

Name: _____

RE Group: _____

My target grade: _____



Homework

Topic	Date to be completed by
10.1 The importance of the synagogue	
10.2 Interior features of a synagogue	
10.3 Worship in Orthodox and Reform Synagogues	
10.4 Daily services and prayer	
10.5 Shabbat in the synagogue	
10.6 Shabbat in the home	
10.7 Worship in the home; the written and oral law	
10.8 Ceremonies associated with birth	
10.9 Bar and Bat Mitzvah	
10.10 Marriage	
10.11 Mourning for the dead	
10.12 Dietary laws	
10.13 Rosh Hashanah and Yom Kippur	
10.14 Pesach	

How do I use my homework book?

This homework book is designed to reinforce your learning that began in your lessons. After a topic is completed in lessons, read the topic section in your text book. Then, read and memorise the topic facts summary in this book. You will then be tested each week on your knowledge.

Use your homework book well and you will be better prepared for your assessment tests, and then the final summer exam.

What is a synagogue?

A synagogue is a house of **assembly** (Beit K'nesset) where Jews meet for prayer worship and **study**. Jews can pray anywhere, but for certain prayers to be said a **Minyan** needs to be present. A minyan is a group of 10 adults, in **Reform** Judaism it can be made up of both men and women, but in **Orthodox** Judaism it needs to be 10 men. There are no rules as to what a synagogue should look like from the outside, however there are often recognisable symbols such as the **menorah** or the Star of David. There are often stained glass windows in the synagogue, decorated with **patterns** and **pictures**. The Ten Commandments forbids the worshipping of **idols**, so you will never find pictures of **humans** or animals in a synagogue. There are many names for a synagogue, **shul** is often used which means school or place of study.

The importance of the synagogue

The synagogue forms the centre of the Jewish **community**. It is where **festivals** and rites of passage are celebrated. An important function of the synagogue is that it is a house of study, and often Jews will go there to learn **Hebrew**, this is particularly important if a young Jew is preparing for their Bar or **Bat Mitzvah**. Jews will often use the synagogue as a way of helping the **poor** and use it as a base to collect items to be given to others in need. The social hall in the synagogue can be used for a variety of activities for people of all ages. Youth groups, **music**, drama and sports groups, lunch clubs and other clubs for the **community** may all meet there.

The Prayer Hall

The prayer hall is usually **rectangular** in shape, with seats on three sides facing inwards towards the **bimah**. The fourth side contains the **Ark** which house the Torah Scrolls. Another name for the Ark is the **Aron Hakodesh**. The prayer hall will also have a seat for the **rabbi** and a **pulpit** from where sermons are delivered.

The Ark (Aron Hakodesh)

The Ark is regarded as the holiest place in the synagogue as it represents the original Ark of the Covenant which used to contain the stone **tablets** on which the Ten Commandments were written. The Ark of the Covenant was eventually taken to **Jerusalem** and placed in the Jewish **Temple** but they were lost when the Temple was destroyed. Above the Ark in the synagogue there are two **stone** tablets on which the Ten Commandments are written. The Ark faces Jerusalem so when **worshippers** face the Ark, they are facing the **city** where the temple once stood. The Ark is usually reached by climbing up steps to remind Jews that the Torah is **sacred** and above humanity. The Ark is opened to remove the Torah and for special prayers. The rest of the time it is covered with a curtain called a **Parochet**.

The Ner Tamid

This is found in front of and **above** the Ark. It is a **light** that is kept burning at all times. It symbolises God's **presence** so is never put out. It also reminds Jews of the **menorah** that was lit every night in the Temple in Jerusalem.

The Bimah

This is a raised **platform** in the centre of the synagogue. Often people **leading** services will use the Bimah and it is also the place from where the Torah is read. The raised platform makes it **easier** for the congregation to hear what is being said.

10.3 Worship in Orthodox and Reform Synagogues

In this topic you will understand some of the differences between worship in Orthodox and Reform synagogues

Score

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Within Judaism there are different religious groups who interpret their faith in their own way. The two main groups in Britain today are Orthodox and **Reform** Jews.

Orthodox Judaism

Orthodox Judaism was the only branch of Judaism until the **18th** century. The emphasis is obeying God's laws as set down in the Torah and the **Talmud**. They also believe that men and women have a different role to play in life and this means that they have different religious roles and **responsibilities**.

Reform Judaism

A Reform Jew has the choice to decide how they worship and **practice** their faith. Reform Jews believe that religion should change or **adjust** their practices so that they are more relevant to **modern** life. It is the **spiritual** and moral code in the Torah that should be obeyed and not necessarily every individual law. In Reform Judaism men and women are **equal** and therefore you can have Bat Mitzvahs and women **Rabbis** within Reform Judaism.

Public Worship

Jews are expected to pray **three** times a day and often these prayers will take place in a synagogue. Prayers are often led by a Rabbi or a **Cantor**.

Orthodox Synagogue Services

The person leading the service faces the **Ark** and prays in the same direction as the congregation. The service is in **Hebrew** and the singing is unaccompanied. Men and women sit separately, often **women** will sit upstairs in a balcony. This is because they believe you can connect with God on a **deeper** level when sat apart. All Rabbis are male and some **men** will cover their heads at all times as a sign that God is above every **human**. Married women will also cover their heads.

Reform Synagogue Services

Many Reform synagogues do not hold daily services but concentrate on **festivals** and **Shabbat**. Men and women sit together and the person leading the service will face the congregation. Women are allowed to be more involved in the service and can be rabbis, read the **Torah**, be a **cantor** and make up part of the minyan. Reform services are **shorter** than Orthodox services and they are conducted in both Hebrew and **English**. Musical instruments may **accompany** the singing. Most men will wear a head covering and some female worshippers may wear a **kippah** or a hat.

Tallit and Tefillin

During morning prayers Orthodox men wear a **tallit**. This is a prayer shawl which has long tassels called **tzitzit** attached to each corner. It reminds Jews that they are obeying **God's** word when they wear it. On weekdays **Orthodox** Jews will also wear Tefillin, these are small leather boxes containing extracts from the **Shema**. Tefillin are tied around the forehead and the upper arm, in line with the **heart**, during prayer as a reminder that their concentration should be on God at this time and that prayers should come from the heart. Some **Reform** men and women wear them as well.

The format of Jewish services

Prayers are really important to Jews as they believe it builds their **relationship** with God. Orthodox Jews pray **three** times a day and prayers are held in Orthodox synagogues in the morning, **afternoon** and evening, for a service to take place in a synagogue a **minyan** must be present. Daily prayers are taken from a book called the **siddur**, opening prayers vary but usually **thank** and praise God. The Shema is also said and followed by **blessings** which are said before and after it.

The Amidah

This is called the '**standing** prayer' or the '**18** blessings'. On a weekday it forms the centre of Jewish prayer services and is prayed in silence whilst facing **Jerusalem**. At the start of the Amidah one **step** is taken forward, as it is symbolic that you are stepping into God's presence. It is made up a series of blessings, the first **three** praise God and ask for his mercy. The middle 13 blessings are prayers of **petition** and intercession, asking God for his help. They consist of 6 **personal** requests, 6 requests for the **community** and a final request that God accepts the prayers.

The final 3 blessings thank God for the **opportunity** to serve him and pray for peace, goodness, kindness and compassion. At the end of the Amidah, Jewish men will take a step **backwards** as they 'step out' of God's presence. The Amidah is sometimes followed by a reading from the **Torah**. The final prayer of the service gives praise and thanks to God.

The importance of prayer

Prayer is a vital way of communicating with God, it brings them **closer** to God and enables their whole being to focus on him. It reinforces their **faith** and prayers at the synagogue is a way of **strengthening** the Jewish community.

10.5 Shabbat in the Synagogue

In this topic you will understand how Shabbat is celebrated in the Synagogue

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Every week Jews celebrate Shabbat. It begins at **sunset** on Friday and ends at an hour after sunset on **Saturday**. Shabbat is a gift from God, a holy day of **rest** and is described as a Queen. Shabbat lasts for about **25** hours and is time to forget about everyday life, focus on **God** and enjoy family life. All the preparations for Shabbat are done in advance as work isn't **allowed** on Shabbat as it is a day of rest. It is seen as a very important holy day as the Ten Commandments say 'Remember the **Sabbath** and keep it **holy**'. Shabbat is a reminder of the **Covenant** made between God and the Jewish people, the idea of rest comes from the Creation story when God made the world and rested on the **seventh** day. Shabbat is observed and celebrated in different ways by the Jewish community, but there are some **customs** that are common to many Jews.

Shabbat services

On Friday there is a service in the synagogue that lasts about **45** minutes. Shabbat is welcomed like a **bride** coming to meet her husband. Some synagogues hold services for families on either the Friday evening or Saturday morning which may include games, **music** and storytelling. The end of the Friday service ends with the prayer leader taking a cup of wine and reciting a blessing called the **Kiddush** which thanks God for giving Shabbat to the Jewish people. On the Saturday morning the service is longer and will include prayers, **blessings**, a reading from the Torah and often a sermon. A different part of the Torah is read each week so that in a **year**, the whole of the Torah will be read.

The Torah

On **Saturday** the congregation will stand when the doors or **curtains** of the Ark (Aron **Hakodesh**) are opened. This reminds the Jews how the Israelites stood at the bottom of Mount **Sinai** and waited for Moses to return with the Ten Commandments. The Torah will be dressed with a cover and a variety of decorations such as a **breastplate** or a crown which reminds the Jews of the clothing the priests wore in early Judaism. The Torah is then paraded around the synagogue, as it passes them many Jews may touch it with their tzizit or siddur (**prayer** book) and then touch their **lips**. The Torah is then read from the Bimah and paraded around again before being put back into the Ark.

On leaving the synagogue Jews wish each other 'Shabbat **Shalom**' have a peaceful Shabbat.

10.6 Shabbat in the Home

In this topic you will understand how Shabbat is celebrated in the home.

Score

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Preparations

All the cooking, **cleaning** and other work is done before Shabbat and the family changes into their smart **clothing**. The table is set with the best cutlery and **crockery** and there are at least 2 candles which remind them of the 2 **Commandments** to remember and observe Shabbat. On the table are two loaves of **challah** which are covered with a cloth and some **wine** or grape juice. The wine symbolizes **joy** and the challah reminds the Jews of the time when the Israelites were in the **wilderness** and God provided them with **manna** to eat.

About **18** minutes before sunset on the Friday a **female** member of the family lights two candles and has the privilege of welcoming Shabbat, this is done by reciting a blessing and **waving** her **arms** around the candles. She also says a prayer to ask God to bless the **family**. If no female is present, the welcoming can be done by a male.

After the family have returned home from the synagogue on the Friday evening, the parents bless the children and the **Kiddush** blessings are said whilst holding the Kiddush cup by the **head** of the household. Each member of the family then **washes** their hands as a sign of **purification** before the meal. The challah loaves are **lifted** up and a blessing is said, before being broken or sliced, dipped or **sprinkled** in salt and passed around and given to each **person** present. The meal then begins and may last for a number of **hours**, and may include stories and songs. It is a time to relax and spend time with family. At the end of the meal a prayer of **thanksgiving** is said for the food.

Saturday

After the service in the synagogue the family enjoy another special meal in the home. **Parents** and children spend time together and may **study** or read the Torah. There is another small meal before **sunset**.

Havdalah

The ending of Shabbat is marked with the **Havdalah** service, a **plaited** candle is lit and sweet smelling spices are passed around, in the hope that the **sweetness** of Shabbat may be with them for the rest of the week. Blessings are said over a **cup** of wine, the **queen** of Shabbat has now left and normal weekday **activities** can be resumed. This is performed when there are **three** stars in the sky.

Every day is an opportunity for Jews to **worship** God. They say prayers 3 times a day, either in the **home** or the synagogue. Men usually stand to pray and prayers can be said **aloud** or silently. Within the home there are many reminders of the Jewish faith. The Jewish **kitchen** will be designed to help Jews keep the **kosher** food laws and there will be a **mezuzah** fixed to the doorposts. The Jewish home will also reflect the type of Jew living there, eg an Orthodox Jew will have a mezuzah on every door of the house except the bathroom, whereas a **Reform** Jew might only have one on the **front** door.

The Tenakh

Jewish scriptures are made up of 24 books and are known as the **Tenakh**. All the books of the Tenakh can be found in the **Old** Testament. The Tenakh is made up of:-

The **Torah**—The five books of **Moses** containing the law

The **Nevi'im**—Eight books that trace Jewish history and expands on the law

The **Ketuvim**—Eleven books that contain **poetry**, stories, advice and more.

The Talmud—The Oral Law

Understanding and interpreting the law is a very important part of Jewish life. For many years the early Jews used to pass information down to the next **generation** by word of mouth. So that these teachings were not altered or misinterpreted it was important that they were written down. This was done by Rabbi Judah **Hanassi** in 200CE. He brought together all the oral traditions into one document called the **Mishnah**. The Mishnah is split into **6** sections and deals with issues like dietary laws, marriage, divorce and the laws of Shabbat.

There was much debate over the Mishnah and many of these debates were written down in a document called the **Gemara**. The Mishnah and the Gemara were then combined to form the **Talmud**.

Both the Torah and the Talmud are really important for Jews and are studied in depth. They are the source for all Jewish laws, teachings and decision that might affect their every day life. **Reform** Jews approach the Torah and the Talmud in a different way to **Orthodox** Jews and do not study them as much.

Family life is really important for Jewish people as this is where Judaism is **learnt** and passed on to the next **generation**. There are **four** important stages of life called Rites of **Passage**, these are birth, coming of age, **marriage** and death.

Birth is a happy event as it fulfils God's commandment in **Genesis** 1:28 'God blessed them and God said to them, 'Be **fertile** and increase, fill the earth and master it.'

There are three Jewish rituals associated with birth.

The **Naming** Ceremony

In the past boys were named at their circumcision usually **eight** days after their birth. For a girl it was traditional for her father to **announce** her name in the synagogue about a **month** after she was born. Today it is common for boys and girls born into Orthodox families to be **blessed** in the synagogue on the first Shabbat following their birth. The father will recite the Torah blessing and ask God for good **health** for his wife and his child, a girl will be named at this point, but a boy will not be named until his **circumcision** when he is eight days old. In a **Reform** synagogue both parents may take part in the naming ceremony.

Brit Milah

God commanded **Abraham** to circumcise all male Jews as a sign that they were God's **chosen** people. When a baby boy is eight days old he will be circumcised. A member of the family will put the baby on an empty chair that symbolises the presence of **Elijah**. The **Mohel** (a trained person who carries out circumcisions) will pick the baby up and hand him to the **Sandek** (a person chosen to be a companion of the child). The boy's father will say a blessing, others present will respond to the blessing. Another blessing is said over **wine** and the baby is named before the Mohel carries out the circumcision. The family will then celebrate the new arrival.

Redemption of the Firstborn Son

When the **Temple** existed, Jews used to pay money **31** days after the baby's birth so that he did not have to do Temple service. Some Orthodox Jews still follow this tradition and will give money, **prayers** will also be said for the baby.

Jews are seen as old enough to take responsibility for their faith when they reach the age of **12** (girls) and **13 (boys)**. Bar/Bat Mitzvah means Son/**Daughter** of the **Commandment**. Orthodox Jews will only celebrate **Bar** Mizvah, Reform will celebrate both, when a young person has had their coming of age ceremony they are allowed to form part of the Minyan, the group of 10 men (or women if Reform) that have to present for a **synagogue** service to take place.

Bar Mitzvah

At the first opportunity after his **13th** birthday, the boy will be asked to read from the **Torah** during the Shabbat service. Boys will have **preparation** classes to make them ready for their Bar **Mitzvah**, they will read the Torah in Hebrew, wear a **tallit** for the first time, he may lead part of the service or the prayers and will make a speech. His father will thank God for bringing his son to an age of **maturity** and will publically declare that he is now **responsible** for his own actions. The ceremony is often followed with a **party** and the boy is given gifts.

Bat Mitzvah

This will take the same format as the Bar Mitzvah but take place when the girl is 12. Although **Orthodox** Jews do not have Bat Mitzvah, they may still recognize the girl coming of age and go out for the a family meal. In addition, the girl will have been taught how to **observe** Judaism in the **home** as part of her preparation.

For Jews marriage is a two stage process, the first stage is the engagement which lasts, traditionally, for 12 months, followed by the marriage ceremony itself. In the past it was the parents responsibility to find a suitable partner for their children, many used '**matchmakers**' who were believed to work for God to find a suitable partner for each person. Some **Orthodox** Jews still use 'matchmakers' today as marriage is seen as a **spiritual** bond where two souls become one. In Judaism, couples are not allowed to live together before getting married.

Engagement (Betrothal)

The Hebrew word for betrothal is **Kiddushin** which means set aside. The couple are set aside to marry each other. In Judaism a betrothal cannot be broken except through **divorce** or death. In the past a ceremony was held a year before the actual wedding, but this is now done in the wedding ceremony itself. A **Ketubah** is drawn up which is a marriage **contract**. This details what will happen if the husband dies or divorces his wife and the **financial** arrangements for her. In Reform Judaism the Ketubah usually focuses on **hopes** for the marriage rather than **legal** rights and might state a promise not to divorce should the couple separate.

On the last **Shabbat** before the wedding day the husband to be will take part in the **Torah** blessing and announce his intention to marry. There may be a celebration after the synagogue service and this will be the last time the **couple** see each other before the wedding.

The Wedding

These usually take place in a **synagogue** or somewhere like a hotel, they cannot take place on **Shabbat** or other Jewish festivals. The couple fast on their wedding day to make themselves **pure**. In the betrothal ceremony, which takes place first, the bride and groom stand under a **Chuppah** (canopy) to get married. The bride circles the groom and **two** blessings are said over wine. The groom will put a ring on the brides finger, in Reform Judaism the **groom** may also be given a ring. The marriage contract is then signed and **witnessed**, and is then read out and given to the bride. **Seven** wedding blessings are said and the rabbi makes a speech and blesses the couple. The groom breaks a **wine** glass under his foot to show how sorry he is for the destruction of the **Temple**, this also shows in marriage there will be hard times as well as good times. The congregation shout '**Mazel Tov**' which means good luck. The couple then spend a short time alone in a private room to **symbolise** that they are now married. Afterwards there will be a wedding party with music and **dancing**.

When a Jew is nearing death, someone from the family or Jewish **community** will stay with them so that they do not die alone. If someone is able, before they die, they make a final confession and recite the Shema. When Jews hear of the death of a close family member, they follow the **Old** Testament example of Jacob and make a small **tear** in their clothes. A parent would make a tear over their heart and a close relative would make a tear on the right side of their chest. When a close relative hears of a death, they recite a blessing showing they **accept** that God has taken the life of their loved one.

Mourning

Jews believe that the **soul** does not fully leave the person until the burial has taken place. Before the burial Jews are allowed to grieve as they wish and there are no set **rituals** to follow. After the burial a meal of bread and **eggs** (symbol of new life) is eaten which marks the end of the immediate mourning period.

Shiva, seven days of intense mourning begins on the day of burial. The mourners would sit on low stools or the **floor**, instead of chairs, in their homes. They would not wear leather shoes, shave or cut their hair, wear make up or do **work**. Mirrors would be covered so they cannot focus on **appearance** and the clothes they wore are worn. Prayers are said three times a day in the home.

After shiva, there is a lesser period of mourning which lasts until **30** days after the person's death. During this time life continues as normal except they would not listen to music, party, **shave** or cut their hair. Male Jews would say a prayer called the **Kaddish** each day in the synagogue.

The final period of mourning lasts **11** months, during this time mourners do not attend parties. Sons continue to mark the loss of a parent by reciting the Kaddish and sons and **daughters** light a candle that burns for 24 hours.

The Funeral

Some Reform Jews accept **cremation**, but most Jews are buried. This takes place as soon after death as possible and usually within 24 hours. Before the burial the body is not left alone, **candles** are lit and the body is washed, wrapped in plain **white** cloth and a tallit for men. The corner of the **tallit** is removed to show it will no longer be used in this life.

Funerals do not take place in the **synagogue** as this is seen as a place of the living. The body is taken straight for burial and the service lasts about 20 minutes. **Psalms** and prayers are said along with a tribute to the person. The coffin is lowered into the ground and mourners shovel **earth** on top of it. Mourners then wash their **hands**. A tombstone is placed on the grave but this can be after the end of the 12 months of mourning. Flowers are not placed on the grave, instead a small **stone** is placed to show they have visited.

10.12 Dietary Laws

Score

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In this topic you will look at Jewish dietary laws and understand their significance.

Jews have very strict laws about what they can eat. The word Kosher means **allowable** and **Trefah** means forbidden. The food laws are found in the Torah, and the **Talmud** explains how these laws should be put into practice.

There is no reason given in the Torah for the food laws, but they were probably introduced for **hygiene** or health reasons. Another reason for the laws could be the animal had more use being used for **transport** than for food eg the camel. Orthodox Jews believe the Kosher food laws have come from God and set the Jews **apart** from other people. They are a call to be holy and to obey God's commandments. However, many Reform Jews would see the laws as being **outdated** and not necessary in today's society.

For meat to be Kosher it has to be killed following the laws. The animal is killed by using a **sharp** knife and having its throat slit. The **blood** is then drained as it is forbidden to eat meat that has blood on it. The animal is killed in this way as it is believed it does not suffer. Jews are allowed to eat meat from **cows**, sheep, chicken, goats, **fish** that have scales, chicken and turkey. Examples of meat that is not kosher include **pork**, camel, rats, shell fish and **frogs**.

Jews are not allowed to eat meat and milk products in the same **meal**. This is because the Torah states 'you shall not **cook** the kid of the goat in the **milk** of its mother'. The two foods cannot be mixed and therefore Jews will often have two sinks, **ovens**, fridges, freezers etc in their kitchen as well as having two sets of plates and **cutlery**. Many synagogues have kosher kitchens so food for **parties** can be prepared there. **Pareve** foods may be eaten with either milk or meat products. Examples of these are **fruit**, vegetables, rice, pasta, **eggs** and bread.

Rosh Hashanah lasts **two** days and is the start of the Jewish new year. It is the start of a ten day period where Jews look at their lives, examine their **actions** and ask for forgiveness.

Rosh Hashanah remembers the creation story from **Genesis**. It is believed to be the anniversary of the day that God created **humans**. It is also believed to be a day of judgement when God takes all their actions and deeds, **weighs** them up and decides on their fortune for the coming year. Jews try to make up for their bad actions by doing **charity** work and making up with anyone they may have fallen out with.

Celebrating Rosh Hashanah in Britain today

In the month before the festival a **rams** horn is blown in the synagogue to announce the coming of the day of judgement. Jews prepare in a similar way to Shabbat but also buy fruit which they have not eaten for a long time, which symbolises **renewal**. At the synagogue service on Rosh Hashanah prayers ask God to continue being king of the world for the coming year. The service ends with the **Kiddush** blessing.

At home the family meal begins with the Kiddush blessing and **apples** dipped in honey are eaten as a symbol of **hope** and sweetness for the new year. The following morning, in the synagogue, the **shofar** is blown **100** times and the service is longer than usual. It is normal for Jews who do not normally attend the synagogue to attend on this day.

Yom **Kippur** takes place at the end of the ten days. It is the most important festival in the Jewish year. Originally sins used to be symbolically put on a **goat** and the goat would be forced into the desert. This is where the term **scapegoat** comes from. On Yom Kippur, it is believed that God closes his book of **judgement** and this is the last opportunity to say sorry for any sin.

Observing Yom Kippur in Britain today

No **work** is done

Jews will fast for 25 hours

Bathing, sexual intercourse and wearing **leather** shoes is forbidden

Jews will wear white as a symbol of **purity**

Many Jews will spend Yom Kippur in the **synagogue**, services will be held throughout the day. They will also confess sin as a **community**. The doors of the Ark are opened giving Jews a last chance to confess, the doors are then **shut** as a symbol that God's judgement is now sealed. The **shofar** will be blown to end the fast.

Pesach is also called Passover as it remembers the time when the **angel** of death passed over the houses of the **Israelites**, allowing them to escape from slavery in Egypt.

Jews prepare for Pesach by removing **leaven** from the house. When the Jews escaped from Egypt, they did so quickly, and did not have enough time for the **bread** to rise. Parents will often hide bread around the house once it is clean for the children to find using a feather and a **candle**.

Pesach lasts for **seven** or eight days. On the first evening there is a special meal called a Seder meal. On the table there will be red **wine** (blood), 3 pieces of **matzah** (unleavened bread), a **Haggadah** (a book that is read during the meal and a Seder plate. On the Seder plate there are special foods:-

A green vegetable to dip in **salt** water (tears) reminds of the blood painted on the doorposts to protect the Israelites

Bitter herbs like horseradish to remind Jews of the **bitterness** of slavery

Charoset which reminds them of the **sweetness** of freedom

A roasted egg which reminds them of the sacrifices made at the **Temple**

A lamb (shank) bone which reminds them of the lamb that was killed so the Israelites could be protected from the Angel of Death and also of the sacrifices made at the temple.

During the meal the youngest will ask **4** questions, the answers to which tell the story of the Exodus. Jews will also drink 4 small glasses of wine to remind them of the four freedoms God promised them. A fifth glass of wine is poured out for **Elijah** the prophet who it is believed will appear and tell them about the coming of the **Messiah**. Pesach ends with a wish that next year those present may celebrate it in **Jerusalem**.

Pesach is a joyful festival which celebrates freedom from **slavery**. It is a time when families spend time together and parents are able to pass on **traditions** to the next generation.

To help your brain absorb bigger chunks of information, another trick you could try is to break the information down and make up a story linking together each piece of information. It's a little like the memory palace idea we discussed earlier in this article, but it plays with the imagination to a greater extent because the story you make up doesn't have to be spatially limited in your mind. For example, if you need to memorise a complicated chemical formula, you could name the molecules with human names beginning with the same letter (Carol = Chlorine, for example) and make up a little story in which the actions of the characters mirror those of the molecules in the formula. This can be a remarkably effective method of learning trickier, drier information, as it helps to bring it to life a bit and gives it a more human touch that makes it easier to relate to.

Unit 10: Judaism Practices: The Synagogue; Evaluation No. 1

'Every Jew has a duty to attend the synagogue regularly'

Evaluate this statement. In your answer you should:

- Give detailed arguments to support this statement.
- Give developed arguments to support a different point of view.
- Refer to Jewish beliefs and teachings in your answer.
- Reach a justified conclusion. [12 marks]

Evaluate this statement. In your answer you should:

- Give detailed arguments to support this statement.
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- Refer to Jewish beliefs and teachings in your answer.
- Reach a justified conclusion. [12 marks]

Structure your essay like this... and use these sentences starters.

- (Your position/view) **In this essay I will argue that...**
- (Argument for your position 1) **The first argument to support my thesis is...**
- (Counter argument 1) **Other would argue against this by saying...**
- (Response 1) **I don't accept this counter argument because...**
- (Argument for my position 2) **Furthermore, I would argue that...**
- (Counter argument 2) **Again, other would disagree because...**
- (Response 2) **However, their arguments are not good arguments because...**
- (Conclusion and judgement) **In this essay I have shown that... I think my view is right because...**

(Your position/view) **In this essay I will argue that...**

(Argument for your position 1) **The first argument to support my thesis is...**

(Counter argument 1) **Other would argue against this by saying...**

(Response 1) I don't accept this counter argument because...

(Argument for my position 2) **Furthermore, I would argue that...**

(Counter argument 2) **Again, other would disagree because...**

(Response 2) However, their arguments are not good arguments because...

(Conclusion and judgement) **In this essay I have shown that... I think my view is right because...**

[illegible]

Year 10 Judaism Practices: Festivals; Evaluation No. 2

'Yom Kippur is the most important festival for Jews.'

Evaluate this statement. In your answer you should:

- Give detailed arguments to support this statement.
- Give developed arguments to support a different point of view.
- Refer to Jewish beliefs and teachings in your answer.
- Reach a justified conclusion. [12 marks]

Structure your essay like this... and use these sentences starters.

(Your position/view) **In this essay I will argue that...**

(Argument for your position 1) **The first argument to support my thesis is...**

(Counter argument 1) **Other would argue against this by saying...**

(Response 1) **I don't accept this counter argument because...**

(Argument for my position 2) **Furthermore, I would argue that...**

(Counter argument 2) **Again, other would disagree because...**

(Response 2) **However, their arguments are not good arguments because...**

(Conclusion and judgement) **In this essay I have shown that... I think my view is right because...**

'Bar and Bat Mitzvah are outdated and have no place in Britain today.'

Evaluate this statement. In your answer you should:

- Give detailed arguments to support this statement.
- Give developed arguments to support a different point of view.
- Refer to Jewish beliefs and teachings in your answer.
- Reach a justified conclusion. [12 marks]

Structure your essay like this... and use these sentences starters.

(Your position/view) **In this essay I will argue that...**

(Argument for your position 1) **The first argument to support my thesis is...**

(Counter argument 1) **Other would argue against this by saying...**

(Response 1) **I don't accept this counter argument because...**

(Argument for my position 2) **Furthermore, I would argue that...**

(Counter argument 2) **Again, other would disagree because...**

(Response 2) **However, their arguments are not good arguments because...**

(Conclusion and judgement) **In this essay I have shown that... I think my view is right because...**

