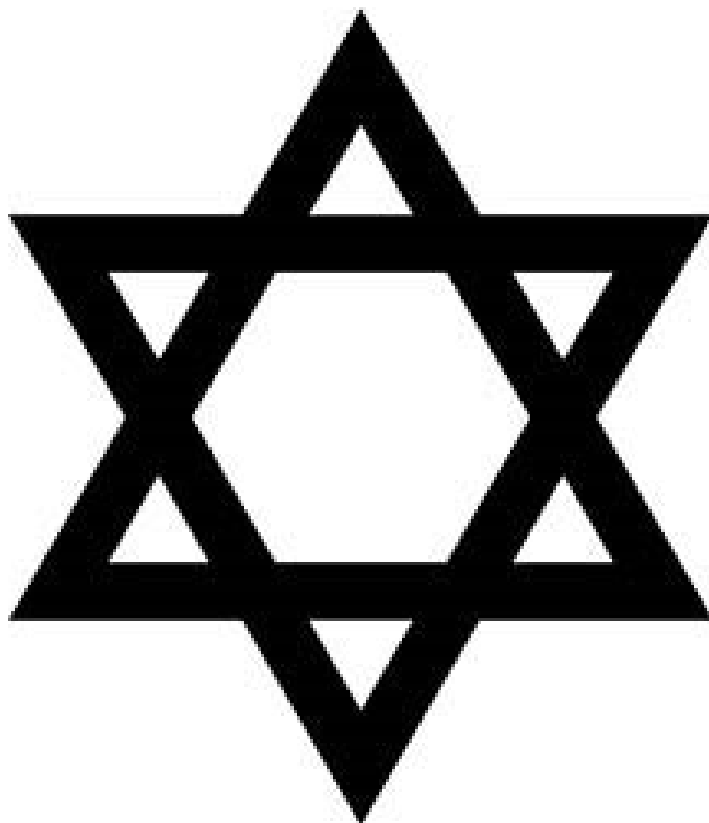


JUDAISM - *SUPPLEMENTAL MATERIALS*

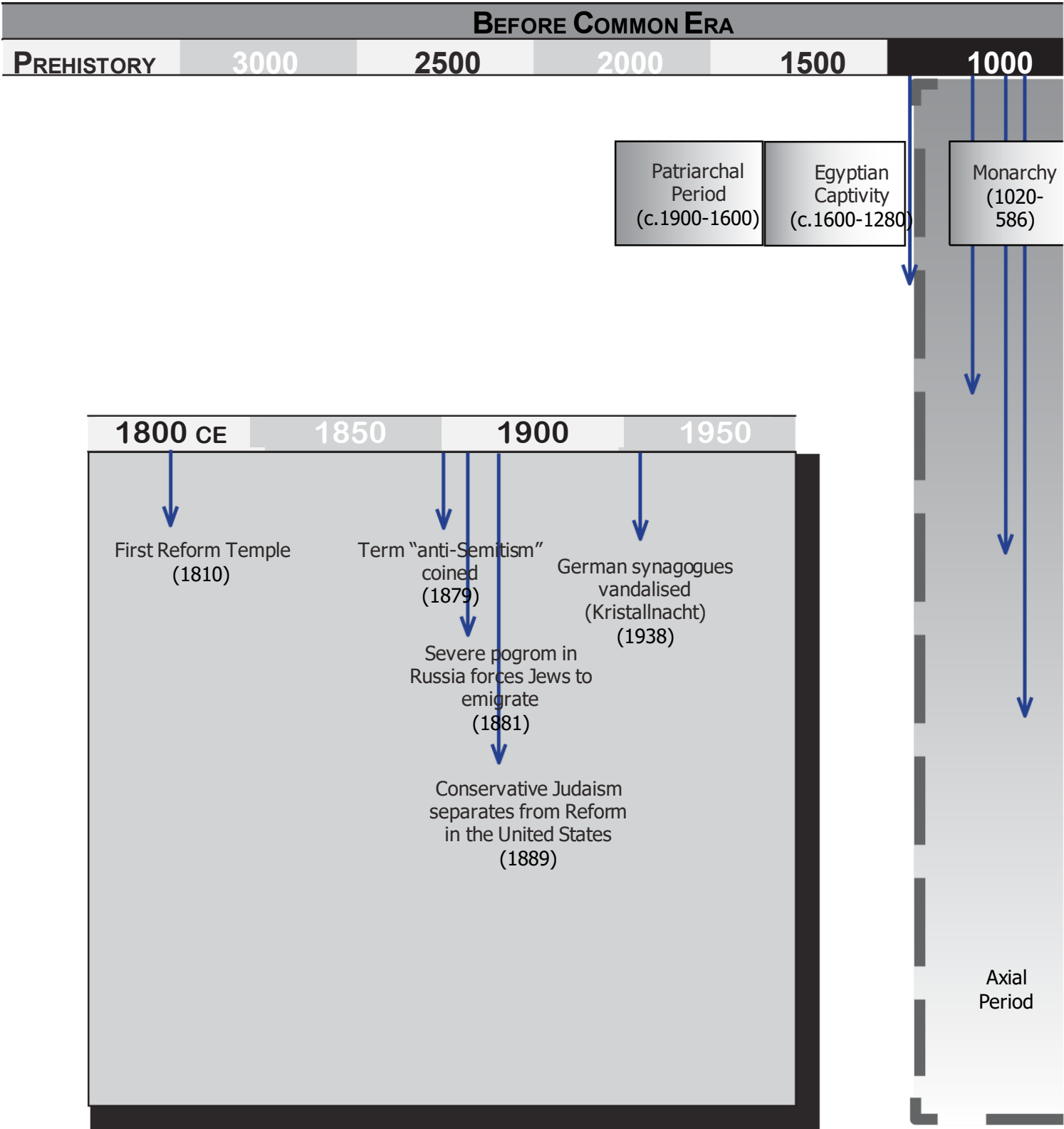
A PEOPLE SET APART



Hear O Israel: The Lord is our God, the Lord alone.

-Deuteronomy 6:4

TIMELINE



COMMON ERA

500

0

500

1000

1500

2000

Maccabean Revolt
(164)

Romans destroy
second temple
(70)

Completion of the
Mishnah
(280)

Completion of the
Torah
(500)

Rashi dies,
Commentator on
Bible and Talmud
(1105)

Moses Maimonides
dies, wrote *Guide
for the Perplexed*
(1105)

Jews expelled from
Spain
(1492)

Ghetto of Venice
(1516)

Life of the Baal Shem
Tov and the beginning
of Hasidism
(1700-1716)

The Shoah
(Holocaust)
(1933-1945)

State of Israel
established
(1948)

Six-day war sees a
rise in Zionism
(1967)

Ordination of First
Woman Rabbi
(1972)

Rabin assassination
(1992)

Babylonian Exile
(586)

Persians permit exiles
to return from and
rebuild the Temple
(516)

800-200 BCE

Dates are approximate and
in some cases debatable.

PLACES

SYNAGOGUES OF TORONTO



WESTERN WALL

TWELVE TRIBES OF ISRAEL

PEOPLE

BRANCHES WITHIN JUDAISM

ORTHODOX

Orthodox Judaism is a term first used in 1795 in response to the emerging Reform movement. Concerned with what was believed to be the compromise of religious values, Orthodox rabbis warned Jews to anchor themselves to traditional interpretations, understandings, ways and values. The question was one of identity: would Jews lose their spiritual heritage by adapting to modernity? Orthodox Judaism would answer "yes." Thus at the heart of this movement is the tenet that the letter of the law in the Torah must remain unchanged. Orthodox Judaism does not ordain women rabbis. About 40% of the Jewish population is Orthodox.

REFORM

Some Jews in the early 1800s believed Judaism needed to be reformed in light of scientific knowledge and other aspects of modernity. Additionally, some Jews were taking a closer look at the prospect of the coming Messiah and its relevance to a diverse and sometimes hostile world. Abraham Geiger, who founded Reform Judaism, felt that instead of being a personal Saviour, the Messiah would absorb all religions and peoples. Still it was the duty of the Jewish people to set the groundwork for the coming age. The Reform movement helped Jews ease into the mainstream of society by encouraging practitioners to be involved citizens while remaining religiously observant. A willingness to

adapt Jewish law to fit the needs of historical change is at the heart of the Reform movement. Reform Judaism ordains women rabbis. About 30% of the Jewish population is Reform.

CONSERVATIVE

Resting between the extremes of Reform and Orthodox Judaism is the mid-19th century Conservative movement. While Conservative agree that Jewish law must adapt to contemporary life, they also feel that the Jewish traditions must not be compromised. Judaism must be restored as a living tradition. Conservative Judaism ordains women rabbis. About 30% of the Jewish population is Conservative.

RECONSTRUCTIONIST

A 1935 movement established by Mordecai Kaplan that abandons Jewish theism and supports Judaism as evolving. The Reconstructionist Prayer Book avoids all notions of a personal messiah, the chosenness of the Jews or the specific revelation of god to Moses. Reconstructionist Judaism ordains women rabbis. A very small percentage of the Jewish population is Reconstructionist.

ANTI-SEMITISM

Anti-Semitism is mostly a Christian invention due to tensions between the new faith and its parent tradition. Some tensions existed between Jews and their neighbours in Greco-Roman times, due to Jews' exclusive monotheism (which often meant declining even polite observance of others'



ANTI SEMITIC MEDIEVAL MANUSCRIPT

Label on cloak are the ten Commandment tablets

Jews would be blamed for the Black Plague and were subjected to riots and violence as a result. Ghettos spread throughout Europe in the 14th and 15th centuries. Martin Luther made many horrifically anti-Semitic remarks. There were pogroms in nineteenth century Russia. And, of course, in the holocaust (often referred to as The

Shoah meaning 'the calamity') one-third of the world's Jewish population was murdered. On April 22, Jews observe Yom Hashoah, Holocaust Memorial Day.

Christian anti-semitism has dropped markedly since WWII although the prejudice has now spread to non-Christian cultures.

rituals/shrines). Jews were also distinguished by their laws around dress, food (which inhibits the sharing of meals) and circumcision (the latter noticeable in public baths). However, systematic persecution was not known.

The New Testament was written at a time of real friction between the nascent Jesus movement and other Jewish groups, especially after the temple's destruction made survival seem precarious. Perhaps the most harmful line is in Matthew's (27:25) gospel, where, as Jesus is being crucified, the crowd is quoted as calling out, "His blood be upon us, and upon our children." This "blood guilt" line would echo down through Christian history.



YAD VASHEM, ISRAEL

Janusz Korczak and the Children

PRACTICES

JEWISH SACRED WRITINGS

TANAKH

Jewish scriptures are known as the Tanakh which is an acronym of the first letters of each of three sections:

Torah - The Law (Five Books of Moses)		
Genesis	Exodus	Leviticus
Numbers	Deuteronomy	

Nevim - The Prophets		
Joshua	Judges	I Samuel
II Samuel	I Kings	II Kings
Isiah	Jeremiah	Ezekiel
Hosea	Joel	Amos
Obadiah	Jonah	Micah
Nahum	Habakkuk	Zephaniah
Haggai	Zechariah	Malachai

Ketuvim – The Writings (poetry, history)		
Psalms	Proverbs	Job
Song of Songs	Ruth	Lamentations
Ecclesiastes	Esther	Daniel
Ezra	Nehemiah	I Chronicles
	II Chronicles	

THE MISHNAH

Early rabbinic legal code divided into six orders of laws: agriculture; Sabbath and festivals; marriage, divorce and vows; civil and criminal violations

violations; ritual sacrifice; and ceremonial purity. The first surviving printed edition dates from 1492.

THE TALMUD

Name of two collections of records of the discussion and administration of Jewish law by scholars in various academies from c. 200 to c. 500. The Palestinian and Babylonian Talmuds overlap and incorporates the Mishnah and Gemara, an additional commentary on the Mishnah. (See diagram on following page)

JEWISH SACRED ITEMS

The following are scriptural references for various sacred items.

TALLITH & TZITZITH

A Tallith is a sacred prayer shawl worn during services, prayer and study. Tallithot (plural) can vary in size but generally there are two styles: the Tallith Gadol (large tallith) is worn over one's clothes during services, prayer and study; the Tallith Katan (small tallith) is a modified 'shirt' worn under the clothing at all times.

Tzitzith are the tassels (literally fringe) on each of the four corners of a tallith

The Lord said to Moses: Speak to the Israelites, and tell them to make fringes on the corners of their garments throughout their generation and to put a blue cord on the fringe at each corner. You have the fringe so that, when you see it, you

פרק שמוני בבבא קמא

החובל

החובל במה שיש לו חזקת נזק... (Text continues with legal details)

החובל

החובל במה שיש לו חזקת נזק... (Text continues with legal details)

will remember all the commandments of the Lord and do them, and not follow the lust of your own heart and your own eyes. So you shall remember and do all my commandments, and you shall be holy to our God.

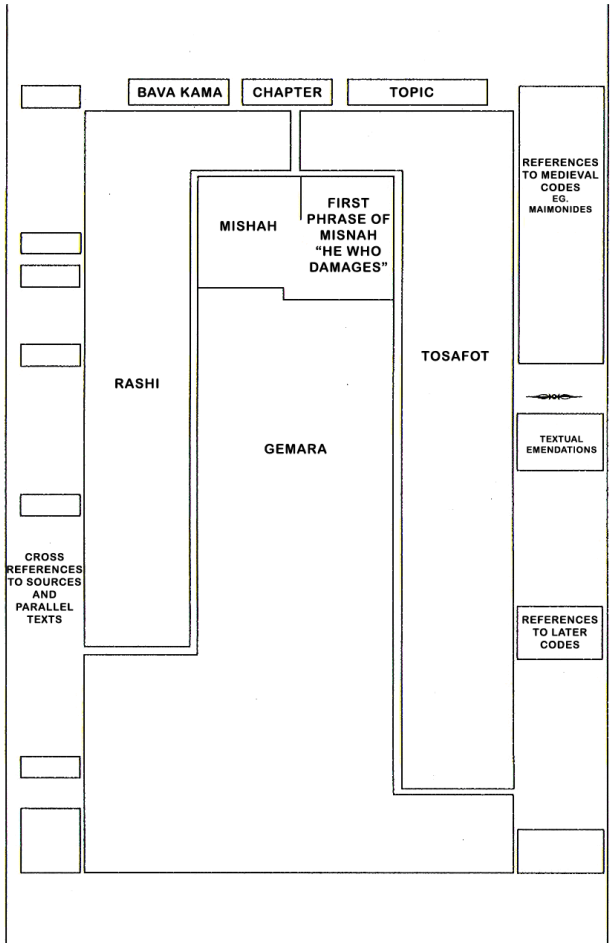
(Numbers 15:37-41)

You shall make tassels on the four corners of the cloak with which you cover yourself.

(Deuteronomy 22:12)

TEFILLIN & MEZUZAH

The tefillin are two leather straps attached to small leather cases. One is worn on the left arm the other is worn on the forehead. Inside the



cases are parchment scrolls with scripture from the Torah.

The mezuzah (literally door post) is a small case of varying size and style that is fixed to the right hand side of the entrance to the house or synagogue. Inside is another parchment scroll with scripture from the Torah.

The Lord said to Moses: You shall tell your child, It is because of what the Lord did for me when I came out of Egypt. It shall serve for you as a sign on your hand and as a reminder on your forehead, so that the teaching of the Lord may be on your lips; for with a strong hand the Lord brought you out of Egypt.

(Exodus 13:1, 8, 9)

Hear, O Israel: The Lord is our God, the Lord is one. You shall love the Lord your God with all your heart, and with all your soul, and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates.

(Deuteronomy 6.4-9)

You shall put these words of mine in your heart and soul, and you shall bind them as a sign on your hand, and fix them as an emblem on your forehead. Write them on the doorposts of your house and on your gates, so that your days and the days of your children may be multiplied in the land that the Lord swore to your ancestors to give them, as long as the heavens are above the earth.

(Deuteronomy 11.18)

MENORAH

The menorah is a seven-branch candelabra that accompanies the ark of the covenant in synagogues. The nine-branch candelabra, sometimes called a hanukkah, is used only on the festival days of Hanukkah

You shall make a lampstand of pure gold... and there shall be six branches going out of its sides, three branches of the lampstand out of one side of it and

three branches of the lampstand out of the other side of it. You shall make the seven lamps for it, and see that you make them according to the pattern for them which is being shown you on the mountain.

(Exodus 25.31-40)

SHOFAR

The shofar is a trumpet made from the horn of a ram, reminiscent of the biblical story in Genesis of the Binding of Isaac, and is sounded on the days of Rosh Hashanah and Yom Kippur.

On the morning of the third day was thunder and lightning, as well as a thick cloud on the mountain (Sinai), and a blast of a trumpet so loud that all the people who were in the camp trembled.

(Exodus 19.16)

Then (Jubilee Year) you shall have the trumpet sounded loud; on the tenth day of the seventh month – on the day of atonement – you shall have the trumpet sounded throughout all your land.

(Leviticus 25.9)

JEWISH FESTIVALS AND HOLY DAYS

SHABBAT

The holiest day in the Jewish calendar. It occurs every week and is the seventh day of the week set aside for rest, study and prayer.

ROSH HASHANAH

Festive celebration during which individuals contemplate past, present, and future actions. Traditional foods include round challah and apples with honey, symbolizing wholeness and sweetness for the new year. Commences the Ten Days of Awe, which culminate on Yom Kippur.

YOM KIPPUR

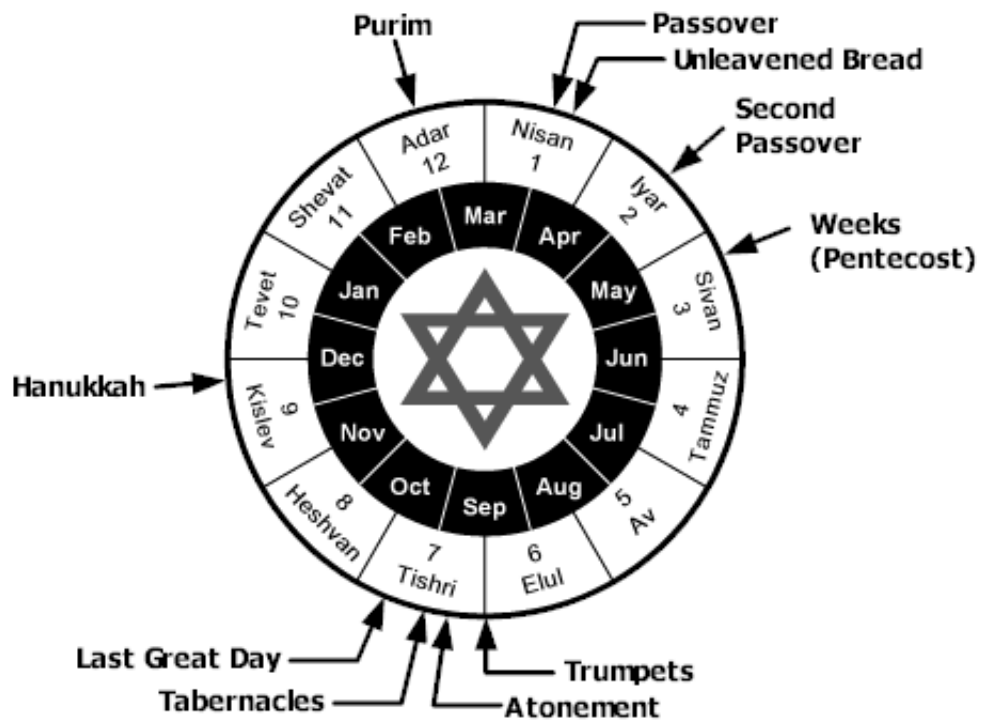
One of the holiest days of the Jewish year. Through fasting and prayer, Jews reflect upon their relationships with other people and with God, atoning for wrongdoings and failures to take right action. Ends at sunset with a blast of the shofar (ram's horn).

SUKKOT

Seven-day holiday commemorating the fulfillment of God's promise to bring the Israelites to the Promised Land after forty years of wandering. Many people build a sukkah (booth), a temporary structure with a roof made of branches, modeled after the huts constructed in the desert.

SHEMINI ATZERET

Celebrated the day after Sukkot and thus sometimes considered an extension of that holiday. Marks the first time tefillat geshem (prayer for rain) is recited during services, a practice that continues until Pesach.



SIMCHAT TORAH

Celebrates the completion of the annual Torah-reading cycle. After finishing the last sentence of the chapter Devarim (Deuteronomy), the Torah is joyously paraded seven times around the synagogue. The new cycle begins immediately with a reading from Bereshit (Genesis).

HANUKKAH

Eight-day holiday commemorating the Jewish victory over the Syrians and the miracle of the rededication of the Temple, when oil meant to last for one day burned for eight. Celebrated by lighting candles in a chanukiah (a nine-branched candelabrum), eating latkes (potato pancakes), playing with dreidels (spinning tops) and giving money or gifts.

TU B'SHEVAT

Biblical in origin, a holiday that celebrates

springtime renewal and growth. Traditions include eating fruit and planting trees.

PURIM

Joyous holiday commemorating the rescue of the Jews by Queen Esther and her uncle Mordecai from the evil Haman. The story is read aloud, and when Haman is mentioned in the Megillah (scroll) of Esther, people scream and turn groggers (noisemakers) to drown out his name. Traditions include parties, dances, mishloach manot (gift-giving), and eating hamentashen (three-cornered, fruit-filled pastries). Some also fast on the day before Purim to remember the three-day fast Esther requested of the Jews of Persia.

PESACH

Celebrates the liberation of the Israelites from slavery in Egypt. At the seder (service and festive meal), the Haggadah (collection of texts and commentaries on the Exodus) is read and symbolic foods are eaten. In remembrance of the departure of the Israelites, who could not wait for their bread to rise before fleeing, matzah (unleavened bread) is eaten for the eight days of Passover.

LAG B'OMER

One-day suspension of the traditional mourning period during Sefirat HaOmer ("The Counting of the Omer"). On this day, a plague afflicting Rabbi Akiva's students ceased. Also commemorates Bar Kochba's recapture of Jerusalem from the Romans. Celebrated with picnics and nature outings. Sefirat HaOmer is a seven-week period that begins the second night of Pesach and ends at Shavuot. The 32 mourning days during this

time commemorate the deaths of Rabbi Akiva's students. Traditionally, weddings, festivities, and haircuts are prohibited during this time.

SHAVUOT

Celebrated the day after Sefirat HaOmer ends to commemorate the giving of the Torah at Sinai and the spring harvest. Traditionally, Jews read the Ten Commandments and the Book of Ruth and eat dairy products. Religious school confirmation often takes place at this time.

FAST OF TAMMUZ

Fast from dawn until nightfall commemorating the day Moses broke the first Tablets of the Covenant because the Israelites made the Golden Calf. Also marks the beginning of the siege on Jerusalem before its destruction. Begins "The Three Weeks," a mourning period ending at Tisha B'Av.

TISHA B'AV

Day of fasting and mourning commemorating the destruction of the First and Second Temples, both of which took place on the ninth of Av. The Book of Lamentations is read, and some conduct services sitting on the floor.

TU B'AV

Also known as the Festival of Love or the Holiday of Unity, this often-overlooked holiday falls between the Three Weeks holidays (Fast of Tammuz and Tish B'Av) and the Jewish New Year. It probably started as an agricultural

holiday but now is said to mark the day that the tribes of Israel were allowed to intermarry. It is celebrated in Israel with gifts of flowers.

JEWISH PRAYERS

May the time not be distant, O God, when Your name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all shall turn to You in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that You alone are God. O may all, created in Your image, become one in spirit and one in friendship, for ever united in Your service. Then shall Your kingdom be established on earth, and the word of Your prophet fulfilled: "The Lord will reign for ever and ever."

We give thanks for the Sabbath day that now is ending. We are grateful for its many blessings: for peace and joy, rest for the body, and refreshment for the soul. Many something of its meaning and message remain with us as we enter the new week, lifting all that we do to a higher plane of holiness, and inspiring us to work with new heart for the coming of the day when Elijah's spirit will herald our redemption from all sadness and bondage.

O Lord, Healer of the broken-hearted and Binder of their wounds, grant consolation to those who mourn. Give them strength and courage in the time of their grief, and restore to them a sense of life's goodness... and let them soon know peace.

It is said: Before the world was created, the Holy One kept creating worlds and destroying them. Finally He created this one, and was satisfied. He said to Adam: This is the last world I shall make. I place it in your hands: hold it in trust.

O incognito God, anonymous Lord, with what name shall I call you? Where shall I discover the syllable, the mystic word that shall invoke you from eternity? Is that sweet sound the heart makes, clocking life, Your appellation? Is the noise of thunder, it? Is it the hush of peace, the sound of strife? I have no title for your glorious throne, and for your presence not a golden word, - only that wanting you, by that alone I do invoke you, knowing I am heard.

Lord God of test tube and blueprint, who joined molecules of dust and shook them till their name was Adam, who taught worms and stars how they could live together, appear now among the parliaments of conquerors and give instruction to their schemes; measure out new liberties so none shall suffer from his father's color or the credo of his choice; post proofs that brotherhood is not so wild a dream as those who profit by postponing it pretend; sit at the treaty table and convoy the hopes of little people through expected straits. And press into the final seal a sign that peace will come for longer than posterities can see ahead, that man unto his fellow man shall be a friend forever.

The synagogue is the sanctuary of Israel. Born out of our longing for the living God. It has been to Israel, throughout our wanderings, a visible token of the presence of God in his people's midst. Its beauty is the beauty of holiness; steadfast it has stood as the champion of justice, mercy and peace. Its truths are true for all people. Its love is a love for all people. Its

God is the God of all people, as it has been said: "My house shall be called a house of prayer for all peoples." Let all the family of Israel, all who hunger for righteousness, all who seek the Eternal find Him here – and here find life.

Cherish your doubts, for doubt is the handmaiden of truth. Doubt is the key to the door of knowledge; it is the servant of discovery. A belief which may not be questioned binds us to error, for there is incompleteness and imperfection in every belief. Doubt is the touchstone of truth; it is an acid which eats away the false.

Let none fear for the truth, that doubt may consume it; for doubt is a testing of belief. For truth, if it be truth arises from each testing stronger, more secure. Those who would silence doubt are filled with fear; the house of their spirit is built on shifting sands. But they that fear not doubt, and know its use, are founded on a rock. They shall walk in the light of growing knowledge; the work of their hands shall endure. Therefore, let us not fear doubt, but let us rejoice in its help. It is to the wise a staff to the blind; doubt is the handmaiden of truth.

I do not know how to ask You, Lord of the world, and even if I did know, I could not bear to do it. How could I venture to ask You why everything happens as it does, why we are driven from one exile into another, why our foes are allowed to torment us so. But in the Hagadah, the father of him "who does not know how to ask" is told: "It is for you to disclose to him." And, Lord of the world, am I not your son? I do not ask you to reveal to me the secret of Your ways – I could not bear it! But show me one thing: show me

what this very moment means to me, what it demands of me, what You, Lord, are telling me through my life at this moment. O I do not ask You to tell me why I suffer, but only whether I suffer for Your sake.

You have given us the power, O God, to bring peace and justice into your world. May we always love peace and pursue it, and love our fellow creatures. Fill Your children with kindness, wisdom, and love. Then shall they learn to live at peace.



O God, You have called us to peace, for You are Peace itself. May we have the vision to see that each of us, in some measure, can help to realize these aims: Where there are ignorance and superstition, let there be enlightenment and knowledge. Where there are prejudice and hatred, let there be acceptance and love. Where there are fear and suspicion, let there be confidence and trust. Where

there are tyranny and oppression, let there be freedom and justice. Where there are poverty and disease, let there be prosperity and health. Where there are strife and discord, let there be harmony and peace.

The Lord bless and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift his countenance upon you and give you peace.

(Birkat Kohanim, Priestly Blessing, based on Numbers 6.23-27)

Chaim Stern, ed., Gates Of Prayer: The New Union Prayerbook, New York: Central Conference of American Rabbis, 1975.

PHILOSOPHIES

SELECTED PASSAGES FROM HEBREW SCRIPTURES

Hear, O Israel: The Lord is our God, the Lord alone. You shall love the Lord your God with all your heart and with all your soul and with all your might. Take to heart these instructions 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 the doorposts of your house and on your gates.

(Deuteronomy 6.1-9)

If you will obey my voice and keep my covenant, you shall be my own possession among all peoples; and you shall be to me a kingdom of priests and a holynation

(Exodus 19.4-6)

When a stranger resides with you in your land, you shall not wrong him. The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt: I the Lord am your God.

(Leviticus 19. 34)

Bring no more vain oblations; It is an

offering of abomination unto Me... They are a burden unto Me; I am weary to bear them. And when you spread forth your hands, I will hide My eyes from you; When you make many prayers, I will not hear... (but) put away the evil of your doings from before My eyes, cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

(Isaiah 1.13-17)

Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

(Isaiah 1.18)

A voice rings out: "Proclaim!" Another asks, "What shall I proclaim?" Proclaim: "All flesh is grass, all its goodness like flowers of the field: grass withers, flowers fade when the breath of the Lord blows on them. Indeed, man is but grass: grass withers, flowers fade, but the word of our God is always fulfilled!"

(Isaiah 40:6-8)

I the Lord, in My grace, have summoned you, and I have grasped you by the hand. Fear not, for I have redeemed you. I have called you by your name, you are Mine.

(Isaiah 42.6, 43.1)

He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

(Micah 4.3, Isaiah 2.4)

You shall not hate in your heart anyone of your kin; you shall reprove your neighbour, or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbour as yourself: I am the Lord.

(Leviticus 19.17-18)

O Lord, our Lord, how majestic is Your name throughout the earth, You who have covered the heavens with Your splendor! When I behold Your heavens, the work of Your hands, the moon and stars that You set in place, what is man that You have been mindful of him, mortal man that You have taken note of him.

O Lord, our Lord, how majestic is Your name throughout the earth!

(Psalm 8)

Hallelujah.

*Praise God in a His sanctuary;
praise Him in the sky, His stronghold.
Praise Him for His mighty acts;
praise Him for His exceeding greatness.
Praise Him with blasts of the horn;
praise Him with harp and lyre.
Praise Him with timbrel and dance;
praise Him with lute and pipe.
Praise Him with resounding cymbals;*

*praise Him with loud-clashing cymbals.
Let all that breathe praise the Lord.
Hallelujah.*

(Psalm 150)

With what shall I come before the Lord and bow myself before God on high? Shall I come before him with burnt offerings with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousand rivers of oil? Shall I give my firstborn for my transgress, the fruit of my body for the sin of my soul? He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

(Micah 6.6-8)

O my God, the soul which you gave me is pure; you created it, you formed it, you breathed it into me; you preserve it within me; and you will take it from me, but will restore it to me hereafter. So long as the soul is within me, I will give thanks to you, O Lord my God and God of my fathers, Sovereign of all works, Lord of all souls! Blessed are you, O Lord, who restore souls to the dead.

(Morning Prayer from the Authorized Daily Prayer Book)

BLOOD SACRIFICE

When the earliest Jewish scriptures are being written, child sacrifice is a known practice in the Middle East. The scriptures seem to wrestle with this issue. The sacrifice of Isaac accomplishes many things (proves Abraham's loyalty, forges

the covenant) but it also seems to be replacing one practice (human sacrifice) with another (animal sacrifice) as evidenced by Abraham needing to still conduct a sacrifice with the goat.

Other key examples from scripture include:

Consecrate to me all the firstborn; whatever is the first to open the womb among the Israelites, of human beings and animals, is mine.... if you do not redeem it, you must break its neck. Every firstborn male among your children you shall redeem.

(Exodus 13:1,13)

I hereby accept the Levites from among the Israelites as substitutes for all the firstborn that open the womb among the Israelites.

(Numbers 3:12)

- Jephthah needing to kill his daughter to honour his promise to God (Judges 11:30-39)
- Kings Ahaz and Manasseh reinstituting child sacrifice.
- Tenth judgment on the Egyptians (Passover recalls the angel of death "passing over" Jewish homes. Jews were spared by putting animal blood over the door - animal sacrifice saving the eldest male child, echoing the Abraham/Isaac drama.)

MONOLATRY AND MONOTHEISM

The following are scripture references that track the movement from monolatry to monotheism within Judaism.

MONOLATRY (WORSHIP OF ONE GOD)

Do you not hold what Chemosh your god gives you to possess? So we hold on to everything that the LORD our God has given to us.

Judges 11.24

For they have forsaken Me, they have worshiped Ashtoreth the goddess of the Phoenicians, Chemosh the god of Moab, and Milcom the god of the Ammonites..

I Kings 11.33

So Jacob said to his household and to all who were with him, "Rid yourselves of the alien god in your midst..."

Genesis 35.2

Laban entered Rachel's tent. Rachel, meanwhile had taken idols and placed them in the camel cushion and sat on them; and Laban rummaged through the tent without finding them.

Genesis 31.33,34

God has taken his place in the divine council; in the midst of the gods he holds judgment.

Psalms 82.1 (NRSV)

God standeth in the congregation of God. In the midst of the judges He judgeth.

Psalms 82.1 (JPS-1955)

God stands in the divine assembly; among the divine beings He pronounces judgment.

Psalms 82.1 (JPS-1985)

THE TETRAGRAMMATON (NAME OF GOD): YHWH



MONOTHEISM (BELIEF IN ONE GOD)

They are like a scarecrow in a cucumber patch, they cannot speak; They have to be carried, for they cannot walk. Be not afraid of them, for they can do no harm; Nor is it in them to do any good. But the LORD is truly God... For it He who formed all things.

Jeremiah 10.5, 10, 16

There is no god beside Me, no god exists beside Me...

Isaiah 45.21

For I am God, and there is none else.

Isaiah 46.9

I, I am the Lord, and besides me there is no saviour.

Isaiah 43.11

There is no other god besides me.

Isaiah 46.1

That they may know from the rising of the sun, and from the west, that there is none beside Me; I am the Lord and there is none else. I form light and create darkness, I make peace and create evil, I the Lord do all these things.

Isaiah 45.6, 7

KEY CONCEPTS IN JUDAISM

God

In the beginning God created the heavens and the earth. The earth was unformed and void, and darkness was upon the face of the deep. And God said: Let there be light... And God said: Let us make man in our image, after our likeness, and let them have domination over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creeps upon the earth.

(Genesis 1:1-2.1)

Thus says the Lord: I am the first and I am the last. And beside Me there is no God.

(Isaiah 44.6)

COVENANT PEOPLE

For you are a holy people unto the Lord your God; and the Lord has chosen you to be a people for His own treasure out of all the peoples that are on the face of the earth.

(Deuteronomy 14.2)

Now therefore, if you will obey my voice and keep my covenant, you shall be my own treasure among all peoples; for all the earth is Mine, and you shall be to Me a kingdom of priests, and a holy nation.

(Exodus 19.5, 6)

LAND

And the Lord your God will bring you into the land which your fathers possessed, and you shall possess it.

(Deuteronomy 30.5)

So Joshua spoke to the leaders of the people. "Go through all the places where the live," he said. "Tell them to get food ready for a journey. In three days or less, you will cross the river Jordan to begin to take the land for yourselves. This is the land that the Lord, your God, is giving to you," Joshua said.

(Joshua 1.10,11)

Whoever lives in the land of Israel lives a sinless life... Whoever is buried in the land of Israel is considered as though he were buried beneath the altar... Whoever walks a distance of four cubits in the land of Israel is assured a place in the world to come... Living in the land of Israel equals in import the performance of all the commandments of the Torah.

(Sifrei, R'eh Midrash on books of Numbers and Deuteronomy)

LAW

You taught your people the Torah and commandments. You instructed them in its statuettes and its judgments. O our God, when we lie down as when we are awake, we shall always think and speak of Your ordinances, and rejoice in the Torah and its commandments. It is your Torah that sustains us throughout life; on its teachings will we meditate day and night.

(Jewish Daily Prayer Book)

שלום

Shalom — Peace

GLOSSARY

ADONAI - Lord

AKEDAH - story of the sacrifice of Isaac

ALENU - concluding prayer of synagogue service

ANTI-SEMITISM - discrimination against Jews (Semites)

ASHKENAZI - a Jewish person of eastern and western Europe

ARK - box in which the Ten Commandments were kept, case containing the Torah

AVODAH - Temple service

BAR MITZVAH - ceremony for a boy who has reached religious adulthood; literally, son of the commandments

BAT MITZVAH - ceremony for a girl who has reached religious adulthood; literally, daughter of the commandments

BERAKHAH - blessing

CONSERVATIVE - reinterprets Judaism to a limited degree for the present situation

DIASPORA - refers to Jews outside Israel

GEMARA - rabbinic discussion of the Mishnah

HAGGADAH - book read during the Passover meal

HALLAH - special braided loaf of bread used on Shabbat and festivals

HALLEL - Psalms 113-118

HAMETZ - leavening or anything leavened or having leaven in it

HANUKAH - eight-day festival commemorating the restoration of the Temple

HAROSET - mixture of apples, wine cinnamon and nuts for Passover

HASID - spiritual revival of the 18th century (hasidic, hasidim)

HAVDALAH - ceremony at the end of Shabbat and other festivals

HEIKHAL - where the Torah scrolls are kept in the synagogue

HOLOCAUST - mass killing of Jews during World War II; also called Shoah

KABBALAH - Jewish mystical tradition

KADDUSH - prayer recited over wine

KIPPAH - skull-cap (also yarmulka)

KOSHER - permitted food (also kasher)

MAGEN DAVID - six-pointed star symbol of Judaism (Star of David)

MATZAH - unleavened bread

MAZEL TOV - congratulations, good luck, best wishes

MELAKHAH - work forbidden on the Sabbath

MENORAH - seven-branched candlestick (nine for Hanukah)

MEZUZAH - parchment scroll fixed to a doorpost

MIDRASH - rabbinic interpretation of Scripture

MIKVEH - immersion pool for ritual cleansing

MINYAN - minimum number of Jewish men for communal worship

MISHNAH - the Oral Law

MITZVAH - obligation, commandment

NER TAMID - light kept burning in synagogue

ORTHODOX - preserves the ancient customs and resists change to tradition

PAREV - food that is neither milk nor meat

PESACH — Passover

PURIM - festival of Esther

RABBI - spiritual leader

REFORM - emphasizes ethical ideals rather than external observances

RIMMONIM - silver ornaments on Torah scroll

ROSH HASHANAH - Jewish New Year

SEDER - Passover meal

SEFARDIC - Jews of Spanish origin

SEVER TORAH - Torah scroll

SHABBAT - Sabbath

SHABBAT SHALOM - Sabbath greeting

SHALOM - peace, greeting (hello, goodbye)

SHAMASH - candle for lighting Hanukah lights

SHAVOUT - festival of Weeks or Pentecost

SHEMA - statement declaring God's oneness

SHOAH - Holocaust

SHOFAR - ram's horn trumpet

SHTAR MECHIRA - contract to sell hametz to a non-Jew during Passover

SHUL - Yiddish word for synagogue

SUKKOT - festival of Tabernacles

SYNAGOGUE - place of worship

TALLITH - prayer shawl

TALLITH KATAN - small tallit, often an undershirt with the fringe (tzitzit) exposed.

TALMUD - Mishnah and Gemara combined

TALMUD TORAH - study of the Torah

TEFILLAH - prayer

TEFILLIN - leather straps boxes containing scripture by Jewish men at morning prayer

TENAKH - Hebrew Bible

TEVILAH - ritual immersion

TORAH - first section of the Bible, Pentateuch, Law

TZEDAKA - charity, alms giving

TZITZITH - tassels at each corner of tallit

YAD - pointer for Torah scroll

YARMULKAH - skull-cap (kippah)

ZIONISM - movement dedicated to returning Jewish people to the land of Israel