The Guide
A theatergoer’s resource

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The Chosen
By Chaim Potok
Adapted for the stage by Aaron Posner
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The Chosen begins as the adult Reuven Malter tells the story of a baseball game he played in 1944 as a teenager in Williamsburg, Brooklyn. The game is a tense fight between Reuven’s liberal yeshiva and Danny Saunders’ Hasidic school. When Danny comes to bat, he hits Reuven in the eye with the ball, sending him to the hospital.

While Reuven is in the hospital, Danny comes to apologize. Although Reuven has never known anyone from the Hasidic community, the boys quickly become friends. Danny’s father, Reb Saunders, is the leader of his Hasidic congregation, and Danny is expected to take over for his father one day. But Danny has been secretly going to the public library every afternoon, where Reuven’s father, David Malter, has been recommending secular books for him to read. Danny devours the books and rapidly realizes that he will never be happy in the closed world of Hasidism.

As the boys get to know each other, Reuven learns that Danny’s father is raising him in silence. They never speak except to discuss Talmud. After Reb Saunders meets and approves of Reuven, he begins to use him as a means to communicate with Danny.

After World War II ends, David Malter becomes an avid Zionist and speaks at a pro-Zionist rally. Because Reb Saunders believes that the establishment of a secular Jewish state is forbidden by the Torah, Danny is no longer allowed to associate with Reuven. During this period of separation, both boys struggle to reconcile their desires for the future with their fathers’ expectations. Danny wants to transfer to a secular university, but to do so would mean telling his father that he will not be the tzaddik for their community. Reuven’s father has always pushed his son to study mathematics and become a professor, but Reuven tells him at last that he will become a rabbi instead.

After a recent graduate of the boys’ college is killed fighting in Israel, the school and the Jewish community come together in support of the new nation. Danny is allowed to see Reuven again. Reb Saunders asks Reuven to come to his house during Passover to study Talmud with him and Danny, as they used to do. Through Reuven, Reb Saunders tells Danny that he knows he wants to leave their closed community and become a psychologist. Although he is disappointed that his son will not follow in his footsteps, he gives Danny his blessing.
Chaim Potok

Chaim Potok is best known for his 8 novels, beginning with the blockbuster first, The Chosen, followed by The Promise, My Name is Asher Lev, In the Beginning, The Book of Lights, Davita’s Harp, The Gift of Asher Lev, and his last, Old Men at Midnight, a trilogy of novellas. He also wrote two children’s books and stories for young readers. Moon in the collection Zebra and Other Stories won an O. Henry prize in 2000. Many of his essays and opinion pieces were published in scholarly journals as well as in the popular press. His non-fiction books, Wanderings: Chaim Potok’s History of the Jews, Gates of November: The Slepak Chronicles, and My First 79 Years: A Biography with Isaac Stern, attest to the breadth of his literary ouvre. An accomplished artist, editor, teacher/lecturer, Chaim Potok fully entered the world of drama when he was asked by Carol Rocamora, producer/director of the Philadelphia Festival of New Plays, to adapt some of his work for the stage. His first play comprised two one-act works, based on scenes from The Promise and My Name is Asher Lev, which he titled The Sins of the Father. His next was a more ambitious two-act play based on The Book of Lights, which he titled The Play of Lights. An earlier musical stage version of The Chosen had a short run in New York in 1988. He considered that enterprise his apprenticeship as a playwright, though he had written the screen treatment for the 1981 film adaptation of his classic novel. He enjoyed the collaboration with Aaron Posner on the writing of The Chosen as a stage drama.

Aaron Posner

Aaron Posner is a co-founder and the Resident Director of Philadelphia’s award-winning Arden Theatre Company where he has directed more than 40 productions over the last 16 years. He has directed nine plays by Shakespeare, three by Craig Wright, two by Shaw and a bunch of others, too. His adaptations of literature include Who Am I This Time? by Kurt Vonnegut, Jr., What Ho, Jeeves by P.G. Wodehouse, Echoes of the Jazz Age by authors from the 20’s, Ellen Foster by Kaye Gibbons and Third & Indiana by Steve Lopez. In April of 2008, Portland Center Stage presented the world premiere of Posner’s adaptation of Sometimes a Great Notion which he also directed. His adaptation, with Chaim Potok, of The Chosen was originally presented by The Arden and Pittsburgh’s City Theatre and won the 1999 Barrymore Award for Best New Play. It has since been produced all around the country. Aaron directs at other theatres across the country (The Folger Shakespeare Library, Actors Theatre of Louisville, etc.) teaches at the University of the Arts, is a philanthropic consultant, and even acts occasionally. He is originally from Eugene, Oregon and graduated from Northwestern University. He is also proud to be an Eisenhower Fellow.
The World of the Play

Williamsburg, Brooklyn, NY

Reuven and Danny grow up within five blocks of each other in the Williamsburg neighborhood of Brooklyn, New York during the 1940s. The boys’ lives center on the blocks near Lee Avenue, where the population was primarily Jewish immigrants from Poland and Russia.

The first synagogues in Williamsburg were built in the nineteenth century, but the Jewish population did not become large until 1903, when the completion of the Williamsburg Bridge linked the neighborhood to Manhattan’s Lower East Side. Prior to the opening of the bridge, most of Williamsburg’s residents were second and third generation German and Irish immigrants, but the bridge brought many poor and working class Jews, drawn to the neighborhood’s low rents. The influx was so notable that the bridge was often referred to as “The Jews’ Highway”; the newcomers soon dominated the neighborhood. After World War II, the Hasidic population of Williamsburg grew abruptly as survivors of the Holocaust came to the United States seeking a place to rebuild their decimated communities. Today, most of the Hasidim in the U.S. live in Brooklyn.

Walking through Williamsburg today, you can see many signs of the Hasidic community. There are men in hats and dark suits speaking Yiddish on the street and dishes on the counters at shops to allow merchants and customers to exchange money without touching hands -- Hasidic Jews do not touch people of the opposite sex except for their spouses. There are many adaptations in the neighborhood to accommodate the restrictions of Shabbat. The Torah forbids carrying objects outside the home on Shabbat. The Torah forbids carrying objects outside the home on Shabbat, so many of the buildings in the area have combination locks so that observant Jews can come and go without keys. Some areas are enclosed by an eiruv, a symbolic fence which extends the area of “home” so that carrying is permitted. Some tall buildings have “Shabbas elevators” which stop automatically at all floors on Saturday.

Williamsburg has always been an ethnically mixed area, and the various groups living there have often clashed. Until recently, the major tension has been between Hasidic Jews, who are the majority of the population, and immigrants from Latin America. In recent years, however, many artists and “hipsters” have begun moving to Williamsburg, attracted by its low rents and proximity to Manhattan. A vibrant art scene is flourishing in the neighborhood, with new galleries, restaurants, and shops. Because these newcomers tend to have more money than the established residents, rents have been climbing, an issue of special concern to the Hasidim, whose closed community tends to keep them earning little money and who often have large families. Since Hasidim must be able to walk to their shuls on Shabbat, they cannot move to another, cheaper neighborhood unless the entire congregation goes as a group. In January 2004, a small rally was held in Williamsburg to protest the influx of new residents, and organizers distributed a printed prayer entitled “For the Protection of Our City of Williamsburg From the Plague of the Artists”.

Jewish Denominations

HASIDIC: Hasidic (or Chasidic) Judaism arose in 12th-century Germany as a movement emphasizing asceticism and mystical experience born out of love and humility before God. The austere religious life of these early Hasidim is documented in the Sefer Hasidim. The modern Hasidic movement was founded in Poland in the 18th century by Israel ben Eliezer, more commonly known as the Baal Shem Tov or “the Besht”. Heavily influenced by the Kabbalah movement, Hasidism emphasized personal experiences of God over religious education and ritual. The primary distinction between modern Hasidism and its earlier incarnation is modern Hasidism’s rejection of asceticism and emphasis on the holiness of everyday life. The Besht’s focus on the needs of the common people and his conviction that everyday activities hold as much religious value as rituals found a welcome audience. Though it is conservative in many ways, Hasidism clashed heavily with mainstream Judaism when it first emerged. Rabbinical opponents of the Hasidic movement, known as mitnagdim, accused the Besht and his followers of being licentious and indifferent to tradition. Hasidic Jews center on a leader called a rebbe or tzaddik, who may or may not be a rabbi. The rebbe’s advice is considered especially enlightened and close to God and is looked to for guidance in all aspects of life, from Torah interpretation to choosing a spouse to buying a home. A rebbe’s advice is considered absolutely authoritative.

MODERN ORTHODOX: Modern Orthodox Judaism is a philosophy that attempts to adapt Orthodox Judaism and interaction with the surrounding gentile, modern world. Modern Orthodoxy stresses that if guided by Jewish
values, this interaction is in fact desirable and intellectually profitable. Modern Orthodox Jews believe that Jews should hold fast to the traditional Jewish principles of faith, and should live by traditional Jewish laws and customs. The movement traces its roots to the works of Rabbis Azriel Hildesheimer) and Samson Raphael Hirsch. Rabbi Hirsch developed the motto of Torah im Derech Eretz, which translated literally from the Hebrew means “Torah with the way of the world”. This phrase means that one should not only accept as necessary, but hold to be positive the integration of traditional Judaism with secular education. At that time Hirsch’s definition of secular education included not only the basic academic topics and the sciences, but also literature, philosophy and culture. Modern Orthodox Jews may acknowledge insights provided by some tools of modern textual criticism into Judaism’s sacred works and rabbinic literature. However, it also maintains that the Torah is of divine origin, and has been transmitted with almost perfect fidelity from the time of Moses, Modern Orthodox Jews often study academic biblical criticism but rely on traditional authorities for normative interpretation of the Torah. In general, the authorship of all the books of the Bible is only of academic interest for observance. Modern Orthodoxy is ambivalent, at best, about the use of academic criticism for others books of the Tanakh, an acronym for the three parts of the Hebrew Bible As such some forms of higher criticism of these book are sometimes considered acceptable.

ORTHODOX: Orthodox is the most traditional expression of modern Judaism. Orthodox Jews believe the entire Torah - including “Written,” the the Pentateuch, and “Oral,” the Talmud) was given to Moses by God at Sinai and remains authoritative for modern life in its entirety. According to a 1990 nationwide survey, 7 percent of American Jews are Orthodox. American and Canadian Orthodox Jews are organized under the Orthodox Union, which serves 1,000 synagogues in North America. Orthodox Jews reject the changes of Reform Judaism and hold fast to most traditional Jewish beliefs and practices. Orthodox Judaism has held fast to such practices as daily worship, dietary laws (kashruth), traditional prayers and ceremonies, regular and intensive study of the Torah, and separation of men and women in the synagogue. It also enjoins strict observance of the sabbath and religious festivals and does not permit instrumental music during communal services. Orthodox Jews consider Reform and Conservative Jews adherents of the Jewish faith, but do not accept many non-Orthodox Jewish marriages, divorces, or conversions on the grounds that they were not performed in accordance with Jewish law. The Orthodox Union dedicates significant resources to its OU Kosher division, which certifies an estimated 660,000 products in 77 countries around the world. The OU symbol is one of the most common certification symbols seen on kosher foods.

CONSERVATIVE: The name derives from the idea that the movement would be necessary to conserve Jewish traditions in the U.S. Conservative Judaism attempts to combine a positive attitude toward modern culture, acceptance of critical secular scholarship regarding Judaism’s sacred texts and commitment to Jewish observance. Conservative Judaism believes that scholarly study of Jewish texts indicates that Judaism has constantly been evolving to meet the needs of the Jewish people in varying circumstances, and that a central halachic authority can continue the halachic evolution today. Conservative Judaism holds that the laws of the Torah and Talmud are of divine origin, and thus mandates the following of halacha (Jewish law). At the same time, the Conservative movement recognizes the human element in the Torah and Talmud, and accepts modern scholarship that shows that Jewish writings also show the influence of other cultures, and in general can be treated as historical documents. Conservative Judaism affirms the legitimacy of scientific biblical criticism. The movement believes that God is real and that God’s will is made known to humanity through revelation. The revelation at Sinai was the clearest and most public of such divine revelations, but revelation also took place with other [prophets] and, according to some, in a more subtle form can happen even today. Many people misinterpret Conservative Judaism as being like Reform Judaism except with more Hebrew in its services; they believe that if one simply goes to a Conservative synagogue, then one is a Conservative Jew. This, of course, is not true, and the movement’s leadership is strongly concerned with whether or not the next generation of Conservative Jews will have the commitment to lead an authentic Jewish lifestyle.

RECONSTRUCTIONIST: Reconstructionist Judaism is a modern American-based Jewish movement based on the ideas of Mordecai Kaplan (1881–1983). The movement views Judaism as a progressively evolving civilization. It originated as the radical left branch of Conservative Judaism before it splintered. The movement developed from the late 1920s to 1940s, and it established a rabbinical college in 1968. Rabbi Mordecai Kaplan believed that in light of advances in philosophy, science and history as they existed in the 1930s and 1940s, it would be impossible for modern Jews to continue to adhere to many of Judaism’s traditional theological claims. Kaplan's naturalism theology has been seen as a variant of John Dewey’s philosophy. Dewey's naturalism combined atheist beliefs with religious terminology in order to construct a religiously satisfying philosophy for those who had lost faith in traditional religion. Kaplan affirmed that God is not personal, and that all anthropomorphic descriptions of God are, at best, imperfect metaphors. Kaplan's theology went beyond this to claim that God is the sum of all natural processes that allow man to become self-fulfilled. The view more popularly associated with Kaplan is strict naturalism, à la Dewey, which has been criticized as using religious terminology to mask a non-theistic, if not outright atheistic, position. However, a second strand of Kaplanian theology exists, which makes clear that at times Kaplan believed that God has ontological reality, a real and absolute existence independent of human beliefs. In this latter theology, Kaplan still rejects classical forms of theism and any belief in miracles, but holds to a position that in some ways is neoplatonic. Most “Classical” Reconstructionist Jews [those following Kaplan] reject traditional forms of theism, though this is by no means universal. Many are deists;
a small number accept Kabbalistic views of God, or the concept of a personal God. Theology is not the cornerstone of the Reconstructionist movement. Much more central is the idea that Judaism is a civilization, and that the Jewish people must take an active role in ensuring its future by participating in its ongoing evolution. Consequently, a strain of Reconstructionism exists which is distinctly non-Kaplanian. In this view, Kaplan's assertions concerning belief and practice are largely rejected, while the tenets of an “evolving religious civilization” are supported. The basis for this approach is that Kaplan spoke for his generation: he also wrote that every generation would need to define itself and its civilization for itself. In the thinking of these Reconstructionists, what Kaplan said concerning belief and practice is not applicable today. This approach may include a belief in a personal God, acceptance of the concept of “chosenness”, a belief in some form of “resurrection” or continued existence of the dead, and the existence of an obligatory form of halakha.

REFORM: Reform Judaism is the most liberal expression of modern Judaism. In America, Reform Judaism is organized under the Union for Reform, whose mission is “to create and sustain vibrant Jewish congregations wherever Reform Jews live.” About 1.5 million Jews in 900 synagogues are members of the Union for Reform Judaism. According to 1990 survey, 42 percent of American Jews regard themselves as Reform. Reform Judaism arose in Germany in the early 1800s both as a reaction against the perceived rigidity of Orthodox Judaism and as a response to Germany’s increasingly liberal political climate. Among the changes made in 19th-century Reform congregations were a deemphasis on Jews as a united people, discontinuation of prayers for a return to Palestine, prayers and sermons recited in German instead of Hebrew, the addition of organ music to the synagogue service, and a lack of observance of the dietary laws. Some Reform rabbis advocated the abolition of circumcision and the Reform congregation in Berlin shifted the Sabbath to Sundays to be more like their Christian neighbors. Early Reform Judaism retained traditional Jewish monotheism, but emphasized ethical behavior almost to the exclusion of ritual. The Talmud was mostly rejected, with Reform rabbis preferring the ethical teachings of the Prophets. Modern Reform Judaism, however, has restored some of the aspects of Judaism that their 19th-century predecessors abandoned, including the sense of Jewish peoplehood and the practice of religious rituals. Today, Reform Jews affirm the central tenets of Judaism - God, Torah, and Israel - while acknowledging a great diversity in Reform Jewish beliefs and practices. Reform Jews are more inclusive than other Jewish movements: women may be rabbis, cantors, and synagogue presidents; interfaith families are accepted; and Reform Jews are “committed to the full participation of gays and lesbians in synagogue life as well as society at large.”

Jackie Robinson, Jewish Icon

By Rebecca Alpert from her article in Shofar

The desire to become American played a major role in defining Jewish experience in the first half of the twentieth century. Jews perceived themselves as outsiders and were concerned about antisemitism. As baseball functioned as “the national pastime” it provided an avenue of belonging. The popularity and fame of outstanding Jewish baseball players like Hank Greenberg helped make Jews feel at home in America. Jews of this era identified the struggles of Hank Greenberg in overcoming antisemitism as a ball player in the late 1930s with the struggle Robinson faced. Newspaper columnist Jack Newfield noted that most of his older relatives believed that Hank Greenberg suffered in the same ways Robinson did. While Newfield believed that antisemitism against Greenberg was real, but not of the same order as what Robinson experienced, he saw the connections: “Kinship between Blacks and Jews would play a big role in my life. And this alliance between Robinson and Greenberg was probably my first awareness of this kinship of hardship.”

In his 1948 autobiography, Jackie Robinson noted his connection to Greenberg, whom he met when they played one game on opposing teams in the 1947 season, Greenberg’s last and Robinson's first. Greenberg was playing first base, and he and Robinson collided accidentally when Robinson was running the base path. He called Greenberg’s words to him on that occasion “the first real words of encouragement I received from a player on an opposing team,” suggesting that Greenberg was “sincere because I heard he had experienced some racial trouble when he came up. I felt sure that he understood my problems.” Greenberg also suggested that the connections between himself and Robinson were about a common bond over racism and antisemitism. In
his autobiography he comments in hindsight, “Jackie had it tough, tougher than any ballplayer who ever lived. I happened to be a Jew, one of the few in baseball, but I was white. But I identified with Jackie Robinson. I had feelings for him because they had treated me the same way. Not as bad, but they made remarks about my being a sheenie and a Jew all the time.”

The story of the one meeting between Greenberg and Robinson achieved legendary status in Jewish writing, although it is rarely mentioned in general scholarship about Robinson. The theme finds expression in Pete Hamill's Snow in August. Not himself a Jew, Hamill tells the story from the perspective of a young Christian boy in Brooklyn, Michael, who befriends a rabbi who had come to the United States from Prague after the Holocaust. As the Rabbi teaches Michael about Judaism, Michael helps introduce him to baseball. Robinson’s story was what made the rabbi interested in baseball, because it held out hope to him of America’s promise. The rabbi worried when Robin- son was in a slump and concluded: “In America he [Robinson] is new. Just like me.” Because he is hated, “Jackie Robinson is a Jew. You see?” Late in the novel, Michael and Rabbi Hirsch go to a Dodgers game together. Of course, it is the game they played against the Pittsburgh Pirates and Hank Greenberg. Some white fans make antisemitic comments about Greenberg, and a fight ensues in the stands between the black fans and some men from a local labor Union who defend Greenberg against the bigots who made the remarks.

Robinson’s story was something that Jews identified with: as he was attacked and persecuted, so were we. Jewish leaders of the era subscribed to the “unitary theory of bigotry.” This theory claims that in order to end one form of oppression, all oppression will have to be eradicated. So a fight against anti-Semitism would by definition include working against all forms of racial and ethnic injustice, and anti-racist activities would help put an end to antisemitism. What these stories fail to reveal, however, is that while baseball’s integration accurately reflected opportunities for Jews in America to assimilate, for Blacks the story was quite different.

Vocabulary

Zohar • a medieval mystical work, consisting chiefly of interpretations of and commentaries on the Pentateuch: the definitive work of Jewish cabala

Talmud • the collection of Jewish law and tradition consisting of the Mishnah and the Gemara, constituting the basis of religious authority in Orthodox Judaism; being either the edition produced in Palestine a.d. c400 or the larger, more important one produced in Babylonia a.d. c500

Peyos • literally translates into English as corners, sides or edges; in the context of Judaism, it is particularly used in relation to the head and face, denoting sidelocks, and sometimes also sideburns.

Shabbat (Hebrew)/Shabbos (Yiddish) • the Jewish Sabbath, from sundown Friday to sundown Saturday, commemorating God’s rest on the seventh day in the book of Genesis; the ceremonial Shabbat meal, in which candles are lit and bread and wine consumed

Yeshiva • a seminary for orthodox Jewish, usually unmarried, men where they study the primary source of Jewish law, the Talmud; secondary school for Jewish students with a curriculum including religious and cultural, as well as academic, studies

Tzitzit • the fringes on the corners of a Jewish prayer shawl tallis, a reminder to Jews of God’s commandments (Numbers 15:38)

Tuchus • (slang) buttocks

Macher • an important person, often in the negative sense of self-important; a bigwig

Meshugunah • crazy

Apikorsim • A Jewish skeptic or apostate

Abba • father

Goyim (goy) • A non-Jew, a Gentile; This noun is sometimes taken to be offensive; speakers wishing to avoid offense may prefer the term Gentile or simply non-Jew

Tzaddik • Since the late 18th century virtually all Hasidic communities have had at their center a spiritual teacher with an intimate knowledge of Kabbalistic tradition and a reputation for profound experience of the inner life of God. Such teachers are believed to have unique authority to “read” the inner life of their disciples and to guide their spiritual growth. Accordingly, the main community role of the Tzaddik has been to help Hasidim unlock their hidden spiritual capabilities. Teachings can take the form of simple advice on how to relate to others or of more esoteric meditative or contemplative disciplines, depending upon the Rebbe’s judgment about the disciple’s needs and capacities.
Herzl (Theodor) • an Austro-Hungarian journalist and the father of modern political Zionism

Chaim Weizmann • a Zionist leader, President of the World Zionist Organization, and the first President of the State of Israel

Shul • a synagogue; Jewish house of prayer

Caftan • a kind of a man’s long suit with tight sleeves

Tatte • “daddy”

Amalek • the son of Eliphaz and the grandson of Esau

Gematriya • system of assigning numerical value to a word or phrase, in the belief that words or phrases with identical numerical values bear some relation to each other, or bear some relation to the number itself as it may apply to a person’s age, the calendar year, or the like; largely used in Jewish texts of Tanakh and Talmud

Chai • life

Nu • “well…” or “so…”

Yeshiva • an institution unique to classical Judaism for study of its traditional, central texts. These comprise Torah study, the study of Rabbinic literature especially the Talmud (Rabbinic Judaism’s central work), Responsa for Jewish observance, and alternatively ethical (Mussar) or mystical (Hasidic philosophy) texts.

Mishnah • the first major written redaction of the Jewish oral traditions called the “Oral Torah” and the first major work of Rabbinic Judaism

Eretz Yisroel • “Land of Israel”; the region which was promised by their God to the descendants of Abraham through his son Isaac and to the Israelites, descendants of Jacob, Abraham’s grandson

Goyishkeit • a Jewish colloquial word referring to the culture of a non-Jew

Zionism • the international political movement that originally supported the reestablishment of a homeland for the Jewish People in Palestine. The area was the Jewish Biblical homeland, called the Land of Israel

Haganah • a Jewish paramilitary organization in what was then the British Mandate of Palestine from 1920 to 1948, which later became the core of the Israel Defense Forces

Irgun • a militant Zionist group that operated in Palestine between 1931 and 1948. It was established as a more violent offshoot of the earlier and larger Jewish paramilitary organization Haganah

Schmo • A stupid or obnoxious person

Yeshiva bocher • refers to a young man, enrolled as a full-time student in a school of Judaic studies, at any level corresponding roughly to high school through college

Mein hertz • “my heart”
Discussion Questions and Exploration Activities
compiled by education intern Maggie Ruble

1. The first scenes of the contentious baseball game are like a micro representation of the greater fight between two communities. The children players are like pawns of this war—hey have only been told what to think about their opponents. Is it morally fit for the parents of these two communities to breed the hatred between these children because of religion? Or is thirteen old enough for them to think for themselves?

2. Chaim Potok creates the feud between two sects of Judaism—what greater events and conflicts could he have been alluding to? What are some current feuds that parallel the nature of the ones Potok discussed that are happening around the world today because of religion?

3. Family ties nearly break the friendship between the two main characters—is the opinion of our family and parents a good enough reason to end a friendship? At what point is the trust we put in our blood greater than the trust in our hearts and intuition? Use real-life or personal examples.

4. The idea of banned books has been explored by many authors, and many of the world’s most famous authors; Mark Twain etc., have been banned—this is explored by Potok as Danny is given new and inspiring literature by Mr. Malter. This begs the question—is there ever a case where the content of a book should be shielded from adults? What about children and what is the age line where they are too old to be protected?

Original Sources and Links to Further Research

Synopsis

Chaim Potok and Aaron Posner
http://www.johnlloydyoung.com/ChosenInfo.htm

Williamsburg, Brooklyn, NY

Jewish Denominations
http://www.religionfacts.com/judaism/denominations/hasidic.htm
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Jackie Robinson, Jewish Icon

Vocabulary
http://www.wiktionary.org/