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# **GCE AS MARKING SCHEME**

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**SUMMER 2024**

**AS  
RELIGIOUS STUDIES - COMPONENT 1  
OPTION C: AN INTRODUCTION TO JUDAISM**

**B120UC0-1**

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## About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

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## **Marking guidance for examiners, please apply carefully and consistently:**

### **Positive marking**

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

### **Rules for Marking**

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

### **Banded mark schemes**

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two-stage process.

#### **Banded mark schemes stage 1 – deciding on the band**

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

### **Banded mark schemes stage 2 – deciding on the mark**

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

### **Awarding no marks to a response**

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

## AS Generic Band Descriptors

Band	<p style="text-align: center;"><b>Assessment Objective AO1 – Part (a) questions</b>    25 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> <li>- <i>religious, philosophical and/or ethical thought and teaching</i></li> <li>- <i>influence of beliefs, teachings and practices on individuals, communities and societies</i></li> <li>- <i>cause and significance of similarities and differences in belief, teaching and practice</i></li> <li>- <i>approaches to the study of religion and belief.</i></li> </ul>
5	<p style="text-align: center;"><b>21-25 marks</b></p> <ul style="list-style-type: none"> <li>• Thorough, accurate and relevant knowledge and understanding of religion and belief.</li> <li>• An extensive and relevant response which answers the specific demands of the question set.</li> <li>• The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples.</li> <li>• Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> </ul>
4	<p style="text-align: center;"><b>16-20 marks</b></p> <ul style="list-style-type: none"> <li>• Accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A detailed, relevant response which answers the specific demands of the question set.</li> <li>• The response demonstrates depth and/or breadth. Good use of evidence and examples.</li> <li>• Accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> </ul>
3	<p style="text-align: center;"><b>11-15 marks</b></p> <ul style="list-style-type: none"> <li>• Mainly accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A satisfactory response, which generally answers the main demands of the question set.</li> <li>• The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples.</li> <li>• Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> </ul>
2	<p style="text-align: center;"><b>6-10 marks</b></p> <ul style="list-style-type: none"> <li>• Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance.</li> <li>• A basic response, addressing some of the demands of the question set.</li> <li>• The response demonstrates limited depth and/or breadth, including limited use of evidence and examples.</li> <li>• Some accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> </ul>
1	<p style="text-align: center;"><b>1-5 marks</b></p> <ul style="list-style-type: none"> <li>• Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance.</li> <li>• A very limited response, with little attempt to address the question.</li> <li>• The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples.</li> <li>• Little or no reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Some grasp of basic specialist language and vocabulary.</li> </ul> <p><b>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</b></p>
0	<ul style="list-style-type: none"> <li>• No relevant information.</li> </ul>

<b>Band</b>	<b>Assessment Objective AO2- Part (b) questions</b> 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
<b>5</b>	<b>21-25 marks</b> <ul style="list-style-type: none"> <li>• Confident critical analysis and perceptive evaluation of the issue.</li> <li>• A response that successfully identifies and thoroughly addresses the issues raised by the question set.</li> <li>• Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> </ul>
<b>4</b>	<b>16-20 marks</b> <ul style="list-style-type: none"> <li>• Purposeful analysis and effective evaluation of the issue.</li> <li>• The main issues raised by the question are identified successfully and addressed.</li> <li>• The views given are clearly supported by detailed reasoning and/or evidence.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> </ul>
<b>3</b>	<b>11-15 marks</b> <ul style="list-style-type: none"> <li>• Satisfactory analysis and relevant evaluation of the issue.</li> <li>• Most of the issues raised by the question are identified successfully and have generally been addressed.</li> <li>• Most of the views given are satisfactorily supported by reasoning and/or evidence.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> </ul>
<b>2</b>	<b>6-10 marks</b> <ul style="list-style-type: none"> <li>• Some valid analysis and inconsistent evaluation of the issue.</li> <li>• A limited number of issues raised by the question set are identified and partially addressed.</li> <li>• A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> </ul>
<b>1</b>	<b>1-5 marks</b> <ul style="list-style-type: none"> <li>• A basic analysis and limited evaluation of the issue.</li> <li>• An attempt has been made to identify and address the issues raised by the question set.</li> <li>• Little attempt to justify a view with reasoning or evidence.</li> <li>• Some use of basic specialist language and vocabulary.</li> </ul>
<b>0</b>	<ul style="list-style-type: none"> <li>• No relevant analysis or evaluation.</li> </ul>

**EDUQAS GCE AS – COMPONENT 1**

**OPTION C: AN INTRODUCTION TO JUDAISM**

**SUMMER 2024 MARK SCHEME**

To be read in conjunction with the generic level descriptors provided.

**Section A**

1. (a) **Examine the Ten Sayings (Aseret ha-Dibrot) in the context of the 613 mitzvot (commandments).**

**[AO1 25]**

**Candidates could include some of the following, but other relevant responses should be credited.**

- The Ten Commandments or Ten Sayings are the first commandments that Jews believe God gave to the Jewish people through Moses on Mount Sinai.
- In Judaism they are called either Aseret ha-Dibrot (Ten Sayings) or Aseret ha-D'varim (The Ten Principles). They are found in Exodus and are repeated in Deuteronomy.
- The 10 Sayings are the principles that serve as the foundation for all of the other 613 mitzvot that God gave to the Jews.
- The Torah recounts that the Ten Statements were carved on two stone tablets, and it is clear that they can be divided into two categories; the first four setting out what is expected regarding a person's relationship with God; and the rest setting out the expectations regarding a person's relationship with others.
- Both categories are considered to have equal status with duties to God being just as important as duties to other people. However, if a Jew has to decide between serving God or helping a person, then obligation to the person should take priority. It is more important to help other people when they ask for it, as God will never need our help.
- The two versions of the Ten Sayings are known as the 'Ethical Decalogue', which is different to the 'Ritual decalogue' in Exodus 34. Scholars have proposed that the Ritual Decalogue was created first, and the Ethical Decalogue reflects a later change of emphasis from ritual practice to ethical behaviour.
- According to Rabbi Shmuley Boteach the essence of the Ten Commandments lies in their introduction of a divine law as the operating force in the universe. Also, when God gives laws, they are universally applicable in every age and in every time; they are not subject to interpretation or modification. Therefore, the Ten Sayings are as relevant today as they were in ancient times.
- There are no rewards or punishments provided for in the commandments and there is no justification either for them. The general nature of the Ten Sayings, and the lack of reference to sanctions means that they are characterised as ethical or moral guides rather than laws. Their aim is to lead to ethical monotheism, and to treat other human beings well.

- According to Rabbinic Tradition, the Aseret ha-Dibrot are not individual commandments, but are categories into which each of the 613 mitzvot can be placed under one of the ten classifications.
- The Ten Sayings serve as the foundation for all the other mitzvot of Jewish religious life and provide the template for religious practice.

**This is not a checklist, please remember to credit any valid alternatives.**



**(b) 'The Ten Sayings do not adequately summarise religious belief'.**

**Evaluate this view with reference to Judaism.**

**[AO2 25]**

**Candidates could include some of the following, but other relevant responses should be credited.**

- One line of reasoning could be that the Ten Sayings should be seen more as a guide for ethical living rather than a summary of religious belief; their aim is to bring the world to a state of ethical monotheism and therefore as a guide do not need to summarise all beliefs.
- It could be said that we can come to a better understanding of their purpose if we look at them in the context in which they were given. It could be argued that they were originally introduced to stabilise the community of Israelites during the time when they were in the wilderness. As such, they were a guide to ethical and moral living rather than a summary of key religious beliefs. As an ethical guide, they cover all of the things that still affect humanity within modern society and therefore sufficient.
- It could also be argued that within the rabbinic tradition, they are not seen as individual commandments, but as categories into which each of the mitzvot can be placed. The Ten Sayings are therefore regarded as the foundation for all other mitzvot within Jewish life and provide guidance for religious practice.
- However, the content of the Ten Sayings can be said to reflect the essence of Jewish beliefs; that there is One God who asks for complete obedience from its people. Judaism is based on practices, and these practices or mitzvot, are a way in which individuals can connect with God and keep the commandments. Keeping these commandments are a requirement of the covenant and the Ten Sayings therefore reinforce the covenant relationship on a daily basis, reminding Jews of their responsibilities to obey God by upholding the divine laws given to them.
- It could also be argued that there are other sources within Judaism that offer a more adequate summary of religious belief such as the Shema. This has developed a way of summarising the whole of Jewish law and is the central focus of Jewish worship. It is seen as a declaration of faith of what is central within Judaism; that there is one God. It also summarises the very essence of the covenant relationship between God and the Jewish people.
- However, the Ten Sayings are not meant to be an adequate summary of religious belief but more a statement of essential beliefs.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**

**2. (a) Examine different views about the importance of mitzvot (commandments) found in Orthodox and Reform Judaism.**

**[AO1 25]**

**Candidates could include some of the following, but other relevant responses should be credited.**

- Mitzvot are the laws relating to Jewish life based on the Torah and the Talmud.
- The mitzvot remain a vital part of Jewish faith, and the idea of obedience to the commandments is still accepted by almost all traditional and Orthodox groups.
- As a result of the belief that the Torah is a direct revelation from God, Orthodox Jews consider it their duty to obey the mitzvot.
- As the laws have developed over many years, with the purpose of keeping discipline within Judaism, the observance of these laws is paramount within Orthodox Judaism. The mitzvot set the people apart, and through keeping the laws, the Jews demonstrate their belief in God and acceptance of the demands of the covenant. Keeping the laws is a religious duty and observing them is a way of communicating with God.
- One of the defining characteristics of Reform Judaism is its attitude to the revelation of the Law as is noted in the Pittsburgh Platform.
- Reform Judaism believes that the Torah contains many truths, and that it is the foundation of the religion, it is considered to be a product of human minds. Reform Jews therefore believe God did reveal the Law to Moses, but that this revelation was not dictated word for word. The revelation from God inspired others to write.
- If the Torah is the word of God interpreted for humans, then humans can make errors. It is therefore important to re-evaluate the mitzvot as new situations arise. As society changes, Reform Jews believe that it is possible to adjust the mitzvot according to the needs and situation of the individual. Reform Jews believe that the mitzvot belong to a certain time, and therefore some are not relevant for society today.
- The Hasidim belong to the Ultra-Orthodox community and like other Orthodox groups, they believe that the rules for life were presented by God to Moses on Sinai in the form of the written and oral Torah. Hasidic Jews hold that all mitzvot are relevant, and their understanding of them is that they should never lose the opportunity to keep a mitzvah.
- Rigid obedience to the mitzvah is required at all times and allows Hasidic Jews to fulfil their duty to God through personal religious devotion.
- Specific examples could contain reference to Kashrut and Shabbat but not exclusively.

**This is not a checklist, please remember to credit any valid alternatives.**

**(b) 'Complete adherence to the mitzvot is essential for Jews today.'**

**Evaluate this view.**

**[AO2 25]**

**Candidates could include some of the following, but other relevant responses should be credited.**

- Not all Jews have the same views regarding the mitzvot and this could lead to different ideas regarding the necessity of all commandments.
- One line of reasoning could include the idea that for Reform Jews, the Torah is the foundation of their faith, and they believe that it contains truths, but as they believe that it is a product of human mind which inspired others to write this it therefore has an impact on their adherence to the mitzvot and how they are viewed. Reform Jews do not adhere to all laws and as the Pittsburgh Platform has noted, Judaism should adapt with the times. Reform Jews do not believe that this means that they have diluted their faith, but merely ensures that they continue to live moral and ethical lives according to the covenantal relationship. Therefore, it is acceptable to reinterpret commandments and even disregard some that they feel are no longer relevant.
- Another line of reasoning could include reference to the idea that assimilation is regarded as important for some Jews, and some of the mitzvot would prevent this. Reform Jews believe that as long as the relationship with God is not compromised then reinterpretation of some of the mitzvot is the only way Judaism can survive. They believe that disregarding some mitzvot does not take anything away from their faith.
- However, Orthodox Jews would disagree with the Reform viewpoint, as they believe that it is possible to live according to all of the mitzvot and this is an essential element of the covenantal relationship with God.
- It could also be argued that the Hasidic community see the mitzvot not only as a requirement of their faith, but also a way in which they can show their devotion to God at all times. Rigid obedience is required at all times.
- It could be argued that Reform and Hasidic Jews have distorted the purpose of the mitzvot. However, the fact that the mitzvot are still a focus within both branches of Judaism, means that they have not invalidated them and therefore it could be argued that the mitzvot are indeed essential in some aspects, even for the Reform movement.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**

## Section B

### 3. (a) Outline the establishment of the covenant of law by Moses.

[AO1 25]

**Candidates could include some of the following, but other relevant responses should be credited.**

- After receiving all of the laws and shared these with the people, it is said that Moses returned to Sinai, after God asked and took with him two sons of Aaron (Moses' brother) and 70 elders who were witnesses for the people. The elders remained at the foot of the mountain, but it was Moses alone who went to the summit where he recounts and records the laws of God. (Exodus 24:4)
- According to tradition, the laws were originally written on tablets of stone, the written text is believed by many to contain the actual words of God to Moses, which exists today in the form of the Torah. In giving the law to the people, Moses taught the Israelites what God expected of them, and by keeping these rules they would be helping to fulfil the divine plan.
- This is the point when the covenant is sealed, formally and legally with a sacrificial ceremony. Exodus 2:4, discusses the point at which the altar is built with pillars representing the 12 Tribes of Israel.
- It was common during this period for covenants or agreements to be ratified by a ceremony which took many forms. Such ceremonies included eating salt together, eating a sacrificial meal and passing the slaughtered sacrifices between parties and the use of blood was very common. For this covenant, an altar was built surrounded by twelve pillars and the covenant was ratified by a blood sacrifice.
- However, people strayed from their promises to God and became discontented that Moses had gone back up the mountain but did not reappear. This unhappiness was shown by the creation of an idol in the form of the golden calf which was worshipped using pagan rites. When Moses reappeared, he was angry and smashed the tablets, demonstrating that the people had broken their part in the covenant.
- Moses sought forgiveness for his people from God. (Exodus 34)
- The covenant was renewed through the declaration of the law of the covenant.
- The destruction of the first set of tablets, provided a new edition as a symbol of the renewal of the covenant. (Exodus 34:10-11). This tells us that God re-established the covenant and would lead Israel to the Promised Land. In return, the people are to obey the terms set by God.
- Scholars have noted that the second tablets, although meant to be a copy of the first are different in many aspects. Some have said that they are stricter in light of the people's behaviour for instance the law against idolatry appears first in the second set.

**This is not a checklist, please remember to credit any valid alternatives.**

**(b) 'The covenants do not have any legal value within Judaism.'**

**Evaluate this view.**

**[AO2 25]**

**Candidates could include some of the following, but other relevant responses should be credited.**

- One line of reasoning is that the 'covenant' is a legal term which refers to a binding contract, it is therefore reasonable to ascertain that the Mosaic covenant is a legal contract, in which the two parties have responsibility to each other. As a result, the Torah has been described as the 'eternal law', and it is possible to obtain guidance from it in today's society and within Judaism. The mitzvot contained within offer guidance, but need further explanation, and it is the halakah which explains how these are to be adhered to, therefore the divine law is relevant in any time and in any age.
- It could also be said that when observed correctly, the mitzvot can enhance the spiritual element of a person's life by giving religious significance to everyday events. Jews believe when they keep God's law, they bring holiness into the world and prepare for the time when all people follow God. This is particularly important within Hasidism where the idea of devekut is very important. God must be kept constantly in the mind and every action is a holy act.
- However, one argument is that times have changed since the establishment of the Mosaic covenant. It could be argued that it was only of legal value in ancient times when the covenant between God and the Israelites was first established. It was important at the time that the people had structure and this required laws relevant to all aspects of life.
- Another line of reasoning could include the idea that the covenant is no longer of legal value as the focus on keeping the mitzvot reduced the religion to a set of rules, therefore suppressing spirituality. It also makes Jewish life seem different and this could lead to problems when living in a society as a minority.
- Also, many of the laws are outdated, and no longer representative of the majority of issues faced in modern life. Medical issues such as fertility issues or organ transplants for example, were not issues when the laws were created.
- It could also be argued that Reform Jews do not follow the mitzvot in its entirety, and disregard aspects that have no relevance. However, they still live a Jewish lifestyle which is relevant in today's society.
- It might be more appropriate to see the Torah as more than just a legal 'rule book' and accept in a much wider sense as a guide for the establishment of a moral and ethical code of conduct.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**

4. (a) **Outline Jewish beliefs about humanity with reference to yetzer hara (evil inclination) and yetzer hatov (good inclination).**

[AO1 25]

**Candidates could include some of the following, but other relevant responses should be credited.**

- Judaism's understanding of humanity is based upon the belief that people were created for a special purpose. This is seen in Genesis 'So God Created mankind in his own image'.
- Humans are not created in a physical image of God therefore we must look at the meaning of the Hebrew word for 'image' 'tzelem'. It does not refer to physical image, but the nature or essence of a being, therefore suggesting that it is the essence of humankind is God-like.
- Judaism understands that humans have been given the ability to use their intellect and to be able to perceive what God wants them to do in the world.
- Genesis 2:7 states that 'the Lord God Formed man'. The Hebrew word for 'formed' in this context is 'vayyitzer'. It is an unusual word as it contains two consecutive letters which within the rabbinic tradition, indicates that humanity was created with two impulses: yetzer hara (evil inclination) and yetzer hatov (good inclination).
- According to the rabbinic tradition, both of these impulses are present within everyone.
- Yetzer hatov influences a person to follow the mitzvot in order to maintain the covenant. It can be described as a conscience, an inner voice that guides the individual into making the right decision when faced with temptation. It is significant when a boy celebrates his bar mitzvah, he is at the age at which he is considered old enough to know the difference between right and wrong and can be responsible morally for his actions.
- Yetzer hara, if unrestricted can lead to sinful acts. It is not in itself an evil force that is influencing someone to do evil things, rather it is seen as something that comes from the desires within the person themselves. The Talmud notes that it is not inherently a bad thing as it was created by God, and it does have a positive dimension.
- Without the balancing force of yetzer hatov, certain desires could be fulfilled in an immoral way.
- Jews believe that individuals were given free will and as a result is free to choose which impulse to follow.

**This is not a checklist, please remember to credit any valid alternatives.**

- (b) **‘Pikuach nefesh (the sanctity of life) is the most important Jewish belief about humanity.’**

**Evaluate this view.**

**[AO2 25]**

**Candidates could include some of the following, but other relevant responses should be credited.**

- One line of reasoning could include the idea that pikuach nefesh is the principle of saving, protecting and preservation of life is of the utmost importance. It has its basis in the Torah in Leviticus. Judaism teaches that all life comes from God therefore it is considered to be the gift of God, and to do anything to jeopardise that life would be looked upon as murder.
- It could also be argued that it is a core precept within Judaism and it overrides any other religious teaching, for example if a person’s life is in danger, any mitzvot must be ignored in order to save them. The Talmud emphasises this idea with reference to Leviticus 18:5 and the rabbis also added to this explanation.
- Another argument could include the idea that the Talmud allows for breaking of the laws of Shabbat for example in order to save the life of another person. The Jerusalem Talmud states that if a person goes to consult a rabbi and a person dies, it would be considered as murder as a result of the delay. The rabbi consulted would also be disgraced. As such, using the telephone for example during shabbat to get medical help is acceptable within the Orthodox community.
- On the other hand, there are many other Jewish beliefs which could be seen as key within Judaism such as the belief in One God. Without such a foundation of faith, the other mitzvot and beliefs would be nullified. The same idea could be applied to the Shema as well as the key beliefs shown in the Ten Sayings.
- It could also be argued that the belief in the sanctity of life could vary over time. Practices such as euthanasia and abortions are legal within many parts of the world and would go against the principles of pikuash nefesh, and although Orthodox and Ultra-Orthodox would maintain their stance, within the Reform community, quality of life and compassion could be seen as an overriding principle.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**

**5. (a) Explain the religious role of the synagogue within Judaism.**

**[AO1 25]**

**Candidates could include some of the following, but other relevant responses should be credited.**

- Although Jews believe that a person can pray to God whenever or wherever, regular opportunities are provided for communal prayer in the synagogue.
- It can be a designated bet tefillah (house of prayer) and therefore this would be one of the most important religious roles the synagogue plays.
- Jews can attend one of three daily services for communal prayer; according to the Talmud these times correspond with the times sacrifices were offered at the Temple in Jerusalem.
- At Orthodox services, a Minyan is required for communal prayer to take place which highlights its deeply religious role as a house of prayer.
- Prayers in the synagogue are taken from the siddur and set prayers are offered at various stages of services including the Shema, Amidah and Kaddish.
- Rabbinic tradition teaches that there is more merit in praying with others rather than alone and the synagogue is the ideal place for this, as it offers the correct religious environment.
- The Synagogue plays a great role in the celebration of festivals that are important to celebrate history, or to mark the different times of year as well as to celebrate the festivals that are required by religious law.
- The reading of the Torah is an important aspect of synagogue worship as well as festival celebrations. The reading of the Torah can only take place in a synagogue and therefore the synagogue retains its place as an essential aspect of the religion.
- During Rosh Hashanah, the morning service at the synagogue can last up to six hours, and this is followed by Yom Kippur where prayers continue through the day. The final service on Yom Kippur ends with the chanting of the Avinu Malkenu where the unity of God is declared.
- The synagogue can also provide a place for rituals and spiritual purity. Many synagogues continue to offer the service of a mikveh which continues to be a deeply religious necessity for purifying oneself.
- Reference could also be made to the teaching that could take place in a synagogue as religious guidance for all, as well as some reference to charitable acts as fulfilling the mitzvot.

**This is not a checklist, please remember to credit any valid alternatives.**



**(b) 'The synagogue no longer has a legal role within Judaism.'**

**Evaluate this view.**

**[AO2 25]**

**Candidates could include some of the following, but other relevant responses should be credited.**

- One line of reasoning could include the idea in areas where there is a large Jewish population, there is usually a bet din attached to the synagogue. This serves two main functions for the community – making judgements on civil disputes within Jewish law and rulings on religious matters.
- It could be argued, without such a service, Jews today would not have the clarity needed to fulfil their religious obligations fully.
- As such, as some synagogues do still have a bet din that services the community, the synagogue does have a legal role within the faith, although not a legal one within the law of the land. Although in the United Kingdom, there is no central bet din, but all major branches have their own rabbinical authority.
- Another argument could focus on the idea that the Jewish community outside of Israel are not legally obliged to follow the rulings of the bet din and the synagogue and therefore it can be argued that the synagogue no longer has legal status.
- One line of reasoning could include the idea that as the Torah is read from only the synagogue, and this is the word of God, the synagogue, as it maintains this ritual it maintains its legal role as the mitzvot have their foundations in the Torah.
- It could also be argued that as the bet din is served by very experienced and respected rabbis, and therefore maintains its legal role and status within the community.
- Another line of reasoning could include the idea that for Ultra-Orthodox communities who are mainly cut off from their surroundings, the synagogue and the community elders are their main trusted source of wisdom and guidance and therefore the synagogue certainly maintains its legal role and status within the community.

**Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.**