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**Pearson**  
**Edexcel GCE**

Centre Number

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# Religious Studies

**Advanced**

**Unit 4: Implications – Judaism**

Tuesday 21 June 2016 – Afternoon

**Time: 1 hour 15 minutes**

Paper Reference

**6RS04/1G**

**You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Read the passage carefully.
- Answer **BOTH** part (a) and part (b) of the question.
- Answer the question in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 50.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*
- Quality of written communication will be taken into account in the marking of all your responses  
– *you should take particular care with your spelling, punctuation and grammar, as well as the clarity of expression.*

## Advice

- The assessment of your answers will be based on your knowledge and understanding of the topic in question (for 60% of the marks) and your evaluative skills (for 40% of the marks).

Turn over ►

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**PEARSON**

## Judaism

If we were asked the use or purpose of religious buildings, we would not be far wrong in saying that they are used for ritual or ceremonial purposes. Religion tends in part to express itself through such rituals: through worship, prayers, offerings, and the like. We may call this the *ritual* dimension of religion. About this, some important comments need to be made.

First, when we think of ritual we often think of something very formal and elaborate. But it is worth remarking that even the simplest form of religious service involves ritual, in the sense of some form of outer behaviour (such as closing one's eyes in prayer) coordinated to an inner intention to make contact with, or to participate in, the invisible world. I am not concerned here with those who deny the existence of such an 'invisible world,' however interpreted, whether as God's presence, as nirvana, as a sacred energy pervading nature. Whether or not such an invisible world exists, it forms an aspect of the world seen from the point of view of those who participate in religion. It is believed in. As was said earlier, it is not here our task to pass judgment on the truth or otherwise of religious conceptions. First, then, even the simplest service involves ritual.

Second, since ritual involves both an inner and an outer aspect it is always possible that the latter will come to dominate the former. Ritual then degenerates into a mechanical or conventional process. If people go through the motions of religious observance without accompanying it with the intentions and sentiments which give it human meaning, ritual is merely an empty shell. This is the reason why some religious activities are condemned as 'ritualistic.' But it would be wrong to conclude that because ritualism in this bad sense exists, therefore ritual is an unimportant or degenerate aspect of religion.

It should not be forgotten that there are secular rituals which we all use, and these can form an integral part of personal and social relationships. Greeting someone with a 'Good morning,' saying goodbye, saluting the flag—all these in differing ways are secular rituals. Very often in society they are integrated with religious rituals, as when men say 'God be with you,' which is more than taking leave of someone: it is invoking a blessing upon the other person.

The meaning of ritual cannot be understood without reference to the environment of belief in which it is performed. Thus prayer in most ritual is directed toward a divine being. Very often, legends about the gods are used to explain the features of a ceremony or festival; and often the important events of human life, such as birth, marriage, death, are invested with a sacred significance by relating them to the divine world.

(Source: adapted from N Smart 'The Religious Experience of Mankind', Collins, 1977, Edexcel Anthology)

- 1 (a) Examine the argument and/or interpretation in the passage. (30)
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

(Total for Question 1 = 50 marks)

Start your answer on Page 3.



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**TOTAL FOR PAPER 1G = 50 MARKS**

