

JSU CLUB ACTIVITY



REVENGE IS SWEET?

Time needed	30- 45 minutes
Age range	15-16 and up due the mature nature of the film
Background of teen	Any background can participate in this club, no previous knowledge needed
Set up	Watching a video and group seating for discussion

Goals:

JSUers will consider how vengeful they are and if it is possible to control vengefulness.

Relevance:

The case study should you wish to use it is extreme but you can focus on how vengeful teens are in their everyday lives.

Active Learning:

Start with these questions on [POWER POINT QUESTIONS](#)

Watch parts of the Time to Kill clip [TIME TO KILL CLIP](#) - for those who have a lot of time.

Background to the film for those who have not seen it: [Film background and critic views](#)

Show the trailer: <https://www.youtube.com/watch?v=O90-D09P6q0> explain the plot of the film and one of the questions it is asking: Is revenge ever tolerable?

Supplies needed:

1. The video or trailer
2. Powerpoint questions
3. Sources cut for groups to present

Step by step planning:

Time	Facilitator Activity	Teen activity
10 mins	Work through the ppt as an intro	Respond to trigger questions
10 mins	Show the trailer and explain the film	Watch clip
10 mins	Hand out source cards and then ask each group to present their source	Read sources in group Have one member present
5 mins	Conclude the view as a group	

Wrap up message:

The Jewish view on revenge is that it is forbidden. Eye for eye means restitution should be paid but it is not acceptable to practice vigilante justice. It is worth noting that the film skews your view to make you think that this vigilante justice is not only acceptable but ideal. Despite how we feel- there is the concept of *dinah demalchuta dina* and a prohibition against exercising revenge.

SOURCES FOR GROUPS

Leviticus 19:18

You shall not take revenge and you shall not bear a grudge against the members of your people; you shall love your fellow as yourself -- I am Hashem"

Exodus 21:18-19, 22-25

When people who are fighting injure a pregnant woman so that there is a miscarriage, and yet no further harm follows, the one responsible shall be fined... If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.

Leviticus 24:17-21

Anyone who kills a human being shall be put to death. Anyone who kills an animal shall make restitution for it, life for life. Anyone who maims another, what he inflicted will be done to him: fracture for fracture, eye for eye, tooth for tooth; what injury he gave to another will be given to him. One who kills an animal shall make restitution for it; but one who kills a human being shall be put to death.

Commentary

The Ibn Ezra, a classic commentator on the Torah, also refutes a literal interpretation by bringing up the concepts of proportionality and value: It is simply impossible to damage another person's eye as punishment and be assured of causing the precise amount of damage that was inflicted on the original victim.

Rashi explains the concept this way: one who blinds someone else's eye pays the damaged person money in proportion to the damage done.

Rabbi Hirsch goes further by translating the word "tachat" in this verse not as "for" as in "an eye for an eye" but rather "instead of", or "an eye instead of an eye". This definition implies that the compensation payment is intended to fill the void of the missing eye, whereas poking out someone else's eye would only offer the damaged party REVENGE.

Talmud Bava Batra 54b

The most fundamental Halacha in which Jews should relate to the surrounding society is Dina D'malchuta Dina (Bava Batra 54b). Literally translated this means the law of the land is the law. A fuller explanation is that Halacha demands obedience to the laws promulgated by the local civil authorities. There is much discussion as to the precise parameters of this Halacha which is summarized by the Encyclopedia Talmudit 7:295-308.

Talmud Gittin 56

The Talmud (Gittin 56) tells of a man wanted to throw a party for all his friends, so he drew up a guest list and instructed his servant to send out the invitations. One of the men on the guest list was named "Kamtza," but the servant made a mistake and invited "Bar Kamtza" instead. Oops -- Bar Kamtza was actually a sworn enemy of the host!

When Bar Kamtza received his invitation, he was very grateful to think that the host had finally made amends. But when Bar Kamtza showed up at the party, the host took one look and told his servant to immediately eject Bar Kamtza from the premises.

When asked to leave, Bar Kamtza said: "I understand the mistake. But it's embarrassing for me to leave the party. I'll gladly pay the cost of my meal if you'll allow me to stay."

The host would hear nothing of this, and reiterated his demand to have Bar Kamtza removed.

Bar Kamtza appealed again: "I'd even be willing to pay half the cost of the entire party, if only I'd be allowed to stay."

Again the request was denied. At which point, the distraught Bar Kamtza pleaded: "I'll pay for the entire party! Just please don't embarrass me in this way!"

The host, however, stuck to his guns and threw Bar Kamtza out. The rabbis had observed this exchange did not protest, and Bar Kamtza took this to mean that they approved of the host's behavior.

The Talmud reports that Bar Kamtza was so hurt and upset, that he went straight to the Roman authorities and gave slanderous reports of disloyal behavior among the Jews. This fueled the Romans' anger, and they proceeded to attack and destroy the Holy Temple.