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# Educating Christians About Judaism

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## Table of Contents

|                                |    |
|--------------------------------|----|
| Abstract                       | 3  |
| Introduction                   | 4  |
| Literature Review              | 5  |
| Experiment                     | 23 |
| Results/Conclusions            | 25 |
| Education Part One             | 36 |
| Education Part Two             | 36 |
| Final Thoughts/Recommendations | 43 |
| Reference List                 | 45 |
| Appendixes                     |    |

## **Abstract**

Many Christians are unaware of their religion's connection to Judaism. Because of centuries of false doctrine and anti-Semitism on the part of the church leaders, much of the Christian community has little or no understanding of the parental role of the Jewish faith. They forget that Jesus, the central figure in Christianity, was a practicing member of the Jewish church. This project's goals are to teach a small population of Christians some minor details of Judaism, but more importantly, to instill a deep appreciation in Christians' hearts for the Jewish faith and tradition.

To determine the relative knowledge of Christians, different age groups of members of Central Baptist Church of Bearden were surveyed. The findings include a lack of understanding of the Jewish faith, but an interest in learning. A pamphlet was handed out to each participant in the survey to provide each person with the correct answers. A Passover Seder service was conducted for any survey participant with a deeper interest in the material.

## **Introduction**

Growing up as a Christian in a Christian community with Christian parents and a Christian extended family, one becomes the victim of “sheltered-life” syndrome. He or she tends to hear only the benefits of Christianity, the reasons why that religion is the “correct” one, and the different tenets of the faith. However, commonly, the active Christian youth or young adult is unaware of different customs, religions, and practices of the society. He or she knows all about his or her faith, and nothing about the faiths of his or her peers.

One religion that holds particular importance for the Christian religion is Judaism. Because of this connection, one would assume that the average Christian would be fairly knowledgeable about this parent faith. However, this study plans to prove that this assumption is incorrect. Through surveying a small population of Southern Baptist youth, college students, and young adults, the lack of understanding of Judaism and the understatement of its importance will hopefully become apparent.

Once the survey has been completed and the answers analyzed, the researcher plans to engage the participants in a “learning exercise.” The college and graduate departments of Central Baptist Church will participate in a traditional Passover Seder meal, complete with many Jewish customs. This meal will be punctuated with a discussion about Judaism, its beliefs and practices, the different holidays associated with it, and the importance it has to Christianity. The participants will be asked to write a one-page response to the dinner, the discussion, and their views on Judaism at the conclusion of the night.

## **Literature Review**

Research on the topic of the relationship between Judaism and Christianity is extensive. Here, the researcher has chosen to focus on three points of misunderstanding between Christians and Jews. These misinterpretations, over the centuries, have created a distance between two religions that are closely tied in their history. Christianity began with a leader, called Jesus Christ, who was raised a traditional, practicing, and religious Jew. This is alluded to in John chapter 2, verse 22 of the Christian Bible when Jesus was taken to the temple in Jerusalem to be purified and circumcised according to religious custom. The first half of the Christian Bible is devoted to the situation of the Jews as well. Even so, many Christians have forgotten the importance and relevance that Judaism has to their own religion. The three points made here will illustrate a small piece of the big picture of Christian bias towards Jews. The first point regards the misinterpretation of the Pharisees and the Temple in the New Testament. The second point concerns the misconceptions and devaluing of the Hebrew Bible by the nomenclature of the Old Testament. The third is the Christian tenet that the New Covenant has replaced and superseded the Old Covenant, an idea that is debated by the religious scholars and merits further study and discussion.

Jewish-Christian relations throughout the centuries have been affected by different stereotypes and teachings in each religion. At this point in the Jewish-Christian dialogue, it is essential to point out the errors and biases in the different theologies in order to correct the anti-Semitic or anti-Christian thinking that has been prevalent for centuries. Over the past twenty years, much has been done to further the positive changes in the relationship between these two religions. However, the problem still

exists in the common Christian population. Christian scholars may have altered their views on Judaism, but the mass Christian community is often uneducated about this parent religion.

The most important dogma in Christian theology is the identification of Jesus as God. Growing up in a Christian society, in a church, and with a Christian family, one hears all about the Divinity of Jesus, but learns little of the environment in which Jesus lived. One does not hear of the continuous debates that were occurring between different Jewish groups. One does not understand the diversity of the culture, inferring that all Jews believed the same thing and that, in the Jewish religion, the scriptures were not open to interpretation. However, the point must be addressed that the religious tensions during Biblical times were intense. According to Harrelson and Falk (1990), there were different political parties, each with its own religious interpretation. Some groups wanted to remain strict and literal followers of the old traditions, such as the Sadducees, others wanted to separate themselves from society in order to perfect their existence, such as the Essenes, and others wanted to leave the Bible open for interpretation, like the Pharisees. The religious dialogue was fresh and diverse, and the time of Jesus was a time for great spiritual renewal in the Jewish religion.

One of the issues in the New Testament that has been misinterpreted is the role of the Pharisees. According to the definition in the NIV Student Bible (1992), a Pharisee is a “strict Jewish sect” (p. 1166) who carefully observes the written Law. The Student Bible’s definition also claims that a Pharisee was “known for his piety” (p. 1166). This definition indicates that the Pharisees were the chief policemen in Judea, the group that held the general population accountable to the Torah law. They were the resident bullies

in the town, with the ability to send law-breakers to prison and to stone the blasphemous. However, a general history of the time period leads to a different conclusion.

First of all, the word “sect” leads to erroneous assumptions. Traditionally defined in Webster’s dictionary, a sect is a “dissenting or schismatic religious body, regarded as extreme or heretical” (p.1056). This negative connotation of a Pharisee is the foundation of the bias that Christians have toward this group. Most Christians would associate the word “sect” with the word “cult,” a feared word in the Christian community. A cult, to a Christian, is usually considered to be a group that is completely separate and against Christianity. Putting the Pharisees in this classification wrongly accuses them of rebelling from the religion that they practiced wholeheartedly. The definition of “sect” also classifies the Pharisees as a heretical group. Although other Jewish scholars in the community disagreed with the Pharisees’ theology, they were never considered a heresy in the Jewish faith. They were merely considered broad-minded reformers of their day. According to Wigoder (1988), “Under the leadership of the Pharisees, the Jewish people began a spiritual revival of remarkable power which gave them the vitality capable of surviving the catastrophe of the loss of the Temple” (p. 12). Goldberg and Rayner (1989) also hint to this reformist characteristic: “The Pharisees took their name from the Hebrew word *parush*, separated, not because they separated themselves from the masses for the sake of holiness, but ... because they were described as having separated themselves from the [main-stream] interpretation of the Scriptures” (p. 69).

In other words, the Pharisees were a denomination, or branch, of Judaism at the time. Christianity is also a divided religion. For example, there are two main bodies in Christianity: the Eastern and the Western Church. Within the Western Church, there are



two main branches: Catholics and Protestants. Although these two groups differ in their interpretation of the scriptures, they both are considered to be Christians. Even within the two branches, further branching has occurred. The Protestants have several denominations: Baptist, Presbyterian, Methodist, Lutheran, Church of Christ, Anglican, and Church of God, to name a few. The Catholics also have broken off into traditional and more conservative groups. Division within a faith is a common occurrence, and the division of the Pharisees from the Sadducees, Essenes, and the rest of the Jewish population was not an anomaly in Biblical times.

With this new understanding of the Pharisaic movement, an explanation is needed of the beliefs and practices of this Jewish denomination. The other political and religious political party at this time was the Sadducees, the aristocratic, law-abiding citizens of the community. As mentioned by Greenberg (1988), the Sadducees held to a strict, hard and fast interpretation of the Torah, the “What you see is what you get” argument. They did not feel that God had left the scriptures open for interpretation, and, therefore, any interpretation of the Torah, other than a direct, unbiased reading of it, was unlawful. The Sadducees felt that, through the revelation of the Torah at Sinai, the covenant that God had made with the Jewish people through Abraham was closed. This closure was the end of God’s revelation to his people.

Greenberg describes the Pharisees as a group who rejected the idea that God had closed the book on his people. They did not come from the rich, upper-class society, and so they had a better grasp of the happenings of everyday Jewish life. Because of their “real world” life experience, they could not believe that God would force them to adhere to such a narrow interpretation of the law. Their main argument was that God revealed

more than just the written Torah on Mount Sinai; God also gave them an open-ended revelation of points that humans could interpret, known as the oral Torah. They believed that the Torah was a way to guide a Jew to a pious life; a life with decisions, not a closed book. This was a way in which God could give his people free will.

Sandmel (1978) hints at the dynamic nature of the Pharisaic movement. One characteristic of the Pharisees was that they could debate the meaning of the different Jewish scriptures freely and without limit. They were not stuck to a strict, one-interpretation rule. They had frequent discussions about the meaning of this law or that tradition. They prided themselves on making the Torah a personal book, not an impersonal list of rules and regulations. This open-ended view of the Torah led to the traditional Rabbinic Judaism of today. Their ability to interpret scripture is where the Talmud eventually had its origin. Although the Pharisees did have their flaws (mainly in Christian eyes, not Jewish), as all groups do, they were not the “sect of dissenters” that Christian literature depicts them to be.

The question that must be asked now is, what was the true relationship between Jesus and the Pharisees? It is obvious in the scriptures that Jesus did not always agree with the teachings of the Pharisees. In Matthew 5:20, he denounces the Pharisees as being unable to be with God in heaven; “I tell you, then, that you will be able to enter the Kingdom of heaven only if you are more faithful than the teachers of the Law and the Pharisees in doing what God requires.” However, in another verse, Matthew 23:2, he affirms the role of the Pharisees in the Jewish Scriptures saying, “The teachers of the Law and the Pharisees are the authorized interpreters of Moses' Law.” The scriptures are filled with these sorts of contradictions. According to Sandmel, even rabbinic literature

tends to criticize the Pharisees for their occasional flaws. This literature categorizes the Pharisees into seven groups:

The 'shoulder' Pharisee...parades his good deeds. The 'delaying' Pharisee lets a business associate wait...so he can do his good deeds. The 'bruised' Pharisee, to keep from looking at a woman, walks into a wall. The 'pestle' Pharisee, with false humility, walks with his head down. The 'ever-reckoning' Pharisee asks what good deed he might do that would be reckoned as canceling out his neglects. The 'fearful' Pharisee is in terror of God. Only the seventh Pharisee, who, like Abraham, loves God, is admirable (p. 160).

With this kind of description in the Jewish literature, one cannot assume that Jesus was wholly inaccurate in his assessment of the Pharisees. However, not all members of the Pharisaic movement should be shunned for their flaws. Jesus does uphold the value of this group in the interpretation of the Hebrew Scriptures, denouncing them only when their intentions conflict with their words.

Jesus does criticize the Pharisees for their adherence to the law, a criticism that one would not expect from a practicing Jew. Jesus states, on more than one occasion, that Love is the only commandment. He differs with the traditional Jewish belief that following the Torah Law is the most important method of relating to God. The Torah does not leave out the commandment to love (Leviticus 19:17 says "love your neighbor as yourself"). However, with the words of Jesus, and later of Paul, the New Testament takes this one step further, narrowing the Law to two commandments in Luke chapter 10 verses 26-28: "'What is written in the Law?' [Jesus] replied...[The man] answered, 'Love the Lord your God with all your heart and with all your soul and with all your

strength... and Love your neighbor as yourself,' 'You have answered correctly,' Jesus replied." This was an area of great contradiction between Jesus and other Pharisees. However, Harrelson and Falk mention that if one places Jesus into the context of a religiously charged arena rich with debate and change, his relationship with the Pharisees does not seem that volatile. True, he disagreed with much of their teachings and felt that they were more tied to the written law than was necessary, but his discussions with them were probably not all that unusual. Jesus was a Jew, learned in the teachings of Judaism and the Torah. His disagreement with the Pharisees was normal because argumentation and discussion was common in this group. He knew the Law better than many other people living at the time. Jesus was a teacher who was deeply rooted in the traditions that Jewish people had adhered to for centuries. If Jesus had not interacted with the Pharisees on some theological level, he would discredit his faithfulness and knowledge of his religion.

The main problem with Christian teaching of today is that this message is not being relayed to the general Christian public. Banki (1984) states: "A body of Christian scholarship underscoring the Pharisees' role as creative religious reformers, many of whose teaching and values were shared by Jesus, seemed not to have made a dent in the traditional formula" (p. 441). Banki is making the point that by undermining the value of the Pharisees, a Christian is undermining the value of the teachings of Jesus. He also mentions the abundance of Christian theologians who agree with this positive reputation of the Pharisees and alludes to the importance of including this new view in common Christian teaching materials. Although the New Testament does depict this group as full of flaws, it is important for a Christian to understand this distinction should not be

applied to all Pharisees. It is probable that Jesus himself was a member in the Pharisee movement, and to denounce all Pharisees because of their occasional problems would equate, in the Christian church, to calling God problematic. According to Paul M. Van Buren:

The anti-Pharisaic polemics of parts of the Gospels begin to make sense in the context of the conflict of the church and the synagogue toward the latter part of the first century, and Jesus comes into focus as a Jew arguing with fellow Jews about the real meaning of being Israel (p. 493).

Today's common theology suggests that the negative connotations associated with Jews, and the Pharisees in particular, comes more from the anti-Judaic teaching that has been passed down over the years than from the interpretation of the Scriptures themselves. Put into context, it is more likely that the Pharisees were just another religious political group making waves in the religious community.

Another source for potential bias from Christians towards Judaism is in the simple naming of the Christian Bible. In most Christian denominations, the Bible is divided into two sections: The Old Testament and the New Testament. This terminology has been in effect since the canonization of the Bible. The title of "Old Testament" is uttered from Christian children's mouths as soon as they learn the name of the Bible. The reason for the Christian naming of the Old Testament relates to the belief that the Hebrew Scriptures hold the rituals and practice of the population before God sent His messiah to redeem his people. God enacted a "new" commitment to the world, thus superceding the old promises from the time of Abraham and David. However, this naming presents a few problems when trying to create harmony between the Jews and the Christians.

The first issue that should be raised concerns the word “old.” When a young person thinks of that word, he or she most likely will think of an older person, someone who cannot relate to the dilemmas he or she is facing. They automatically assume that the elder is “out-of-touch” with the problems of the new generation. If one associates this image with a part of the Bible, it is more likely that one will disregard it as irrelevant to his or her life. Without the church making a point to emphasize the importance and relevance of the Old Testament, the members may eventually agree to only use the New Testament to enhance their faith.

Another issue that has been raised by both Christian and Jewish scholars concerns the original language of the Old Testament. These scholars claim that the term “Hebrew Scriptures” is more indicative of the language of the book and the people who wrote it. According to James Edwards (1999), “[The term] Hebrew Scriptures is more descriptive of the original language of the Old Testament as well as of the ethnic designation of the people who produced it” (p. 59). However, this article goes on to mention that sections of these scriptures are also written in other languages, including Aramaic, and this term disregards these books. William Johnson Everett presents this same dilemma, mentioning that what the Christians “call the Old Testament has become a piece of Hebrew literature...the term ‘Hebrew Bible’ is the proper product of a literary view of these writings” (p. 965). Everett, later in the article, mentions the language problem later in his article. The actual text used by both Christians and Jews does only contain scripture written in Hebrew, so this argument is invalid. The Masoretic Text, canonized by the Sanhedrin, does not contain these Aramaic texts mentioned by Edwards and Everett. Goldberg-Raynor mentions that Jews and Christians use the same Scriptures, the

only difference being the organization. Canonization of the Scriptures in the early centuries removes the problem of language in naming the Scriptures the Hebrew Bible.

Another point that is brought up by these scholars is that this renaming of the scriptures is mainly a Christian idea. Christians are looking for a way to bridge the gap between Judaism and Christianity. Another scholar, Charles T. Davis, makes the point clear in his article: “The term Hebrew Scriptures is an artificial construct made by scholars... [who] wanted a non-sectarian way of referring to the books in question” (p. 2). He claims that only these Christian scholars are concerned with the problems that are created by this naming of the Scriptures. All of these three articles agree that naming the Old Testament the Hebrew Scriptures in Christian circles may not be the best conclusion for this problem, but they all agree that there is a problem to which attention should be paid.

Harrelson and Falk make the case apparent in their book. They claim that the standard terminology that has been used in Christian congregations for centuries has added to the gap between the two religions. Although they do not bring up the problems with naming these scriptures the Hebrew Scriptures, they do present the issue in a manner that is easy to understand. Christians, because of their assumptions of the word old, will continue to disregard this part of their religion and their heritage. In the common Sunday school classroom, much attention is given to the New Testament, the Bible stories of Jesus and his interactions with the common people of the area. Verses about Jesus’ life are memorized and meditated on. In the researcher’s Sunday school class, a study was given on Phillip Yancy’s book *The Bible Jesus Read*, a study that was foreign to the members of the class. Emphasis is most often placed on the life of Jesus, and Christian

students rarely participate in studies on the Hebrew Bible. Although the life of Jesus should be the central element in Christian literature, ignoring or devaluing the Hebrew Bible does not help the problem of Christian misunderstanding of the Jewish faith and tradition. The teachings of Jesus should be coupled, if on a smaller scale, with the teachings of the Hebrew Bible.

Van Buren voices the argument for the renaming of the scriptures best. He states: "The Church owes this collection of Israel's sacred Scriptures to the Sages and Pharisees who... edited and preserved them for the future" (p. 492). He goes on to mention that the church would benefit by renaming the scriptures "Israel's Scriptures," reading them as the books of their ancestors and not outdated books of ancient people. He claims that the church must realize that the Hebrew Scriptures were not written for the Gentile community, but for Israel. He believes that once the Christian community realizes this truth, they will be able to appreciate the Scriptures as a message to both groups because of the relationship that one group has to the other. Van Buren also reminds the reader "The sacred Scriptures of Israel were the only Scriptures of Jesus and his apostles" (p. 492). He mentions that the church had no voice in the inclusion or exclusion of the Hebrew Scriptures, only the New Testament books. Van Buren makes a point to stress the importance of these Scriptures not as an "Old Testament" to be forgotten and placed aside, but as a dynamic history of a people that, along with the New Testament Scriptures, shaped today's Christian community. He does not suggest a specific name for these Scriptures, but he does emphasize the need to remove the title of "Old Testament."

The third, and most influential reason that Christians undermine the importance of the Jewish faith in relation to their own is the issue of the Old versus New Covenant. This



covenant began with the designation of Abraham as the father of a new, chosen people – a people that would later be called the Hebrews. This covenant is laid out in the fifteenth through seventeenth chapters of Genesis, most explicitly in Genesis 17:4-8:

As for Me, this is My covenant with you: You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. I will make you very fruitful; I will make nations of you, and kings will come from you. I will establish my covenant as an everlasting covenant between Me and you and your descendants after you for the generations to come, to be your God and the God of your descendants. The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God.

This covenant was fulfilled with the circumcision of Abraham, however God has yet to redeem the people of Israel. In the Jewish tradition, a messiah is coming who will bring the Jewish people out of persecution. In the Christian community, a messiah has already come and has redeemed the people through the provision of a “direct-link” to God.

What is the definition of a covenant? Webster’s Dictionary defines it as “a usually formal, solemn, and binding agreement; a written agreement of promise usually a seal between two or more parties especially for the performance of some action” (p. 267). St. Charles Borromeo Catholic Church (1990s) explains a covenant in different terms. It is a promise in which God allows humans to commune with him, willingly and undeservedly, because of his desire to commune with us. The document relates the Biblical covenants, both the Jewish and Christian versions, to a marriage between a man and a woman. This idea of a person “uniting” himself to God is a Christian belief, but the

idea of communicating with God is not. It is a deeply personal and spiritual bond that is meant to last for an eternity. St. Charles also mentions that a covenant does not require a monetary or some other physical exchange in order to be valid; it is closer to an exchange of the spirit of two persons. This definition of covenant is most appropriate for the following discussion.

The most common Christian literature declares that the covenant that God made with Abraham has been superceded in the death and resurrection of Jesus Christ. In the document by Penton (2000) and another by Stedman (1995) the basics of the Christian theology are laid out. Using the prophecy of Jeremiah 31 to justify their claim, Christians declare that the words of Jesus at the last supper are the answer to the “New Covenant” mentioned in Jeremiah chapter 31 verses 31-34 of the Hebrew Scriptures:

‘The time is coming,’ declares the Lord, ‘when I will make a new covenant with the House of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt because they broke my covenant, though I was a husband to them,’ declares the Lord. ‘This is the covenant I will make with the house of Israel after that time,’ declares the Lord. ‘I will put the law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest,’ declares the Lord. ‘For I will forgive their wickedness and will remember their sins no more.

In Hebrews, a book of the New Testament, these verses of Jeremiah are quoted again in chapter 10, verse 16 in order to establish the belief that Jesus was the answer to the Old

Covenant. Basically, the Jews did not live up to God's stipulations for their participation in the Old Covenant, and Jesus was sent to re-establish the relationship that God wanted to have with his people.

According to Stedman, there are four parts to this New Covenant. First of all, God promises us that he will plant an internal warning clock inside every member of the New Covenant so that he or she can know the difference between good and evil. He uses Hebrews 8:10 to justify this claim: "I will put my law into their minds, and write them on their hearts." In other words, the New Covenant erased the dependence that the Jews had on the Law of the Torah. Now, God had placed a new Torah on the heart of each person, deleting the need for a written Law. The external commands put upon you were no longer valid, but a new, living law became the basis for this covenant. The second stipulation of the new covenant mentioned by Stedman is a new, different intimacy with God that was not attainable before. Hebrews 8:10 ends with these words: "I will be their God and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying 'Know the Lord,' because they will all know me, from the least of them to the greatest." Each person will have the opportunity to have a deep, personal relationship with the creator of the universe. Because of the sending of Jesus, the wall between God and us was broken down, allowing God to become personal. The last aspect of the New Covenant deals with the wrongdoings in each person's life. Hebrews 8:12 states: "For I will forgive their wickedness and I will remember their sins no more." Before this New Covenant, God would wipe out entire generations because he could look at their sin no longer. With this new forgiveness of sins, God can now commune with any individual who has asked for forgiveness despite his past evils.

This belief in Jesus as the Savior and Forgiver of sins is the central belief in Christian theology. Belief in Jesus is not the stumbling block in Jewish-Christian relations and is not the issue being questioned here. The problem being discussed deals with the second aspect of this New Covenant; its relationship to the covenant that God has made with the Jewish people. Throughout Christian history, the idea has been that this New Covenant has superseded the Old Covenant that God made with Abraham to protect his chosen people. Most Christians teach that this Old Covenant is no longer valid for anyone, and that the Jews have rejected the only way to life, Jesus Christ. Although this idea does not affect the Christian community as a religion, and may thus be considered unimportant, it does affect the Christian community's attitudes toward the Jewish religion and its relationship to Christianity. The life and ministry of Paul has been used to justify this claim of supercession. According to Paul M. Buren, traditional theology considered Paul to have "taught that Judaism was a false religion, because it claimed that human beings could establish their standing before God by obeying the commandments of the Law, a task which [he] knew to be an impossibility" (p. 493). Traditional thought also places Paul in the position of claiming Jesus as the only way out of this doomed situation, and God had and will reject any person that refused to believe this. "Paul, as the champion of justification by faith alone, was therefore the church's mighty warrior against the Jews, Jewish religion, and the Law" (p. 493). It is possible to interpret the writings of Paul in the New Testament in this manner, but a different, more current, interpretation probably would be more accurate.

Van Buren rejects this theology of Paul as outdated and conceited. He states his argument with three points. First, he asserts that Paul was a proud and religious Jew,

associating himself with the Pharisaic movement. Paul never speaks of his renunciation of the Jewish religion, only his calling as a prophet for the people. Secondly, Paul's mission was to the Gentile population. He and Peter split the responsibilities of speaking to the human population between the Jews and the Gentiles. None of Paul's letters allude to his disassociating himself with the Jews. Third, Paul continually upholds the Torah and claims he to be a Law-abiding citizen. He even states that he is blameless in his adherence to the Torah law. Nowhere in his writings does he criticize the customs of Moses, circumcision, or the other rituals of the Jewish people. He does speak to the Gentiles on these matters, but there are no direct references to the Jewish religious body's error in their remaining faithful to the Torah law. Van Buren's overall point is that Paul does not believe that God has rejected the Jewish community and that the Covenant made by God with Abraham is still valid.

New theologians have made the suggestion that both covenants are still valid. Kastning-Olmesdahl (1984) states, "Both Jews and Christians are inseparable united before God. Both stand equally under the mercy of God. Both are waiting for the last realization of God's promises, of God's program for the world," (p. 453). The article claims that the Jews are still in a process of waiting for God's promise of sending a Messiah to be fulfilled. It goes on to say that the reason that Christians and Jews have had such trouble relating to each other is because of the Christian misconceptions that the "Law-based" Jewish faith is lesser than the "grace-based" Christian faith. The fact that the Jews have remained despite the attempts by Christians and other groups to remove them from the community through conversion, persecution, or murder is another basis for anti-Semitism.

Could there possibly be two covenants, both equally valid and saving? Harrelson and Faulk think that the answer is yes. First of all, Jesus never challenges the original covenant that God made with His people. In the four gospels, Jesus only charges the people of Israel to make a recommitment to the values that are required for the covenant to remain valid. He criticizes the legalism and insensitivity of the Jewish legal council, but does not call for a replacement of such a council. Harrelson continues with different examples of Jesus' reminders to the people of their faithfulness and loyalty to God, but has no mention of Jesus' criticism or replacement of the Old Covenant. Harrelson also gives an interpretation of the words of Paul in his letter to the Romans. He uses Romans 11:29 to justify this claim: "for God's gifts and his call are irrevocable." Although he doesn't go into detail on how Paul's ministry fits in with the Jewish community, he does mention that "Paul's mission is to the gentile world," (p. 188) not Israel. Much study has been done on Paul and his ministry in Biblical times, and most theologians agree that he was sent to be a leader for the non-Jewish world. Current theology leads to the conclusion that most of Paul's works were written for the non-Jewish community, with the idea that the Jewish community would not benefit from studying these documents.

Debate continues on the subject, and no conclusion will be drawn here as to the opinions of the different scholars. The reader must be informed, however, that these ideas are being presented not only by Jewish scholars, but Christian and other non-Christian scholars as well. The issue in question is not the validity of Christian theology or Jewish theology itself, it is the possibility that both theologies are correct. It is unknown as to when or if any agreement will be made regarding this point in Christian theology, but it must be understood that any belief of one religion completing another

will lead to dissention between the two religions. Although the debate continues between scholars on the validity of the Christian claim that the New Covenant has superseded the old, there is no debate on the religion of Jesus. Jesus was Jewish. He lived with Jewish parents. He grew up in a Jewish home. He was dedicated to the religion as a small boy and went to the temple as a teenager to be dedicated to God. Whether Christians need to examine Judaism based on the covenant or not, the center of the Christian faith lived his life as a committed, faithful, and practicing Jew. Christianity itself began as a sect within Judaism. All of the first Christians were Jewish. They probably celebrated Rosh Hashanah, Yom Kippur, Sukkot, Passover, and Shavuot. Most likely they began their day of worship on Friday night and continued with the traditional worship until Saturday evening. They were probably active worshippers in the Temple, even though they were trying to teach the lessons of Jesus to other Jews. Both of these points lead to one realization: Christians have a responsibility, not to abandon their own practices and beliefs, but to become familiar with their Jewish roots.

## **Experiment**

The purpose of this project was to determine the amount of knowledge that the general Christian community has regarding Judaism, to help to increase that knowledge, and to determine the importance that the Christian community feels should be placed on their Jewish background. The hypothesis of the experiment was as follows: Christian youth and adults are uneducated about their founding religion, Judaism. A secondary hypothesis correlated with the subjective portion of the experiment: Most Christian youth and adults feel that knowledge about Judaism is important and should be taught in the church. In order to test this hypothesis, a survey was to be conducted with different Christian communities in Knoxville, either with the youth or college ministries (see Appendix A). In order to prove these hypotheses, the questions were geared to test the general knowledge of the group and the overall feeling about the Jewish religion in general. The answers to the survey were to be collected and the percentage correct displayed in a graph (see Appendix B and C, and Tables C1-C4). The survey also had a subjective, free answer section. These answers were to be read and some of them analyzed in order to determine the personal beliefs that these Christians have towards Judaism and its importance.

Twenty-three churches were contacted for participation in the survey. Of the twenty-three, four responded with promise of participation. However, after finding out the method in which the survey was to be conducted, scheduling conflicts arose and these churches could not participate. One of the churches that offered to provide subjects in the study was Central Baptist Church of Bearden, the researcher's home church. Because of the researcher's affiliation and activeness in the church body, she was allowed to enter



every youth Sunday school class, the college and graduate classes, two adult classes, and the staff meeting to administer her survey.

The survey was conducted with a group of members of Central Baptist Church Bearden, varying in age from fourteen to fifty. This survey was distributed to the Sunday school directors of each participating class and each minister. The survey consisted of two sections: the first was an objective section with general knowledge questions about Judaism and the Jewish people, the second was a subjective section with questions regarding Judaism as well. The objective results were calculated and presented based on age group classification, and the subjective section was analyzed for relationships, biases, and suggestions.

Once the survey was distributed, the participants had approximately twenty minutes to complete the survey. However, if additional time was needed, it was allotted. The participants were asked not to communicate with one another during the test. The participants were encouraged to be honest in their answers, realizing that the survey was anonymous and was not going to be analyzed to determine the particular respondent (see Appendix D). Once the entire class was finished with the survey, either the Sunday school director or the researcher collected it. In many cases, the collection of the surveys was followed by a discussion of the questions and debate over the answers, but this was not a requirement of the researcher. The surveys were then sorted into age groups, the answers tallied, and the results recorded.

## **Results/Conclusions**

First of all, the response of the local churches was a disappointing indicator of the views of the common Christian community. In the experience of the researcher, Christians are wary of allowing members of other religions speak of their beliefs in a candid way. Christians justify their behavior by claiming that they firmly believe in their personal faith and do not need to be “witnessed to” by these pagan religions. However, many Christians fail to recognize that their faith could possibly be strengthened by the knowledge of other beliefs. In the case of Judaism, many Christians do not understand that it is a non-proselytizing faith, and that their interaction and learning of Jewish practices and customs would only be a positive asset to understand the Christian’s personal beliefs. Although the question was not asked of the churches as to why they refused to participate, the researcher can only assume the motivation behind it.

This researcher does not wish to commend Central Baptist Church of Bearden as further advanced than other congregations. It is easier to allow a trusted and active member of the church to initiate any activity that could possibly produce controversy. The researcher can understand to a degree the wariness of a church body to bring in an outsider with ties to another religion; however, in all cases the researcher presented herself as an active, religious Christian. A separate study must be conducted to determine the actual motivation behind the lack of participation of these churches, and the assumptions made here are merely the opinion of the researcher.

The results of the objective portion of the survey are displayed in chart and graphical form in appendix C and Tables C1, C2, and C3. From the results, the researcher concludes that the Christian population is not entirely ignorant as to the Jewish

question. The surveys indicate that the political situation of the Jews is more widely known than the religious situation. Many high school students and all adults have had at least one post-World War II history course, so some knowledge of this time period should be expected. Although not hypothesized, this knowledge of Jewish politics is understandable to the researcher because of the political nature of the population of the United States, including the Christian community.

Several of the questions produced a high percentage of correct answers. Questions twelve and thirteen, both questions referring to the tragedy of the Holocaust, are two examples. The correctness of question number twelve was a relief to the researcher. It would be an abomination if only a few of the respondents knew the name of the dictator responsible for killing over 6 million Jews. When thinking of Hitler, most people would associate World War II, providing an explanation for the number of correct answers on question thirteen. The only age group that struggled with this association was under eighteen, most likely due to their lack of education in World History. Even so, most of those participants answered Adolf Hitler correctly. The lack of knowledge of question number fifteen regarding the number of Jews killed in the Holocaust is disturbing however. A surprising number of respondents answered one million or less. This relatively low number lessens the emphasis on the size of the tragedy. The researcher would have liked to ask more questions regarding this topic, but the survey was written to be a broad assessment of the general knowledge of the Christian population, not a specific test on Holocaust education.

Another question with a high percentage correct was question number one, concerning the Jewish Sabbath. Although some of the respondents answered incorrectly,

a majority was correct in every age group. This question was placed on the survey first for one reason: to engage the participants in the survey. The researcher assumed this fact to be widely known in the Christian population. One topic of discussion between Christians about other religions is their day of worship. It is common to discuss the benefits of Sunday worship and the drawbacks. With these conversations come a discussion of other faiths and the benefits of the faith's particular Sabbath day. The researcher expected the large majority of correct answers on this question.

Two other answers that provided the researcher with positive feedback were the two questions asking about common, everyday Jewish terms. The first, question number five, asked the participant to name the term for the food that Jews eat. As expected, a majority of the respondents knew the correct answer to be "kosher." This term is not unknown to the general, non-Jewish population. It is used frequently in today's media, and most grocery stores have a kosher aisle. Many times on television shows with Jewish lead characters, mention is made of kosher food. The second question, question number twenty, asked the respondent to define the word unleavened. An overwhelming majority answered this question correctly. The term "unleavened" is not specific to the Jewish community. When Christians teach of Jesus' last meal with his disciples, or the "Lord's Supper," mention is made of the use of unleavened bread. In the church's communion service, crackers are served to symbolize the type of bread that Jesus would have been eating at his Passover meal with his disciples. Christians are educated in the Christian ritual of the Lord's Supper, providing them with the knowledge of the word "unleavened."

The final question with a large number of correct answers was the question about the location and names of the Jewish Houses of Worship in Knoxville. This is another question that is fitting with the particular respondents in question. Many of the participants live in the West and Bearden school districts, and many work in the downtown area. Central Baptist is located on Kingston Pike, just west of Heska Amuna Synagogue and Temple Beth-El. Many of the participants drive by these congregations every day when taking their child to school, going to work, or just driving around town. The researcher assumes that if the survey were distributed in a church with a less centralized location, the percentage of correct answers on this question would be smaller.

Survey question number two is an excellent example of the lack of education of the Jewish background in the Christian community. Although the researcher expected a large number of the participants to be unaware of the role of Abraham in the Jewish community, she did not expect the answers that were given. A significant number of respondents to this question answered “Jesus Christ” as the first Jew. This answer leads the researcher to a few conclusions. The Christians surveyed are obviously aware that Jesus was Jewish. This knowledge is the main reason for the importance of this study, so it is necessary that the Christian community be aware of this fact. However, the naming of Jesus as the first Jew shows the lack of emphasis that the Christians place on the covenant that God made with Abraham. Christians tend to forget that the Hebrew Bible is a part of their Christian Bible, not just an obsolete message to a foreign religion. Although historians may challenge the designation of Abraham as the first Jew, it is clear from the scripture that God began his covenant with his people through Abraham, thus making him the first religious Jew.

Questions three and four were asked to determine the level of extremely basic knowledge that Christians have regarding the Jewish faith. The Torah is the central element to Judaism. All of the Jewish laws are taken from the Torah, and the Talmud was written to explain and relate the Torah to Jewish Life. The researcher's results were as expected. Many of the younger participants knew the Torah as the Jewish Bible, not realizing that it is a part of their Bible as well. The older individuals were more correct in their answers, calling the Torah "the Law." However, the number who knew the Torah to be the five books of Moses in the Christian Bible was low. The Torah is the Jewish Law, but it is also an essential part of Christian law and theology. However, most of the respondents did not realize this. Even fewer participants had knowledge of the Talmud, but this collection is not a part of the Christian faith. Therefore, it is expected that the average Christian who has not taken a class on Judaism would not know what the Talmud is and for what it is used. However, the researcher feels that it is important for a Christian to know the basic definition and use of the Talmud so that he or she can be aware of the realness behind the Jewish faith, and can move away from the stereotype that it is an old, out-of-touch religion.

Questions six through nine provided the researcher with an interesting point; most Christians put the "church" answer before they will put the "school" answer. One of the traditions in a church youth group is the emphasis on "church" answers, answers that everyone thinks they should say in a Christian setting. The number of respondents who answered "The Promised Land" for the name of the Jewish homeland and "B.C." as the date of its creation reveals this trend. The researcher did not expect these answers

because of her frame of reference, however, when the answers were tallied, this was not surprising.

Question nine regarding the denominations of Judaism was asked because of the assumption that most Christians do not realize that other religions have denominations. Being a part of the Christian community, the researcher did not think of other religions as being diverse. Christianity had different factions, but other religions were static and uniform. The researcher wanted to see if she was alone in this assumption. The results indicate that most Christians are not aware of the diversity of Judaism. Some participants knew of the Orthodox denomination of Judaism, most likely because of the portrayal of Orthodox communities on television and in movies.

Questions sixteen and seventeen dealing with the Holocaust Museum were asked to find out the number of respondents who were up to date with current events and movements. The researcher wished to determine the reaction of the respondents to the museum and the number who had actually been there. After calculating the results, it was determined that less than five percent of the participants had been to the museum, and of those five percent, only three respondents provided detailed information about their feelings of the exhibit. Most of the respondents were aware of the museum's location, however, and several expressed an interest in visiting it. The researcher understands that visiting the museum requires a trip to Washington DC, and the lack of response to this question should not be considered a lack of knowledge of Judaism.

Question eighteen is to be disregarded.

The question of the name of the Hebrew Bible also proved to be difficult for the participants. Most of the respondents did not answer this question, probably because of

two reasons. The first reason is that the only name that Christians hear for any Jewish scriptures is Torah. They do not realize that there is more to the Hebrew Bible than the first five books of Moses. The second reason for the lack of response to this question is its location on the survey. It was situated above question nineteen, but with no space in between. The researcher assumes that many of the participants did not see the question to even attempt to answer it.

The number of incorrect answers to question number twenty-one surprised the researcher. Because of the steeped tradition in the Christian church of the Communion service, the researcher believed that many of the respondents would be more aware of the tradition behind the Passover holiday. However, it must be stressed that the Passover celebration in the Christian tradition is closely linked to Easter, a holiday that has nothing to do with the Jews' Exodus from Egypt. Easter is a holiday that celebrates the death and resurrection of Jesus Christ. Although Jesus was arrested and executed shortly after the first night of Passover, Christians tend to water-down the importance of this Biblical Passover Seder. The resurrection of Jesus is the fundamental tenet of the Christian faith, however, it would benefit the Christian community to celebrate all parts of this holiday season that pertain to Jesus. Passover is a holiday that, with no question, Jesus observed fully.

Question number twenty-two was asked to determine which holidays the Christian people deem most important. The most heavily answered holiday was Hanukkah. This is understandable due to the correlation of Hanukkah with Christmas on the calendar. However, several of the respondents also knew Rosh Hashanah, Yom Kippur, and Passover. Passover was referred to in the previous question and correlates



on the calendar with Easter, as mentioned above. The justification of the other two correct answers could be two things. These respondents could just have taken an interest in Jewish holidays, learning for themselves the names and practices of the major ones. Or, most likely, these are the holidays in which religious Jews take off from work or are excused from school. The researcher assumes that high school students and full-time employees would notice when a fellow student or colleague is able to miss a day without penalty. When the researcher was in high school, she always paid attention when her friends were excused, knowing the date of each Jewish holiday. The assumption is that high school kids are the same today as they were eight years ago.

The matching section showed almost a total lack of education on the part of the Christian community. The terms chosen for this survey were basic, Jewish terms used in everyday conversation. As expected, many of the respondents knew the definitions of two of the terms: Bar Mitzvah and Menorah. A Bar Mitzvah is a common occurrence in movies. For example, in the *Wedding Singer*, Adam Sandler's character refrains from singing at Weddings and begins to take other projects, one being a Bar Mitzvah. In the scene, one can see a celebration with young children, assuming that the ceremony has to do with coming of age. The second term, menorah, is seen frequently in the windows of houses during the Hanukkah season. (However, this is usually a Hanukkiah and not a menorah). Children see these candlesticks and ask their parents what they are, learning at a young age the name of this object. Pictures are displayed in schools as well about both of the main winter holidays, with descriptions of the items displayed. Although many Christians may not know the meaning behind the number of candles in the menorah, they do know what it is called and for what holiday it is used.

The subjective section of the survey lent itself to some interesting conclusions. The researcher assumed that most of the respondents would indicate that, because of Christianity's connection to Judaism through the Hebrew Bible and the heritage of Jesus Christ, it is an important topic to discuss in the Christian church. However, for a large number of respondents, the heritage of the Christian religion was not mentioned in the subjective section. These questions were either answered with a quick "yes" or "no," or they had one of two answers: 1. It is important to learn about Judaism because of its relationship to Christianity, and 2. It is important to learn about Judaism because it would be a significant witnessing tool.

The answers to these survey questions are significant for two reasons. Either the respondent is unaware of the importance of Judaism to Christianity, or he is aware but does not care. Either of these answers are cause for concern. A Christian who is merely unaware of the basis of Christianity in Judaism can be educated. Sunday schools can insert a series of lessons on Judaism's relationship to Christianity, or the church can provide a supplemental Bible study for those Christians who are interested in learning. Although one cannot learn all of the history, customs, and beliefs associated with Judaism in a four-week Sunday school series, he can gain a deeper understanding and appreciation for this parent religion. He can come to a deeper understanding and respect for the central character in Christianity, the Jew named Jesus. He can learn that Jesus, himself, practiced the customs that Jews practice today, customs that many of the respondents hinted to be "outdated" and "too ritualistic." However, dealing with the apathetic Christian is a more difficult task. Not everyone has a passion for a deeper, philosophical understanding, even when that understanding is directly related to a

religion that they love and claim to practice sincerely. One can only hope that with more education, more Christians will understand the importance of this topic.

Not all of the people surveyed were unaware of the importance of Judaism to Christianity. Of the total number of surveys, thirty-four respondents answered that they felt the church should have some way to educate about Judaism. Their reasoning was the close ties between the two faiths, that one came from another and that Jesus was Jewish. Although the researcher expected a larger number of participants to understand this importance, she is not surprised at the outcome. Christians deal often with the attitude of “Jesus is the only way,” an attitude that is upheld by different Christian scholars. Although this attitude is helpful in trying to win converts to Christianity, it puts a hurdle in the path of Jewish-Christian relations. This attitude gives the Christians the mentality that other religions, although interesting, are unimportant to the one true religion, Christianity. In many ways, other religious practices ARE unimportant to Christianity. However, because of the religion of Jesus and the use of the Hebrew Bible in Christian teachings, Judaism is important. Several respondents realized this and asked that the church educate them more about the religion of their ancestors.

The other main group of survey answers dealt with proselytizing to the Jews. Thirty-one participants answered that the importance of knowledge of Judaism dealt not with its ties to Christianity, but in the greater ability it would give the Christian to witness to the Jew. In an evangelical congregation, it is not surprising that witnessing is a key concept. However, the researcher is still undecided about the importance of witnessing to the Jewish community. The debate continues about the two covenants that God made with his people, and questions are unanswered as to if the New Covenant of Jesus is

applicable to the Jews. Some theologians say that the Jewish community is exempt from this Covenant because God had already provided this community with one. They say that the New Covenant is in place so the Gentile can have a relationship with God just as the Jew can. The Jewish community also plays a significant role in the End Times theology. If Christians make an extra effort to learn about Judaism so they can convert these people, the presence of a Jewish community will not be maintained in the final fulfillment of God's promise to his people. Even if the respondent holds fast to the idea that every religion should be converted to Christianity, calling us to educate ourselves to convert Jews, the importance of Judaism to Christianity should not be ignored. One may believe that Jesus is the only way to eternal life, but he can still acknowledge that Judaism and its practices are essential to Christian understanding of their Bible and their Messiah.

## **Education**

### **Part One: Pamphlet**

The researcher attempted to congratulate and thank the survey participants for their willingness to be open with a pamphlet with the correct answers. The answers were found in two different books used to teach Judaism to college students. The pamphlet (See appendix E) was created on Microsoft Publisher by the researcher. The answers to the survey were read and corrected by the faculty mentor, and the pamphlet was distributed to each of the participants in the survey. This pamphlet was an attempt to educate, in a small way, a part of the Christian population about Judaism.

The researcher observed several of the participants reading the pamphlet and discussing some of the answers to various questions. However, some of the students did not give the pamphlet a second glance. The researcher expected this dual response to the survey answers. Not every Christian feels a conviction to know the deep roots of his faith. Many Christians and members of other religions are content to know only the basics of their beliefs. However, for those participants who were interested, this pamphlet proved to be an asset in learning a small piece of the giant question of the origin of their religion. At the end of the Sunday school lesson, most of the pamphlets were taken, stuffed between the pages of Bibles. However, a few students left the information on their chairs, proof of their lack of interest in the subject matter.

### **Part Two: Passover Seder Meal**

Another way to educate someone about a particular subject is to immerse him or her in that environment. In order to shed some light on the traditions of Judaism, a traditional Jewish Passover Seder meal was planned to give these Christians a taste of

some of the practices of the Jewish people. On March 7, the researcher called the Young Adult minister, Mark Moreland, at Central Baptist Church Bearden to see if he would be willing to participate in this Seder meal. He agreed, and the meal was planned for Wednesday, April 19. The college and graduate departments were invited to participate in this meal. These two groups were chosen because of their interest in the subject matter of this paper. In preparation, each participant was asked to read the account of the Exodus in the Hebrew Bible.

The Passover was chosen for different reasons. First of all, the Passover service is a joyful holiday. It celebrates the deliverance of the Jewish people from persecution. Although they were forced out of Egypt quickly, they were able to escape the years of slavery to which they had been subjected. It provides Christians a glimpse of the pride and happiness that comes with knowing that God has his protective hand on a people. Oftentimes, as seen in the survey, Christians view Judaism as a religion of rules and regulations and forget that the Jews are a group of people that God has singled out as His chosen people. He has a covenant relationship with these people and has promised to protect them. Many Christians so quickly categorize the Jews as the same as all other non-Christian religions, ignoring the fact that God has specifically anointed them for his purpose. This holiday can paint a picture of God's protection of His people, showing Christians that Judaism is not only about persecution and difficulty. There were periods of Jewish glory throughout history, and the Exodus from Egypt is a part of the glory of Israel. The Christians are able to rejoice with the Jews because without God's protection in Egypt during the Exodus, the Christian faith would not exist. God has protected future generations of different religions that love Him by this action.

Another reason for the choice of Passover is the diversity of ritual involved. This holiday includes a ritual involving food and drink. Christians may know that Jews eat food that is kosher, but they have most likely never experienced this first-hand. This not only gives the Christian a taste of everyday Jewish life, but it adds the significance of the holiday season as well. Jews also sing during the Passover Seder. Although Christians will, most likely, not know the songs that are commonly sung, playing a tape of the songs is an easy way to acclimate the Christians to the Jewish tradition. Listening and following along is a great way to understand more of the tradition, even if the Christian is unable to actively sing along.

A final reason for choosing the Passover as the appropriate holiday to celebrate is the significance this meal has for the Christian community. The last meal eaten by Jesus is thought of by most scholars to be a Passover Seder meal. Although the New Testament does not give an exact and detailed description of the rituals that Jesus and his disciples were following, it does mention that there was bread, wine, and singing involved in this meal. The meal took place during Passover season, and, since Jesus was a religious Jew, it can be assumed that he would be celebrating this holiday. Knowing the history and the culture of Jesus, a Christian can be more enlightened as to the religion that he practices. Although today's Passover Seder is not the same as it was in Jesus' time, there are some similarities from which a Christian could benefit.

The researcher spent the week before the Passover preparing for this Seder meal. The first day of preparation was spent cooking different Passover foods as a trial meal. The researcher prepared four different traditional Jewish dishes to practice her cooking techniques. These dishes were Macaroons, Latkes, Charoseth, and (Martha Stewart)

Matzah balls. This experience was positive because the researcher was able to learn the difficulties in finding the ingredients that are kosher for Passover as well as the difficulties in the actual preparation of the meal. The main dish, a roasted chicken, was not prepared because of the cost involved. However, the four foods that were prepared turned out well and were served at the meal.

The researcher prepared the Seder service using several different materials. The Haggadah chosen for the actual service was *The Concise Family Seder* by Rabbi Alfred J. Kolatch. This was chosen because the content and length were manageable for the amount of time provided for the service. The researcher also used other materials to add to this particular Haggadah, however, the main text was taken from this book. The researcher copied pages out of the Haggadah for the participants to follow and participate in the service. At the end of the service, several of the participants asked if they could have their copy of the Haggadah. Although this may have not been the most detailed service, it proved meaningful to the participants.

Tuesday, April 18, the researcher made all the preparations for the next night's Seder meal. Most of the cooking and collection of materials was done on this day. The different recipes were Roasted Chicken, Broccoli and Carrot Vinaigrette, Vegetable Kugel, Potato Latkes, (Martha Stewart) Matzah Balls, Macaroons, Pesah Cookies, and Passover Nut Cake. The first problem was encountered on this day. The researcher learned that a fully kosher meal is next to impossible with no experience and a lack of funding. The cooking was as kosher as possible with the time and experience at hand. The cooking process was about eight hours, beginning at two o'clock in the afternoon



and continuing until ten o'clock at night. The researcher received help from her mother and a friend during the cooking period.

Wednesday, April 19, the final preparations were made for the meal that night. The roasted chickens, which were already prepared except for the roasting, were cooked. Any other food that needed to be hot was also cooked on this day. The researcher and her support team were allowed to enter the Annex of Central Baptist Bearden at six o'clock at night to set up the room for the meal. The table was set with fine china, the candles were placed on the table and around the room, and the place settings were set. Each place had a cup for wine (grape juice, we are Baptists after all), another cup for dinner drinks, a plate, and a dish of salt water. The Seder plate and the three matzahs, covered with a linen napkin, were placed at the head of the table. The service, including the meal, lasted about two and a half hours. All of the rituals mentioned in the studied material were either carried out or mentioned.

At the end of the meal, the participants were asked to write a paragraph with their reactions to the service. According to their words, this service was meaningful and interesting. Their responses were as follows:

"This added greatly to my understanding of Jewish customs and History. It was a great addition to my Easter Observances and I will plan to do this every year. It was also a sermon challenging us to remember the poor and oppressed."

"I thought this was really interesting. I really did not know anything about the Passover or the Jewish Seder ceremony. This opened my eyes to many traditions that our ancestors started."

“I am impressed with the symbols as they represent the history of the Jewish people. I see so many ties with our Christian faith. I see the emphasis on freedom in life while the Christian emphasis is on freedom from death. We, as Christians, would gain from guarding our traditions of faith.”

“Jewish history is Christian history. I find myself compelled to learn more. I’m glad I had this opportunity to participate in this educational experience.”

“This was a very meaningful experience for me because it gave me insight into one of the celebrations that Jesus participated in. I enjoyed being a part of a ceremony that has a lot of symbolism.”

“The most insightful part of this experience was the reminder of tradition and faith. I am reminded of the traditions I and my family observe at Easter, Christmas, and even Thanksgiving.”

“I learned a lot. I learned that the importance of the Exodus is great to the Jewish people. It was a very in depth, meaningful time. Making each asset of the meal commemorate the important parts of Jewish History helped me to learn.”

“I was never aware of what took place in a Passover Seder. I can see how important this is to Jewish people. It was very good for me to do this because it helped me to understand where my beliefs come from.”

“I can better appreciate the sacrifices of my Jewish ancestors now having observed the Seder meal and reciting the traditional verse associated with it.”

“Observing the Passover meal was a meaningful, thoughtful, and informative experience. It is good to understand a little about our Jewish brothers and their traditions. In order to know Christ fully it is good to know how he was raised and what traditions he

experienced. I learned a good deal about Old Testament tradition and life and how it is brought forward today. It makes me a little envious that we as Christians don't appreciate our traditions."

These words from the participants of the Seder meal speak for themselves. For this small group of College Students and adults, awareness of the importance of the Jewish tradition has been increased. Each participant felt that this meal was informative and meaningful. Several expressed an interest in learning more. The Passover Seder was an overall positive experience.

### **Final Conclusions/Recommendations**

Christianity and Judaism are two religions linked in history. Every practicing Christian should have some basic knowledge about its precursor, Judaism. However, this study has proven that many Christians know very little to nothing about Judaism. The political situation of Israel is understood, but not the religious practices of this religion. As a person ages and becomes more familiar with different types of people, this knowledge does not increase as would be expected. Once a person has reached the end of his or her college years, the knowledge of Judaism remains the same.

The researcher believes that an inter-disciplinary study must be initiated in Christian communities. The Christian church must take the time to become familiar with its history. A desire must be instilled in church members at a young age, starting with the youth. The relationship between Judaism and Christianity should be taught in the earlier Sunday school classes, thus promoting a positive view of Jews by Christians.

This study is only a brief and broad look into this problem of ignorance in the Christian community. Further study would show the actual reasons behind certain answers. New surveys and interviews with the same participants researched would provide a deeper understanding into the biases and lack of knowledge that most of them have. These participants are most likely unaware of their lack of understanding of Judaism, and would be anxious and excited to learn. The interest and participation in the Passover is an indication of this.

The researcher recommends that Christian churches initiate a Jewish history course or program. According to the Young Adult minister at Central Baptist Bearden, the Passover Seder service will become an annual event. However, participation in even

more Jewish holidays would provide Christians with an even deeper understanding of Judaism, thus providing them with a deeper understanding of Jesus.

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## Appendix A

### Survey

1. What day of the week is the Jewish Sabbath?
2. Who was the first Jew?
3. What is the Torah?
4. What is the Talmud?
5. What is the term for the type of food that Jews eat?
6. Where is the Jewish homeland?
7. What is it called?
8. When was it established?
9. What are the four denominations of Judaism?
10. Where are the Jewish houses of worship in Knoxville?
11. What are the names of the houses of worship?
12. When was the Holocaust?
13. Who was the dictator who orchestrated the Holocaust?
14. What were the names of some of the other commanders in the Holocaust?
15. Approximately how many Jews were killed in the holocaust?
16. Where is the US Holocaust Memorial Museum? 17. Have you been there?
18. What is a Pharisee?
19. What is the name of the Jewish scripture?
20. What does the term "unleavened" mean?
21. What Jewish holiday celebrates their Exodus from Egypt?

### Matching

|               |                               |
|---------------|-------------------------------|
| Rosh Hashanah | Palm branch                   |
| Cantor        | New Year                      |
| Shofar        | Sabbath bread                 |
| Shabbat       | Bible interpretation          |
| Challah       | Ritual bath                   |
| Bar Mitzvah   | Candlestick used at Chanukkah |
| Tallit        | Coming of age ceremony        |
| Menorah       | Prayer shawl                  |
| Lulav         | Ram's horn                    |
| Seder         | Sabbath                       |
| Midrash       | Song leader                   |
| Mikveh        | Passover eve ritual           |

### Personal Questions

1. How many Jewish people do you know??
2. Are any of the students you know close friends with you?
3. Do you think it's important to know anything about Judaism? Why or why not?
4. Do you feel the church should educate you about Judaism? Why or why not?
5. Do you feel you understand anything about Judaism? What or why not?
6. When you think of Judaism, what comes to mind?
7. Can you think of any stereotypes you or others have towards Jews?

Free Response: Please add anything you want.



## **Appendix B**

### **Survey Answers**

#### **1. What day of the week is the Jewish Sabbath?**

**Answer:** The Jewish Sabbath, called Shabbat, begins a little bit before sundown on Friday evening and continues until sundown on Saturday night.

#### **2. Who was the first Jew?**

**Answer:** Abraham is considered to be the first Jew. However, the Jewish religion that we know today and that Jesus practiced is more closely linked to Moses. Although God began his covenant with Israel through the call of Abraham to follow him, he gave the law to Moses for the Jews to follow.

#### **3. What is the Torah?**

**Answer:** The Torah is the first five books of the Hebrew Bible, most commonly called the "Books of Law" or the "Books of Moses." These books are as follows: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Torah is viewed as the proof of God's original covenant with Abraham. The Torah was revealed to Moses on Mount Sinai, according to Exodus 19-20.

#### **4. What is the Talmud?**

**Answer:** The Talmud is rabbinic literature that is an interpretation of the Torah. It consists of two parts, the Mishna and the Gemara. The Mishna is the first commentaries on the Torah in written form. With this book, Rabbinic Judaism had a written code of the rituals and ways of life that the Jewish religious people should follow. The Gemara is a set of commentaries on the Mishna. Together, these two books form the Talmud, the basic foundation for Jewish law, composed after years of debate and discussion.

#### **5. What is the term for the food that Jews eat?**

**Answer:** Kosher, the term for the preparation of certain animal foods, means 'fit.' The Torah and its supplements give little instruction on the preparation of vegetable foods, but are highly specific with animals. According to pg. 338 of Goldberg/Raynor:

"First, certain species are forbidden: all, except quadrupeds which both have a divided hoof and chew the cud, birds expressly permitted, and fish that have both fins and scales. Secondly, the animal must be slaughtered by a licensed slaughterer according to a method designed both to allow maximum blood drainage and to cause minimum pain... Thirdly, the carcass must be inspected for defects... [and] certain organs removed."

There are also other restrictions such as the drainage of even more blood, a possible waiting period before consumption of certain foods, and a separation of the utensils used for vegetables and meats.

#### **6. Where is the Jewish homeland?**

**Answer:** It is located on the Western edge of the Arabian Peninsula, South of Lebanon, East of Jordan, and North of Egypt.

**7. What is it called?**

**Answer:** The name of the Jewish homeland is Israel, but originally was called the “Promised land” or “Holy land” by God in the Hebrew scriptures.

**8. When was it established?**

**Answer:** The modern state of Israel was officially declared on May 14, 1948.

**9. What are the four [main] denominations of Judaism?**

**Answer:** Orthodox, Conservative, Reconstructionist, and Reform

**10. Where are the Jewish houses of worship in Knoxville?**

**Answer:** On Kingston Pike between Cumberland Ave. and Lyons Bend Rd.

**11. What are they called?**

**Answer:** Heska Amuna Synagogue (Conservative) and Temple Beth-El (Reform). Most Jewish houses of worship are called either Temples or Synagogues.

**12. When was the Holocaust?**

**Answer:** The Holocaust took place in Germany during World War II, between 1939 and 1943. The gas chambers became the chief method of extermination of Jews (and other concentration camp victims) from July 1942 until spring of 1945.

**13. Who was the dictator who commanded the Holocaust?**

**Answer:** Adolf Hitler was the leader in Germany during World War II. It was his plan to rid the population of imperfections, and to thus create a superior race. He did this by eliminating anyone who did not fit his perfect plan, including Jews, Gypsies, Poles, homosexuals, Russian Prisoners of War, and the handicapped.

**15. How many Jews were killed in the Holocaust?**

**Answer:** Approximately six million Jews, along with thousands of Gypsies, political prisoners, Soviet Prisoners of War, Poles, the physically and mentally challenged, and homosexuals.

**16. Where is the US Holocaust Memorial Museum?**

**Answer:** The US Holocaust Memorial Museum is located in Washington, DC near the Smithsonian Institution.

**19. What is the name of the Jewish Scripture?**

**Answer:** The Jewish Scriptures, collectively called the Hebrew Bible, are what Christians know as the Old Testament. However, the books are ordered differently, by categories rather than order.

## TERMS

**Unleavened:** This term refers to the lack of yeast, or leavening, in bread. It is the type of bread eaten during Passover, called Matzah, to remind the person who eats it of the speed with which the Israelites had to leave the Egypt during the Exodus.

**Rosh Hashanah:** The Jewish New Year which takes place on Tishrei 1 and 2 (September 30-October 1, 2000).

**Cantor:** A song leader during the Shabbat service

**Shofar:** A rams horn blown during Rosh Hashanah service, a total of 100 blows. (Num 29:1)

**Shabbat:** The Jewish Sabbath, Friday at dusk through Saturday at Dusk

**Challah:** Bread eaten and prepared for the Sabbath (two loaves are eaten during the holiday of Shavuot).

**Bar Mitzvah:** a coming of age ceremony for a Jewish boy (Bat Mitzvah for a girl) at age 12

**Tallit:** A prayer shawl used in the Shabbat and weekday morning service

**Menorah:** A candlestick used at Chanukkah. It has nine candles, eight to symbolize the 8 days that one day's worth of oil lasted, and one to light the others.

**Lulav:** A palm branch that is waved during Sukkot

**Seder:** The Passover meal

**Midrash:** Creative stories on Biblical themes

**Mikveh:** A ritual bath

# Appendix C

| Question 1                    | Over 30 | %      | Under 18 | %      | 23-30 | %       | 18-23 | %      |
|-------------------------------|---------|--------|----------|--------|-------|---------|-------|--------|
| Saturday                      | 27      | 93.10% | 30       | 61.22% | 8     | 100.00% | 42    | 93.33% |
| Seventh Day                   | 0       | 0.00%  | 1        | 2.04%  | 0     | 0.00%   | 0     | 0.00%  |
| Sunday                        | 0       | 0.00%  | 2        | 4.08%  | 0     | 0.00%   | 1     | 2.22%  |
| Friday                        | 1       | 3.45%  | 4        | 8.16%  | 0     | 0.00%   | 1     | 2.22%  |
| Thursday                      | 0       | 0.00%  | 0        | 0.00%  | 0     | 0.00%   | 1     | 2.22%  |
| Blank                         | 1       | 3.45%  | 12       | 24.49% | 0     | 0.00%   | 0     | 0.00%  |
| <b>Question 2</b>             |         |        |          |        |       |         |       |        |
| Abraham                       | 13      | 44.83% | 13       | 26.53% | 5     | 62.50%  | 24    | 53.33% |
| Adam                          | 4       | 13.79% | 0        | 0.00%  | 0     | 0.00%   | 5     | 11.11% |
| Jesus                         | 0       | 0.00%  | 9        | 18.37% | 1     | 12.50%  | 6     | 13.33% |
| Other                         | 1       | 3.45%  | 1        | 2.04%  | 0     | 0.00%   | 2     | 4.44%  |
| Blank                         | 11      | 37.93% | 26       | 53.06% | 2     | 25.00%  | 8     | 17.78% |
| <b>Question 3</b>             |         |        |          |        |       |         |       |        |
| First 5 books of the Bible    | 6       | 20.69% | 6        | 12.24% | 2     | 25.00%  | 14    | 31.11% |
| The Law                       | 12      | 41.38% | 3        | 6.12%  | 2     | 25.00%  | 3     | 6.67%  |
| Jewish Bible/Scripture        | 4       | 13.79% | 14       | 28.57% | 2     | 25.00%  | 13    | 28.89% |
| Jewish Religious Book         | 0       | 0.00%  | 2        | 4.08%  | 0     | 0.00%   | 4     | 8.89%  |
| Old Testament                 | 2       | 6.90%  | 0        | 0.00%  | 0     | 0.00%   | 3     | 6.67%  |
| Other                         | 0       | 0.00%  | 3        | 6.12%  | 0     | 0.00%   | 1     | 2.22%  |
| Blank                         | 5       | 17.24% | 21       | 42.86% | 2     | 25.00%  | 7     | 15.56% |
| <b>Question 4</b>             |         |        |          |        |       |         |       |        |
| Commentaries on the Law/Torah | 1       | 3.45%  | 2        | 4.08%  | 1     | 12.50%  | 4     | 8.89%  |
| The Law                       | 7       | 24.14% | 4        | 8.16%  | 0     | 0.00%   | 0     | 0.00%  |
| Old Testament                 | 0       | 0.00%  | 0        | 0.00%  |       | 0.00%   | 4     | 8.89%  |
| Other                         | 4       | 13.79% | 8        | 16.33% | 2     | 25.00%  | 8     | 17.78% |
| Blank                         | 17      | 58.62% | 35       | 71.43% | 5     | 62.50%  | 6     | 13.33% |
| <b>Question 5</b>             |         |        |          |        |       |         |       |        |
| Kosher                        | 23      | 79.31% | 17       | 34.69% | 5     | 62.50%  | 32    | 71.11% |
| Unleavened                    | 1       | 3.45%  | 0        | 0.00%  | 0     | 0.00%   | 0     | 0.00%  |
| Manna                         | 0       | 0.00%  | 2        | 4.08%  | 0     | 0.00%   | 2     | 4.44%  |
| Clean Food                    | 0       | 0.00%  | 3        | 6.12%  | 0     | 0.00%   | 0     | 0.00%  |
| Other                         | 0       | 0.00%  | 3        | 6.12%  | 1     | 12.50%  | 1     | 2.22%  |
| Blank                         | 5       | 17.24% | 24       | 48.98% | 2     | 25.00%  | 10    | 22.22% |

**Question 6 and 7\***

|           |    |        |    |        |   |        |    |        |
|-----------|----|--------|----|--------|---|--------|----|--------|
| Israel    | 28 | 96.55% | 26 | 53.06% | 4 | 50.00% | 40 | 88.89% |
| Jerusalem | 0  | 0.00%  | 4  | 8.16%  | 3 | 37.50% | 3  | 6.67%  |
| Other     | 0  | 0.00%  | 4  | 8.16%  | 1 | 12.50% | 1  | 2.22%  |
| Blank     | 1  | 3.45%  | 15 | 30.61% | 0 | 0.00%  | 1  | 2.22%  |

**Question 8**

|               |    |        |    |        |   |        |    |        |
|---------------|----|--------|----|--------|---|--------|----|--------|
| 1940s         | 10 | 34.48% | 6  | 12.24% | 1 | 12.50% | 11 | 24.44% |
| 1960s         | 1  | 3.45%  | 0  | 0.00%  | 0 | 0.00%  | 3  | 6.67%  |
| Sometime B.C. | 5  | 17.24% | 3  | 6.12%  | 5 | 62.50% | 10 | 22.22% |
| Other         | 0  | 0.00%  | 1  | 2.04%  | 0 | 0.00%  | 3  | 6.67%  |
| Blank         | 13 | 44.83% | 39 | 79.59% | 2 | 25.00% | 18 | 40.00% |

**Question 9**

|                |    |        |    |        |   |        |    |        |
|----------------|----|--------|----|--------|---|--------|----|--------|
| Orthodox       | 10 | 34.48% | 2  | 4.08%  | 2 | 25.00% | 18 | 40.00% |
| Conservative   | 2  | 6.90%  | 2  | 4.08%  | 0 | 0.00%  | 9  | 20.00% |
| Reform         | 9  | 31.03% | 0  | 0.00%  | 1 | 12.50% | 12 | 26.67% |
| Hasidic        | 4  | 13.79% | 0  | 0.00%  | 1 | 12.50% | 3  | 6.67%  |
| Messianic      | 2  | 6.90%  | 2  | 4.08%  | 0 | 0.00%  | 0  | 0.00%  |
| Greek Orthodox | 2  | 6.90%  | 0  | 0.00%  | 0 | 0.00%  | 0  | 0.00%  |
| Other          | 0  | 0.00%  | 0  | 0.00%  | 2 | 25.00% | 7  | 15.56% |
| Blank          | 15 | 51.72% | 43 | 87.76% | 4 | 50.00% | 24 | 53.33% |

**Question 10**

|                              |    |        |    |        |   |        |    |        |
|------------------------------|----|--------|----|--------|---|--------|----|--------|
| Kingston Pike, near downtown | 18 | 62.07% | 12 | 24.49% | 4 | 50.00% | 29 | 64.44% |
| Other                        | 0  | 0.00%  | 1  | 2.04%  | 2 | 25.00% | 2  | 4.44%  |
| Blank                        | 11 | 37.93% | 36 | 73.47% | 2 | 25.00% | 14 | 31.11% |

**Question 11**

|                        |    |        |    |        |   |        |    |        |
|------------------------|----|--------|----|--------|---|--------|----|--------|
| Temples                | 13 | 44.83% | 10 | 20.41% | 2 | 25.00% | 12 | 26.67% |
| Synagogues             | 11 | 37.93% | 14 | 28.57% | 3 | 37.50% | 21 | 46.67% |
| Temple Beth-El         | 1  | 3.45%  | 2  | 4.08%  | 1 | 12.50% | 4  | 8.89%  |
| Heskua Amuna Synagogue | 2  | 6.90%  | 0  | 0.00%  | 1 | 12.50% | 3  | 6.67%  |
| Tabernacle             | 1  | 3.45%  | 2  | 4.08%  | 0 | 0.00%  | 2  | 4.44%  |
| Other                  | 0  | 0.00%  | 0  | 0.00%  | 2 | 25.00% | 0  | 0.00%  |
| Blank                  | 6  | 20.69% | 24 | 48.98% | 0 | 0.00%  | 14 | 31.11% |

**Question 12**

|            |    |        |    |        |   |         |    |        |
|------------|----|--------|----|--------|---|---------|----|--------|
| WWII       | 21 | 72.41% | 35 | 71.43% | 8 | 100.00% | 36 | 80.00% |
| WWI        | 4  | 13.79% | 0  | 0.00%  | 0 | 0.00%   | 0  | 0.00%  |
| After WWII | 2  | 6.90%  | 0  | 0.00%  | 0 | 0.00%   | 0  | 0.00%  |
| Before WWI | 2  | 6.90%  | 0  | 0.00%  | 0 | 0.00%   | 0  | 0.00%  |
| Other      | 0  | 0.00%  | 2  | 4.08%  | 0 | 0.00%   | 5  | 11.11% |
| Blank      | 0  | 0.00%  | 12 | 24.49% | 0 | 0.00%   | 4  | 8.89%  |

**Question 13**

|        |    |        |    |        |   |         |    |         |
|--------|----|--------|----|--------|---|---------|----|---------|
| Hitler | 28 | 96.55% | 39 | 79.59% | 8 | 100.00% | 45 | 100.00% |
| Blank  | 1  | 3.45%  | 10 | 20.41% | 0 | 0.00%   | 0  | 0.00%   |

**Question 15**

|                |    |        |    |        |   |        |    |        |
|----------------|----|--------|----|--------|---|--------|----|--------|
| 6 Million      | 10 | 34.48% | 22 | 44.90% | 4 | 50.00% | 12 | 26.67% |
| Over 6 million | 3  | 10.34% | 7  | 14.29% | 3 | 37.50% | 11 | 24.44% |
| 3-5 million    | 4  | 13.79% | 7  | 14.29% | 0 | 0.00%  | 10 | 22.22% |
| 1-2 million    | 6  | 20.69% | 5  | 10.20% | 0 | 0.00%  | 4  | 8.89%  |
| Thousands      | 4  | 13.79% | 0  | 0.00%  | 0 | 0.00%  | 2  | 4.44%  |
| Blank          | 2  | 6.90%  | 8  | 16.33% | 1 | 12.50% | 6  | 13.33% |

**Question 16**

|               |    |        |    |        |   |        |    |        |
|---------------|----|--------|----|--------|---|--------|----|--------|
| Washington DC | 14 | 48.28% | 26 | 53.06% | 4 | 50.00% | 28 | 62.22% |
| New York      | 0  | 0.00%  | 7  | 14.29% | 0 | 0.00%  | 3  | 6.67%  |
| Jerusalem     | 3  | 10.34% | 2  | 4.08%  | 0 | 0.00%  | 0  | 0.00%  |
| Germany       | 2  | 6.90%  | 1  | 2.04%  | 2 | 25.00% | 1  | 2.22%  |
| Blank         | 10 | 34.48% | 13 | 26.53% | 2 | 25.00% | 13 | 28.89% |

**Question 19**

|               |    |        |    |        |   |        |    |        |
|---------------|----|--------|----|--------|---|--------|----|--------|
| Hebrew Bible  | 0  | 0.00%  | 1  | 2.04%  | 1 | 12.50% | 0  | 0.00%  |
| Torah         | 6  | 20.69% | 5  | 10.20% | 1 | 12.50% | 14 | 31.11% |
| Old Testament | 1  | 3.45%  | 3  | 6.12%  | 0 | 0.00%  | 3  | 6.67%  |
| Pentateuch    | 1  | 3.45%  | 0  | 0.00%  | 0 | 0.00%  | 0  | 0.00%  |
| Other         | 3  | 10.34% | 3  | 6.12%  | 0 | 0.00%  | 2  | 4.44%  |
| Blank         | 18 | 62.07% | 37 | 75.51% | 6 | 75.00% | 23 | 51.11% |

**Question 20**

|                   |    |        |    |        |   |        |    |        |
|-------------------|----|--------|----|--------|---|--------|----|--------|
| No yeast          | 22 | 75.86% | 24 | 48.98% | 6 | 75.00% | 35 | 77.78% |
| Pure/no additives | 4  | 13.79% | 0  | 0.00%  | 0 | 0.00%  | 0  | 0.00%  |
| Other             | 0  | 0.00%  | 3  | 6.12%  | 1 | 12.50% | 1  | 2.22%  |
| Blank             | 3  | 10.34% | 22 | 44.90% | 1 | 12.50% | 9  | 20.00% |

**Question 21**

|               |    |        |    |        |   |        |    |        |
|---------------|----|--------|----|--------|---|--------|----|--------|
| Passover      | 14 | 48.28% | 8  | 16.33% | 5 | 62.50% | 13 | 28.89% |
| Yom Kippur    | 0  | 0.00%  | 4  | 8.16%  | 0 | 0.00%  | 5  | 11.11% |
| Rosh Hashanah | 0  | 0.00%  | 2  | 4.08%  | 0 | 0.00%  | 1  | 2.22%  |
| Hanukkah      | 0  | 0.00%  | 1  | 2.04%  | 0 | 0.00%  | 1  | 2.22%  |
| Blank         | 15 | 51.72% | 34 | 69.39% | 3 | 37.50% | 25 | 55.56% |

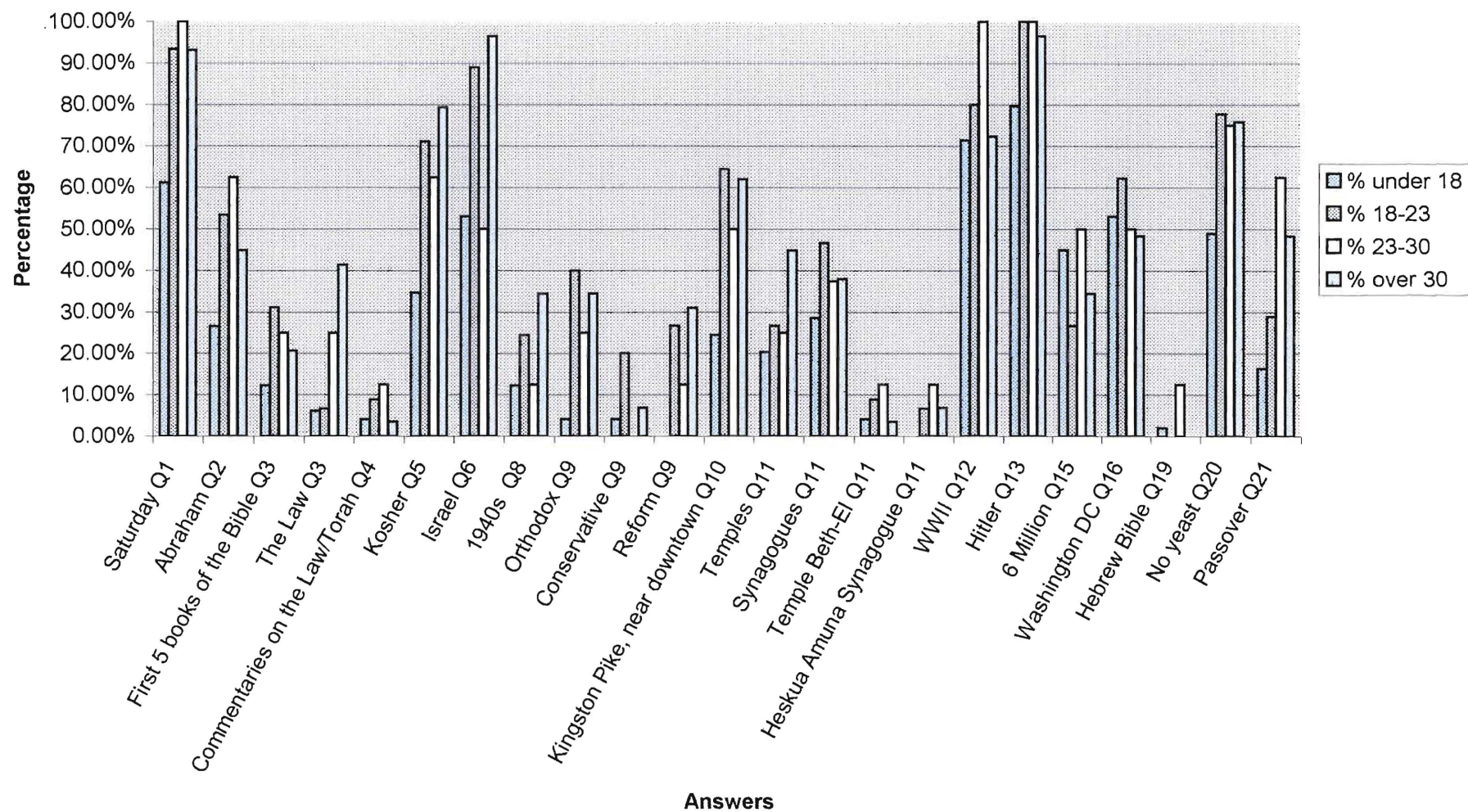
**Question 22**

|               |    |        |    |        |   |        |    |        |
|---------------|----|--------|----|--------|---|--------|----|--------|
| Hanukkah      | 15 | 51.72% | 30 | 61.22% | 7 | 87.50% | 28 | 62.22% |
| Rosh Hashanah | 11 | 37.93% | 12 | 24.49% | 4 | 50.00% | 18 | 40.00% |
| Yom Kippur    | 12 | 41.38% | 13 | 26.53% | 3 | 37.50% | 7  | 15.56% |
| Passover      | 8  | 27.59% | 10 | 20.41% | 4 | 50.00% | 10 | 22.22% |
| Pentecost     | 2  | 6.90%  | 0  | 0.00%  | 0 | 0.00%  | 1  | 2.22%  |
| Purim         | 1  | 3.45%  | 0  | 0.00%  | 0 | 0.00%  | 0  | 0.00%  |
| Blank         | 9  | 31.03% | 16 | 32.65% | 0 | 0.00%  | 28 | 62.22% |

**Matching**

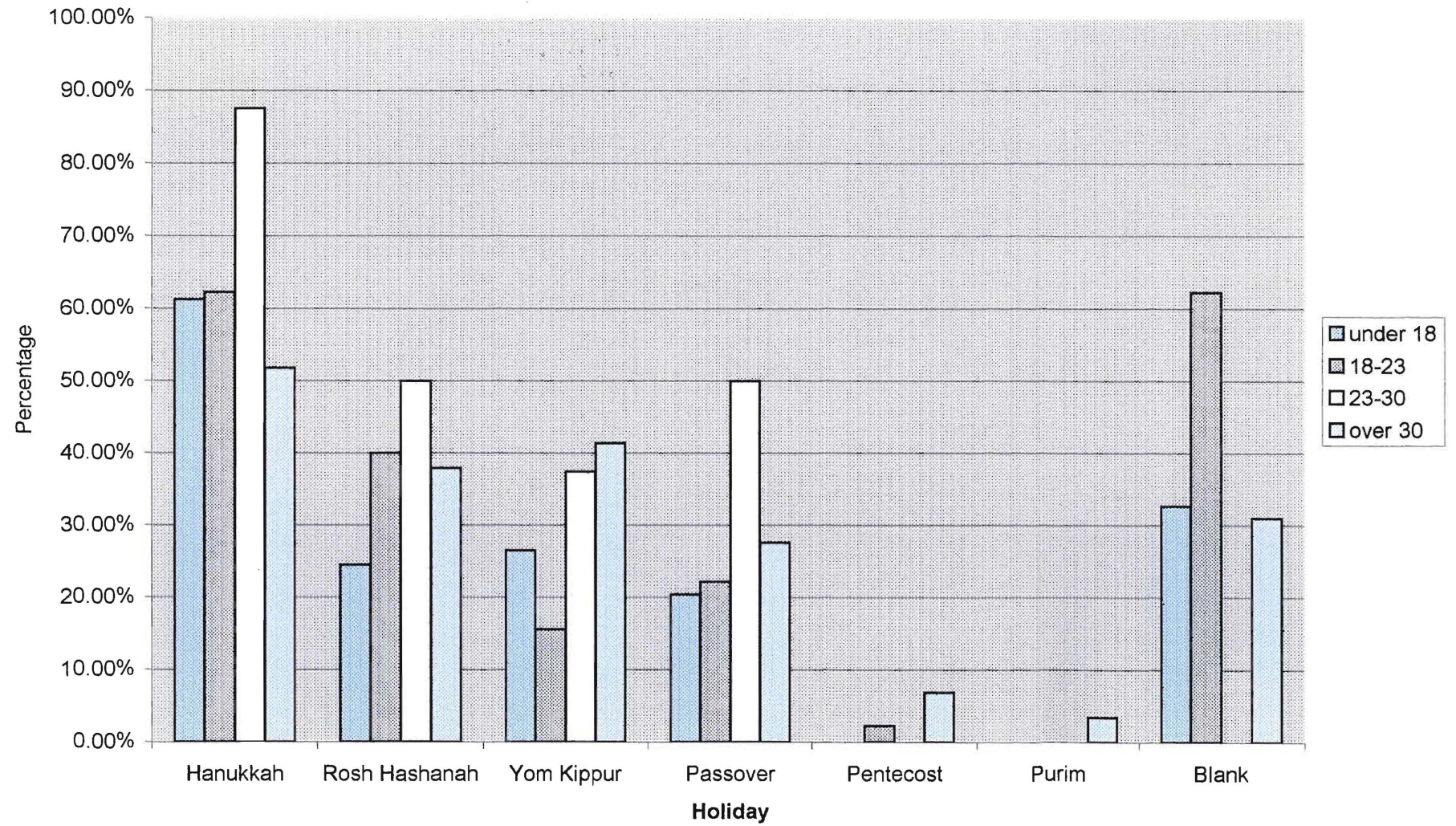
|        |   |        |    |        |   |        |    |        |
|--------|---|--------|----|--------|---|--------|----|--------|
| Zero   | 1 | 3.45%  | 11 | 22.45% | 1 | 12.50% | 3  | 6.67%  |
| One    | 5 | 17.24% | 9  | 18.37% | 1 | 12.50% | 3  | 6.67%  |
| Two    | 2 | 6.90%  | 12 | 24.49% | 0 | 0.00%  | 10 | 22.22% |
| Three  | 5 | 17.24% | 6  | 12.24% | 1 | 12.50% | 5  | 11.11% |
| Four   | 4 | 13.79% | 7  | 14.29% | 1 | 12.50% | 5  | 11.11% |
| Five   | 4 | 13.79% | 1  | 2.04%  | 1 | 12.50% | 2  | 4.44%  |
| Six    | 2 | 6.90%  | 2  | 4.08%  | 2 | 25.00% | 1  | 2.22%  |
| Seven  | 2 | 6.90%  | 1  | 2.04%  | 0 | 0.00%  | 0  | 0.00%  |
| Eight  | 1 | 3.45%  | 0  | 0.00%  | 0 | 0.00%  | 1  | 2.22%  |
| Nine   | 2 | 6.90%  | 0  | 0.00%  | 0 | 0.00%  | 0  | 0.00%  |
| Ten    | 0 | 0.00%  | 0  | 0.00%  | 0 | 0.00%  | 0  | 0.00%  |
| Eleven | 0 | 0.00%  | 0  | 0.00%  | 0 | 0.00%  | 0  | 0.00%  |
| Twelve | 1 | 3.45%  | 0  | 0.00%  | 1 | 12.50% | 0  | 0.00%  |

**Table C1**  
**Percentage of Correct Answers in the Judaism Survey**



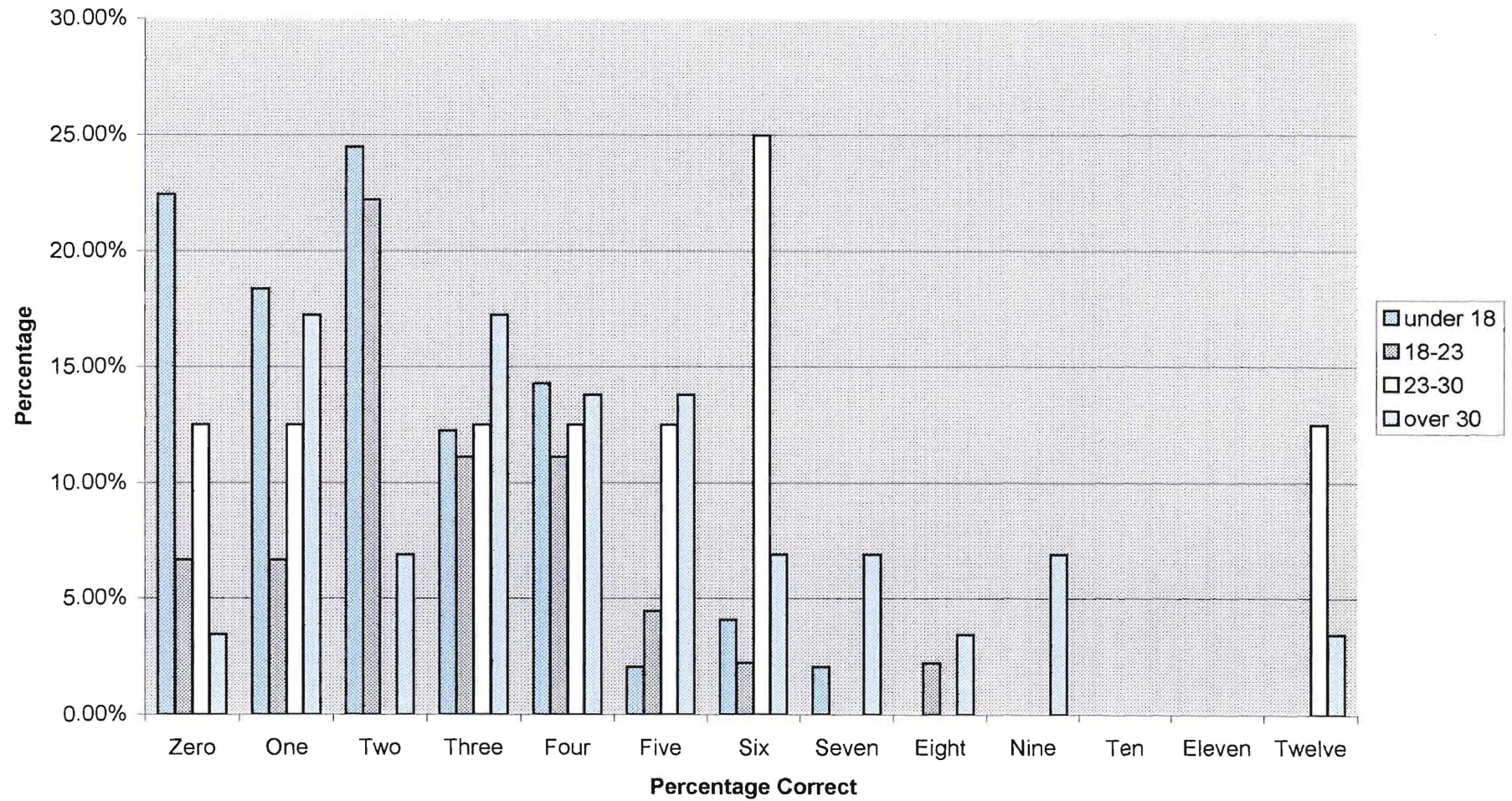


**Table C2**  
**Holidays**





**Table C3**  
**Matching**



## Appendix D

### Survey Instructions

Thank you so much for helping me with my project! I hope that it has not inconvenienced you in any way.

#### Instructions:

1. Hand out the survey
2. Tell everyone to answer as honestly as they can.
3. It would be great if you could emphasize the importance that they be honest and answer each question as fully as possible.
4. It should take about 20 minutes at the most.
5. Pick up the surveys when everyone is finished.
6. Paper clip them back together and return to Carole or Meg Pattison.
7. Thank you!!!
8. If they want to put their name and number on the survey, that would be fine. I may see if I can interview a few people as well later. Thanks!!

Sincerely,

Meg Pattison