the portable Ark of the Covenant which housed the Ten Commandments given to Moses on Mount Sinai, and later the most sacred holy of holies in the Temple in Jerusalem. Different portions of the Torah are read at different services until the Torah reading cycle is completed. The importance of the Torah scrolls is shown by the level of care and respect Jews give to them. For example:

- they are carefully written by hand by scribes without any mistakes;
- any spoiled scrolls or scrolls which are too old to use are ceremonially buried;
- the scrolls are 'dressed' with mantles, breastplates, and finials to protect them as well as to portray important symbols in Judaism;
- a yad or pointer is used to read the scrolls in order to avoid touching and damaging them;
- as the Torah is walked around the synagogue, members of the congregation stand as a sign of respect.

Popular Jewish symbols which appear on the ark curtains, mantles, breastplates, and finials include:

- two stone tablets: represents the Ten commandments given to Moses on Mount Sinai;
- menorah: 7-branched candelabrum which was lit in the Temple to symbolise the presence of God. Today, the ner tamid lamp fulfils the same purpose;
- lions on either side of the stone tablets: represents the cherubim which guarded the Ark;
- pomegranates: these were prized as the best fruit in Israel and they hung from the High Priest's robes in the Temple;
- flowers and leaves: symbolises the flowering of the Torah;
- crown: symbolises the 'crown of the Torah' and the Torah's high royal status. Also, the High Priest in the Temple wore a crown;
- tree of life: symbolises that the Torah provides the foundations of life;
- star of David: this is also known as the shield of David;
- bells: the High Priest in the Temple had bells attached to his robes;
- images depicting stories from the Torah, such as Noah's Ark.

A great variety of decorations exist, both traditional and contemporary, and these can be viewed easily on on-line shopping sites using search words like 'Torah mantles', 'Torah breastplates' and 'Torah rimonim'.

The rabbi

A rabbi is an ordained Jewish teacher. In Reform

Judaism both males and females can be rabbis. A rabbi can lead prayer, teach, and help to explain the meaning of the Torah and the law to congregations as well as fulfil pastoral responsibilities.

Synagogue choirs are also popular in many synagogues and they sing prayers.

Activities

Mix and match

Cut out the nine boxes on the 'Write a story' worksheet, and then cut each box into three sections: the heading, the information, and the picture. Mix up all the sections and place them in an envelope. Divide pupils into pairs or groups and give each pair or group an envelope. Pupils need to match heading, information, and picture correctly.

Do the task on the 'Write a story' worksheet (the story can easily be adapted to another genre such as a diary entry or newspaper article, if needed).

Visiting a synagogue

Visit a synagogue and identify the places mentioned in the story. How does it differ from the places in the book and how is it the same?

Faith jewellery

In the story book, Rebecca wears a Star of David necklace. Across the world and throughout history, jewellery has been used for religious purposes. When a person wears such jewellery, they are often making a public statement about who they are and what they believe.

Explore other Jewish symbols found in jewellery by doing an internet search using the search words: Jewish jewellery. Pupils should be able to find the following Jewish symbols incorporated into jewellery in online shops.

- **Star of David:** it is also known as Magen David. A common claim is that it represents King David's shield which was the same shape. The evidence supporting this claim is not strong, but it remains the most recognisable Jewish symbol.
- **Menorah:** this candelabrum burned in the Temple in Jerusalem before the Temple's destruction by the Romans in 70CE. It

symbolises God's presence and the biblical ideal that Jews should be 'a light to the nations', drawing people to God through setting a good example.

- **Mezuzah:** a Hebrew scroll containing important verses from the Torah called the Shema. Read the teachers' notes for chapter 4 which contains additional information.
- **Chamsa (or hamsa):** 'chamsa' means 'five' and it appears in the shape of a hand. This hand is often called the Hand of Miriam. Symbolically, it symbolises the protective hand of God. The chamsa is Middle Eastern in origin and is also found in Islam where it is called the Hand of Fatima.
- **Shema:** see information about the mezuzah and teachers' notes for chapter 4. Part of these Hebrew words can be found on items of jewellery.
- **Chai:** it consists of two letters from the Hebrew alphabet, 'het' and 'yod', which together spell 'living'. 'Living' could be a reference to the 'life' focused Judaism or the living God.
- **Shofar:** this is a ram's horn which was used for rituals in the Temple in Jerusalem. Today, it is particularly associated with celebrations of the Jewish New Year. In Jewish scripture, the shofar was blown at the beginning of battle and the shofar was used when Joshua captured Jericho.

Explore the meanings behind the symbols. Write the name of each symbol on a small card. Working in groups and using the cards, ask pupils to rank the symbols according to how powerful they are.

After feedback, mention that the Star of David is currently the most popular symbol of Judaism, and complete the 'Star of David' worksheet.

Chapter 2 Celebrating Sukkot

The pilgrimage festivals

Judaism celebrates many festivals, and three of these are called the pilgrimage festivals. The pilgrimage festivals are very useful for introducing the period in Jewish history before the Israelites settled in the Promised Land. Pesach or Passover is connected to Moses and the escape of the Israelites from Egypt; Sukkot or the Feast of Tabernacles or Booths is connected to the wandering of the Israelites in the wilderness when they lived in portable huts; and Shavuot or the Feast of Weeks is connected to the giving of the commandments to Moses on Mount Sinai. The interpretation of this history has had a notable effect on Jewish theology. For example, a number of major theological themes are present: the existence of a special relationship between God and Jewish ancestors; the protection given to this people by God; the trust of the people in God; the giving of God's commandments; and the importance of these commandments in Judaism today.

We use the Gregorian calendar which is a solar calendar. Jewish festivals are based on a combined solar and lunar calendar, which means that the dates for the festivals changes from year to year when they are placed in the Gregorian calendar. The Jewish calendar has the following months: Nissan (March-April); Iyar (April-May); Sivan (May-June); Tammuz (June-July); Av (July-August); Elul (August-September); Tishri (September-October); Cheshvan (October-November); Kislev (November-December); Tevet (December-January); Shevat (January-February); and Adar (February-March).

Other important Jewish festivals include: Hanukkah (the Festival of Lights), Rosh Hashanah (New Year), Purim (celebrates the victory over Haman's persecution), and Yom Kippur (the Day of Atonement).

The festival of Sukkot

The festival of Sukkot falls sometime in the months of September and October. According to the Jewish calendar, it begins on 15 Tishri and lasts for seven days. The name Sukkot means 'huts' (sukkah is a single hut), and this relates to the main feature of the festival: a hut, which is built and inhabited over the festival period.

Building a sukkah

A sukkah must have at least 2 walls and half of a third wall, and be large enough to fulfil the command to dwell in it. The walls can be made from any material, but it should be remembered that the hut is supposed to be makeshift. The roof must be made

from any plant or tree which has grown in the earth – tree branches are a common material. When the roof is placed on the hut, it is important that the materials are placed so that the rain can enter the hut and the stars can be seen.

It is possible to buy different types of huts on-line which meet these requirements, and then assemble them at home.

The sukkah is usually furnished and decorated. Today many Jewish families do not dwell in the sukkah for the whole seven-day period, but they try to have meals in the sukkah. It is usual to furnish the sukkah with a table and chairs for this purpose. Fruit and vegetables are often hung in the sukkah for decoration, which links the festival with its harvest roots.

The lulav and etrog

Rejoicing with the lulav and etrog is one of the rituals performed in the sukkah. The lulav is made up of the branches of three plants: the palm, myrtle, and willow, which are tied together. An etrog is a yellow citrus fruit. The waving of the Four Species is a ritual which takes place in the sukkah and in the synagogue, and it is waved on each day of the festival. This symbolises God's presence everywhere.

The symbolism behind the number and choice of plants which make up the Four Species is unclear. Some Jews believe that they represent various parts of the body (etrog being the heart; palm, the spine; myrtle, the eyes; and willow, the mouth). Just as the lulav and etrog are waved to rejoice before God, so the whole body worships God. Other Jews believe that the Four Species represent four different types of Jews in their community, based on the metaphors of taste and smell: an etrog has taste and smell like Jews who have learning and do good actions; palm has taste but no smell like Jews who have learning but do no good actions; myrtle has no taste but has smell like Jews who have no learning but do good actions; and willow has neither taste nor smell like Jews who have no learning and do no good actions.

The meaning of Sukkah

Sukkah:

- celebrates God's care for the ancestors of the Jews in the harsh conditions of the wilderness, where God provided for their needs;
- reminds Jews of the precariousness of life and the need to rely on God to sustain them through reconnecting modern lives with the natural world;
- celebrates and thanks God for the abundance of

- the harvest;
- reminds Jews of those who are less fortunate than themselves, prompting them to give charity, which is an important commandment;
- helps Jews to keep God's commandments in the

Torah, where God asks them to build a sukkot in Leviticus 23:42 and to rejoice with the lulav and etrog in Leviticus 23: 39-40 (the commandments are central to Judaism).

Activities

Then and now

Complete the 'Story of Sukkot' worksheet to familiarise pupils with the story behind the festival of Sukkot.

Identify the differences between the life of Dan and Rebecca's family and that of their ancestors in the wilderness many years ago (for example, permanent home/makeshift tents and homeless, enough food and drink/lack of provisions). How did God look after Dan and Rebecca's ancestors? (for example, provided food and drink, guided them to a permanent home, gave them strength/protection on their journey)

Rebecca tells Rees and Sara that God also looks after them today, which can be easy to forget when

you are living in a comfortable home. In what ways might God look after Dan and Rebecca today?

Festivals across religious traditions

Work on a calendar or book of festivals from all religions. This would need to be a loose-leaf folder, or pages joined together with treasury tags so that pages can be added as needed in chronological order.

Talk about the importance of organising material well so that people can find quickly the information they need. With the pupils, decide on a useful structure for the book, for example, section headings could include stories, how the festival is celebrated today, recipes, and so on.

Chapter 3 Understanding the Torah

Information about the presentation and ritual use of the Torah in the synagogue as well as the role of the rabbi is provided in the teachers' notes for chapter 1.

The Torah within Jewish scripture

The Torah refers to the first five books in the Bible (the Pentateuch). These books are:

- Genesis
- Exodus
- Leviticus
- Numbers
- Deuteronomy

It is these writings which are written in Hebrew on the Torah scrolls used in synagogues.

The Torah forms a part of a larger body of biblical texts which include the Nevi'im (the prophets) and the Ketuvim (the writings). The Nevi'im includes:

- Joshua
- Judges
- Samuel
- Kings
- Isaiah
- Jeremiah
- Ezekiel
- and other prophets

The Ketuvim includes:

- Psalms
- Proverbs
- Job
- Song of Songs
- Ruth
- Lamentations
- Ecclesiastes
- Esther
- Daniel
- Ezra
- Nehemiah
- Chronicles

Taken together, Torah, Nevi'im, and Ketuvim are called the TeNaKh. Readings from the three

sections of the Tenakh are a central important part of synagogue services, and are organised in planned cycles. The main reading is always from the Torah, and the readings from the Nevi'im and Ketuvim are selected to complement the Torah reading, drawing on similar themes.

Another important Jewish text is the Talmud. The Talmud is not scripture; it contains authoritative interpretations of the Tenakh by rabbis. As with all religious texts, the Tenakh needs interpretation and this vast work of interpretation was codified around the third century CE. A religion also needs to ensure that its texts and their teachings remain relevant to society. In Judaism, another set of texts contained in the Halakhah provides the resources to do this.

In the story, rabbis are described as 'Jewish teachers and experts in the law' who help Jews to understand how to apply God's commandments in scripture to their everyday lives. On a practical level, rabbis have an important role to play in the community.

Repentance

In the story, Rees asks an important question: what happens if you break a commandment? In response, Rebecca answers that you need to repent and then be forgiven by whoever you have wronged.

Repentance and forgiveness are understood in specific ways in Judaism. It is possible to sin against God and to sin against other human beings when one breaks commandments. When a person sins against God, there are ways provided for God to formally forgive the person who repents, for example, during Yom Kippur, the Day of Atonement. However, if the wrong has been done to another human being, the forgiveness of that person is also required, and it is hoped that the reparation given for the damage caused will elicit the necessary forgiveness.

Activities

What's so important about language?

The Torah is written in a very old language called Hebrew. Hebrew is one of the official languages of the State of Israel, and it is also used in Jewish worship. Outside Israel, Jews live in many different countries around the world – if they are practising Jews, many learn how to read Hebrew because the Torah and parts of Jewish worship are in Hebrew.

Complete the 'Hebrew writing' worksheet so pupils can appreciate the vast difference between the Hebrew language and a European language like English or Welsh, for example.

Ask pupils to imagine that they are young Jews living in this country and they are expected to learn Hebrew so that they can read and listen to the Torah in the synagogue. Imagine the challenges and the motivations. Divide the class into groups, focusing on creating arguments to support the following statement:

- It is very important to use Hebrew in the synagogue for reading the Torah.

Each group can record its ideas on a large piece of paper as a spider diagram, which can then be presented to the whole class. In the process of doing this activity, the groups will find that they are asking questions which need to be answered before they can create some of their arguments. It is essential that sources of information are available, either in the form of books or the internet.

How hard is it to forgive?

Complete the worksheet 'Righting wrongs'. In Judaism, it is important to be forgiven by the person

that you have wronged as well as feeling sorry for what you have done and repairing the damage. Complete forgiveness can be one of the hardest parts in righting wrongs. This is because when a person wrongs another person, it causes negative feelings. Even when someone says sorry and the apology is accepted, it can take a bit more time for the negative feelings to be repaired. Ask pupils to identify the possible negative feelings which could be experienced by the person wronged in the following scenario:

One morning before the start of the school day, Ed was playing with a group of friends in the playground. Everyone was having a good time. As a joke, Billy grabbed Ed's bag and threw it over a wall into someone's garden. Everyone laughed, so Billy threw Ed's coat over the wall too. Ed was not very pleased. Luckily, another friend helped Ed get his bag and coat back. Unluckily, they both got shouted at by the owner of the garden and reported to the headteacher. At first, Billy refused to admit that it was his fault, but the truth was discovered eventually and Billy said sorry for his unkind behaviour. He promised never to do something like that again.

Pupils should list the possible feelings Ed may have had towards Billy and what Billy did to him. They should be able to explain why they have chosen those feelings. Even when Billy said sorry and Ed accepts the apology, these feelings will probably take a little longer to heal.

Chapter 4 Caring for others and the world

Mezuzah

Mezuzah means 'a doorpost', and it refers to a scroll that is placed in a box and nailed to the doorposts of Jewish homes or buildings, apart from bathroom doorposts. The mezuzah is touched by Jews when they pass through the doorpost, reminding them of God's presence and the need to keep God's commandments. It also identifies a home or building as Jewish.

The practice obeys the commandment in the Torah that two sections from Deuteronomy should be nailed to Jewish doorpost (Deuteronomy 6:9). The two passages are:

- Deuteronomy 6:4-9;
- Deuteronomy 11:13-21.

The passages must be handwritten in Hebrew by a qualified scribe (sofer). In order for a mezuzah to be legitimate, it must also be copied perfectly and looked after appropriately. These two passages are called the Shema and they contain central Jewish beliefs. The opening verses are particularly important:

Hear, Israel, the Lord is our God, the Lord is one. And you shall love the Lord your God with all your heart, with all your soul, and with all your might.

The verses focus on the belief that there is only one God, and that God should be worshipped. The main practical expression of worship in Judaism is following God's commandments which are found in the Torah. Tzedakah (charity) is an important commandment, and this is the subject of the chapter.

Charity

The Hebrew word tzedakah is often translated as charity, which can misrepresent how Jews themselves understand tzedakah. 'Charity' suggests that the attitudes of generosity, kindness, and altruism lie behind acts of giving to others. However, in Hebrew, tzedakah means 'righteousness', which suggests that the attitudes of justice and fairness lie behind acts of giving to others. This identifies two important points about Jewish tzedakah or charity:

- tzedakah is a religious duty, not a choice to be generous;
- justice and fairness requires that people have their basic needs met.

The commandment in the Torah for tzedakah is viewed by many Jews as one of the most important commandments, and it plays a central part in the lives of many Jewish families. The charity box depicted in the story is a familiar sight in Jewish homes. Tzedakah is given for the benefit of Jews and also for the benefit of non-Jews.

Jewish law says that 10% of a person's income should be given to those in need, in addition to the taxes paid. Those in need usually includes:

- the poor;
- healthcare institutions;
- educational institutions;
- a synagogue.

The Talmud (an important commentary on the Torah) provides an interesting list of the different ways of giving tzedakah, which are organised according to quality. The lowest type of tzedakah is when a person gives unwillingly. The highest type of tzedakah is when a person gives in a way which enables the recipient to become self-reliant.

The environment

There are a number of laws in the Torah which relate to the correct treatment of animals and land. Many of these rules make sense from the perspective of agricultural production, economics, and health, for example, leaving land to rest, not cutting down trees, and keeping water sources clean. God provides what human beings need in terms of natural resources, but human beings are expected to cultivate and use these resources properly. Human beings are required to work with God by maintaining and not destroying God's creations.

In addition, by remembering that natural resources belong to God and not to people, there is a requirement to share these resources, which takes us back to the practice of tzedakah.

Activities

Why do I care?

Complete the 'Caring for the world' worksheet where pupils are asked to identify what they care about and how, in practice, they show that they care.

What we care about is connected to our beliefs about the world and other people. In the story, the Jewish children care about the environment and other people. Their beliefs about God and God's creation help to explain why these things are important to them. People following other religions or no religion at all will have different beliefs which explain why they care about the environment and other people.

Ask pupils to look carefully at what they care about

on the worksheet and to consider the reasons why they care. As an example, it might be helpful if the teacher shares with pupils one thing which s/he cares about with a short reason why.

Supporting a charity

In the story, the Jewish children discuss as a family which charities to support. Gather together leaflets and information about charities which work in a number of different areas. As a class, discuss the various charities and decide which charity to support by a democratic vote.

Plan a fund-raising event to take place during a lunch break or break time. Prepare posters advertising the event and the work of the charity to display around the school.

Chapter 5 Learning about kashrut

Kosher and non-kosher food

In the story, Dan introduces Jewish food laws called kashrut to Rees and Sara. Very detailed food laws are found in the Torah. Dan explains that the food laws can be divided into two main groups. The first group of food laws identifies permitted (kosher) food and prohibited (non-kosher) food for Jews. Kosher foods are:

- meat from mammals which have cloven hooves and chew their cud (cows, goats, deer, and sheep);
- birds (all birds, apart from those which are prohibited in Leviticus);
- dairy products from kosher animals;
- fish with fins and scales;
- eggs from kosher birds;
- all fruit and vegetables;
- grains and cereals (unprocessed or with a kashrut label).

Non-kosher foods are:

- meat from pigs and mammals which do not have cloven hooves and do not chew their cud;
- cheese making use of animal rennet;
- scavenging birds;
- all sea animals which do not have fins and scales, for example, shellfish (lobster, crabs, prawns), sea mammals (whales, seals, and dolphins), squid, and octopus.

The second group of food laws concerns how food is prepared; a food is kosher only if it is prepared in a particular kind of way. Food preparation which makes a food kosher includes:

- highly prescribed slaughtering procedures for all kosher animals;
- the separation of meat and dairy products in the same meal;
- care that no contaminating product enters kosher food.

The slaughterer must be qualified and use a non-

serrated blade to slice through the throat to sever the arteries, veins, nerves, trachea, and oesophagus. Death is said to be almost instantaneous when a qualified slaughterer is used. After slaughter the animal must be checked for signs of disease and all its blood removed.

The separation of meat and dairy products in the same meal involves more than simply not eating the products together. Strict Jews will use different cooking utensils, cutlery, and dishes for milk and dairy products to avoid any mixing of products.

Many processed foods are prepared in conditions where it is difficult to guarantee that the mixing of kosher and non-kosher products, or the mixing of meat and dairy products, does not take place.

Following a very strict kosher diet can be difficult. For this reason, Jews can buy food products marked with a special label, certifying that it is kosher.

Difference in Judaism

It is important that difference within a religion is recognised, to avoid the creation of stereotypes. On a simple level, recognising difference should begin at primary school. In the story book, Dan and Rebecca are introduced as Reform Jews (not just Jews) and a particular form of Judaism is then presented to the reader in the following chapters. In the last chapter, 'Learning about kashrut', Dan and Rebecca's diet as Reform Jews is explicitly compared with Uncle Reuben's diet as an Orthodox Jew. In fact, some Reform Jews would be less strict than Dan and Rebecca.

This makes the point that although practising members of a particular religion share essential similarities, there are also significant differences. In this case, both Reform and Orthodox Jews maintain the centrality of the Torah and commandments but both approach and interpret scripture in very different ways.

Activities

Mapping Judaism

Pin up a large map of Wales. Mark on the map the locations of synagogues in Wales, noting the Jewish traditions to which they belong. This information is easy to find on the internet using a search phrase like 'synagogues in Wales'. Where in Wales are most practising Jewish communities located today?

Create a bar chart displaying the number of synagogues belonging to each Jewish tradition. Which Jewish tradition has the most synagogues in Wales?

Difference in Judaism

The worksheets 'Kashrut food', 'Food rules', and 'Make a menu' explore Jewish food laws. Different Jewish traditions understand these laws in different ways. In the story book, examples of these differences are provided from the Reform tradition and the Orthodox tradition.

Research with pupils other differences between a more liberal Reform tradition and a more

conservative Orthodox tradition. (Remember that not all Orthodox Jews or Reform Jews are the same either!) Useful areas to explore include:


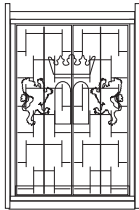
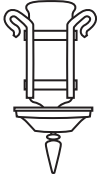
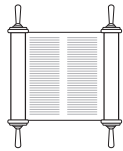
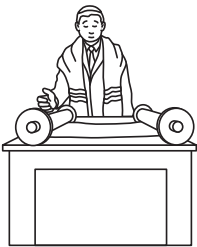
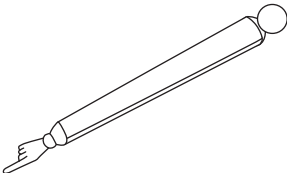
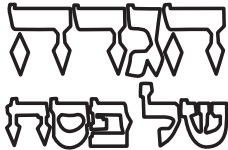
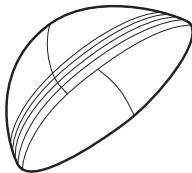
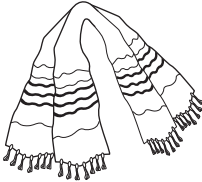
- dress (for example, distinctive dress of some Orthodox Jewish men, and only men wear the tallit and kippah in the Orthodox tradition);
- role of women in the synagogue (for example, women and men sit separately in Orthodox synagogues, and the position of female rabbis);
- views about the Torah and laws (for example, many Orthodox Jews believe that the Torah is the exact word of God. This means that they often keep as closely as possible to the text when they interpret it. Reform Jews believe that God inspired human beings who wrote the Torah. This means that they are often more liberal in their interpretation of the Torah, which can be seen in their approach to Jewish laws such as kashrut and Shabbat laws).

Keywords

ark	cabinet containing the Torah scrolls	Shabbat	the Jewish Sabbath which begins on Friday evening and ends on Saturday evening
covenant	an agreement between two parties where each party agrees to do certain things	Shema	part of the Torah which contains central Jewish beliefs and the command to nail these words to Jewish doorposts
etrog	a citrus fruit	star of David	one of the symbols for Judaism
kashrut	Jewish food laws which are found in the Torah.	sukkah	a makeshift hut symbolising the huts used by the Jewish people in the wilderness
kippah	a small circular cap worn by Jewish men	Sukkot	a Jewish festival celebrating God's care for the Jewish people in the wilderness
kosher	meets the requirements demanded by Jewish food laws	synagogue	a place of worship in Judaism
lulav	the branches of three plants: the palm, myrtle, and willow, which are tied together	tallit	a prayer shawl worn by Jewish men (and women in Reform Judaism)
mantle	material cover for the Torah scroll	Torah	most important scripture in Judaism
mezuzah	a scroll with verses from the Shema written on it, which is nailed to the doorposts of Jewish houses and buildings	tzedakah	the Jewish religious duty to provide charity
ner tamid	the lamp burning in front of the ark		
rabbi	an ordained Jewish teacher		

Write a story

Imagine you have visited a Jewish synagogue with a friend who attends there. Write a story about it, giving details of all the places you visited and the things you saw there. The pictures and descriptions below will help you.

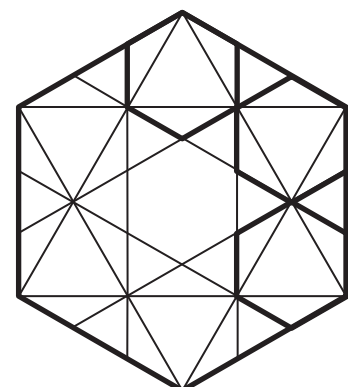
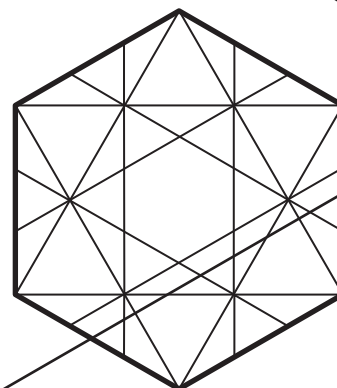
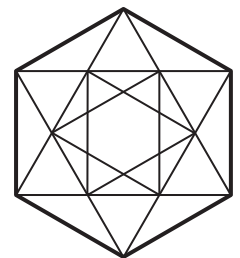
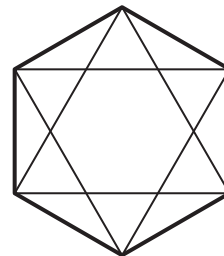
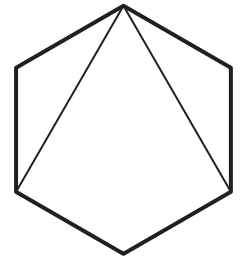
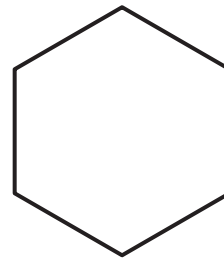
<p>star of David</p> <p>This sign shows people that the synagogue is Jewish. It might be seen in stained glass windows or on candlesticks or in patterns on the walls.</p> 	<p>ark</p> <p>On the wall that faces towards Jerusalem, is a cupboard where the scrolls of law are kept. It is covered with a beautiful curtain.</p> 	<p>ner tamid</p> <p>A special lamp hangs over the ark. This is light at all times as a symbol of God being present.</p> 
<p>Torah scrolls</p> <p>The books of the law (the first five books of the Hebrew Bible) are written on long scrolls in the Hebrew language. The handles of the scrolls are often decorated with silver crowns or bells.</p> 	<p>bimah</p> <p>In the middle of the prayer hall is a small stage with a reading desk. During services the Torah is read from here.</p> 	<p>yad</p> <p>When the Torah is read, a special pointer is used to follow the words, so that the scrolls are not touched by anyone's hand.</p> 
<p>Hebrew writing</p> <p>The Jewish commandments were written in Hebrew. Often synagogues have Hebrew words above the entrance door or the ark as a reminder of these.</p> 	<p>kippah</p> <p>Inside the synagogue men cover their heads with a small circular cap.</p> 	<p>tallit</p> <p>All men, older boys and some women wear a prayer shawl to cover their heads. This shows their respect and humility before God.</p> 

Star of David

The star of David is an important symbol for Jewish people. Draw and decorate your own six-pointed star, or series of stars, beginning with a hexagon.

What to do

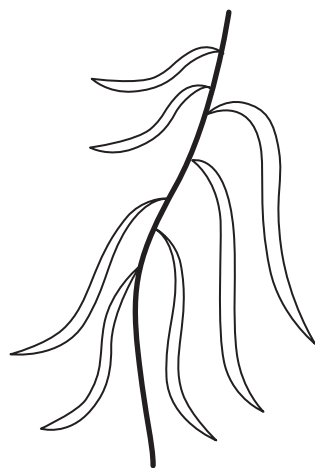
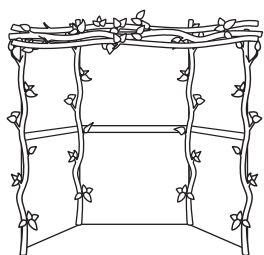
1. Trace the hexagon from this page onto a new sheet of paper.
2. Rule lines to connect one vertex with the two next closest vertices. (You will need to miss the first vertex, which is the outside line, and go to the next one.) Make sure you use a ruler.
3. Repeat this process with all the other vertices. Make sure that each vertex has two lines coming from it. By the end you will see the Star of David.
4. In the centre of the star is a new hexagon. Repeat the process to give you a new star in the centre.
5. You can stop here and colour in the stars you already have, or you can continue to draw new stars. To do this, extend the lines of the central star out to the edge.
6. You will find a new hexagon at each vertex, and can make a new star in that, and a star at the centre.



Write a poem

Write a poem about Sukkot. Here are three ideas to choose from.

1. **Acrostic:** Write the word SUKKOT vertically down the page. Choose words or lines about the festival that begin with those letters.
2. **Shape poem:** Very faintly draw the outline of a hut or a palm branch. Choose words and phrases about Sukkot that fit into this shape.
3. **Feeling poem:** Pretend you are sitting in your hut, remembering the Jewish people thousands of years ago wandering through the wilderness for 40 years. Write your feelings as a poem.



Make a Sukkot card

During Sukkot, Jewish people spend part of their time in a sukkah (a simple hut). This helps them to remember the time when their ancestors lived in huts for 40 years while travelling in the wilderness. They remember that God looked after them then and that God also looks after them today.

Make a Sukkot card in the shape of a sukkah.

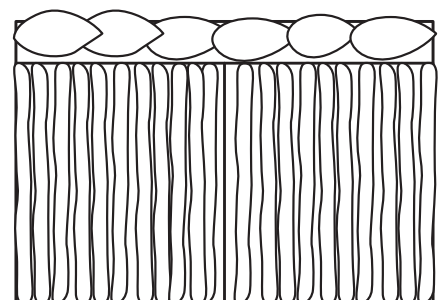
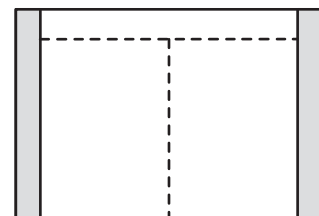
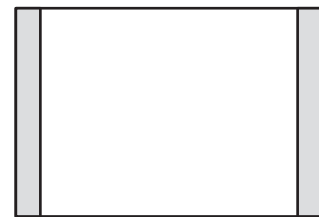
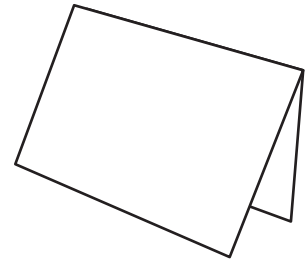
You will need

card
scissors
coloured pencils or felt tip pens

sticky tape or glue
leaves and sticks

What to do

1. Fold the card in half.
2. Glue or tape the sides together.
3. Cut doors in the front.
4. Write a Sukkot greeting inside.
5. Decorate the outside to look like a sukkah, either by drawing or by gluing on leaves and sticks.



The story of Sukkot

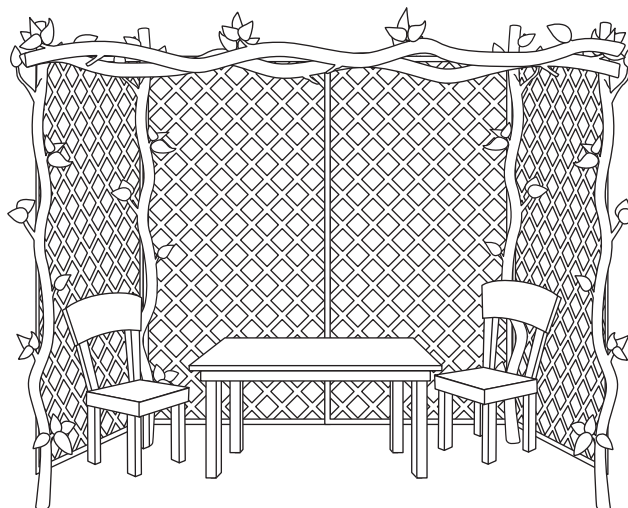
The Hebrew language was originally written without any vowels. Imagine trying to read words and sentences written with only consonants! In later years Hebrew was often written with dots under the consonants to show the sound of the vowels. This made it easier. Here is a story for you to read where some words are written with only consonants. Work out what the words are and write them in the blank spaces.

Over thr () thousand yrs () ago the Jewish people were slaves n () Egypt. Their lives were difficult. They were treated harshly. They hd () no hope. They prayed to God for hlp ().

Moses was snt () to thm () wth () a message for the Pharaoh to st () the Jewish people fr (). They were told to st () ff () for a special lnd () that would be their own. After many prblms () they lft () Egypt for freedom.

For forty yrs () they wandered n () the wilderness, waiting to rch () their new lnd (). They hd () n () houses. They carried wth () them frames tht () could be used to build hts () whn () they stppd (). Alng () the way God provided fd () nd () water.

Jewish people still () remember ths () time and celebrate by building hts () and lvng () in thm () for part of each day during Sukkot. A sukkah mst () have at least thr () walls. It must have a rf () made of branches. The roof mst () give shade but must also allow the sky to be sn ().



Righting wrongs

When Jewish people break the commandments, they are expected to put things right. If you were Jewish, you might follow these steps.

1. Realise you have broken one of God's commandments.
2. Repent: feel sorry and decide not to do that again.
3. Try to put things right by saying sorry and by repairing any damage you have caused.

At times we all do things we know to be wrong. With your friends, discuss some of the wrong things that happen at school. Write the steps you could take to put things right again.

Some wrong things

Some steps we could take



Hebrew writing

The Jewish laws were originally written in the Hebrew language. This is very different from English. It is a much older language than English.

letter	name	sound
א	Aleph	Silent
ב	Bet	B/V
ג	Gimel	G
ד	Dalet	D
ה	He	H
ו	Vav	V
ז	Zayin	Z
ח	Chet	Ch
ט	Tet	T
י	Yod	Y
כ	Kaf	K
ך	Khaf	K
ל	Lamed	L
מ	Mem	M
ם	Mem	M
נ	Nun	N
ן	Nun	N
ס	Samech	S
ע	Ayin	Silent
פ	Peh	P
ף	Feh	F
צ	Tsadeh	Ts
ץ	Tsadeh	Ts
ק	Qof	Q
ר	Resh	R
ש	Shin	Sh
ת	Tav	T

The Hebrew language

- Hebrew letters are written differently from English.
- There are only consonants, no vowels.
- Hebrew is written from right to left.
- A book written in Hebrew begins at what we think of as the back. Pages are turned from left to right.
- Some of the Hebrew letters can be used for two sounds in English, and some are for sounds that English does not have.
- There are two ways of writing five of the letters. Look at Kaf, Mem, Nun, Pe and Tzade. The top version is used in the middle of a word. The bottom version is used at the end of a word.
- The first two letters of the Hebrew alphabet are Aleph and Bet, so it is often called the alefbet. (Does this word sound familiar to you?)

Write some Hebrew words

Use the Hebrew alefbet to write the following words. Remember to start at the right of the page.

ner tamid _____

bimah _____

yad _____

kippah _____

tallit _____

your name _____

Different laws

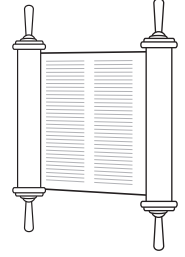
We have many different laws or rules in our world. Think of some of these.

Jewish laws

Where can you read them? _____

Name two laws. _____

Who helps Jewish people understand them? _____



Family rules

How do you know what they are? _____

Name two rules. _____

Who helps you understand them? _____

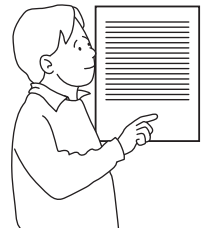


School rules

Where can you read them? _____

Name two rules. _____

Who helps you understand them? _____

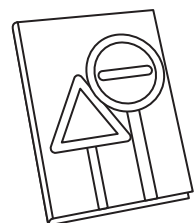


Road rules

Where can you read them? _____

Name two rules. _____

Who helps you understand them? _____



Make a mezuzah

Outside Jewish homes you may see a small box on the right hand side of the doorpost. This is a mezuzah. Inside Jewish homes you may see a mezuzah on other doors. Jewish people touch the mezuzah as they pass through the door, as a reminder that God is always there.

Inside the Mezuzah is a tiny scroll with a special prayer written on it. This prayer, from the Bible, is called the Shema. It begins like this.

Hear, Israel, the Lord is our God, the Lord is one.

And you shall love the Lord your God

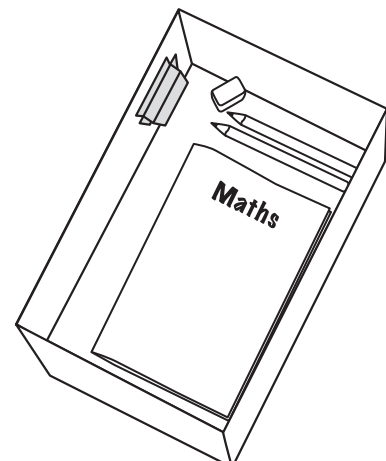
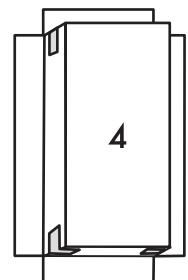
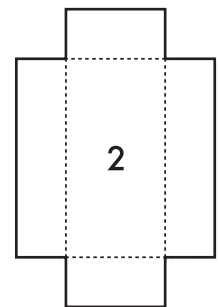
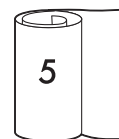
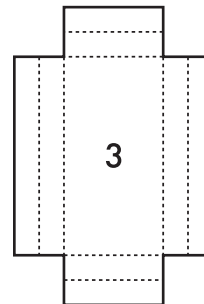
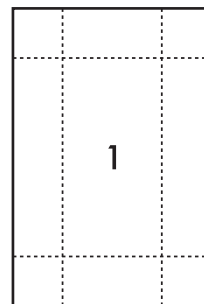
with all your heart, with all your soul, and with all your might.

You will need

cardboard	ruler	scissors
sticky tape	pencils	paper

What to do

1. Cut out a small rectangle of cardboard. Fold it in thirds, longways. Fold a similar amount at top and bottom.
2. Cut out the four corners along the folds.
3. Fold each of the four cross sections in half. These folds need to be upwards, in the opposite direction of the other folds.
4. Tape the corners together, so you have an open box with tabs to attach it to a surface.
5. Plan what to write for your mezuzah. Jewish people write their special prayer. You could write what is most important to you. It could be about people who are important to you or about the type of person you want to be. Write this on a small piece of paper.
6. Roll up the paper and put it inside the mezuzah. Tape the mezuzah to a place you can see it and touch it most days. It could be inside your school tray or at home on your doorpost.



Caring for the world

Jewish people believe that their love for God is shown in the way they act. One way they can show their love is by looking after the things that God has made. This means looking after people, animals, and the environment.

We make choices like that too. Read what the children below say. Which do you agree with? Which are most important to you? Cut out the boxes and arrange them in order of importance to you. Discuss your choices with a friend.

Nia cares about dolphins.

I heard that sometimes dolphins are caught and killed when people fish for tuna. Since then my family has only bought dolphin-friendly tuna.



David cares about lonely children.

Sometimes in the playground at school I see children who are all alone. I ask them if they want to play with our group.



Nick cares about poor children.

Every Christmas my family buys extra presents and sends them to an orphanage overseas where the children do not have many toys.



Catrin cares about animals.

I saw a fur coat once and thought it was lovely until my mother told me about the animals that were killed for the fur. I will never wear a fur coat.



Shannon cares about recycling.

At home we recycle everything we can. In our kitchen we have different boxes for paper, cardboard, plastic bottles, and vegetable scraps.



John cares about pollution.

I always ride my bike to school. Mum rides her bike to work but Dad has too far to go so he takes his car. He drives other people to work to save petrol.



Emrys cares about cancer research.

My grandfather has just recovered from cancer. Now my whole family raises money for research into cancer. We want doctors to find a cure for it.



I care about

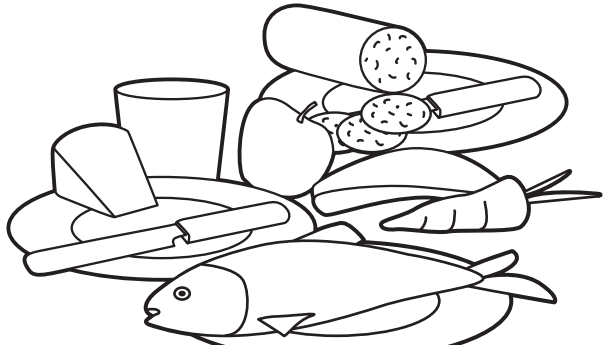
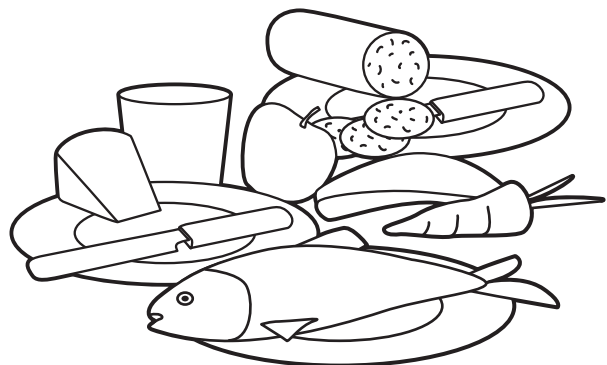
Kashrut food

Jewish people have strict food laws. Write down all the food you have eaten in the last 24 hours and work out if it is kashrut (allowable). Put a tick next to the food if it is kashrut and a cross if it is not.

Food Laws

- All fruit and vegetables are allowed, but check them carefully to make sure there are no insects on them.
- Fish with fins and scales are allowed, but shellfish are not.
- Many birds are not allowed, but chickens, turkeys and ducks can be eaten.
- Dairy foods (butter, milk, cheese, yoghurt) are allowed.
- Meat from cows, sheep, goats and deer are allowed, but not meat from pigs, rabbits or camels. (Allowed animals chew their cud and have hooves divided in two.)
- Some Jewish people will not eat dairy foods and meat at the same time

My food

A collection of line art illustrations of various food items arranged in a pile. The items include a whole fish, a carrot, a corn cob, an apple, a banana, a glass, a slice of cheese, and some bread rolls. The illustrations are simple and clean, suitable for coloring or as part of a food-related activity.

Food rules

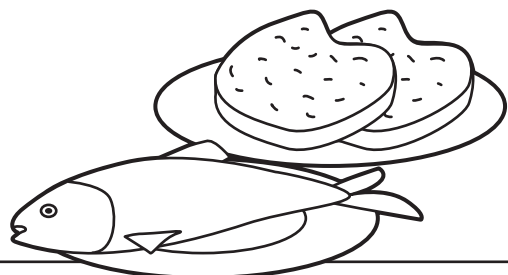
Some Jewish people keep the food laws more strictly than others. Orthodox Jews like Uncle Reuben in the story will not eat meat or milk products in the same meal. (This means no butter in meat sandwiches.) If they have eaten meat, then they will not eat milk products for a few hours. They even have two complete sets of cooking pots, plates and cutlery. Reform Jews like Dan and Rebecca believe that it is important to be able to mix with people who are not Jewish and to eat with them. They are careful to eat the correct foods but they are prepared to mix meat and dairy.

Plan the food for a day for Dan and Rebecca and for their Uncle Reuben, allowing for the difference in the way they live.

Menu for Dan and Rebecca



Menu for Uncle Reuben



My dictionary

You will meet many new words in *Exploring Judaism*. Keep a record of them, along with their meanings.

Shabbat one special day each week to worship God and rest; it goes from sunset on Friday to sunset on Saturday

kippah a skull cap worn by Jewish men to cover their heads as a sign of respect and humility to God

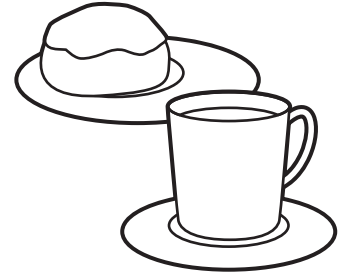
Torah the first five books of the Hebrew Bible

Make a menu

Imagine you are opening a café that serves only kashrut foods. Your first job is to plan and type a menu.

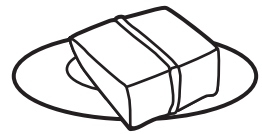
1. Plan the food

Look at the Jewish food laws. (See the worksheet on 'Kashrut food'.) What food can you serve in the café?



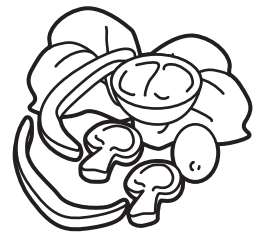
2. Group the food

Menus often organise the food in sections such as 'drinks', 'snacks', 'vegetarian food', 'cakes'. Choose headings that suit the food you plan to sell.



3. Type the menu

Here are some reminders to make your menu look more attractive.



- Decide if your paper orientation will be portrait or landscape. If it is landscape, you might type it in two columns and fold it in half.
- Vary your headings. Try different fonts, different sizes, different colours, bold, centre.
- Choose the font and size carefully for the menu items. Make sure it is clear and easy to read.
- If you include prices, experiment with a 'right tab' or a 'left tab' to find the best place to set them.
- If you want pictures of a few of your menu items, look in Clip Art.



World Faiths Today

teachers' handbook

The teachers' handbook is part of the *World Faiths Today Series*, which includes seven story books for 8- to 11-year-old learners. In the series, both learners and teachers are invited to join two children called Rees and Sara who are learning more about their friends from religious traditions:

- Anglican Church
- Buddhism
- Eastern Orthodox Church
- Hinduism
- Islam
- Judaism
- Sikhism

The teachers' handbook provides:

- In-depth background information about the seven religious traditions
- Classroom activities
- Photocopiable worksheets
- Keywords



Bear Lands Publishing

