



GCE AS MARKING SCHEME

SUMMER 2025

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

2120UC0-1

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.

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	Assessment Objective AO1 – Part (a) questions 15 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - <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	13-15 marks • 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	10-12 marks • 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	7-9 marks • 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	4-6 marks • 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	1-3 marks • 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. N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'
0	• 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	13-15 marks • 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	10-12 marks • 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	7-9 marks • 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	4-6 marks • 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	1-3 marks • 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	• No relevant analysis or evaluation.

GCE AS RELIGIOUS STUDIES – UNIT 1
OPTION C: AN INTRODUCTION TO JUDAISM
SUMMER 2025 MARK SCHEME

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

Section A

1. (a) **Explain the significance of the rituals that take place during Yom Kippur.** [15]

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

- Yom Kippur takes place ten days after Rosh Hashanah. It is considered the Day of Atonement and concludes the High Holy Days. It is prescribed in scripture, according to the book of Numbers.
- It is said that the Day of Atonement is the anniversary of Moses' return from Mount Sinai with the second tablets of stone and the news that God had forgiven his people for the sin of the golden calf.
- It is a solemn day of self-denial. Every male of the age of thirteen, and every female of the age of twelve, is expected to fast, unless there is a medical reason that prevents them. The Rabbis taught that through fasting atonement could be made for sins against God, however, sins against another person can only receive a pardon if forgiveness is sought from the person sinned against.
- Just before the Day of Atonement, it is usual for people to seek reconciliation with anyone who they might have offended or sinned against. In some congregations, a fowl is slaughtered, the carcass is sold and the money given to charity. Its death symbolises the transfer of guilt from the sinner to the dead bird.
- The Reform movement and many modern Orthodox Jews have abandoned this practice and just give money to charity. During the day, five services take place, all with differing liturgies.
- The evening fast is called Kol Nidre after the prayer which begins the great service.
- Among the Orthodox it is common practice to spend the night in the synagogue, reciting the book of Psalms.
- The liturgy centres around the confession of sin, always alluding to collective responsibility.
- The morning service includes a Torah reading from the book of Numbers concerning festival sacrifice and a reading from the book of Isaiah describing the true meaning of fasting. The order of worship in the Temple is recited and in many Orthodox congregations, the worshipers kneel and prostrate themselves – this is the only time Jews kneel for prayer.
- Martyrology is recited describing the plight of the ten martyrs who defied the Emperor Hadrian's ban on studying the Torah. In recent years, readings from Holocaust sources have been introduced.
- During the afternoon service the Leviticus list of forbidden marriages is recited, and the second reading is from the book of Jonah, emphasizing the presence of God and the value of repentance.

- A concluding service ends the day. Worshippers ask God to inscribe each individual for a good life and a favourable fate. It ends with the Shema.
- After the usual service has taken place, a single note of the ram's horn is sounded to note the end of the day.
- Synagogues are full on the Day of Atonement with many Jews that do not usually attend being present.
- Although solemn, it is a day of joy because Jews are reconciled with God.

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

- (b) **‘The regular acknowledgement of sins and penitence is central to spiritual development in Judaism.’**
Evaluate this view.

[15]

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

- An argument in support of this statement would be that the festivals of Yom Kippur and Rosh Hashanah make time on a regular yearly basis for Jews to reflect spiritually upon their sins, and to be given the opportunity to put things right.
- In addition, the liturgy, in preparation for High Holy days is designed to provide the means by which a Jew’s spiritual awareness can be raised through a period of self-examination; therefore, there is an acknowledgment within Judaism that an opportunity to admit to one’s sins and practise penitence is required on a regular basis, and therefore central to Judaism. The Selichot, for example, work on a communal as well as an individual level.
- Hasidic Jews, whilst striving for devekut, would argue that the regular acknowledgement and penitence of sins is central in order to maintain an attachment to God which allows a person to have God always at the forefront of their mind in whatever they are doing.
- It could also be argued that the focus on sins and penitence is central to spiritual development in Judaism because it serves another purpose, such as striving to restore.
- Lastly, it could be argued that acknowledgement and penitence for sins reflect a need that can be found in human life in general and therefore is also of importance within Judaism.
- However, other aspects of Judaism could be argued to be more central than the acknowledgement of sins and penitence for them. For example, adhering to the mitzvot could be seen as central to Judaism, particularly because following the mitzvot helps Jews to avoid sinning. Furthermore, regular worship in the synagogue could be seen as more central to Judaism as the synagogue holds social and religious importance for both individuals and the community.
- In addition, the meaning of the term ‘regular’ could influence the response. The fact some Jews may only acknowledge and repent for sins once a year, at Yom Kippur, can be seen to diminish the importance of acknowledgement and penitence for sins within Judaism.
- Also, regularity could be considered meaningless if there was never a true intention to pay anything other than lip service to the acknowledgment of sins. If penitence were not truly sought-after then that indeed might be considered to diminish its centrality to Judaism.

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

2. (a) **Explain the symbolism of the seder plate and use of the Haggadah during Pesach.** [15]

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 practise today they 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 four glasses of wine are drunk. The nature of the meal emphasises 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, karpas, egg.
- There is the 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 care of 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) 'Celebrating Pesach is effective in reinforcing Jewish identity.'

Evaluate this view.

[15]

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

- Judaism is a 'living faith' and this can be shown best through the celebration of festivals like Pesach.
- Celebrating Pesach is a way to educate the young and this ensures that Jewish identity is passed on from one generation to the next.
- Celebrating Pesach allows Jews to meet other believers and therefore they are reminded of the common themes that underpin Jewish identity.
- Community celebration can enhance the sense of Jewish identity by sharing traditions and stories as a community.
- The historical aspect of Pesach reinforces Jewish identity by reminding Jews of their past, and how past events inform Judaism today. For example, celebrating Pesach allows Jews to continue to experience the sensations and emotions of the journey from slavery to freedom.
- Celebrating Pesach reinforces Jewish identity by reminding Jews that they are God's chosen people, as signified through their redemption.
- Jews of all branches celebrate Pesach; therefore, it is essential to Jewish identity.
- Counter arguments could suggest that other festivals (e.g. Rosh Hashanah, Yom Kippur, etc.) are essential to reinforcing Jewish identity, not just Pesach.
- Pesach is one of the most popular Jewish festivals and it is celebrated by non-observant Jews which could be seen to undermine its importance to Jewish identity as Pesach is more about celebration than religious observance.
- A counter argument could suggest that non-observant Jews celebrate Pesach to not sever links completely with the faith. This could be seen to highlight the importance of Pesach to Jewish identity.
- Another line of argument could include the idea that celebrating Pesach is an act of worship, and therefore not about identity.
- A counter argument could include the idea that Judaism has been described as a 'lifestyle', which suggests that identity is related to frequent rituals and practices rather than infrequent festivals like Pesach.
- Candidates could include the idea that celebrating Pesach is not the only way of being Jewish. There are many other ways to show Jewish identity such as attending the synagogue, daily life, rites of passage, reading the Torah and keeping kosher.

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

Section B

3. (a) Examine God's presence as both kavod and shekinah. [15]

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

- Both kavod and shekinah are used to refer to the concept of the presence of God in Judaism.
- Kavod refers to the energy that is encountered in moments of awe, such as the revelation that occurred to Moses on Mount Sinai.
- Kavod literally means 'heavy'; it denotes honour and glory and attempts to describe witnessing the beauty and radiance of God.
- Maimonides identifies the kavod in Exodus 24:16: 'And the glory of the Lord rested on Mount Sinai, and the cloud covered it for six days, and He called to Moses on the seventh day from within the cloud.'
- In Isaiah 6:1, the prophet Isaiah describes a vision of God: 'In the year of the death of King Uzziah, I saw the Lord sitting on a high and exalted throne, and His lower extremity filled the Temple.'
- Shekinah is a mystical concept. It is not a word that is found in the Torah, but in rabbinic traditions, such as the Mishnah. Shekinah means 'dwelling' or 'settling' and it describes the divine presence of God in the world.
- Shekinah also describes the feminine aspect of God.
- Some rabbis teach that the shekinah is the part of God that is in exile along with the Jewish people; other rabbis say that the shekinah permeates the world in the same way the soul permeates the body, the shekinah sustains the world as the soul sustains the body.
- Examples of the shekinah are in Exodus 13:21: 'And the Lord went before them by day in a pillar of cloud to cause it to lead them on the way and at night in a pillar of fire to give them light, [they thus could] travel day and night'; and Exodus 33:9: 'And it would be that when Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and He would speak with Moses.'
- Shekinah is believed to be present when a minyan gathers in acts of public prayer.
- The Amidah contains a blessing that says: 'Blessed are you, God who returns his presence (shekinah) to Zion.'

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

- (b) **‘God’s characteristics are meaningful for Jews today.’**
Evaluate this view.

[15]

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

- Jews believe that God is transcendent, and therefore cannot be known in the same way in which we know other people; or through the relationships that we have with people. This does not, however, mean that we cannot know God at all. Studying the Torah is one way Jews can understand God’s characteristics and see them as meaningful today. For example, it has been revealed through the Torah that God is the creator; is just and merciful; holy and perfect. These are characteristics which people can understand, and thus are still meaningful today.
- The holiness of God is still meaningful for Jews today, and this can be seen in the reverence shown towards God. Jews do not take the Lord’s name in vain as it states in the 10 Commandments, and God’s name is regarded as so holy that it is not spoken.
- God’s characteristics also set humans apart, and therefore allow Jews to know God in a spiritual and personal way which supports the view that God’s characteristics are still meaningful today.
- Jews believe in an eternal God who has remained constant through history as is seen in the Torah, as such they believe that God’s characteristics are still meaningful today as God continues to act in the present.
- Jews claim they know God, because God has been revealed to them through the covenants made with Abraham and Moses. The covenant with Moses, for example, outlines the rules the Jewish people are required to live by, to reflect God’s purpose in the world. The fact that Jews still follow the mitzvot today demonstrates that God’s characteristics remain meaningful.
- One line of argument could be that some of God’s characteristics are meaningful today, whilst others are not. For example, some of God’s characteristics are easier for humans to understand than others. For example, a person is more able to understand the ideas of justice and mercy as they are a general part of society. Therefore, candidates may argue that the characteristics of justice and mercy are still meaningful today, whilst other characteristics (such as God’s omniscience and incorporeality) are no longer meaningful today.
- A counter argument could include the idea that we live in a world where we have greater scientific understanding. For example, in the past God’s omnipotence was the way in which existence was explained. Given that we now have scientific explanations for the creation of the world, God’s characteristics are meaningless.
- Also, acts of evil such as the Holocaust and suffering in the world highlight the contradictions between God’s characteristics. If God is all powerful and possesses goodness, how can we therefore account for all of the evil that happens frequently in our world? Questions like these show that God’s characteristics are no longer meaningful. For example, if God is omnipotent, why does he not intervene to prevent evil?
- God is transcendent and eternal and therefore it is impossible for humanity to ever comprehend God’s characteristics fully, as such God’s characteristics are meaningless as humans have never, and will never, be able to comprehend them.

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

4. (a) **Explain the reasons for tefillah (prayer) in Judaism.** [15]

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

- The origin of the word tefillah comes from the meaning 'to judge oneself' and this gives an insight into the reason for prayer in Judaism.
- The Talmud refers to prayer as 'avodah shavalev' meaning 'service of the heart'.
- Jews believe that God communicates with them, and prayer provides an opportunity to communicate with God.
- The most important part of Jewish prayer is the moment a person spends looking inside and seeing the role someone plays in the universe and their relationship with God.
- 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 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.
- Prayers take place for many different reasons. There are prayers to recite before enjoying any material pleasure, such as eating or wearing new clothes; prayers to recite whenever something good or bad happens, prayers 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 reason for prayer is to increase awareness of God and the intention is not for it to become routine and lose meaning.
- Prayer may be communal or individual. Most prayers are expressed as 'us' rather than 'me' and are recited on behalf of all Jewish people. This emphasises responsibility towards others. 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).
- The first thought of the day is a prayer thanking God for returning their souls to them.
- The mindset 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.

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

- (b) **‘Prayer has become a spiritually ineffective ritual for Jews.’
Evaluate this view.**

[15]

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

- One argument in support of the statement could include the idea that unanswered prayers could lead some to perceive that prayer has become a spiritually ineffective ritual and dealing with the disappointment of this could prove difficult for believers.
- Repeating set prayers on a regular basis could also be seen as becoming routine and the true meaning of prayer has become lost, thus it has become spiritually ineffective.
- Another viewpoint could include the idea that prayer remains spirituality effective because praying as a community strengthens community cohesion and creates a sense of collective responsibility, as well as being able to take time to be in the synagogue with other like-minded individuals and enhance the spirituality of the worshippers.
- It could be argued that other rituals, such as keeping the mitzvot or celebrating festivals, are more effective at enhancing a Jew's spiritual life.
- A contrasting line of argument could include the view that prayer is an important aspect of Judaism as it is a way of communicating with God.
- It could also be suggested as Jews can pray at anytime and anywhere - that spontaneity ensures that prayer remains spiritually effective as it is done as a direct response to an event, feeling or need.
- 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. 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 teffilin for prayer, their minds are concentrated, thus ensuring prayer is done with the right intention and therefore the spiritual element of prayer is not lost.
- One line of argument could include the view that prayer remains an important spiritual aspect of Judaism as it is a way of communicating with God.

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

5. (a) Explain the nature of the Mosaic covenant.

[15]

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

- God established the covenant with Moses after being released from slavery in Egypt. Moses had a leadership role and ensured the development of faith in one God. In the time of Moses, Moses' role on Mount Sinai ensured his position as law giver within the faith.
- The Torah is extremely important, and this was received by Moses as part of the covenant.
- Moses is still referred to as 'Moshe Rabbenu' as a sign of his important role as teacher, that developed from his role as the receiver of the covenant.
- The 613 mitzvot derive from the covenant, these were important for Jews both at the time of Moses and remain important for Jews today.
- Unlike the previous covenants that had few requirements for both parties, the Mosaic covenant is more complicated with laws and rituals.
- The covenant is discussed in Exodus 19-20.
- The Mosaic covenant is a conditional covenant made between God and Israel at Mount Sinai. It is sometime called the Sinai covenant but is more often referred to as the Mosaic Covenant since Moses was God's chosen leader of Israel at that time.
- The pattern of the covenant is similar to ancient covenants of that time because it is between God and his people or subjects (Israel). At the time, God reminded people of their obligation to be obedient to His law (Exodus 19).
- The covenant set the nation of Israel apart from all other nations as God's chosen people.
- The covenant is centred on God giving his divine law to Moses.
- It was not a party contract where both parties were equal. It was given by God.

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

(b) 'The Mosaic Covenant has no legal value.'
Evaluate this view with reference to Judaism.

[15]

- An argument in support of the statement could include that the Mosaic covenant carries moral value, rather than legal value. These moral principles are essential for the continuation of faith.
- Also, the value of the Mosaic covenant lies in the fact it has ensured God's care throughout history and the strength of the covenant drives Judaism. This is more important than its legal value.
- An argument against the statement includes the fact that the Mosaic covenant introduces the mitzvot, which lay the foundation for both moral and legal behaviour.
- Also, by living according to the mitzvot, Jews can maintain their relationship with God, which is more important than the legal value of the Mosaic Covenant.
- Candidates could debate when the legality of the covenant is more relevant. For example, the legal value of the covenant could be seen as belonging to the time of Moses, rather than today.
- In the present day, the legality of the Mosaic covenant is no longer relevant compared to modern, secular law.
- Reform Judaism had adapted some beliefs and practices therefore not all that was given to Moses is legally binding. In contrast, Orthodox Judaism follows the mitzvot strictly which demonstrates that the Mosaic covenant has strong legal value.
- It could be suggested that the practices of Jews today can be seen as a development of those laws into the lifestyles seen today. This shows that the legal value of the Mosaic covenant has changed over time.
- Candidates may discuss the whether the Mosaic covenant is a parity conditional covenant or a suzerainty conditional covenant.

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