

## YEAR 4 Unit A1(ii) - Exploring Judaism through the Synagogue

### Teacher's note:

This unit is part of a scheme of work designed to deliver the Agreed Syllabus. It has been written by a joint Hackney & Enfield curriculum development group.

The teaching objectives and learning outcomes are based on Agreed Syllabus level descriptions which are nationally agreed.

Teaching and learning activities plan for the two attainment targets for religious education - learning **about** and learning **from** religion. The planning promotes the spiritual, moral, social and cultural development of all pupils whether or not they are from a religious tradition.

On the right of this page is the full KS2 Judaism programme of study from the Agreed Syllabus. The material picked out in **bold** features in this unit. Within each unit some of the content picked out in **bold** is a *major* focus, other content is a *minor* focus. A *minor* focus, and material alluded to by the teacher in one unit, will normally be revisited more fully in other units during the key stage.

Model individual, paired, group and whole class activities and tasks are included in the planning which teachers will need to adapt and differentiate to meet pupil needs

### Enfield Agreed Syllabus 2007 – KS2 Judaism programme of study:

- **make connections between narratives about key figures** and events from the Tenakh (eg Moses; the giving of the Torah), **and the Jewish understanding of their people's relationship with God**
- make connections between the re-living (eg during the Seder, Shabbat and Sukkot) of key events in the history of the Jewish people and the belief in God's on-going care and protection
- **make connections between the way the Sefer Torah is treated with reverence and love and the belief that it is precious because it contains God's word**
- make connections between Judaism and other religions in relation to, for example, teachings about loving God and a responsibility to care for others, which motivate individuals, communities and Jewish aid agencies (eg Tzedek, World Jewish Relief)
- **make connections between an awareness that there are Jewish people of many nationalities in communities around the world and a sense of shared Jewish identity (the people 'Israel')**
- **make connections between the belief in One God and the way this is reflected in the synagogue eg the Ner Tamid, the position of the Ark and the Torah; how the prohibition of idolatry is reflected in an absence of representations of humans**
- make connections between the Jewish belief in a Creator God and the role assigned to humans in taking responsibility for others and for the environment
- make connections in Judaism between repenting and being forgiven eg Rosh Hashanah and Yom Kippur

### Teaching and learning should involve pupils in developing the skill of:

- **using specialist vocabulary in communicating their knowledge and understanding of Jewish beliefs, teachings, practices and symbols**

### Teaching and learning should involve pupils in using and interpreting:

- **a range of sources including the Tenakh, stories from the Jewish tradition, the synagogue, artefacts, pictures, poetry, songs, festival food; the media and ICT/ the internet, to gain knowledge and understanding of Jewish beliefs, teachings and practices**

LEARNING OBJECTIVES	TEACHING ACTIVITIES	LEARNING OUTCOMES	POINTS TO NOTE
<p>Children should learn:</p> <p>the key features of the synagogue</p> <p>know how the torah is treated and used in the synagogue</p> <p>the Sefer Torah is so important in the synagogue because it contains the 'word of God'</p>	<p><b>SESSION 1</b></p> <p><b>Paired activity:</b> Children have photocopies of 'The Old Synagogue' pages 5 – 6. Using the text to provide clues they label the following key features of a synagogue:</p> <ul style="list-style-type: none"> <li>• The Ark</li> <li>• The Sefer Torah</li> <li>• The bimah</li> <li>• Magen David (Star of David)</li> </ul> <p>They record information about each of these on a separate sheet. In addition they label the picture to show:</p> <ul style="list-style-type: none"> <li>• The 2 Tablets showing the Ten Commandments</li> <li>• Ner Tamid (the Eternal Light)</li> <li>• Seating arrangements for men and women</li> <li>• Clothes Jews wear for prayer in the synagogue</li> </ul> <p>In addition they should devise two questions to ask about the synagogue for further research.</p> <p>Pupils could use the internet to research the answers to their questions.</p> <p><b>Whole class:</b> <i>What do you think the people are doing?</i> <i>Do you go to prayer in a religious building?</i> <i>Why do you think people pray in a place of worship as well as at home?</i> <i>What do you think are the most important parts of the prayer room?</i> <i>What are the clues that tell you this?</i> <i>What are the clues the Torah is very special for Jews?</i> <i>Why do you think there is a light above the Ark which is always kept alight?</i></p> <p>Read the whole text of The Old Synagogue. <i>What are some of the different kinds of things that the synagogue is used for?</i> <i>Why do you think it was such a happy day when they re-opened the old synagogue?</i> <i>When the people celebrate the re-opening of the synagogue, why do you think the Torah scrolls were at the front of the procession?</i></p>	<p><b>Children:</b></p> <p>identify some key features and symbols of the synagogue</p> <p>know that for Jews the Torah is the word of God and contains guidance on how to live</p> <p>explain how the way the Torah is kept and used in the synagogue reflects its importance as the Word of God</p>	<p><b>Resources:</b> The Old Synagogue Publ Jewish Publication Society ISBN 0 8276 0322 3</p> <p>Prepared worksheet</p> <p><b>Teachers note:</b> See information sheet "Visiting Places of Worship – the Synagogue."</p>

LEARNING OBJECTIVES	TEACHING ACTIVITIES	LEARNING OUTCOMES	POINTS TO NOTE
<p><b>Children should learn:</b></p> <p>for Jews the Ten commandments are the most important rules for living found in the Torah</p> <p>the Ten Commandments teach Jews how to love God and how to love others</p> <p>to explore their own values and the influences in their lives</p>	<p><b>SESSION 2</b></p> <p><b>Group activity:</b> Groups read the Ten Commandments and make notes to answer the following questions: <i>Who are the first three of these commandments about?</i> <i>How do people show their love for God?</i> <i>Who are the last five commandments about?</i> <i>Who else has a book which gives them a guide for living?</i> <i>Where do you get your guide for living from?</i> <i>Are there similarities between your rules and these commandments?</i></p> <p><b>Individual activity:</b> Focus on 5th Commandment - Honour your father and mother <i>What does 'honour' mean?</i> Children write down two examples of what parents/carers etc expect of them. They give two examples of how they might 'honour' their mum/dad/carers.</p>	<p><b>Children:</b></p> <p>know that Jews believe that there is only One God</p> <p>reflect on and identify sources of authority which influence their own lives</p> <p>identify and compare their own values and rules for living with those of Jews</p>	<p><b>Resources:</b> Photocopies of children's version of the Ten Commandments</p>

LEARNING OBJECTIVES	TEACHING ACTIVITIES	LEARNING OUTCOMES	POINTS TO NOTE
<p>Children should learn:</p> <p>observing religious traditions helps individuals to feel part of a community of faith</p> <p>the Tallit is a reminder of God's commandments</p>	<p><b>SESSION 3</b></p> <p><b>Whole class story:</b></p> <p>'Always Adam' This isn't an old story and it isn't a religious story from the Bible. It's a story about a boy who grows up in a Jewish family and how he learns what being Jewish means.</p> <p><i>What are the things Adam was taught in his grandfather's house in Russia?</i> <i>Why is it important for him to be taught to read and write in Hebrew?</i> <i>Apart from subjects like maths and English what things are important for you to be taught?</i> <i>Why do you think Adam was given that name?</i> <i>Do you know why you were given your name? Are some names very important in your family?</i> <i>How do you think Adam felt when he left Russia? When he arrived in New York?</i> <i>Why did his grandfather give him the prayer shawl? Did it help him to feel better in a strange, new country?</i> <i>Why does Adam keep repairing his prayer shawl?</i></p> <p><b>Individual activity:</b> Adam's grandfather says "some things change and some things don't" Children write a list of three things which are always changing and three which remain the same. One thing I would take with me if I had to leave my home and go somewhere new would be.... The things that would help me remember my home are....</p>	<p>Children:</p> <p>reflect on things which provide continuity, identity and a sense of belonging</p> <p>talk about things which remind Jews of God and belonging to the Jewish community</p>	<p><b>Resources:</b> Always Adam - Sheldon Oberman &amp; Ted Lewin publ Gollancz ISBN 0 575 05989 3</p>

LEARNING OBJECTIVES	TEACHING ACTIVITIES	LEARNING OUTCOMES	POINTS TO NOTE
<p><b>Children should learn:</b></p> <p>key Jewish beliefs are reflected in the symbols and decoration of a synagogue</p> <p>the synagogue is important as a place for worship, community life and religious learning</p> <p>expectations regarding behaviour and dress when visiting a synagogue</p> <p>develop attitudes of respect towards different beliefs and lifestyles</p>	<p><b>SESSION 5</b></p> <p><b>Visit to a synagogue/visitor to the classroom:</b> The whole class listens to an introduction by the rabbi or guide and then ask him their prepared questions</p> <p><b>Group activities</b> (examples - choice will depend on the type and age of the synagogue visited):</p> <ul style="list-style-type: none"> <li>• look at the stained glass windows and use the symbols to match to knowledge about Judaism eg festivals, stories, events</li> <li>• identifying the key features on a plan of the synagogue</li> <li>• watch the Sefer Torah taken from the Ark and 'unwrapped'. Listen to a familiar and important story read to them from the Torah in Hebrew and English</li> <li>• if the visit takes place during Sukkot : sit in the succah and watch the lulav and etrog used in prayer</li> <li>• look at a mezuzah on the doorpost of one of the rooms at the synagogue and look at a tallit (prayer shawl) and tefillin and talk to the rabbi about how these remind Jews of God</li> </ul>	<p><b>Children:</b></p> <p>explain how Jewish beliefs are reflected in the synagogue</p> <p>reflect on similarities and differences between the synagogue and other places of worship they may have knowledge of</p> <p>can use religious language and terms correctly in their own questions</p> <p>show respect for the beliefs and lifestyle of others</p>	<p>Some synagogues have stained glass windows which highlight the festivals of the Jewish year eg Shabbat, Sukkot, Simchat Torah, Pesach, Rosh Hashanah</p> <p>Key Bible stories sometimes feature symbolically in the stained glass, depicting events from the history of the Jewish people including those from the lives of Moses, Joseph, Abraham and Isaac</p>

## THE TEN COMMANDMENTS

The Ten Commandments are the most important part of the Torah. When they are read from a scroll, everybody stands up.

This is a simple version of the Ten Commandments:

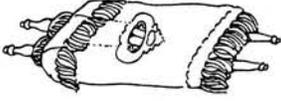
1. I am God. I love you and I give you freedom and hope.
2. Only pray to God.
3. Use God's name only at special times.
4. Every week, celebrate a day of rest, peace and happiness.
5. Honour your parents.
6. Love life and living things.
7. Protect your family.
8. Do not steal.
9. Be honest.
10. Do not get jealous.

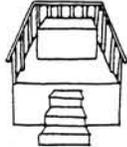
**The first word of each of the Ten Commandments is written in Hebrew on two tablets of stone. That is how they were first written down. Look for the two tablets above the Ark in the synagogue.**

# INSIDE A SYNAGOGUE

Match the pictures to the labels. Find out what they are used for and write about them below the pictures.

<p><b>Two Tablets (10 Commandments)</b></p>	<p><b>Torah scrolls</b></p>	<p><b>Tallit</b></p>
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<p><b>(Star of David)</b></p>	<p><b>Bimah</b></p>	<p><b>The Ark</b></p>
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## VISITING PLACES OF WORSHIP

### Judaism: the synagogue

The **synagogue**, or **shul** as it is more commonly called by the Jewish community, is traditionally a centre for prayer, education and social life.

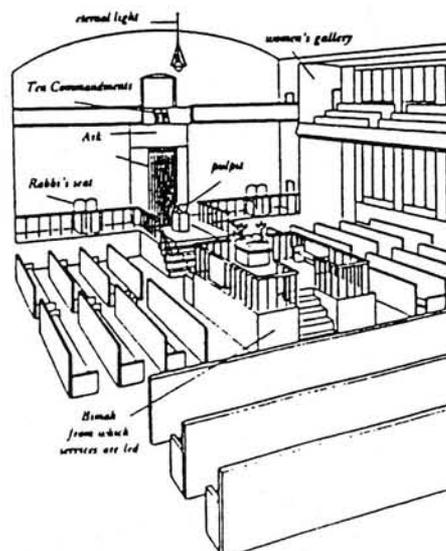
The three **Hebrew** names for the synagogue indicate these three functions: **Bet ha-Knesset** (house of assembly, from which comes the name of the modern Israeli parliament), **Bet ha-Tefillah** (house of prayer, tefillin are small leather boxes containing passages from the Torah strapped on the forehead and arm for morning prayers on weekdays) and **Bet ha-Midrash** (house of study, the **midrash** is a collection of various Rabbinic commentaries on the **Tenakh**.)

Architecturally, there are few rules about the building of a synagogue. Indeed they may reflect the style, tradition and fashion of the time and place. However they may be identified externally perhaps by a **menorah** (the seven-branched candelabrum which was lit daily in the Temple) or by the **magen David** (shield of David).

The internal focus is the **Aron Hakodesh** (the Holy Ark) which contains the **Sefer Torah** (the Torah scroll, pl. **Sifrey Torah**). This Ark is usually on the wall facing Jerusalem, to which the congregation turns at certain times in prayer and which they keep in mind during services. There are special moments when the doors of the Ark are opened to reveal the scrolls and a scroll taken out, paraded and then opened for reading.

The **parochet** (curtain) hanging in front of the Ark is often decorated with Jewish symbols and above it, on the wall, two tablets representing the Ten Commandments. The **Ner Tamid** (Eternal Light) is perpetually burning before the Ark, a symbol of the hovering presence of God and a reminder of the light of the Torah which the Jewish people must always keep burning brightly.

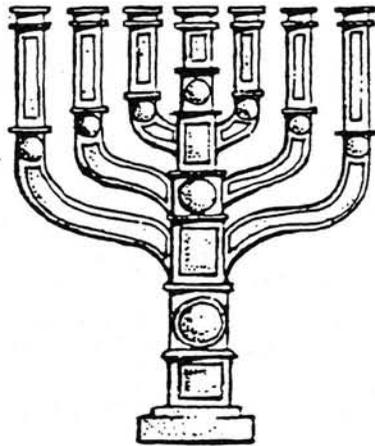
In the Temple, women met in a separate area from the men and this practice has continued in the modern **Orthodox** synagogue. In **Progressive** synagogues, seating is mixed and women and men make the same contribution to prayer and study. As a general rule, seats are arranged so that everyone can see the Ark.



The **bimah** is a raised platform with a reading desk. On Shabbat, festivals and weekdays when the Torah is read, the scroll is taken there. In traditional synagogues it is built firmly in the middle, symbolising the revelation of the Torah in the centre of the congregation.

On Shabbat and festivals, the Sefer Torah is read. It is divided into **sidrot** (portions) each of which is read in turn so that in a year the whole Torah is read.

It is considered a great honour to be called upon to read the Torah and regulations prescribe who such readers may be: a person who has **yahrzeit** (commemorating the death of a father or mother), a person who has lost a near relative and has completed the period of mourning, a bridegroom on the Sabbath before his wedding, a boy who is Bar Mitzvah and his father, a man whose wife has given birth to a child. In Reform congregations, women are numbered among the readers too.



While worship takes place anywhere, in the daily observances of religious life and particularly in the home, the synagogue is important in encouraging a sense of community. The talmudic rabbis ruled that some of the most sacred prayers and hymns, such as the **kaddish** (prayer publicly recited by mourners) and the repetition of the **amidah** (the standing prayer) as well as the reading from the **Sefer Torah** with the benedictions, require a **minyan** (a quorum of ten). Jewish tradition teaches that congregational prayer encourages the individual to pray not just for their own needs but for the community as a whole.

In Judaism, prayer is of two kinds: the prayer of petition and the prayer of praise. Prayer is supported in the synagogue with traditional melodies: festive songs for the festival prayers, more solemn chants for **Rosh Hashanah** and **Yom Kippur**.

The **siddur** is the prayer book, containing the order of prayers. It represents the accumulation of prayers of the Jewish people from many countries over many centuries and by using it Jews reaffirm their collective identity and history. Most Orthodox prayer books are printed in Hebrew with translations in the vernacular; Progressive services in this country might follow the English.

Traditionally there are three daily services: **Ma'ariv** (evening, dusk), **Shaharit** (morning, dawn) and **Minha** (afternoon). The dawn and dusk services include a recitation of the **Shema**, a major Jewish affirmation of faith and belief in One God.