



GCE AS MARKING SCHEME

SUMMER 2022

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

2120UC0-1

INTRODUCTION

This marking scheme was used by WJEC for the 2022 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 or all 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.

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 15 marks</p> <p><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;">13-15 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 shows an excellent standard of coherence, clarity and organisation. • 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 /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 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 shows a very good standard of coherence, clarity and organisation. • 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. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 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 shows a satisfactory standard of coherence, clarity and organisation. • 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. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 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. • Partially accurate response, with some signs of coherence, clarity and organisation. • 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. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 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. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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 • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2 - Part (b) questions 15 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	<p style="text-align: center;">13-15 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. • The response shows an excellent standard of coherence, clarity and organisation. • 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. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 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 response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 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. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 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. • Partially accurate response, with some signs of coherence, clarity and organisation. • 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. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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 grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

GCE AS RELIGIOUS STUDIES – UNIT 1

OPTION C: AN INTRODUCTION TO JUDAISM

SUMMER 2022 MARK SCHEME

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

Section A

1. (a) **Outline Jewish beliefs about the concept of God.** [AO1 15]

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

- Monotheism – the belief in only one God – is at the heart of Judaism and the fundamental belief in absolute monotheism is the basis for the Jewish concept of God. God is incorporeal and has no gender; God is neither male nor female. God is not constrained by time or space because God has no physical form.
- The concept of God provides a basis for an understanding of the nature of God, as holy, perfect, merciful and just. The Jewish concept of God forms the basis of characteristics attributed to God; omnipotent, omniscient, omnibenevolent, Holy, Just and Merciful. Credit any unpacking of terms.
- The concept of God is rooted in the idea that God is the Creator as outlined in the opening lines of the Book of Genesis. God must be the ultimate cause of existence and in the concept of God, remains a God who must be indivisible – God is one – and incomparable. God is the creator of ‘heaven and earth’ and so is the creator of all things.
- God has no beginning nor end and must be in nature eternal or ‘El Olam’; God is the everlasting or eternal One. This means God has no end and no beginning and must always exist. Reference may be made to the biblical name ‘YHWH’ and how this is interpreted in reference to God’s nature of an eternal being.
- God is the ultimate Creator, as it is difficult to explain the concept of God in Judaism, anthropomorphisms are often used to contextualise ideas about the concept of God. Credit references to the use of terms like ‘Father’ being used to describe God – although God has no gender.
- Reference may be made to concepts of the presence of God; kavod (the awesome experience of the presence of God – ‘the glory of God’) which is depicted in as a vision of God in Jewish scriptures and shekinah (the mystical concept of the presence of God in the world).
- Reference may be made to Maimonides and the ‘Thirteen Principles of Faith’ with particular reference to the attributes of God as descriptions of God’s actions and how Jews may come to know God through the use of the intellect and through personal study of the Torah.

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

(b) 'God's characteristics are still meaningful for Jews today.'

Evaluate this view.

[AO2 15]

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

- Jews believe in God who has been revealed in the Torah. This means all of God's characteristics still have an important meaning for Jews today. Many Jews fully accept God's characteristics.
- An increased scientific understanding of the creation of the world and a better understanding of the universe may be seen as challenging the creation story which is recorded in the Book of Genesis and which may lead to a questioning of the role of God as Creator.
- Some Jews regard suffering and evil as problematic, where it is difficult to reconcile beliefs about an all-powerful God with a God who is supremely good. Recent historical events, such as the Holocaust and the many different forms of global suffering in the world appear to show a contradiction between God's characteristics. It is difficult for some Jews to understand why God does not intervene and this may lead to a questioning of the meaningfulness of these characteristics today.
- Some of God's characteristics do have a valid meaning for Jews today. Jews are able to understand and identify with the concepts of justice and mercy as they are an important aspect of human society today. In this aspect Jews are able to regard God as a merciful judge and this has valid meaning for Jews today.
- The holiness of God is still meaningful for Jews today. This is evidenced in the way reverence is demonstrated to God through religious practices today; for example, as stated in the Ten Sayings Jews do not take the Lord's name in vain. The holiness of God is further demonstrated by the fact that God's name is regarded as so holy that it is not spoken aloud. This sense of the holiness of God still has meaning today.
- Jews have the belief that God's power is limitless and that God still controls all of the universe. God's characteristics has meant humans are set apart from all other creatures set humans apart and because of this Jews are able to know God in a deeply personal and spiritual way. This further supports the viewpoint that God's characteristics are still meaningful today.

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

2. (a) Outline Jewish beliefs about the meaning and purpose of life. [AO1 15]

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

- Jewish beliefs about the meaning and purpose of life are rooted in the belief that human beings (the self) are made in the divine image and are made with a purpose. Jews believe the 'tzelem' or image of God is the essence of God and related uniquely to human beings subsequently, Jews believe all human life must have both a meaning and a purpose.
- Life (nefesh) is a gift from God and because of this human life has a purpose. This concept of soul (nefesh) means all human life is sacred and the co-existence of body and soul, allows Jews to live out their mortal lives doing the will of God. Jews believe the intellect allows human beings to discern their purpose in life.
- Within human nature there are two opposing elements; 'yetzer hara' is the inclination to do evil and 'yetzer hatov' is the inclination to do good. Humanity itself is created with a moral nature. Because Jews believe in free will, all humans have to make the choice about how they choose to live and endeavour to live a moral life.
- In Judaism there is an expectation Jews will live not only a moral but a holy life. Expectations for a holy life are laid down in the mitzvot which set out clear expectations for how Jews should live a holy life. Credit any relevant examples which may be given by candidates with reference to a holy life.
- Human beings have a unique role in creation because they are created in the image of God and this sets humans apart from the rest of creation. Jews believe in the ability of human beings to discern God's purpose for them in their lives. Jews also believe God provides an opportunity for repentance when sins have been committed and through 'teshuvah' are able to reflect on sins and begin a process of reconciliation to God. This atonement provides an opportunity to restore the relationship with God and begin again.
- An important purpose of life is for Jews to pass on their faith to subsequent generations and maintain the covenant relationship with God. Creation of a family and the passing on of religious faith is considered an important purpose for Jews.

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

(b) 'The Shema is precise enough to guide Jewish belief and practice.'

Evaluate this view.

[AO2 15]

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

- The Shema is a reinforcement of the covenant relationship and the meaning and purpose of life. It is a declaration of faith and is recited daily by Jews as a prayer and is a guide to Jewish belief and practice.
- The Shema is important as an aid to faith; it encompasses a statement of monotheism and points out the need for the commandments, which are given by God, to be the most important focus for Jews. There is a link between the Shema and the idea of faith, the covenant relationship itself and the meaning and purpose of life. It does encapsulate the essence of Judaism and the recitation of the Shema unites all Jews.
- The purpose of the Shema is to encapsulate all of the Jewish faith in a credal statement and prayer. In this sense it is precise enough to guide Jewish belief and practice. The Shema consists of three parts. The first part sets out the most important belief in monotheism and the requirement to follow the commandments given by God. The second part reinforces the need to follow the commandments in a devout way. The third part gives examples of religious practice for worship, including reference to the tzitzit or fringes which are part of the design of a Jewish prayer shawl or tallit. The Shema makes clear reference to religious belief and practices.
- It is not possible to include a guide for Jewish belief and practice in a simple prayer. Religious belief and practices are too complex to express them in this simplistic way. The Shema only reinforces the covenant relationship when it is recited daily and although it is the first prayer learnt by a Jewish child it is essentially a prayer.
- The Shema is more useful as a guide to Jewish beliefs than practices. There are numerous practices in Judaism which cannot be referred to in a specific way in the Shema. In this sense it is not precise enough to be a guide to belief and practice. It is impossible to do this in a short prayer.
- In practice it is the Torah which provides a precise guide to Jewish belief and practice because it contains all of the 613 mitzvot. The Shema only makes reference to a number of mitzvot and does not include specific details; the general details are interpreted in a different way by the different Jewish traditions of Orthodox and Reform.

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

Section B

3. (a) **Explain the importance of the Ten Sayings (Aseret ha-Dibrot) for Judaism.** [AO1 15]

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

- The Ten Sayings or Aseret ha-Dibrot are the most important laws for Jews because they believe these laws are divine in origin and given directly to Moses on Mount Sinai. The Ten Sayings have a very special authority and are considered divine laws. Because of this they are universally applicable and relevant in each age. They are important for all Jewish traditions and both Orthodox and Reform Jews regard them as important for Judaism.
- The first four of the Ten Sayings (Ten Commandments) are very significant in terms of their scriptural basis and for the traditional rabbinical understanding of these sayings as defining categories for all other mitzvot. The Ten Sayings or 'Aseret ha-Dibrot' are the first ten of the 613 commandments which Jews regard as God given and which form the basis of a religious and Jewish way of life.
- The first four commandments set out what is expected and required for a relationship with God and these 'religious' requirements are of equal importance as the expectations of how a person should behave in terms of the other six 'ethical' commandments in relation to other people. It is significant these are the first commandments which set out the religious expectations for a relationship with God.
- The Ten Sayings are important because they are regarded as the foundation of all other mitzvot of Jewish religious life and provide a template for all Jewish religious practices. The Ten Sayings are the basis for a religious and ethical life in Judaism. The last six commandments give clear guidance on how a Jew should live an ethical life.
- The first commandment sets out the monotheistic nature of Judaism as the foundation of the faith; Jews are forbidden within this commandment to worship any other gods. The second commandment develops the first commandment by prohibiting worship in an improper fashion; Jews are not to make graven images and worship these. The third commandment forbids blasphemy and in using God's name for oaths; God's name is sacred. The fourth commandment is a command to observe the sacred times of religious practice; related specifically to the Sabbath and sacred times.

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

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

Evaluate this view with reference to Judaism.

[AO2 15]

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

- The Ten Sayings cannot fully summarise religious belief because religious belief has evolved since the time of the Ten Commandments being given to Moses at Mount Sinai. The Jewish religion has developed since the Ten Sayings were given and because of this, it is not possible for the Ten Sayings to fully summarise religious beliefs today.
- The Ten Sayings fully summarise religious belief with a clear exposition of the most important belief in absolute monotheism and an ethical code of behaviour for how Jews should best live their lives. They are the most important guide for ethical living rather than a full summary of religious belief and the intention was to provide an ethical guide for living for Jews.
- The Ten Sayings are the basis of all of the other 603 mitzvot and in this sense they are a summary of the most important Jewish religious beliefs about God. The first four of the Ten Sayings identify the most important beliefs about God for all Jews, regardless of tradition. All Jews, both Orthodox and Reform, regard the Ten Sayings as an important summary of the most important Jewish religious beliefs and record the essence of Jewish religious beliefs.
- The Ten Sayings may be regarded as a summary of the essential religious beliefs of Judaism rather than a summary of all religious belief and so do not fully summarise religious belief. It is not possible to summarise religious beliefs in the first four commandments. A summary of religious beliefs would require further exposition, such as in sacred texts.
- The Ten Sayings remind Jews of the Mosaic Covenant and are a summary of the most important religious beliefs. The Ten Sayings are originally recorded in the Book of Exodus, and subsequently repeated in the Book of Deuteronomy, which indicates their importance and special significance.
- It is not possible to summarise religious belief in the Ten Sayings; a full summary of religious belief requires a different exposition. For example, the Shema contains a summary of religious beliefs and is importantly recited each day. It is the most important prayer in Jewish liturgy and taken from the Torah.

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

4. (a) **Outline the role of Abraham in establishing the covenant of circumcision.**

[AO1 15]

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

- Abraham is the 'Father of the Jewish people', the first patriarch, and he has a pivotal role in establishing the covenant of circumcision with God. He is the pivotal figure in this new relationship between the one God who is creator of all and Abraham has a relationship with God in the context of monotheism.
- Abraham 'signs' the covenant with God through the practice of circumcision for all males; this includes Abraham, his male servants, his son Ishmael and subsequently all of his descendants; the sign of the covenant (brit milah) is circumcision. Abraham establishes a practice which becomes an integral part of Jewish religious practice.
- Abraham's covenant establishes a special relationship between God and the Jews; his change of name signifies the new meaning of Abraham, as a 'father of many' and is significant as his new role as the 'Father of the Jewish people' and his faith in God.
- Abraham's covenant is unconditional and of three parts; Abraham is to be the father of a great nation, he is to have many descendants, and be given a promised land in which to live. These aspects of the Covenant reinforced with male circumcision as a practice to mark out the male descendants of Abraham and his descendants.
- The basis of the covenant is faith in God; Abraham is commanded to leave his native land and seek out a new life and this faith is rewarded with the birth of his son Isaac when Sarah and he are in old age. This event is significant; Abraham's faith is rewarded by God. Abraham follows the command of God to circumcise himself and his descendants.
- The covenant of circumcision (brit milah) does not rely on the sacrifice of animals which was an integral part of covenants at the time of Abraham. Circumcision (brit milah) becomes a sign of the covenant and part of the tradition of Judaism.
- The earlier covenants made with Adam and Noah were extended to the whole of humanity; Abraham's covenant with God is for the Jews. From this point onwards, circumcision is used on Jewish males as a sign of the covenant.

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

(b) 'Covenant has no legal value.'

Evaluate this view with reference to Judaism.

[AO2 15]

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

- The term 'covenant' is itself a legal term which implies the sense of a contract or agreement or written promise between two parties and as such may be viewed as a contract with legal value. The Mosaic Covenant has legal value because the Covenant established by Moses involves an agreement with responsibilities listed for God and the Jews and the Covenant is still valid for Jews today.
- The Covenant established between God and Moses is thousands of years old and one viewpoint is that contemporary society has changed and a legal agreement made thousands of years ago needs to be seen within a modern context and as such, can have no legal value today. Society is very different in many ways and many Jews today find themselves living in a society where Judaism is a minority religion.
- The Mosaic Covenant establishes the basis of the Jewish faith and in one sense is a more religious agreement and statement of faith rather than a legal arrangement. This was the intention of the Mosaic Covenant to give Jews a sense of their identity through a particular way of living, rather than to establish any sense of a legal agreement.
- The Mosaic Covenant had an important historical function to create a sense of identity for the Jewish people and was needed to develop a comprehensive system of rules for living in a practical way; the mitzvot were important to provide guidance to a practical way of living. In contemporary society Reform Jews, for example, may disregard some of the mitzvot and regard them as outdate and no longer relevant for life in a modern society.
- The Mosaic Covenant has no legal value because the performance of mitzvot may be regarded as living by a system of rules, and some of which may be considered out of date by some Jews. One perspective is that the following of a set of rules may hinder spiritual development and it is more important that spiritual development takes place.
- The mitzvot for many Jews are the defining element of a deeply spiritual relationship with God and have integral value to the Jewish way of living.

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

5. (a) **Explain the significance of Yom Kippur for Jewish communities.** [AO1 15]

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

- Yom Kippur is celebrated in a synagogue; it is considered to be the most important and most holy festival celebrated each year and many Jews attend for all or some of the five services which are held in a synagogue. Its central themes are those of atonement and repentance.
- Yom Kippur is significant for Jewish communities as Jews attend their local synagogue for the special services. The opening service of Yom Kippur in a synagogue is called Kol Nidrei. The morning service is followed by Musaf, an additional service that includes an account of the Temple procedures. The afternoon service includes the reading of the Book of Jonah with its powerful theme of repentance. The day's worship concludes with Neilah, or 'the closing of the gates.' During this service, the doors of the Ark stay open.
- Many Jews may only attend a synagogue for this special celebration and it is an annual and practical expression of Jews gathering to worship as part of a Jewish community. The celebration of all festivals is a very important way of reinforcing Jewish identity, but Yom Kippur is particularly significant for Jewish communities because it is an opportunity for all Jews to gather together in a synagogue, including non-observant Jews.
- On the evening before Yom Kippur many Jews will enjoy a festive meal before the twenty-five hour fast begins. Jews will fast during Yom Kippur as a family and as a larger community.
- Jewish men will change clothes after the meal and wear a ceremonial white robe, a kittle, while women may wear white clothes. As part of the preparation for the festival leather shoes and gold jewellery are removed. These practical customs are one of the physical expressions of faith to show faith as members of a Jewish community.
- When darkness arrives, there is a single blast on the Shofar to announce the fast is over. At home, an havdalah ceremony is performed and the Yom Kippur fast is broken. It is significant this festival is celebrated at home and in a synagogue; the two important aspects of being part of a Jewish community are encapsulated in worship at a synagogue and with celebration at a Jewish home.

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

(b) 'Pesach is the central Jewish festival.'

Evaluate this view.

[AO2 15]

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

- Pesach is the central Jewish festival because it has a direct connection to the covenant established by Moses and gives Jews an annual opportunity to commemorate the events of the freedom from slavery. It is an opportunity for Jewish communities to unite and maintain an important historical tradition.
- Pesach is one of the most popular festivals and the most widely celebrated of all Jewish festivals. It is the festival which reinforces Jewish identity through ideas of redemption and symbolic representations of God's actions which reinforce the covenant relationship.
- The Yom Kippur fast is the most solemn day of the Jewish calendar and it is widely observed, with the vast majority of Jews marking Yom Kippur in some way. The day is spent almost entirely in a synagogue, making it unique amongst most Jewish events which are usually centred on the home.
- The prayer services on Yom Kippur focus Jews on repentance and atonement. Repentance and atonement are at the heart of Jewish spiritual life and this makes Yom Kippur the most special festival. It may be considered to be the most important festival because the main focus is on people and their relationship with God. It is an important festival because it is the day when each individual has the opportunity to make themselves right with God by repenting for all the bad things done, and making amends.
- Other festivals, such as Pesach, may be considered the most important festival because the escape from Egypt is an event of such importance and magnitude in the Jewish religion.
- It is not possible to say any festival is the most important festival in Judaism. Each festival has its own special significance and purpose. For example, the festivals of Rosh Hashanah (meaning 'the Head of the Year') and Yom Kippur ('Day of Atonement') are both regarded as High Holy Days and they are both the most important and holiest days of the Jewish year. Although they are two separate festivals, rabbinic tradition has created a strong link between them for Jews.
- Yom Kippur may be considered to be the most important and holiest festival in the Jewish calendar; many Jews who do not regularly attend a synagogue at all will take part and attend the synagogue on this special day.

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