



GCE AS MARKING SCHEME

SUMMER 2019

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

B120UC0-1

INTRODUCTION

This marking scheme was used by WJEC for the 2019 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

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

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

Component 1

Option C: An Introduction to Judaism

Mark Scheme

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

Section A

1. (a) **Outline the nature and purpose of Torah in Orthodox and Reform Judaism.** [AO1 25]

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

- The Jewish faith is centred upon the Torah.
- It is the main way in which God communicates with human beings.
- It contains all of the mitzvot requires in order to practice the religion and acts as a way Jews can maintain their part of the covenant relationship that was made with God at Sinai.
- The term 'Torah' could have different meanings – apart from referring to the 5 books that make up the Hebrew scriptures, it is also known as the Tenakh (written Torah). The written Torah is divided into three; Torah – the five books of Moses, Nevi'im – the books of the prophets, Ketuvim – holy writings,
- Different groups within Judaism interpret its nature and purpose in different ways.
- Orthodox Jews accept, without doubt, that the Torah really is the word of God, which was revealed to Moses on Mount Sinai. As a result of this, they accept its authority without question as the direct revelation of Divine Law.
- When studying the Torah, an Orthodox Jew believes that they are in contact with the will of God, and as such, are carrying out one of the highest forms of religious activity. They see the purpose of the Torah as setting out clearly guidance of what God requires them to do in life. They therefore, live according to all of the mitzvot as the only guide for everyday life and behaviour.
- Orthodox Jews also believe they will be judged on the way in which they have or have not kept the commandments. They believe that all acts performed by a Jew should reflect God's commandments. Being true to the Torah links them to the past and with their ancestors.
- The significance of the Torah is shown by the care taken when copying onto scrolls.
- Reform Jews believe in God's revelation and that the Torah does contain many divine truths, but they attribute the authorship to divinely inspired humans.
- The Torah is still inspiring to Reform Jews and is seen as a necessary resource.
- Reform Jews maintain that Judaism is not static and as a consequence, it is possible to re-interpret the mitzvot according to the needs of the situation. They do not feel that they are bound to adhere to all mitzvot and as such reject any practices which no longer serve any helpful purpose. (Relevant examples could include the reference to the name Cohen)
- The Pittsburgh Platform in 1885 made a statement relating to the Torah noting the Reform views on irrelevant laws and the status of the Torah, nevertheless, this does not mean that Reform Jews are not concerned about the halakha and continue to regard the Torah as being instructional and of great value.

Some reference could also be made to the treatment of the Torah if linked to nature and purpose.

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

(b) 'The Torah is nothing more than a religious icon.'

Evaluate this view.

[AO2 25]

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

- One argument could include the idea that the Torah itself, in the Ten Sayings prohibits the Jews from creating icons which could lead to idolatrous practices and the prohibition of idolatry has led to aniconism within Judaism.
- The way in which the Torah is stored and used in the synagogue could lead to the suggestion that it has become an icon; however, the treatment shows the respect Jews have for it as the word of God which has provided guidance for life thorough the history of the Jewish people, it is therefore acting as a physical representation of God.
- The fact that for some groups within Judaism its contents is open to interpretation suggests that it is not considered to be iconic.
- If the Torah is seen as a representation of God, then it would be classed as an icon.
- The way in which the Torah is treated can lead some onlookers to conclude that it has become a religious icon – the care when writing, protection of the mantle and storage in the Ark, the parade around the synagogue can lead to the conclusion that it is the object rather than what it contains which has become important.
- Another line of reasoning could include the idea that If the way the physical Torah is treated, and the rituals associated with it has become the main focus of attention, rather than the spiritual and moral guidance which it contains, then it could well be classed as no more than a religious icon.
- Also, the term icon could be interpreted in different ways, and could be interpreted differently by individuals and not always with negative overtones.
- The Torah as a religious icon needs to be distinguished from that understanding of an icon as something that leads to a form of worship. It clearly as 'iconic' status in the way in which it is used and treated but this does not necessarily mean that it is worshiped.
- The use and treatment reflect its value and is indicative of what it contains in helping a follower of Judaism live a religious life, serving as a constant reminder of this.
- For others, the 'iconic' status is nothing more than a tool for aiding focus during worship and directs someone beyond the physical reality of God's presence in the synagogue.

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

2. (a) **Outline the nature of the covenants between**
(i) **God and Abraham**
and
(ii) **God and Moses.**

[AO1 25]

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

- The beginning of Genesis chapter 12, God called to Abram and made a covenant with him, this came to be known as the Abrahamic covenant.
- The Abrahamic covenant was initiated by the word of God; it was authoritative and full of promise and would establish the Abrahamic community within the protection of God.
- The terms of the covenant were as follows – if he would leave his home then God would make three promises: Abram would be the father of a great nation; would have numerous descendants, and would be given land to live in.
- Why Abraham? – According to Genesis 17:1, it was because he was considered blameless amongst his generation.
- By accepting the terms of the covenant, the relationship between the Jewish people and God was established. God changed Abrahams name from Abram, meaning ‘father of many’.
- It is known as an unconditional covenant where only one of the two parties are required to do something. It was also everlasting.
- According to the Torah, Abraham was commanded by God to circumcise himself, all the male members of the household and his descendants. The ceremony of brit milah is still practised amongst Jews today.
- The covenant relationship between God and Abraham is unique and the first time there is a two-way relationship between God and human beings.
- At Sinai the second covenant between God and the Israelites was established. The Mosaic covenant is a conditional covenant – where two or more parties agree to look after each other’s interest for everyone’s benefit.
- The covenant with Moses was viewed as a suzerainty treaty where both parties bind themselves to each other. There are similarities between this form of treaty and the Mosaic covenant in Exodus 19:24 and some have concluded that it must have provided the model in terms of which Israel portrayed the relationship which Yahweh had initiated with the people
- Moses ascended Mount Sinai and God called to him stating the promise to stay with the Jews and never abandon them because they were now a divinely chosen people. God told the people that they had a responsibility too and that responsibility included serving God forever and make the world a better and holier place.
- One significant point about the Mosaic covenant was that it was made with the whole nation rather than an individual as in the case of Abraham. It is also a covenant which still provides the basis for the Jewish faith today.
- Under the Mosaic covenant the Law was given to the Jewish people and it significant that the practices of Jews today can be seen as a development of those laws into a distinct lifestyle.
- The five books of Moses contain the mitzvot which set out the ethical ideals of the Jews set within an account of their historical background. By living according to the mitzvot Jews can maintain their relationship with God, creating a lifestyle which reflects the holiness of the covenant relationship.

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

(b) 'The covenant is a privilege as well as a responsibility for Jews.'

Evaluate this view.

[AO2 25]

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

- The importance of the covenant relationship between God and the Jewish people remains.
- One line of argument could include the idea that Jews have a privilege of being able to look back at times when God's strength helped them in difficult periods, and this, in turn, helps them to continue to move forward as a religion.
- There is also the idea that the privilege of knowing that God has promised to stay with them, and will never abandon them because they are the chosen people; therefore, the strength of the covenant relationship between God and the Jewish people remains.
- Also, Jews can look forward to the future fulfilment of the covenant with the coming of the Messiah. The Messiah will bring peace to the world; Jerusalem will be rebuilt, and the Jews will be free in their Promised Land.
- However, the fact that Jews understand their relationship with God in terms of a covenant in which God has promised to make them a great nation would suggest a responsibility to live obediently to God. Jews believe that they are God's chosen people; they are to be examples to the world of the way in which God wants people to live.
- Another viewpoint could include the idea that maintaining a life of obedience to God through religious living brings with it great responsibility when living in a secular society which does not specifically correspond with a Jewish way of life. But, Jews accept their responsibility to set a good example by ensuring that their lifestyles are in accordance with the mitzvot which God has set out for them to follow. The mitzvot cover all aspects of life. Living under such restrictions could be seen as a burden especially when life today is extremely different to the time in which the mitzvot were received and needed to ensure the survival of the people. It can be difficult to keep such rules in a society which does not cater for Jewish needs such as Britain.
- It could also be suggested that the Abrahamic covenant established the covenant of faith between God and the Jews, yet even though it was an unconditional covenant, its sign was the outward circumcision. This shows Jews today that continuation of this ritual highlights their responsibility to act upon God's requirements.

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

Section B

3. (a) Examine the concept of tefillah [prayer] within Judaism. [AO1 25]

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

- The origin of the word tefillah come from the meaning 'to judge oneself' and this gives an insight into the purpose of Jewish prayer.
- Prayer is an important aspect of the Jewish faith.
- The most important part of Jewish prayer, in whatever capacity is the moment a person spends looking inside and seeing the role someone plays in the universe and relationship with God.
- The Yiddish word meaning 'pray' is 'daven' which comes from the same Latin root as the English word 'divine' and emphasizes the one to whom prayer is directed.
- There are many instances in the Hebrew Bible of individual prayer e.g. when Abraham prayed to God [Genesis 15], and when Moses prayed for Israel to be spared [Deuteronomy 9] However, there is no explicit commandment to pray.
- The Talmud refers to prayer as 'avodah shavalev' meaning 'service of the heart'.
- Prayer is not simply something that happens in the synagogue once a week. It is an integral part of everyday life, and Jews are constantly reminded of God's presence and their relationship with him as there are consistent prayers being said.
- The first thought of the day is a prayer thanking God for returning their souls to them.
- There are prayers to be recited before enjoying any material pleasure, such as eating or wearing new clothes; prayers to recite whenever something good or bad happens, prayer to recite before bed. All of these prayers are in addition to formal prayer services, which are performed three times a day every weekday and additional times on Shabbat and festivals.
- One purpose of prayer is to increase awareness of God and the intention is not for it to become routine and lose meaning.
- The mind-set for prayer is referred to as kavvanah, which is translated as 'intent' or 'concentration'.
- Traditional Jews sway back and forth during prayer which is in reference to Psalm 35.
- The Talmud states that a person can pray in any language that you understand, however traditional Judaism stresses the importance of praying in Hebrew.
- Most prayers are expressed as 'us' rather than 'me' and are recited on behalf of all Jewish people. This emphasises responsibility towards others.
- Prayer is largely a group activity rather than an individual one. Although it is permissible to pray alone every effort should be made to collectively pray.
- A complete formal prayer service cannot be conducted without at least 10 men [minyan]. Certain prayers and religious activities cannot be performed without a minyan.
- Reference could also be made to berakhot [blessings] and Birkat Ha-Mazon ['grace' during mealtimes].

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

(b) 'Prayer has become a spiritually ineffective ritual within Judaism.'

Evaluate this view.

[AO2 25]

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

- One line of argument could include the view that prayer is an important aspect of many faiths and Judaism is no exception. It is a way of communicating with God.
- Another viewpoint could include the ideas that praying as a community strengthens community cohesion and a sense of collective responsibility, as well as being able to take time to be in the synagogue with other likeminded individuals and enhance the spirituality of the worshippers.
- However, repeating set prayers on a regular basis could become routine and the true meaning lost, and this therefore could mean it becomes spiritually ineffective. Kavvanah is important in this aspect as it emphasises true feelings from the heart rather than words only. In addition, when the Orthodox community put on their Tallit and Tefillin for prayer, their minds are concentrated, thus ensuring prayer is done with the right intention and therefore the spiritual element is not lost.
- Also, Maimonides emphasised the importance of Kavvanah and that all prayer should be done with the right frame of mind otherwise its purpose and meaning is lost.
- It could be suggested as Jews can pray at anytime and anywhere, spontaneity ensure that prayer is spiritually effective as it is done a direct response to an event, feeling or need.
- One argument in support of the statement could include the idea that unanswered prayers could lead some to perceive prayer as an ineffective ritual and dealing with the disappointment of this could prove difficult for believers.
- Nonetheless, Judaism maintains that prayer as well as other aspect of the faith such as keeping the mitzvot and other rituals can enhance a Jews spiritual life.
- It could be suggested if prayer is not performed as an action or ritual for rituals sake, and is practised according to religious teachings and with the right intention then it cannot be simply considered spiritually ineffective, and if it has given the believer strength and a way in which to connect with God then it has played part in developing the spirituality of the participant.

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

4. (a) **Explain the importance of the Ten Sayings [Aseret ha D'ibrot] as a basis for a religious and ethical life within Judaism.** [AO1 25]

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

Expect explanations of the 10 Sayings within responses and not merely a list.

- According to Jewish Tradition, God gave the Jewish people 613 commandments that are all equally sacred.
- There are 10 headings which are referred to in Exodus 20, which God himself wrote in stone tablets what were brought down from Mount Sinai. They are called either Aseret ha-D'ibrot or Aseret ha-D'varim [10 principles]
- They are not understood as individual mitzvot; rather they are categories or classifications of mitzvot. Each of the 613 mitzvot can be summarised under one of the 10 categories, although some in a more obvious way than others.
- The Torah recounts that they were written on two stone tablets, and they can be divided into two categories; the first setting out the relationship a person should have with God, and the others the relationship a person should have with others.
- Both tablets are parallel and equal; duties to God are not more important than duties to people, neither are duties to people more important than God. However, if a person must choose between fulfilling an obligation to God and fulfilling an obligation to a person, Judaism teaches that the obligation to a person should be fulfilled first.
- The two versions of the Ten Sayings from Exodus and Deuteronomy are known as 'ethical Decalogue' which scholars believe derive from 8th century scholars.
- As they are laws given by God, they are universally applicable in every age and in every time; they are not subject to interpretation or modification. They are therefore as important today as they were in ancient times.
- Rewards and punishments are not offered for the laws, neither are justifications. They are therefore more likely to be seen as ethical guidelines rather than laws. Their aim was/is to encourage good and ethical behaviour amongst people.
- Examples of the 10 Sayings as categories can serve as foundations for a religious and ethical life.
- The essence of the 10 Sayings can be seen in their ability to cover the whole range of human experience, and even thoughts are included and this can be seen through 'Do not covet thy neighbour's wife.'

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

- (b) **‘The Ten Sayings are an effective guide for living.’**
Evaluate this view with reference to Judaism.

Evaluate this view.

[AO2 25]

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

- On one hand it could be argued that the Ten Sayings are not unique as laws. They were based on Noah’s laws that provided a basis for God’s covenant with Noah and humanity; they are not therefore the first laws in the Torah that offer guidance on ethics and morality.
- It could also be argued, that the Ten Sayings were appropriate for the time in which they were intended. They were originally introduced to stabilise a community in turmoil after the Israelites were released from slavery in Egypt and were a wandering people. Therefore, they are not as relevant today as they once were as there are many more issues to consider today compared to ancient times.
- Another argument could include the idea that they should be taken as a guide or collection of heading which lead on to all mitzvot rather than ten unique laws. In order for them therefore to be considered a guide for ethical living their subcategories should be studied also.
- An alternative perspective and view could include the idea that the 10 Sayings are still relevant today in the modern world as they include all of the issues that still affect humanity. Even within secular societies, the topics discussed in the Ten Sayings are still generally viewed as morally unacceptable forms of behaviour.
- It could be suggested that in themselves, the 10 Sayings could not be seen as an effective guide for ethical living but could be considered a starting point, in which further insight could be given and in which they could form the basis for an ethical way of life.
- It would be generally accepted within Orthodox Judaism, any laws or ideals set out by God are binding and should be accepted. They would therefore be considered essential and effective as guidance for life.

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

5. (a) Explain the significance of the rituals associated with Pesach. [AO1 25]

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

- The Jewish festival of Pesach is known as a pilgrim festival, and is one of the most popular of all of the Jewish festivals and one that is celebrated by non-observant Jews.
- It remembers the Jews escaping from slavery in Egypt and redemption is a central theme in the celebrations.
- The Torah states that Jews are to observe Pesach for seven days.
- Through the rituals that Jews today can continue to experience the emotions of the journey from slavery to freedom. The Jews can celebrate 'z'man heyruteinu' (the season of our freedom).
- The high point of the festival is the seder meal that is held on the eve of Pesach. It is a meal that is full of symbolism. The order is set down in a book known as the Haggadah.
- At set times during the story at the table symbolic foods are eaten that are set on the seder plate and drink four glasses of wine. The nature of the meal emphasis is Jewish teachings about redemption and hope for the future.
- The telling of the story begins with the youngest child asking four questions. These are an essential part of the seder and must also be asked if no child is present. Talmud Pesachim instructs that even at a seder attended by only two scholars who have expertise in the laws of Pesach, one scholar must ask four questions to the other, and if alone, questions should be asked to oneself.
- The head of the family answers the questions whilst pointing out the various symbols that are shown on the seder plate.
- Comments are made on the biblical account of Exodus, although different families have their own traditions on the theme of liberation.
- Each item of food on the table represents something which happened at the original Pesach and is presented on the seder plate.
- Explanations should be given on the content of the seder plate – Mastzah, lamb shank bone, maror, charoset, kerpas, egg.
- There is ritual of drinking four cups of red wine which recalls the fourfold promise of redemption in Exodus 6:6-7.
- The central theme of the festival is that God will free, redeem and take out his people.
- After the symbolic food is eaten, a festival meal is eaten and grace is recited in conclusion. A blessing is said over wine, and another is set aside for the prophet Elijah who is believed to herald the Messiah who will come at Pesach to do this. The door is opened for a while for Elijah to enter. The meal ends with 'Next year in Jerusalem'.

A reference should be made to the story of redemption in Exodus but not a full narrative account of the background.

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

(b) Redemption has no relevance for Judaism today.'

Evaluate this view.

[AO2 25]

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

- It could be argued that redemption is a theme which runs through the history of Judaism and is remembered clearly within many festivals.
- One line of argument could include the idea that redemption is found within many aspects of ritual and worship; for example, the Amidah includes the idea of redemption at the hands of the Messiah.
- Another line of reasoning is that the Shema includes the idea of hope in the world to come which is an important daily aspect of an Orthodox Jew's life.
- During Pesach, redemption is an important aspect; the festival includes the ideas of physical redemption as well as spiritual, with reference being made to Jews being redeemed from slavery with the promise of freedom and redemption.
- Another argument relating to Pesach could include the reference to future redemption which is shown by the cup of Elijah during Seder. The Seder itself is an important reference to redemption and hope. Therefore, as Pesach is celebrated across all branches of Judaism, redemption is clearly relevant to Jews today.
- However, different groups within Judaism have different perspectives on future redemption and therefore a lack of consistency could allude to a lack of importance for all. Orthodox Jews believe in a personal Messiah, but reform Jews believe that they have a role to live according to God's will, which in turn will lead to redemption.
- Mystical Judaism emphasises the importance of redemption as an important goal that will only be achieved when Jews have achieved *devekut* with God.
- Another argument to be considered is the role that the Song of Songs plays during the Shabbat service during Pesach as well as during the first night as well as at the conclusion of Seder. God's love for Israel is displayed in the redemption from slavery of Egypt. The drama of redemption is perceived as a courtship and marriage following a pattern expressed by Ezekiel. By reading this section of the Hebrew Bible, the idea of redemption is clearly expressed and therefore is evidently still important to Jews today as it is an important reading during the Pesach festival today.

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