



GCSE RELIGIOUS STUDIES A 8062/16

Paper 1: Judaism

Mark scheme

June 2023

Version: 1.0 Final



2 3 6 G 8 0 6 2 / 1 6 / M S

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject examiners. This mark scheme includes any amendments made at the standardisation events which all examiners participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for standardisation each examiner analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, examiners encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from aqa.org.uk

Copyright information

AQA retains the copyright on all its publications. However, registered schools/colleges for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to schools/colleges to photocopy any material that is acknowledged to a third party even for internal use within the centre.

Copyright © 2023 AQA and its licensors. All rights reserved.

Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different creditable answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as creditable or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

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

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being credit worthy they should consult their team leader.

Structure

The mark scheme for each question shows:

- The question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- Target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- The total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- The typical answer(s) or content which are expected
- Generic instructions related to the question target of how to award marks (i.e. levels of response grid).

Themes papers guidance (Specification A & Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The Mark Scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

General Guidance

.../.. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../..) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

In questions where credit can be given to the development of a point, those developments can take the form of:

- Example or evidence
- Reference to different views
- Detailed information.

1 mark multiple choice questions

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

2 mark short answer questions

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances,

- **Award for the first two answers only, wherever they appear.**
- If a student gives more than one answer on the first line and another answer / other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored.
- If on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer.
- If the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it.
- However, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark

4 and 5 mark answer questions

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

12 mark answer questions

The 12 mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

Level of response marking instructions

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, level of response marking has been devised for many questions.

Level of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Level of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. If examiners have any doubt about what level to award a response, they should consult their team leader.

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

Level	Performance descriptor	Marks awarded
High performance	• Learners spell and punctuate with consistent accuracy • Learners use rules of grammar with effective control of meaning overall • Learners use a wide range of specialist terms as appropriate	3
Intermediate performance	• Learners spell and punctuate with considerable accuracy • Learners use rules of grammar with general control of meaning overall • Learners use a good range of specialist terms as appropriate	2
Threshold performance	• Learners spell and punctuate with reasonable accuracy • Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall • Learners use a limited range of specialist terms as appropriate	1
No marks awarded	• The learner writes nothing • The learner's response does not relate to the question • The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning	0

0 1

Judaism: Beliefs

0 1 . 1

Which one of the following is the term for the divine presence of God?

[1 mark]

- A Mitzvot**
- B Pikuach Nefesh**
- C Shekhinah**
- D Talmud**

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

Answer: **C** Shekhinah

0 1 . 2

Give the names of two men with whom Jews believe God made covenants.

[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.

If students provide more than two responses only the first two responses should be considered for marking.

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

Abraham / Moses / Adam / Noah / David / Aaron.

0 1 . 3 Explain two ways in which belief in charity influences Jews today.

[4 marks]

Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies.

First way

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

Second way

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

To be a 'detailed explanation' the 'influence' of the way must be included.

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

- Tzedek means righteousness or justice / and tzedakah means charity / Rabbi Jonathan Sachs has said it has two elements – charity and justice / through charity, we bring greater justice to the world / Rabbi Sachs – “tzedakah in one word has the power to change the world” / tzedakah is a mitzvah and therefore not optional / so a Jew might have a job which fights for justice / or which is within a charitable organisation.
- God has gifted wealth as a loan / test of responsible use / share wealth with those in need / so will give to charity, eg by regular donations, sponsorship etc.
- ‘If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink’ – Proverbs 25:21 / ‘Let justice roll down as a river, and righteousness as a mighty stream’ Amos 5:24 / ie help anyone in need / this will also reduce idea of ‘enemy’ in the psyche / can encourage greater attempts to heal divisions and bring harmony.
- ‘Love your neighbour’ – Leviticus 19:9-18 / whole passage explains need to allow for gleanings in farming / restates commandments which are about people / pay appropriate wages / protects disabled / suggests to help those in need, whoever they are / charity inbuilt into Jewish law / so might consider charitable work as a duty.
- In Reform Judaism, many families do some ‘kind deeds’ on Shabbat / not seen as work, rather as charity hence not breaking mitzvot.
- Many Jewish families have tzedakah boxes in their home / to save for charitable causes.
- Examples of influence may include volunteering at a food bank / providing clothes for homeless people / offering a room to a refugee etc.

0	1	4
---	---	---

Explain two Jewish beliefs about life after death.

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 belief

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 2 marks

Second belief

Simple explanation of a relevant and accurate belief – 1 mark

Detailed explanation of a relevant and accurate belief – 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.

- There are a variety of different beliefs about life after death in Judaism / the emphasis is on correct living now rather than the afterlife / there are few teachings about life after death in the Jewish holy books.
- There is the idea that Jews re-join their ancestors.
- There is the idea of Sheol / a dark shadowy place where the soul waits to be judged (is purified)
- Many Jews believe in the world to come (Olam Haba) / some understand this to be a spiritual world / others understand this to be a place of great pleasure / it is a place where the righteous will live on with God.
- Many non-Orthodox Jews believe in the idea of the immortality of the soul / soul is essence of God, so spiritual / hence cremation allowed.
- Many Orthodox Jews believe in the idea of bodily resurrection at the end of time / hence burial is the norm / Maimonides 13 Principles of Faith – God will resurrect the dead.
- There is the idea that God will judge / to decide whether a Jew might go on to Gan Eden / or Gehinnom / where souls are purified so that they may be allowed into Gan Eden / and that 'The pious of all nations of the world will have a portion in the world to come' (Maimonides).
- Some Jews believe that the resurrection will happen in the Messianic Age / other Jews think resurrection will follow the Messianic Age / some believe that only the righteous will be resurrected / others think that righteous people of all faiths will be resurrected.
- Belief in Gilgul amongst some Ashkenazi, Hasidic and Sephardi Jews – transmigration of souls / so that they can continue to do tikkun olam (healing the world) / Kabbalists believe each Jewish soul is reincarnated enough times in order to fulfil the 613 mitzvah / example of divine compassion / because God allows the soul to fulfil the mitzvot this way, etc.

Sources of authority might include:

Genesis 35:29 - 'Then he breathed his last and died and was gathered to his people, old and full of years' / Isaiah 26 describes how the dead will rise again / Job 10:10-22 - 'Turn away from me so that I can have a moment's joy before I go to the place of no return, to the land of gloom and deep

shadow, to the land of deepest night, of deep shadow and disorder where even the light is like darkness' / Genesis 3:22 - 'The Lord God said, 'The man has now become one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever.' / Daniel 12:2-3 - 'Multitudes who sleep in the dust of earth will awake: some to everlasting life, others to shame and everlasting contempt.' / The Talmud states that fire is a sixtieth part of Gehinnom (Berakhot 57b:13)

Allow reference to: Torah, Tanakh, Talmud, Midrash, liturgy, rabbinic teachings etc.

0 1 . 5 'For Jews, believing that God is Creator is the most important belief about God.'

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]
[Plus SPaG 3 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. References to religion applied to the issue.	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. Clear reference to religion.	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. Maximum of Level 2 if there is no reference to religion.	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

- Without being the Creator, humans would not exist / humans rely on God's creation for their needs / hence this is the most important quality for humans / Psalm 8, Psalm 104, Genesis 1, 2, 3, Psalm 139.
- As Creator, God's eternal nature, ie omnipotence and omniscience are showcased / and omnibenevolence / hence understanding this leads to greater understanding of God / which would not be so easy without the example of 'Creator' / ie this is a key to accept God's actions.
- God is continually involved in the creation / continually creating / hence this is the constant aspect of God / therefore this gives people the responsibility to look after the created world (stewardship).
- Torah begins with the creation / puts the key role first.

- Only God can create ex nihilo / so is a mark of the gap between the abilities of God and man / and of God's unique power and intellect.
- God rested on the seventh day of creation / giving Shabbat as a gift to humanity / Rosh Hashanah celebrates the creation of the world / Tu b'shevat celebrates the new year of trees etc.

Arguments in support of other views

- Depends what is meant by 'most important' – this means different things to different people dependent on their situation and needs / eg a Hasidic Jew might feel that God's role as law-giver is most important / as obedience to the law is the route to pleasing God.
- Whereas a person who has done wrong might think God's role as merciful judge is most important / as they feel they need God's forgiveness.
- Jews believe in the oneness of God / this belief forms the foundation of Judaism (monotheism) / Deuteronomy 6: 4-5 / the Shema / Exodus 20:3
- Torah begins by saying God exists / eternal nature or pre-existence is most important as it comes first / cannot create without existing already / idea that God's continued existence is necessary for the continued existence of all else, ie universe, humans / makes the role of constant sustainer most important.
- The just and merciful nature in God's role as judge is the most important / humans will rely on both when the judgement comes / so these qualities are vital to a person's future life / which is eternal, so worth more than this one.
- God's role as law-giver is the most important / obedience to the law is essential for many Jews / will bring the Messianic Age closer / ensures a good judgement in the afterlife.
- Some may think that God as Sustainer is more important / God kept the Israelites alive in the wilderness / Jews thank God at every meal for food, etc.

0 2

Judaism: Practices

0 2 . 1

Which one of the following events in life is associated with Brit Milah?

[1 mark]

- A Birth**
- B Coming of Age**
- C Death**
- D Marriage**

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

Answer: **A Birth**

0 2 . 2

Give two religious features of a synagogue.

[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.

If students provide more than two responses only the first two responses should be considered for marking.

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

Aron Hakodesh (Ark) / Torah scrolls / Bimah (reading platform) / Ner Tamid (everlasting light) / Menorah (seven-branched candlestick) / pointer (yad) / Ten Commandments / Star of David (Magen David) / separate seating / gallery in Orthodox synagogues (mechitza) / prayer books (siddurim) / organ in progressive synagogues / Mezuzah etc

Do not credit anything worn in prayer e.g. tallit, kippah or people e.g. rabbi, cantor

Accept descriptive language which is clearly about a religious feature, eg the platform where the Sefer Torah are read or actual name for the feature, Bimah.

0 2 . 3 Explain two contrasting ways in which Jews celebrate Rosh Hashanah.

[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

Contrast may mean opposing or mean different views.

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

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

- Jews celebrate Rosh Hashanah joyfully as the birthday of the world and at the same time solemnly as Yom HaDin is the beginning of the Ten Days of Awe and Judgement / it remembers God's creation of the world / and of human beings / Genesis 1:1- 2:3 is read in some synagogues.
- Prayers are said in the (evening and morning) services in the synagogue / Jews chant "On Rosh Hashanah judgement is written and on Yom Kippur judgement is sealed" / The Zochreinu prayer (remember us for our good, bring us your blessing and save us for a good life) is recited both in the evening and the morning Amidah / Avinu Malkenu is sung as congregation stands before the open Ark / Psalm 102 Barchi nafshi (bless God my soul) is sung / God is praised and acknowledged as King / First and second day Torah readings are Sarah's complaint to God and the expulsion of Hagar and Ishmael (Genesis 21:1-21) and :the binding of Isaac (Genesis 22:1-19) and the summary of the laws as the people stand before God (Deuteronomy 29:9-14) / a Haftarah reading of Hannah a childless woman who turned to God (1 Samuel 1:1 – 2-10) and "Come all who are thirsty, come to the water..." (Isaiah 55:1-13).
- Sounding of the shofar (ram's horn) [with a pattern of 12 blasts] / reminds Jews to mend their ways and return to God / the sound reminds them to pay attention to God / Yom Teruah – day of blasting.
- Introduces Yamim Noraim – Days of Awe / all humanity stands before God to give a full account of their past year's deeds / God opens the book of life / they will be judged / it is called Yom Ha-din – Day of Judgement / although judgement is not sealed until the end of Yom Kippur / they will be hoping to receive the promise of forgiveness from God / by committing to be a better person / Rosh Hashanah offers a chance to improve God's judgement of them.

- The first night of Rosh Hashanah may be spent in synagogue and/or study and reflection / so that God will give them another year of life / Rosh Hashanah looks to the future and how the year ahead will be / Jews focus on repentance and a promise to change to follow God's mitzvot more closely.
- Custom of tashlich – throwing of breadcrumbs into water / emptying of pockets / symbolises letting go of sins / in the hope God will forgive / 'God will cast all of our sins into the depths of the sea' - Micah 7:19.
- Time for reconciliation ahead of the new year / just as each person is seeking to be reconciled with God following their own transgressions.
- Many Jews pledge to donate to charities as part of the High Holy Day appeal in their synagogue or independently; they may make a commitment to do charitable work or other volunteering during the Ten Days and in the year ahead.
- Many Jews share a festive family meal / round challah symbolises the cycle of the year / dip apples in honey for a sweet new year / some Jews put a fish head on the table at the celebratory meal / welcoming in the Jewish New Year with fish heads is a way to start off the year on the right and be the head rather than the tail / pomegranate seeds symbolise the mitzvot and good deeds to be done in the year ahead.

0 2 . 4 Explain two ways in which the Talmud is important for Jews.

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.

- Talmud interprets Torah / is timeless, but difficult to interpret / Torah gives the law, but often not how to understand and fulfil it / eg Torah commands the wearing of tefillin, but the Talmud says how that is to be done.
- The Talmud is split into two parts / the Mishnah explains how to apply the Commandments set out in the Torah / the Gemara consists of commentaries by later rabbis on the Mishnah in further detail to clarify the teachings in the Torah that might require more explanation.
- Talmud extends the Torah / in that it applies the law to new situations over time / hence is living, breathing document / It contains divergent opinions and therefore models the Jewish tradition of scholarly argument and different interpretations of the Law / it contains stories as well as legal commentary and therefore gives life to tradition and encourages creative thinking for Jews living in Diaspora communities.
- Is the formalisation of the oral tradition which existed alongside the Torah / explaining and interpreting the Torah / but of great authority in its own right / vast reservoir of knowledge of Judaism.
- Source from which code of Jewish law is derived / so helps a Jew live a correct life.
- Talmud includes commentaries and elucidations of law, ie Mishnah and Gemara / so Jews can learn how to keep the law.
- Talmud shows references from Torah and Tenakh / allowing reader to see original authority of what is written.
- Provides scholarly discussion and explanation of Jewish law from centuries of debate / links a person into that debate / links to all key thinkers of Judaism / eg Rashi.
- 'Is a training text for (would be) rabbis and their followers / all the commentaries help to see the debate which has ensured, and how it has been resolved, etc.
- It is the formalisation of the Oral Torah which some believe existed alongside the Torah at Sinai although it was compiled in the 2nd through 5th Centuries CE

Sources of authority may include: reference to commentary on Torah / it explains Torah and Tenakh / structured as Mishnah and Gemara / reference to specific Talmudic quotations e.g. the 39 categories of work forbidden on Shabbat [melachot] / 'If the Tenakh is the cornerstone of Judaism, then the Talmud is the central pillar, soaring up from the foundations and supporting the entire spiritual and intellectual edifice' – Rabbi Adin Even Israel Steinsatz. / 'The Talmud is really about the conversation, and the conversation never ends' – Rabbi Dov Linzer / Pirke Avot, a tractate of the Mishnah, contains many wise observations about how to live a good life / 'it was also a way to be like God, for God too studies Torah, taught Rav Judah, three hours a day (Avodah Zarah 3b / 'The laws of the written Torah did not cover situations that the people would face once they lived in towns and villages ... So God told Moses the laws for the future, but they were not written down.' (Rabbi Wayne Dosick)

0 2 . 5 'Jews should always worship in 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. References to religion applied to the issue.	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. Clear reference to religion.	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. Maximum of Level 2 if there is not references to religion.	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

- Where there is a minyan, the Shekhinah is present / hence closer to God / worship more special and fulfilling in this way / certain prayers can only be said with a minyan / more likely to find minyan at synagogue.
- Synagogue worship ensures worship is done absolutely correctly and properly / no mistakes to offend God with / appropriate and helpful atmosphere for worship / the building encourages focus on God, and understanding of beliefs/teachings by cutting out distractions.
- Any place can be a synagogue. The building is not holy, but what goes on in it / intended for purpose of prayer.
- Hasidic Jews use synagogue as shul (school) / for study of Torah / others there to debate/discuss with and learn from / this is a form of worship, but could not be done elsewhere so well, etc.

Arguments in support of other views

- Not possible to always worship at the synagogue / Jews pray three times a day / no expectation of being at synagogue for all those prayers / might be too early in the morning / might be working, so need to take time out to pray.
- If travelling, a Jew might not be near to a synagogue, so unable to attend for worship / have to worship alone.
- God is everywhere / so worship should be fine anywhere.
- Shekhinah considered present when people meet in worship or discussion of Torah / 'If two sit together and the words between them are of the Torah, then the Shekhinah is in their midst' (Rabbi Hananiah ben Teradion in Pirke Avot) / this does not demand they be in a synagogue as that discussion can take place anywhere, etc.
- Private personal prayer is acceptable to God / Chasidim went into the forest to pray and dance and sing to God / Jewish youth pray when at residential camps, where there is no synagogue / Jews pray when first waking up in the morning and before going to sleep at night – at home not in synagogue