

JUDAISM

from the *Religions of the World Series*



Study Guide

JUDAISM

from the *Religions of the World Series*

Produced by
Delphi Productions

Production
Oliver Henry

Published and Distributed by...




AGC/United Learning
1560 Sherman Avenue, Suite 100
Evanston, IL 60201
800-323-9084
FAX 847-328-6706
www.agcunitedlearning.com
e-mail: info@agcunited.com

All material in this program is the exclusive property of the copyright holder. Copying, transmitting, or reproducing in any form, or by any means, without prior written permission from the copyright holder is prohibited. (Title 17, U.S. Code Sections 501 and 506)

©2000 Delphi Productions

Contents

Description of the Program	1
Uses for the Program	1
Instructional Notes	2
Student Objectives	2
Introducing the Lesson	3
Follow-Up Discussion	4
Follow-Up Activities	4
Extended Learning Activity	4
Answer Key	5
Script of Video Narration	7

This video is closed captioned 

The purchase of this video program entitles the user to the right to reproduce or duplicate, in whole or in part, this teacher's guide and the blackline master handouts that accompany it for the purpose of teaching in conjunction with this video, **JUDAISM**. This right is restricted only for use with this video program. Any reproduction or duplication in whole or in part of this guide and the blackline master handouts for any purpose other than for use with this video program is prohibited.

CLASSROOM/LIBRARY VIEWING CLEARANCE

This program is for instructional use. The cost of each program includes public performance rights as long as no admission charge is made. Public performance rights are defined as viewing of a video in the course of face-to-face teaching activities in a classroom, library, or similar setting devoted to instruction.

Closed Circuit Rights are included as a part of the public performance rights as long as closed-circuit transmission is restricted to a single campus. For multiple locations, call your AGC/United Learning representative.

Television/Cable/Satellite Rights are available. Call your AGC/United Learning representative for details.

Duplication Rights are available if requested in large quantities. Call your AGC/United Learning representative for details.

Quantity Discounts are available for large purchases. Call your AGC/United Learning representative for information and pricing. Discounts, and some special services, are not applicable outside the United States.

Your suggestions and recommendations are welcome. Feel free at any time to call AGC/United Learning at 1-800-323-9084.

JUDAISM
Grade Level: 7-Adult
Viewing Time: 28 Minutes

DESCRIPTION OF THE PROGRAM

Driven from their ancestral land, disbursed throughout the world, persecuted for their faith, killed by the millions in the Holocaust, the Jews have, in the face of all adversity, maintained their traditions, their community, and their faith in God.

The religion of Judaism is indeed the story of a people. The word “Jew” is derived from Judah, one of Jacob’s sons, and the tribe of Judah—located in the south of ancient Palestine. It is from that tribe that most Jews are believed to be descended.

This video, shot on location in Israel, Egypt, and the U.S., traces the history, the development, and the practice of Judaism from its earliest beginnings to the present day. Some of the topics covered are...

- The Torah—the foundation of Jewish teaching and law;
- The Ancient Faith;
- The practices of Judaism;
- The Holocaust;
- Judaism in the Middle East;
- The state of Israel;
- Judaism in America.

The goal of this program is to give an overview of the Jewish religion.

USES FOR THE PROGRAM

- Social Studies classes
- Comparative Religion classes
- Religious groups
- Community groups

INSTRUCTIONAL NOTES

Before presenting this lesson to your students, we suggest that you preview the video and review this guide and accompanying blackline masters in order to familiarize yourself with their content.

As you review the instructional program outlined in this guide, you may find it necessary to make some changes, deletions, or additions to fit the specific needs of your class. We encourage you to do so, for only by tailoring this program to your students will they obtain the instructional benefits afforded by the materials.

It is also suggested that the video presentation take place before the entire group under your supervision. The lesson activities grow out of the context of the video; therefore, the presentation should be a common experience for all students.

You should also duplicate the selected materials from the blackline masters included with this guide. Blackline Master 1, Pre-Test, is an assessment tool designed to help you discern student comprehension of the Objectives before administering the lesson. The results may be contrasted with those of Blackline Master 9, Post-Test, which is designed to help you discern student comprehension of the Objectives after watching the video and participating in the lesson activities.

STUDENT OBJECTIVES

After viewing *Judaism* and participating in lesson activities, students should be able to discuss/write about...

- The Torah—what is it and what is its significance to those of the Jewish religion.
- Other religions with roots in Judaism.
- The four cornerstones of Judaism.
- Some of the Jewish rituals and festivals.

- The changing role of women in Judaism.
- The significance of the Bar/Bat Mitzvah to Jewish youth.

INTRODUCING THE LESSON

1. Using a map of the world or a large regional map, both before and after viewing the video, would be very helpful to visually understand the program and add interest. You may choose to distribute **Blackline Master 5, Middle East Map**, to give students a visual of the areas discussed in the program, or you may use **Blackline Master 6, Middle East Map Activity**, as a follow-up activity.

2. Distribute **Blackline Master 1, Pre-Test**. Allow time for students to answer the questions.

3. This program contains a large amount of information; therefore, it is recommended to present an outline of the events contained in the video in advance of the actual viewing. Distribute **Blackline Master 2, Program Outline**.

4. Distribute **Blackline Master 3, Viewer's Guide**. Give students time to read the questions and/or review them orally together in order to prepare them to watch the video.

5. Introduce or review with your students the meanings of any words from **Blackline Master 4, Vocabulary List**. The list contains key words which may be unfamiliar, but which are important to understanding the program.

6. Asking a few leading questions. For example:

- What ideas do you have about the religion of Judaism?
- What information have you seen or read about the religion or about people who are Jews?
- Why do you think it is important to know something about Judaism?
- How might the religion of Judaism affect the lives of people who are not Jews?
- What similarities or differences do you see between Judaism and Christianity? Islam? Buddhism? Hinduism?

- Can you think of any way(s) Judaism affects your life?
- What appeals to you about the religion of Judaism?

•**Present the video.** The viewing time is 28 minutes.

FOLLOW-UP DISCUSSION

Immediately after viewing *Judaism*, ask for questions and comments.

Have the students answer the questions on the **Viewer's Guide, Blackline Master 3**, then use the Viewer's Guide's questions as a basis for discussion of the information presented in the video. If the discussion leads to details that were not covered, you might want to have the students, or groups of students, research the subjects and report back to class.

FOLLOW-UP ACTIVITIES

- Distribute **Blackline Master 6, Middle East Map Activity**. Have students locate the indicated countries. They may need to refer to political maps in an atlas or their textbooks.
- Distribute **Blackline Master 7, Vocabulary Check**. Have the students match the definition in the left-hand column with the word it identifies from the column on the right.
- Distribute **Blackline Master 8, Websites**, for students to reference for more information on Judaism.
- Distribute **Blackline Master 9, Judaism Post-Test**. This is an assessment tool designed to help you gauge student comprehension of the Objectives after administering the entire lesson.

EXTENDED LEARNING ACTIVITY

- Select a group of students and have them prepare a bulletin board on Judaism.

ANSWER KEY

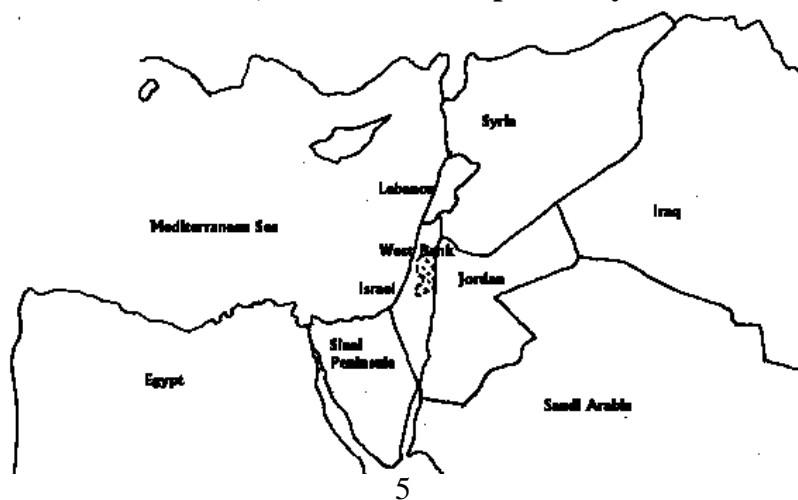
Blackline Master 1, Pre-Test

1. Israel
2. Torah
3. Mount Sinai
4. Hasidic
5. Jewish Renewal

Blackline Master 3, Viewer's Guide

1. The Torah is considered to be the law of God passed down from God to Moses on Mount Sinai.
2. One God
3. The Torah, the people, the land, the love of God.
4. Answers will vary but may include: it is their spiritual homeland. It is where they believe the Messiah will appear.
5. Answers will vary but may include: Rosh Hashanah (Jewish New Year); Yom Kippur (Day of Atonement); Sukkot (Feast of Booths); Hanukkah (Feast of Lights); Bar/Bat Mitzvah (Becoming an adult Jew).
6. The flight from Egypt into the promised land.
7. It is when a Jewish youth becomes thirteen years old and an adult member of the community.
8. The Holocaust.
9. The reclaiming of Jerusalem from the Syrians.
10. Answers will vary.

Blackline Master 5, Middle East Map Activity



Blackline Master 6, Vocabulary Check

- | | |
|------|-------|
| 1. D | 6. H |
| 2. J | 7. B |
| 3. F | 8. E |
| 4. I | 9. G |
| 5. A | 10. C |

Blackline Master 8, Judaism Post-Test

Multiple Choice

- | | |
|------|------|
| 1. a | 6. b |
| 2. b | 7. b |
| 3. b | 8. b |
| 4. b | 9. a |
| 5. c | |

True or False

- | | |
|------|-------|
| 1. T | 6. F |
| 2. F | 7. T |
| 3. F | 8. T |
| 4. F | 9. F |
| 5. T | 10. T |

Essay

1. Answers will vary.
2. Answers will vary.

SCRIPT OF VIDEO NARRATION JUDAISM

VOICE 1: “Hear, O Israel the Lord our God, the Lord is One. You must love the Lord your God with all your heart, with all your soul, and with all your might. Take to heart these words with which I charge you this day. Impress them upon your children, recite them when you stay at home and when you are away, when you lie down and when you get up. Bind them as a sign on your hand and let them serve as a symbol on your forehead. Inscribe them on your doorposts of your house and on your gates. Hear O Israel, the Lord our God, the Lord is one.”

THE TORAH

NARRATOR: The *Shema*, recited by devout Jews in their daily prayers, expresses the creed of Judaism. It is found in the *Torah*. The *Torah*, in its narrowest definition, refers to the Five Books of Moses, the first five books of the Old Testament, the sacred scriptures of the Jews. Sometimes called “The Law,” the *Torah* was passed down from Moses and it tells the story of a people, a land, a way of life, and a relationship with God. In a broader sense, the *Torah* embraces the whole of authentic Jewish teaching.

RABBI DAVID RUBIN: “Judaism became official on Mount Sinai. Judaism started with Abraham, continued with Isaac and Jacob. Jacob had the twelve sons who became the twelve tribes. They went down to Egypt and after 210 years they left Egypt and forty years later they entered into Israel after previously having received the *Torah* at Har Sinai, on Mount Sinai. And the forty years they spent in the desert were forty years of purification where they had to leave the evils and the impurities of Egypt where they had been immersed for 210 years and spend forty years in a desert atmosphere cleansing their souls and their minds and their bodies and studying *Torah* in preparation for entering into the land of Israel.”

NARRATOR: The *Torah* is one of the four cornerstones of Jewish faith. It is a living law handed down from God to Moses on Mount Sinai and passes onward from generation to generation.

RABBI MORDECAI TWERSKI: “Western culture views humility as being a putdown. For us to be able to recognize that our limited perceptions can be expanded to include a perception of the infinite, the first step that we have to be able to accomplish is not to see ourselves as a barrier. So, therefore, we talk about *Torah*, that gift of knowledge as being the perception not of a set of disciplines, but a perception of the entire structure of creation.”

NARRATOR: A central part of the service in a synagogue is the reading of the *Torah*. The scroll is first paraded around the room so that the congregation can see, touch, and kiss it. It is then opened and read. In the *Torah* are found the other cornerstones of Judaism: the land. . .

VOICE 3: ". . .go forth from your native land and from your father’s house to a land that I will show you. . ."

NARRATOR: . . .the people. . .

VOICE 3: "...and I will make of you a great nation, and I will bless you. . ."

NARRATOR: . . .and the love of God.

VOICE 3: "...you must love the Lord your God with all your heart, with all your soul, and with all your might."

RABBI MORDECAI TWERSKI: “So, therefore, *Torah* is not a religion. *Torah* is life and we don’t define them as being separate.

NARRATOR: The *Torah*, the land, the people, and the love of God have bound Jews together through exile and captivity, defeat and dispersion, and centuries of persecution in many lands.

THE HOLOCAUST AND THE STATE OF ISRAEL

NARRATOR: The Holocaust occurred during the Second World War when millions were held captive and murdered because they were Jews. From 1933 to 1945, nearly six million Jews were killed by the Nazis.

RABBI MORDECAI TWERSKI: “Evil achieves its purpose by our perceiving through it, or overcoming the challenge. It is specifically there as the obstacle. We can get caught in the obstacle, but it is only an obstacle with the specific intent that we overcome it. Therefore, evil can never overcome good. There is never the threat that evil will dominate the world. Evil will be as perfect of a challenge as we are capable of overcoming. And that’s as creation as a whole and that’s for every individual.”

NARRATOR: When the war was over, in 1945, those who survived the camps, as well as other Jews from all over the world, moved to Palestine, a predominantly Arab country at the eastern end of the Mediterranean Sea, and fought to establish the state of Israel.

RABBI DAVID RUBIN: “God said to us, it is yours, it isn’t theirs. And that’s the Jewish position. We have this land because we have a mandate from God and this is the land that we are destined to inherit, and this is the land that we are destined to fulfill our function and role as the Jewish nation.”

NARRATOR: In 1947, Palestine was divided by the United Nations and Israel was declared a state. The Jews finally had a homeland for the first time since 70 C.E. From all over the world, Jews that had been living in other cultures moved to Israel. What the Jews found when they arrived in Israel was a desert land with a very limited capacity for agriculture. A few collective farms, called *kibbutzim*, had been established by early settlers and these were used as models for a great many others. By working together toward the common goal of making the country self-sustaining, and with limitless human energy and resourcefulness, the Jews made the desert bloom. They developed new agricultural technologies, and communities where all shared equally the responsibilities and rewards. Today, these communities continue to provide Israel with much of its agricultural produce and provide a powerful bond with the land for their residents.”

JERUSALEM AND THE WAILING WALL

NARRATOR: In Jerusalem, the Wailing Wall is the focal point

of much of Jewish life. This is the only remaining part of the temple complex, which dates back to the days of Solomon and was destroyed twice, the last time in 70 C.E., almost two thousand years ago. The Jews believe the Messiah will appear here to bring peace and harmony to the world. And at that time, the temple will be rebuilt as a house of prayer for all the people on earth. In Judaism is found the roots of two of the other world's major religions: Christianity and Islam. Jesus grew up as a Jew in Palestine. He worshipped in the synagogue and followed a radical Jewish leader, John the Baptist. Jesus emphasized mercy and compassion and encouraged his followers to adhere to the high moral and ethical standards that are the foundation of both Judaism and Christianity.

Much of Mohammed's knowledge of religion came from Jewish sages who lived during his time. The Koran makes reference to a number of Old Testament prophets, among them Noah, Lot, Abraham, Moses, and David and, of course, the central idea of one God is common to all three faiths. In Jerusalem, these three faiths share and dispute the same ground. Within a relatively small area in old Jerusalem, Solomon build the first temple of the Jews. Jesus preached, was crucified, and, Christians believe, ascended into heaven, and Muslims believe that Mohammed took his night journey from Jerusalem to heaven where Islam teaches that he visited the throne of Allah.

RITUALS AND FESTIVALS

NARRATOR: In the *Torah* is found the basis for the major rituals and festivals of Judaism. The Sabbath, from sunset on Friday through sunset on Saturday, is the most important of all holy days.

VOICE 3: "Remember the Sabbath day, to keep it holy. . ."

RABBI DAVID RUBIN: "There are three practical commandments which are absolutely essential to fulfill a basic Jewish life. And those are family purity; *kashrut*, the dietary laws; and *Shabbos*, *Shabbot*. We cease from creative activity once a week in order to remind ourselves, and to refresh our memories, and to give honor to God, who is the ultimate creator of the universe. The *Shinah* is in some way the feminine aspect of God.

In fact, *Shabbos* is called “*Shabbot Hamalca*,” the “Queen Sabbath, Sabbath Queen.” And that is ushered in various stages, but the ultimate pinnacle is, I suppose, the lighting of the candles by the woman of the house. When she says the blessings on the candles, that light of that candle signifies the presence of the *Shinah*, of the sabbath queen in the home.”

NARRATOR: The Jewish calendar year begins in late September or early October. Judaism’s most solemn festivals are observed at this time in the autumn of the year. The Days of Awe celebration begins on the eve of *Rosh Hashanah*, with the blowing of the *Shofar*.

VOICE 1: "Blessed are You, Lord our God, King of the Universe, who has sanctified us by your commandments, and has instructed us to hear the call of the Shofar."

NARRATOR: *Rosh Hashanah* is the Jewish New Year, a commemoration of the beginning of the world and a time when individual worshipers began a ten-day period of repentance, renewal, and remembrance. The Days of Awe end on *Yom Kippur*, the Day of Atonement, a time to pray for forgiveness for one’s self and others. In the Jewish part of Jerusalem on *Yom Kippur*, the streets are completely deserted. Everyone is worshipping at a synagogue.

RABBI MORDECAI TWERSKI: “What we’re saying is that *Torah* is life and life is *Torah*. And therefore we have the statement in the *Talmud* that says, "Had God not given the *Torah* on Sinai, with the 613 commandments in there, we would have been obliged to go out and learn them from nature.”

NARRATOR: The next festival on the Jewish calendar is *Sukkoth*, the Feast of Booths, which recalls ancient harvest festivals and the way in which the Israelites lived during their forty years in the desert on their journey from Egypt to the Promised Land. *Sukkoth* is also celebrated in the synagogue. People purchase perfect examples of the four plants specified in the *Torah*. *Sukkoth* booths, such as this one on a *kibbutz* in Northern Israel, are built by families each year. During the service, the plants are waved in the hand following the commands of Leviticus: "And

ye shall take... the fruit of goodly trees, branches of palm trees, and boughs of thick trees and willows of the brook and ye shall rejoice before the Lord."

RABBI DAVID RUBIN: "Being Jewish is a full time occupation, that is the purpose of life. And in order to do that, of course, one needs to make a living. That is the Jewish philosophy. Its not that one is, let's say, a doctor and he also happens to be an Orthodox doctor, or a Conservative doctor, or a Reformed doctor, or a Christian doctor. In Judaism, it is first and foremost that he's a Jew, and in order to support his wife and family, he works as a doctor."

NARRATOR: *Hanukkah*, the Feast of Light, is a time for remembering, too. *Hanukkah* is observed in celebration of the time when the Maccabees reclaimed Jerusalem from the Syrians. The *Hanukkah* candles are lit to recall the rekindling of the Temple light. According to legend, the Maccabees found only enough holy oil in the temple to keep the lights burning for one day, but that one jar miraculously kept the light burning for eight days and eight nights, until the priests could prepare enough oil to keep it burning thereafter. The *Hanukkah* candles symbolize the light of religious freedom. The Exodus from bondage in Egypt is also celebrated on *Pesach*, or Passover, a time for remembering.

CHILD: "Why is this night different from all other nights?"

WOMAN: "We were slaves in Egypt and the Lord our Eternal brought us with a mighty hand."

NARRATOR: Five centuries of struggle for religious freedom is commemorated by a three-week period of semi-mourning, which ends on *Tisha B'Av*, the ninth day of the month of *Av*, a day of fasting and mourning over the destruction of the Temple and over the tragedies that have befallen the Jewish people throughout their history.

RABBI MORDECAI TWERSKI: "God therefore doesn't cause tragedy to happen. We as mankind do. We are the ones who are the fluctuating variable. If we would balance ourselves con-

sciously with all of the other variables of creation, the world would be in perfect balance and there would be no suffering.”

NARRATOR: At the age of thirteen, Jewish young people accept the duties, obligations, and privileges of an adult Jew.

At his *Bar Mitzvah* ceremony, the initiate is recognized as a "Man of Duty," or a "Son of the Commandments." A young woman celebrates the *Bat Mitzvah*, and becomes a "Daughter of the Commandments," to introduce her into the adult community.

RABBI DAVID RUBIN: "Bar Mitzvah is Hebrew, and it means, it's actually Aramaic, "bar" is "ben." In Hebrew, "ben" means "son of." "*Bar Mitzvah*" means "son of the *Mitzvah*." In other words, this person, this young man, is now an obligated Jew to fulfill the commandments."

NARRATOR: The young person studies *Torah* and learns about the laws that govern Jewish life in preparation for their *Bar* or *Bat Mitzvah*. They will read from the *Torah* in front of the community at the celebration. In addition to its serious side, the *Bar Mitzvah* or *Bat Mitzvah* is a joyous family occasion and a time for congratulations and gift giving, for it is the beginning of adulthood and full membership in an ancient faith that began more than 5,000 years ago.

SECTS

NARRATOR: There are several different sects in Judaism. The most orthodox are the *Hassidim*, or "Mystical Jews." Many of them dress in the same way as their ancestors in Europe did a hundred years ago and they follow the Commandments very strictly. Although it is quite unusual, there are some *Hassidim* who combine their religious traditions with artistic representation to express their mystical view of life.

HASSIDIC: "Basically, when you see a person dressed in black in the street, you not always can take for granted he was always like that. But, nevertheless, as an artist you can be black and still love color."

NARRATOR: In the Orthodox synagogue, men and women sit in separate areas. The men conduct the service while the women watch. The Reformed sect on the other hand expresses a much more modern view in dress, worship service, and customs. In the past, the role of women in Judaism was largely confined to keeping the home in accordance with Jewish law. While this is still true in Orthodox Judaism, in the Reformed sect, women play a central part in the synagogue as well.

RABBI TIRZAH FIRESTONE: "The thing that excites me so much about Judaism right now is the women in it. I see the face of Judaism being transformed by its women. And there's all sorts of ways that are being brought about by women rabbis now that are changing the liturgy, changing the way we daven, the way we pray, to make it more soulful, to make it more alive and refreshing. So that when you leave you really feel like you've done something exquisite. Reformed Judaism was brought over to the United States later on and now, as you know, it is a large denomination. It is a denomination that basically says, "You keep your Jewish heritage in the way that you feel fit. And it is not so important whether you drive on the Sabbath or whether you eat pork or don't eat pork. What's important is that you stay together as a community and that you make Judaism utterly relevant to modern life."

NARRATOR: The most recent transformation within Judaism is the emergence of the Jewish Renewal movement. Begun in the 1960s, Jewish Renewal incorporates some of the ancient mystical elements of Hassidic Judaism bringing its followers an opportunity for a direct experience of God.

RABBI ZALMAN SCHACHTER-SHALOMI: "Imagine I ask you the question, 'Who are you?' and you will answer, 'Give me your name,' and I say, 'Thank you. Who are you?' and each time I ask deeper and deeper and deeper and deeper. And then you say, 'I am consciousness.' And I say, 'Thank you. Who are you?' 'I am the source of consciousness.' "Thank you. Who are you?" Ultimately, you have to say, 'I am God.' In this form, but I am God. That notion of recognizing that we are children of God, like we are snippets of the great hologram, you know, that we contain in ourselves that spark of the living God, that

recognition, together with a celebration of the body, and of the heart, and of the insights that come from the mind, that basically created the matrix out of which Jewish Renewal came. We do a lot of singing and dancing because when the body is awakened and the heart wakes up, too, and then the heart wants to express itself, and all of us, if we get the opportunity to dance when we aren't watched by other people, everyone is a ballet dancer, you know?"

NARRATOR: Other elements are an openness to the wisdom of other religious traditions such as Buddhism and Sufism, equality of women and men in shaping the future of Judaism, and a concern for healing the environment. This movement emphasizes a joyful approach to religion and spirituality with chanting, dance, and meditation, as well as traditional prayer and study of *Torah*.

SUMMARY

NARRATOR: In many ways, Judaism is a religion of remembrance, but it is a religion that looks forward, too. After the Roman conquest of Israel in 70 C.E., the Jews were scattered throughout the world, but they carried their beliefs with them and they still teach their children to love and respect the *Torah*. It is a faith that sent Abraham in search of the Promised Land, now the spiritual homeland for more than 14 million people. It is a faith that takes its way of life from the words of Moses, honors its kings and its prophets and sages by rereading and reverencing their writings, and carries on a continuing dialogue that began in exile, when the men of the Great Synagogue began to interpret the Law of the *Torah*, and wrote down their commentaries in the *Talmud*. It is a faith that binds people of many lands together with the common belief in the people and the land of their ancestors and the lives and words of their founders and the great law of love.

RABBI MORDECAI TWERSKI: "If we can change the human beings we come in contact with, we will eventually change the sensitivity and awareness of the world. If we can change the awareness of the world, suffering does not need to exist."

VOICE 1: "Hear O Israel, the Lord our God, the Lord is One.

You must love the Lord your God with all your heart, with all your soul, and will all your might."

JUDAISM**PRE-TEST**

Directions: Fill in the blank with the correct answer:

1. After World War II, Jews from all over the world moved to the state of _____ .
2. The _____ is made up of the first five books of the Old Testament.
3. Jews believe that God gave Moses the Ten Commandments on _____ .
4. The _____ Jews dress in the same way as their ancestors 100 years ago.
5. The _____ _____ sect has incorporated some of the traditions of other religions into Jewish worship services.

JUDAISM

CONTENT OUTLINE

The following is a list of some of the topics presented in this video program.

1. The Torah - sacred scriptures of the Jews
2. Other religions with roots in Judaism
3. The four cornerstones of the Jewish faith
4. The Jewish worship service
5. Tragedies of the Jewish people - the Holocaust, Diaspora, persecution in ancient times
6. The founding of the state of Israel
7. Jewish rituals and festivals
8. Women in Judaism
9. The Bar/Bat Mitzvah

©2000 Delphi Productions

Published and Distributed by AGC/United Learning

All rights to print materials cleared for classroom duplication and distribution
1560 Sherman Av., Suite 100 Evanston, IL 60201 1-800-323-9084 Fax 847-328-6706
www.agcunitedlearning.com e-mail: info@agcunited.com

JUDAISM
VIEWER'S GUIDE

Directions: Answer the following questions as directed by your teacher.

1. What is the Torah and why is it important to Jews?
2. What is the central idea common to Judaism, Christianity, and Islam?
3. What are the four cornerstones of Judaism?
4. Name one reason why the Jews consider it so important to be able to live in Israel.
5. Name and describe two Jewish rituals or festivals.
6. What does the holiday of Passover celebrate?
7. What is the main significance of the Bar/Bat Mitzvah?
8. What is the main tragedy that has befallen the Jewish people in the twentieth century?
9. What do the candles of Hanukkah celebrate?
10. What is your understanding of what it means to be a Jew?

JUDAISM
VOCABULARY LIST

Torah - the first five books of the Old Testament of the Bible; the entirety of authentic Jewish teaching.

Messiah - the prophesied deliverer of the Jews; a savior.

Sabbath - a day of rest and religious dedication.

B.C.E.; C.E. - Before Common Era; Common Era; preferred by Jews to B.C. and A.D.

Bar/Bat Mitzvah - The celebration for a Jewish boy or girl who has attained his or her thirteenth birthday, affirming the age of religious responsibility.

Talmud - a collection of authoritative writings comprising the Jewish civil and religious law.

orthodox - conforming to the usual beliefs or established doctrine, especially in religion.

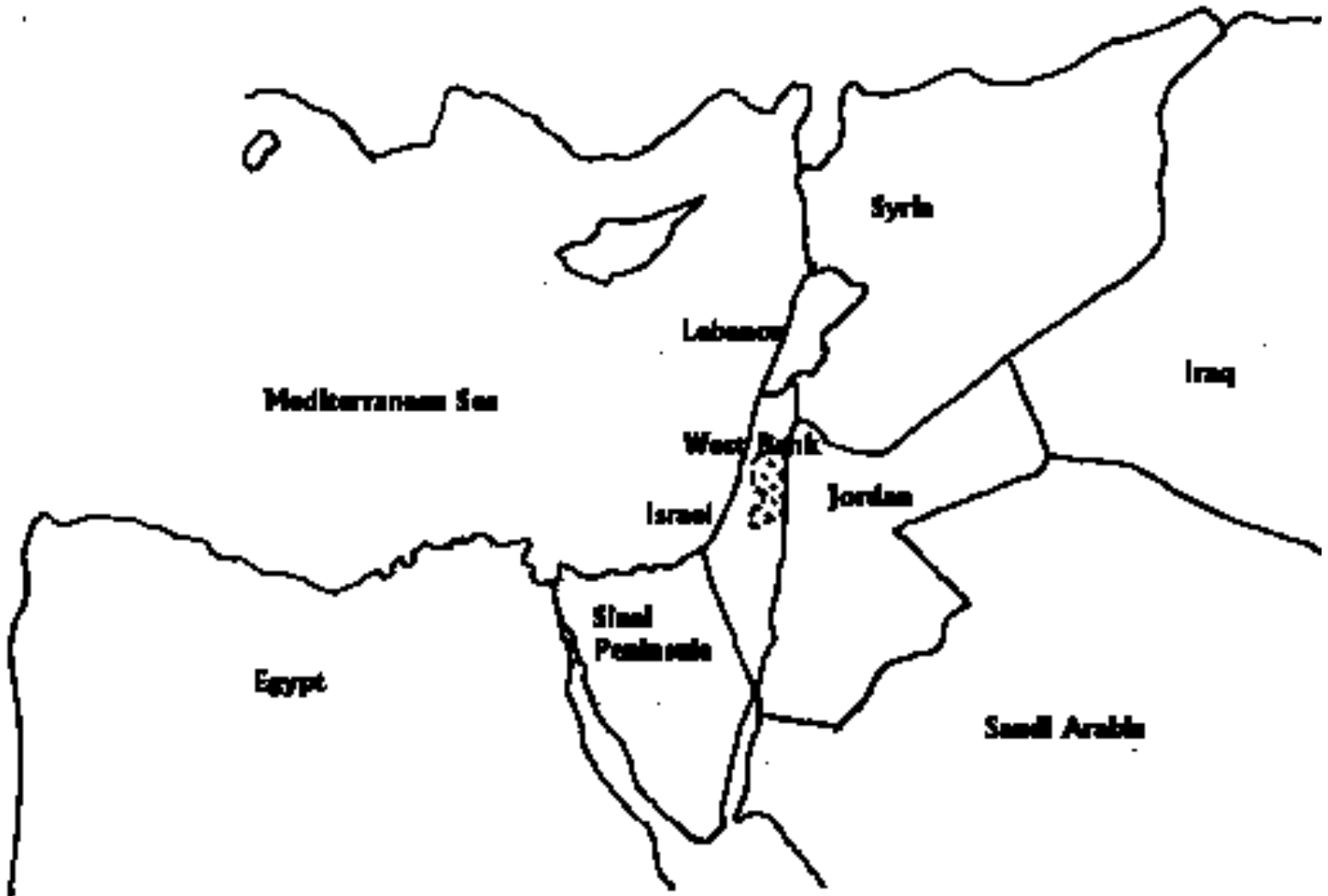
secular - pertaining to the world or to things not spiritual or sacred.

creed - a brief statement of religious beliefs; a confession of faith.

sect - a group of people having a common leadership, set of opinions, and similar beliefs.

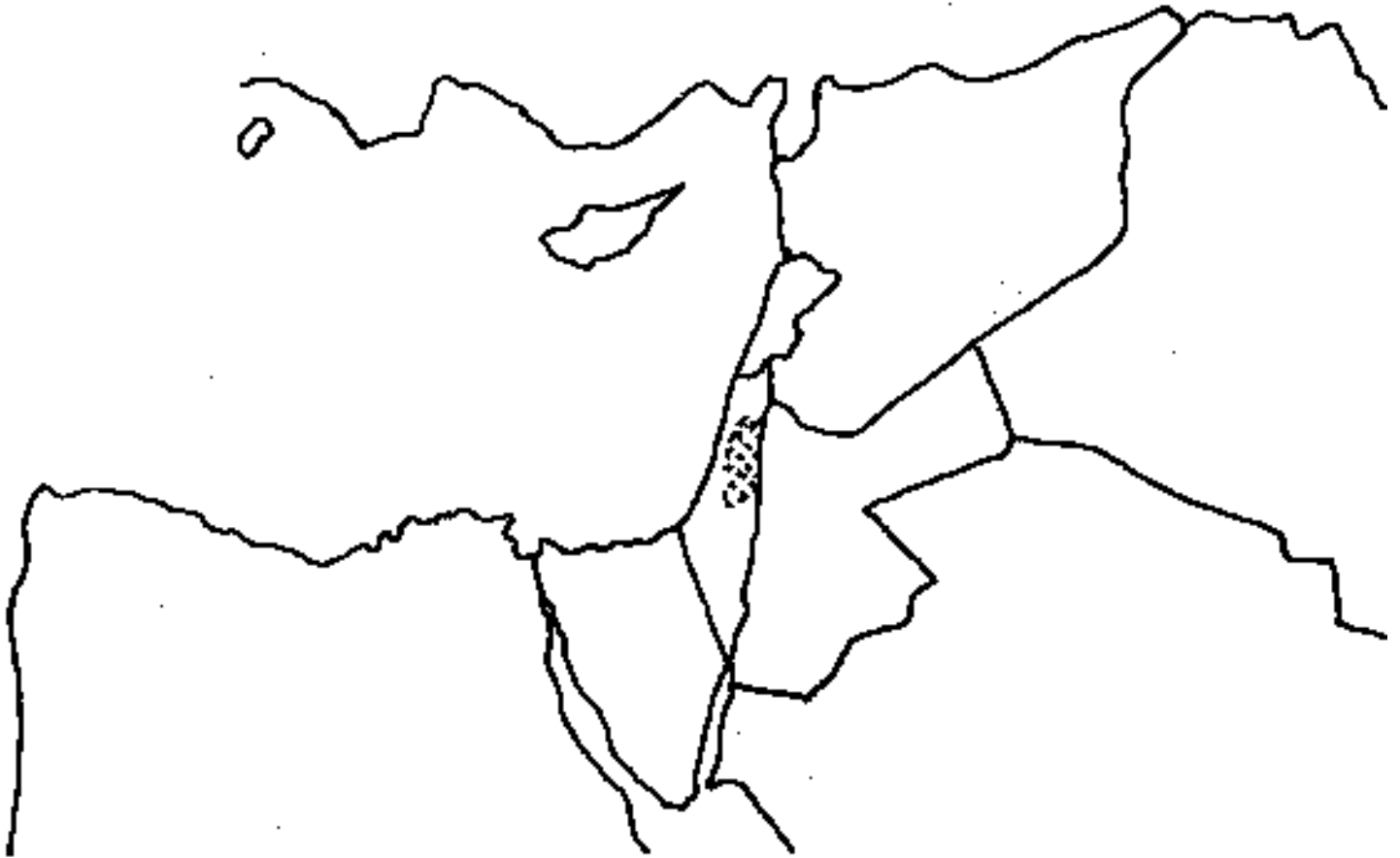
JUDAISM MIDDLE EAST MAP

Area of the world (Middle East) discussed in the program



JUDAISM**MIDDLE EAST MAP ACTIVITY**

Directions: On this map of the Middle East, identify the following countries where Judaism is practiced: Israel, Egypt, Saudi Arabia, Syria, Lebanon, and Jordan



©2000 Delphi Productions

Published and Distributed by AGC/United Learning

All rights to print materials cleared for classroom duplication and distribution
1560 Sherman Av., Suite 100 Evanston, IL 60201 1-800-323-9084 Fax 847-328-6706
www.agcunitedlearning.com e-mail: info@agcunited.com

JUDAISM
VOCABULARY CHECK

Directions: Match the definition in the left column with the word it identifies from the column on the right.

- | | |
|---|--------------------|
| 1. _____ The celebration for a Jewish boy or girl who has attained his or her thirteenth birthday. | A. Talmud |
| 2. _____ A group of people having a common leadership, set of opinions, and similar beliefs. | B. secular |
| 3. _____ A brief statement of religious beliefs; a confession of faith. | C. B.C.E.; C.E. |
| 4. _____ The first five books of the Old Testament of the Bible; the entirety of authentic Jewish teaching. | D. Bar/Bat Mitzvah |
| 5. _____ A collection of authoritative writings comprising the Jewish civil and religious law. | E. Sabbath |
| 6. _____ The prophesied deliverer of the Jews; a savior. | F. creed |
| 7. _____ Pertaining to the world or to things not spiritual or sacred. | G. orthodox |
| 8. _____ A day of rest and religious dedication. | H. Messiah |
| 9. _____ Conforming to the usual beliefs or established doctrine, especially in religion. | I. Torah |
| 10. _____ Before Common Era; Common Era; preferred by Jews to B.C. and A.D. | J. sect |

JUDAISM**WEBSITES**

The following sites contain useful information that can be used in conjunction with the material found in this lesson:

<http://bnaibrith.org>

<http://nmajh.org>

jewfaq.org

JUDAISM**POST-TEST****Directions:** Circle the correct

1. The Jews believe in:
 - a. One God
 - b. A trinity of Gods
 - c. That there is no God but many prophets
2. The land that the Jews feel that they are destined to inherit is:
 - a. Egypt
 - b. Israel
 - c. Jordan
3. The Jewish house of worship is called a:
 - a. mosque
 - b. synagogue
 - c. stupa
4. During World War II, millions of Jews were killed in an event known as the:
 - a. Diaspora
 - b. Holocaust
 - c. Battle of Britain
5. The most sacred book of the Jews is called the:
 - a. Ramayana
 - b. New Testament
 - c. Torah
6. When Jewish young people reach the age of thirteen, they are introduced to the community by an event known as a:
 - a. birthday party
 - b. Bar or Bat Mitzvah
 - c. debutante's ball
7. The Jews celebrate the Sabbath on Saturday as a day to:
 - a. go shopping
 - b. rest and refresh their spiritual life
 - c. watch sports on TV
8. In December, the Jews celebrate a holiday known as:
 - a. Passover
 - b. Hanukkah
 - c. Kumba Mela
9. One of the main sects of Judaism is known as the:
 - a. Orthodox
 - b. Active
 - c. Eastern

Directions: Place a "T" before the true statements and an "F" before the false ones.

- _____ 1. Devout Jews recite a prayer called the "Shema" in their daily worship.
- _____ 2. The Torah is comprised of the first five books of the New Testament of the Bible.
- _____ 3. The only connection between Judaism, Christianity, and Islam is that they all originated in the Middle East.
- _____ 4. The first Temple of the Jews was built in 1948 when Israel became a state.
- _____ 5. The Jews believe that the Messiah will appear in Jerusalem.
- _____ 6. Rosh Hashanah, the Jewish New Year, is celebrated in December.
- _____ 7. Sukkot, the Feast of Booths, reminds Jews of how their ancestors lived in the desert.
- _____ 8. Hanukkah candles are symbols of the light of religious freedom.
- _____ 9. Judaism is different than other religions because there is only one sect.
- _____ 10. An important part of observing the Sabbath for Jews is lighting candles to welcome the "Sabbath Queen" into the house.

Essay: (You may write your answers on the back of this sheet.)

1. Explain how living by religious laws would be different than living by secular laws.
2. From what you have just seen in the video, what do you think it means to be a Jew?