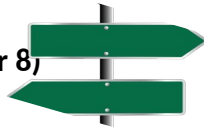


Link to prior:
Moses & passover (Year 8)



Key Concepts/words: THE WHAT

Covenant
Shabbat
Kosher
Shekhinah
Messiah
Synagogue
Mitzvot
Torah

Key sources: THE WHY

Kol Nidre Prayer
Story of Jonah
Torah,: Talmud and Midrash

Judaism Practices Thread 1— Festivals

Shabbat and Pesach

The night before Pesach is an important time as it's the final search for chametz (leaven) which the Torah states should not be eaten during Pesach. Pesach celebrates Moses leading the Israelites from Egypt to freedom and lasts for seven days in Israel and 8 elsewhere. The seder is a special service at home held on the first night of Pesach. The Haggadah is read. This is a small volume which recounts the story of the Exodus and contains prayers and blessings.

The weekly festival of Shabbat celebrates creation. Requirement in the Ten Commandments to remember and keep Shabbat. For many the preciousness of Shabbat is considered as a taste of the world to come. Before Shabbat the house is cleaned, on the table there will be two challah (plaited loaves). The mother lights two candles to bring Shabbat in, the father blesses the children and then sings a song welcoming Shabbat angels. Father then makes kiddush (blessing) over the wine and the family wash their hands. Blessings are recited over the challah as a piece is cut for each member of the family. The bread is dipped into the salt and family say a blessing and the family sing grace after the meal. Many Orthodox Jews keep Shabbat by doing no work from Friday sunset to Saturday sunset. Some Reform Jews consider that modern day living means that some people have to work or travel on Shabbat.



Known as the days of awe, they celebrate God's role as Master of the Universe. The Talmud states all actions of the past year are judged by God. In the Rosh Hashanah service, the concept of 'return to God' is stressed and that the 'gates of repentance' stay open until Yom Kippur. The Midrash describes Rosh Hashanah as the birth of humankind on the sixth day of creation. Yom Kippur is the most solemn day when most Jews fast and spend time in the synagogue. It begins with the Kol Nidre prayer and ends 24 hours later with the Neila service. The ten days between Rosh Hashanah and Yom Kippur are the last chance to repent. The shofar (ram's horn) is blown at the end of the Yom Kippur service.



Sukkot

It is a joyful Pilgrim Festival and comes after Yom Kippur. Sukkot (festival of booths) lasts seven days and teaches Jews to have security in what seems transient. Sukkot is often described as a festival of simple things when Jews come closer to nature and liberate themselves from technology. With a Sukkot there is no difference between rich and poor as it shows that all are strangers on earth, temporary residents on God's universe. It commemorates Moses leading the Israelites through the desert from Egypt to the Promised Land.

Symbols and significance

Rosh Hashanah—Yom Kippur

Often on Rosh Hashanah Jews visit water to perform Tashlich (cast off) to symbolise self-purification. Round loaves are eaten to symbolise the hope that the coming year will be complete and unbroken. Apples and honey are eaten with the idea of a sweet new year. A kittel is worn by some worshippers as symbol of humility and purity of thought. The Kol Nidre (all vows) is chanted and the story of Jonah is read.

Sukkot:

The main symbol is the sukkah. This is a booth with a roof through which the stars must be seen. Observant families sleep in it. During the festival the four species are waved indicating that God's power is everywhere. These are the palm branch; myrtle branches; willow branches and a citron. Some say they symbolise the different types of Jews. #

Pesach:

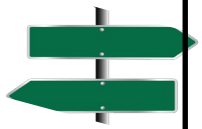
At the seder meal there is a dish of symbolic food including - maror (symbolising bitterness of the Israelites in captivity); shank bone (represents the lamb eaten by the Israelites on the night of the Exodus); charoset (a paste representing the mortar for bricks made by the Jews in slavery in Egypt). By the plate there is often a dish of salt water representing the tears shed as Israelites in slavery. There is a special goblet called the Cup of Elijah. After the Grace after meals has been recited the cup of Elijah is filled with wine and the front door is opened for Elijah to enter.

Cross curricular links



Link to future:

The Paschal Mystery (Year 11)
Eucharist (Year 11)
Judgement (Year 11)

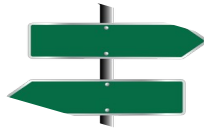


TIMELINE OF LEARNING

Origins of the universe—different views — humans created...

End point assessment—you will be assessed on...

Link to prior :
Church features (KS3)
Popular piety (Year 10)



Key Concepts/words: **THE WHAT**
Covenant
Shabbat
Kosher
Shekhinah
Messiah
Synagogue
Mitzvot
Torah

Key sources: **THE WHY**
The Shema and Amidah prayers
The siddur- prayer book
Remember and keep the Sabbath Day holy - From the Ten Commandments Exodus 20
And on the seventh day God rested - Genesis •
Advice from Rabbis, interpretation of the Torah
And Talmud; personal conscience

Judaism Practices Thread 2— Worship & Practice

Synagogue

Synagogue services are important for both Reform and Orthodox Jews as they draw the community together and seen as less selfish than personal prayers. Most synagogues have daily prayers and celebration of festivals but the main community time is the Shabbat service. Reform services allow music and rabbis can be male or female. Orthodox services do not allow music as after the destruction of the second Temple in AD70 no music was allowed as an act of mourning. It is rare that Jews kneel for worship apart from on Yom Kippur.

Features of the synagogue for worship

Aron hakodesh - All synagogues have a large cupboard facing Jerusalem called the aron hakodesh. It symbolises the Ark of the Covenant, which held the tablets of stone on which were carved the Ten Commandments received by Moses. It holds the Torah scrolls. It is the holiest part of the synagogue.
Sefer Torah - The Sefer Torah is a scroll kept inside the aron hakodesh. Handwritten by a scribe, it is covered with a mantle or cloth that is ornately decorated.
Ner tamid - A light above the aron hakodesh that never goes out: Keep the lamps burning before the Lord (Exodus 27:20)
Bimah - A raised platform with a reading desk where the Sefer Torah is read. It is often placed in the centre of an Orthodox Jewish synagogue, whereas Reform Jewish synagogues often have the bimah close to the aron hakodesh. The bimah represents the altar in the Temple.

Worship in the home

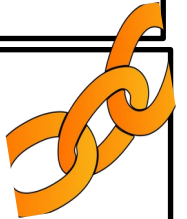
Prayers are said daily including for Orthodox Jews the Modeh Ani (prayer to thank God upon waking). The Shema (main declaration of faith) is recited at prayer times. Most Jewish homes have a siddur (prayer book) which is used for prayers and is considered holy. As decreed in the Torah mezuzah cases which contain the mezuzah scroll are fixed to the front door post. Many Jews also have them on the door post of each room apart from the bathroom. These contain a copy of the Shema prayer. They remind Jews to live according to the Shema and they symbolise God's existence and protection. For a mezuzah to be considered kosher it has to be hand written by a scribe, on kosher parchment and checked twice every seven years.

Symbols and significance

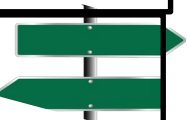
There are no images of God or people in a synagogue, as the second of the Ten Commandments forbids **idolatry**:

'Do not represent [such] gods by any carved statue or picture of anything in the heaven above, on the earth below, or in the water below the land. Do not bow down to [such gods] or worship them. I am God your Lord, a God who demands exclusive worship.' **Exodus 20:4-5**

Cross curricular links



Link to future:
Church features (Year 11)



TIMELINE OF LEARNING

Origins of the universe—different views — humans created...

End point assessment—you will be assessed on...

Link to prior:

Sacraments (KS3)
Religious identity (KS3)

Key Concepts/words: THE

WHAT

Covenant
Shabbat
Kosher
Shekhinah
Messiah
Synagogue
Mitzvot
Torah

Key sources: THE WHY

'A man shall leave his father
and mother and be
united with his wife'
Genesis 2.24

Onan and Chevra kaddisha
Kaddish Prayer-morning prayer
declaring God's
greatness

Judaism Practices Thread 3— Ceremonies

Brit Milah

Brit Milah is a Jewish 'rite of passage' and a naming ceremony for baby boys. It is a ceremony which happens eight days after birth.. This ceremony like other rites of passage in Judaism are an expression of Jewish identity. Girls will have a naming ceremony which takes place in the synagogue. During this ceremony the baby girl's name is announced by her father and a section from the Torah is read.

Bar and Bat Mitzvah

Bar Mitzvah ceremony

The service is in the synagogue. The boy prepares by studying the Torah, and then reads from it during the ceremony. The boy also puts on the tefillin for the first time. The rabbi gives a talk, speaking to both the boy and his family and to the rest of the community. The boy might also give a talk to the people gathered. It is traditional for the boy's father to recite a prayer of thanks to God for bringing his son to maturity.

Bat Mitzvah ceremony

The Bat Mitzvah is only practised by Reform Jewish communities. The ceremony follows a similar pattern to the Bar Mitzvah. During her Bat Mitzvah, a girl may read from the Torah or she may instead read a prayer from the siddur.

Bat Chayil

Bat Chayil means 'daughter of valour'. It is an Orthodox Jewish ceremony for girls. The ceremony takes place in the synagogue. The girl speaks about a topic relating to Judaism. However, she does not lead prayers or read from the Torah. Orthodox Jews see women and men as having different roles and responsibilities. Women do not take an active part in the synagogue services, but they have a very important role to play in worship that takes place in the home.

Symbols and significance

Brit Milah:

Brit Milah means 'the **Covenant of Circumcision**'. Circumcision makes the boy part of the covenant with **Abraham** and the Jewish community. It represents a physical commitment to God and to obeying God's laws.

Bar / Bat Mitzvah & Bat Chayil:

The Bar and Bat Mitzvah ceremonies mark the transition into adulthood for young Jews. At age 13 a boy becomes a Bar Mitzvah (a son of the commandments) and at age 12 a girl becomes a Bat Mitzvah (a daughter of the commandments). After these ceremonies, Jewish boys and girls become responsible for living according to Jewish law

Weddings: Marriage fulfils the command in Genesis to be fruitful and multiply and is sacred. The wedding takes place under a chuppah which is usually a large piece of material (can be a tallit) supported by four poles. Different reasons are given for the chuppah including - representing the tent of Abraham famous for his hospitality or representing the home the newlyweds. The rabbi recites two blessings over a cup of wine from which the couple drink. Following this the groom makes a statement and places the ring on the bride's finger in the presence of valid witnesses. It is customary for the ketubah (wedding contract) to be read out. The second stage includes the seven vows of marriage. The bride and groom drink wine from the second cup. At the end of the ceremony a glass is smashed under the foot of the groom. Some say this is to represent the sorrow over the destruction of the Temple; others that it is a warning that life is not all happiness.

Mourning rituals Mourning rituals show all are equal in death. It is important to care for the bereaved and treat the body with respect as it's the earthly container for the soul. The onan is the main mourner. The chevra kaddisha stay with and prepare the body. Usually burials take place although many Reform Jews are now choosing cremations. The funeral is very simple with psalms and the kaddish said. Mourners sit shiva for seven days by staying at home and being visited by relatives and friends. There are then different periods of mourning when, for example, no music is allowed. Male mourners are obliged to say the kaddish regularly as part of a minyan. There is no obligation for women to say the kaddish. Kaddish is generally recited for 11 months after the death of a parent and a month for other close relatives. A yahrzeit ceremony when prayers are said and a candle burns for 24 hours is held each year to mark the anniversary of the death.

Cross curricular links

Link to future:

Christian funerals (Year 11)
Sacraments (Year 11)

TIMELINE OF LEARNING

Origins of the universe—different views — humans created...

End point assessment—you will be assessed on...