

**0 2**      **Judaism: Practices**

**0 2 . 1**      **Which one of the following is the reading platform in the synagogue?**      **[1 mark]**

- A      Ner Tamid**
- B      Aron Hakodesh**
- C      Menorah**
- D      Bimah**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.**

Answer: D: Bimah

**0 2 . 2**      **Name two books of the Tenakh.**      **[2 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.**

**One mark for each of two correct points.**

**Students may include two of the following points, but all other relevant points must be credited:**

- Genesis / Exodus / Leviticus / Numbers / Deuteronomy / Joshua / Judges / Samuel / Kings / Isaiah / Jeremiah / Ezekiel / The Twelve (the minor prophets) / Psalms / Proverbs / Job / Song of Songs / Ruth / Lamentations / Ecclesiastes / Esther / Daniel / Ezra and Nehemiah / Chronicles
- Accept Hebrew names of any books above

**Note:** Accept responses which treat the divisions of the Tenakh as 'books' in the collective sense, ie Torah (Teaching) / Nevi'im (Prophets) / Ketuvim (Writing), whether given in Hebrew or in English

**0 2 . 3** Explain two contrasting ways a Jewish family might keep dietary laws in the home.

[4 marks]

**Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs.**

**First contrasting way**

Simple explanation of a relevant and accurate contrast – 1 mark  
Detailed explanation of a relevant and accurate contrast – 2 marks

**Second contrasting way**

Simple explanation of a relevant and accurate contrast – 1 mark  
Detailed explanation of a relevant and accurate contrast – 2 marks

If similar ways are given, only one of them may be credited up to 2 marks.

**Students may include some of the following points, but all other relevant points must be credited:**

- An Orthodox family would have separate utensils for preparing meat and milk / they would have separate sinks / and storage areas for foods / they would have separate plates
- Some families may have separate kitchens for dairy and meat / different fridges / different ovens
- The family would only eat Kosher animals / such as beef and chicken / they would avoid trefah animals which are forbidden / such as shellfish, pork and rabbit
- The meat the family eats would have been killed according to Jewish law / the blood of the animal would have been drained / and the killing done by a shochet
- Some Progressive Jews might observe food laws by following a vegetarian or vegan diet / they may not have separate kitchens
- Some Jews may observe the laws surrounding Pesach by clearing out all chametz (leaven) from their home, etc.

**Note** – do not credit **not** keeping dietary laws in the home.

**0 2 . 4** Explain two ways in which the marriage ceremony helps Jews to understand marriage.

**Refer to sacred writings or another source of Jewish belief and teaching in your answer.**

**[5 marks]**

**Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.**

**First way**

Simple explanation of a relevant and accurate way – 1 mark  
Detailed explanation of a relevant and accurate way – 2 marks

**Second way**

Simple explanation of a relevant and accurate way – 1 mark  
Detailed explanation of a relevant and accurate way – 2 marks

Relevant and accurate reference to sacred writing or another source of Jewish belief and teaching – 1 mark

**Students may include some of the following points, but all other relevant points must be credited:**

- A Jewish wedding takes place under the chuppah, a canopy held up by four poles / this symbolises the home they will build together / but also has open sides to remind them that the Jewish community will support them and play a part in their marriage / and that their home should also be welcoming to visitors. The chuppah also demonstrates the fragility of relationships and the need to support them
- At a Jewish wedding the bride may wear white as a symbol of sexual purity / Jews are expected to save the gift of sexual relations for marriage / Jewish couples are expected to have children (the fifth of the seven blessings)
- At the start of the ceremony the groom may perform bedeken which is the unveiling of the bride / (Rebecca veils herself as she is told that Isaac is approaching: Genesis 24:64) / this is a reminder of the groom's love for his bride and her inner beauty
- The bride may circle the groom three to seven times / sometimes both partners circle each other / some believe this to be a sign of protection, against temptation and the glances of others / others see this as the formation of a new family circle  
The ring is placed on the bride's finger / and the groom says 'Behold you are consecrated to me with this ring, according to the Law of Moses and Israel' / this means that the couple's relationship has sanctity and is blessed by God / the relationship is lifelong / Genesis 2:24, husband and wife become 'one flesh' / the ring has objective value which symbolises the value of the relationship
- In the Orthodox tradition, the Ketubah is signed / this reminds the groom that he has responsibilities towards his wife / and any children that they may go on to have in the progressive tradition, the ketubah include both partners' responsibilities
- Blessings are recited / these are to remind the couple of the joy they will share / as a celebration of the power of love / blessings are also said for joy, peace and companionship.
- A glass is broken beneath the groom's foot / this reminds those present of the destruction of the Temple / it reminds them that although they are joyful this day, they could be even more joyful if they could fulfil the commandments which depend on the Temple, etc.

**Note:** only credit where there is clear reference to the marriage ceremony itself and not after.

**0 2 . 5** ‘Celebrating Shabbat at home is more important than celebrating Shabbat at the synagogue.’

**Evaluate this statement.**

**In your answer you should:**

- refer to Jewish teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

**[12 marks]**

**Target: AO2 Analyse and evaluate aspects of religion and belief, including their significance and influence.**

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. <b>References to religion applied to the issue.</b>	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. <b>Clear reference to religion.</b>	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. <b>Maximum of Level 2 if there is not references to religion.</b>	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

**Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:**

**Arguments in support**

- The home is central to the practice of Judaism
- Celebration of Shabbat in the home every week helps children to be included in celebrating Shabbat / celebrating Shabbat at home involves the whole family / Orthodox women make a significant contribution during Shabbat
- Home is the first place where children start to understand the rituals of their faith
- Shabbat observance at home is less formal and more relaxed / families and friends can spend time together to talk and enjoy each other’s company / sing together / walk together / learn more about their faith together / all these things make Shabbat more meaningful when celebrated in the home

- Rituals at home are more meaningful because there are more of them / such as lighting the Shabbat candles which begins the celebration / eating three meals as a family together / food can be savoured because it is warmed up, rather than prepared from scratch / kiddush blessings are recited over wine / it is customary to bless the children of the household
- Home is the best place to truly rest / because of the commandment to rest, household chores do not happen / it is a mitzvah for a married couple to enjoy sex on Shabbat / there is time for relaxation / it is customary to have a Shabbat sleep, etc.

#### **Arguments in support of other views**

- The synagogue is designed for worship therefore it makes sense that celebrating Shabbat is more meaningful in this setting / it allows the wider Jewish community to celebrate together / there are special services on a Friday evening and Saturday morning that are designed to include the whole family / children often make their Bar or Bat Mitzvah which makes celebration in the synagogue more meaningful for them
- There is a spiritual atmosphere in the synagogue which makes the celebration of Shabbat more meaningful / attending Shabbat services makes it a special occasion / there are special prayers only said on Shabbat that make it unique. The Torah is read in the synagogue
- Torah classes may happen in the synagogue on Shabbat
- The structure of a synagogue service makes it easier to concentrate on the true meaning of Shabbat / formality of set prayers / the use of music / listening to the Torah portion allows for reflection / the familiarity of the structure will help a person to concentrate, etc.