

Course Companion for GCSE AQA A (Full Course)

Component 1: Judaism: Beliefs, Teachings
and Practices

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Teacher's Introduction

This resource has been designed to support the learning and teaching of AQA GCSE Religious Studies A, Component 1. Judaism 'Beliefs and Teachings' and 'Practices' are covered, and questions and activities are included to test students' knowledge and ability, and to help them engage with the topics.

The information is comprehensive, and images help to illustrate concepts. Keywords and Bible quotes are included to help students to understand the material and to further their grasp of the subjects. A brief introduction to the course and answering exam questions is provided for students at the start, and answers and a mark scheme are included at the end.

This course companion can be used in full as an alternative or a complement to a textbook, as a class text or for independent learning or revision. Alternatively, teachers might use a section for a specific classroom activity or homework.

This specification covers a particularly broad range, both in terms of time periods covered and different aspects of a Jewish person's faith and Judaism's impact on their lives. This should both inform students and develop their thinking, enabling them to approach issues from different points of view. It should also help students to see the significant differences between Judaism and Christianity, enabling them to give accurate responses in exams.

We have sought a balance between explaining relevant concepts in sufficient detail without oversimplification, and not going beyond GCSE level and becoming too complicated. Throughout we have tried to present all views in a neutral and informative way.

Hopefully this resource will encourage students in their learning and help to prepare them for their exams. It should take the pressure away from teachers by providing the bulk of the content which they want to teach to their class.

Remember!

Always check the exam board's website for new information, including changes to the specification and sample assessment material.

October 2021

Introduction to the course and how to answer questions

This course aims to cover many aspects of Judaism and to assess your understanding. You should be aware that Judaism is one of many different beliefs and traditions in the UK, alongside Christianity, Buddhism, Hinduism, Islam, Sikhism and others.

The range of material covers several subject areas: what Jews believe, and why; how diversity within the religion is accounted for. There will be reference to the influence of Judaism on Jews; the influence of beliefs, teaching and practices on Jews today; and the influence of Judaism on the wider world. These are reinforced with reference to the Tanakh (Bible) as Jewish teaching. This course companion is designed to equip you with the information you need to answer questions and to give you knowledge and ability to answer related questions. Not all the questions and answers are exam-style questions, which should be answered in particular ways.

The exam board will ask you to give quick facts and statements, as well as asking you to 'explain' and 'evaluate' beliefs, opinions and practices. When answering all questions it is important to try to use technical terms where possible, and to write well, using both a style that is easy to follow and correct spelling and grammar. More or less writing will be required, depending on the number of marks. Try to spend as little time as possible on the shorter questions to allow yourself more time for the longer ones.

For each of the two sections (Beliefs and Teachings, and Practices) you will get a 1-mark, 2-mark, 4-mark, 5-mark and 12-mark question in the exam. Five extra marks are given for spelling, punctuation and grammar on one of the 12-mark questions. This also goes for the other religion you study, and you will keep the highest of the two SPaG marks.

Hopefully, this resource will be interesting and informative, and help you to achieve good results.

For the **1-mark question**, you will be given a multiple-choice question and you need to choose the right answer. Be careful you don't fall for trick answers!

For the **2-mark question**, you need to give two examples or facts to support your answer. Do not need to elaborate on these, and do not waste time giving examples, as you can only get 2 marks.

The **4-mark question** differs between the sections on beliefs and teachings and on practices. In the section on beliefs and teachings you will be asked to 'explain' two ways in which a belief or teaching is carried out. In the section on practices you will be asked to 'explain' two contrasting views on practices. Here, you will lose marks if you do not explain. You need to give two different points, and, to get full marks, you must develop or justify each point with a quote or other evidence. So you can think of it as being 1 mark per point and each point. This should show that you understand information as well as being able to apply it. Each way or view and each justification as different as possible so that you get all possible marks.

The **5-mark question** also differs between the sections on beliefs and teachings and on practices. In the section on beliefs and teachings you will be asked to 'explain' two Jewish teachings and refer to sources. In the section on practices you will be asked to 'explain' two ways in which a practice is carried out, or two contrasting views, with reference to Jewish teaching (this can be a quote or denominational teaching). In the 4-mark question, but as well as making two points and developing/justifying both, you must refer to Jewish teachings as appropriate (for a 5-mark). Again, try to make sure your points are different and justify each point so that the person marking can give credit for every point/development you make.

The **12-mark question** is the longest, and there is a little more to remember. You will need to give arguments and justifications **for** and **against** the statement (so agreeing with it, and disagreeing with it, or of view). Make sure you have good reasons for all the points you make and link them together to come to a conclusion, picking the most convincing side of the argument (based on the arguments you have given). You need to refer to Jewish teaching in your conclusion, why you think this is the case. You need to refer to Jewish teaching in your conclusion.

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Beliefs and Teachings

Keywords:

- ♦ **Tenakh:** the Jewish Bible, written in the Hebrew language and made up of the **Nevi'im** (writings of prophets) and **Ketuvim** (writings such as poetry, proverbs)
- ♦ **branch:** a particular group within a religion, e.g. Orthodox, Reform
- ♦ **theologian:** someone who studies religion and God
- ♦ **Traditional:** Jews who closely follow the teachings in the Tenakh and Talmud
- ♦ **Progressive:** Jews who consider changes in the world and society when interpreting the teachings
- ♦ **Sephardic:** Jews who trace their heritage back to Spain and Portugal towards the end of the Roman Empire
- ♦ **Masorti:** Hebrew for 'traditional'

A key part of any religion is its beliefs and teachings. These are particularly important for mainstream branches, as they directly underpin day-to-day practice. Different interpretations of the **Tenakh** and from **theologians** and philosophers who have asked difficult questions about religion. Individual Jews, and different **branches** of Judaism, have different beliefs, depending on how they interpret teachings and the teachings they follow.

In the UK today, Jewish communities can be broadly categorised as **Traditional** or **Progressive**. In these, there are several branches of belief and practice:

- **Orthodox:** The main branch of Traditional Judaism. In the UK, these Jews see themselves as 'strictly Orthodox' or 'central Orthodox'.
- **Reform:** One of the two main branches of Progressive Judaism
- **Liberal:** One of the two main branches of Progressive Judaism

There are also smaller numbers of **Sephardic** Jews in the UK, whose way of life is most similar to those of Orthodox Jews. Therefore, they would also be considered part of Traditional Judaism. The **Masorti** community is growing in the UK. Describing themselves as 'traditional', their beliefs and practices could be considered progressive.



An inflatable menorah (candelabra) in Sydney. Chanukah is a Jewish festival that takes place in the winter, celebrating a Jewish miracle that took place in the second century BCE.

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Key Beliefs

The Nature of God – God as One, God as Creator and God as

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Keywords:

- ♦ **monotheistic:** believing in one god
- ♦ **eternal:** without beginning or end, everlasting
- ♦ **Devarim:** the fifth book of the Torah, known as Deuteronomy in the Christian Bible
- ♦ **stewardship:** being in authority over Earth and looking after it
- ♦ **omnipotent:** all-powerful, having infinite power
- ♦ **Shabbat:** a day of rest from all work, starting at sunset on a Friday evening
- ♦ **Beresheet:** the first book of the Torah, known as Genesis in the Christian Bible
- ♦ **Torah:** the first five books of the Bible, referred to by many Jews as the book of the Law
- ♦ **Talmud:** a combination of the written record of the oral law of Judaism according to the rabbis and written discussions about it
- ♦ **omniscient:** all-knowing
- ♦ **Rosh Hashanah:** a new year celebration seen as the beginning of a 10-day period of repentance for people according to their actions

God as One

Jews are taught that there is one god, so Judaism is a **monotheistic** religion. God has many attributes and can be described in different ways, God cannot be divided into other gods; God is one whole. According to Judaism, God exists outside space and time, with no beginning or end and is, therefore, **eternal**. This is shown by God's reply to Moses' question 'Who are you?' 'Ehyeh Asher Ehyeh'. In English this means 'I am who I am' or 'I will be what I will be', meaning God has been, and always will be, one and does not change. Jews should only worship God.



'Hear, O Israel: The Lord our god, the Lord is one!'
Devarim (Deuteronomy) 6:4, NKJV

God as Creator

To Jews, the complexity of Earth and the life upon it tells them that it was created. The book of Bereshit (Genesis) states that God created the world, and Jews today say that God created the whole universe. The creation story in the first chapter says that God created Earth in six days, and created everything in a specific order:

- Day 1: light, day and night
- Day 2: sky
- Day 3: land and plants
- Day 4: sun, moon and stars
- Day 5: sea creatures and birds
- Day 6: land animals and humans



A second creation story is in Bereshit 2, where a man is created by God from the dust of the ground and put in the Garden of Eden to look after it. Humans have been created to be like God and responsible for the **stewardship** of the planet. Kibbutzim, small agricultural communities, were set up in the early twentieth century and many have joined environmental groups today.



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While many Orthodox Jews today say that these stories are literally true, they show God is **omnipotent** and is the reason for the existence of everything. The Creator is a key Jewish belief, and this is shown each week when many Jews observe **Shabbat**, a weekly day of rest. God is said to have rested for a day after creation. It is traditional for Jews to spend a day not working themselves, worshipping God at home, reflecting upon the creation story.

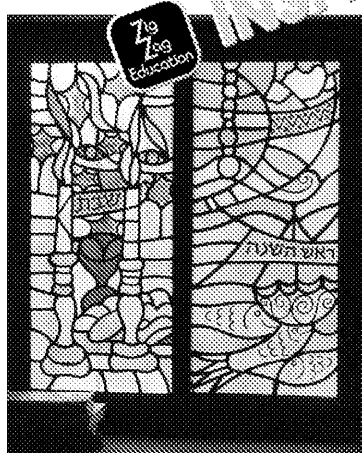
'Then God saw everything that He had made, and indeed it was very good.'
Bereshit (Genesis) 1:31, NKJV

God as Lawgiver and Judge

Jews also believe that God has given humans laws to follow so that creation can worship God, to give thanks for being created. These laws can be found in the Tanakh, the **Torah**. It is said that Moses was given the Torah by God; this is a text that helps Jews understand the Torah, giving them advice on how to act. The Ten Commandments (known by many Jews as the Ten Sayings or Ten Statements) are a text that helps Jews understand the Torah, giving them advice on how to act. It is very helpful when Jews are trying to live according to God's law in a rapidly changing world.

God is also said to judge humans according to how they have followed the laws. God is said to be all-knowing everything about everyone past, present and future. **Rosh Hashanah** is a Jewish festival when Jews say God judges them for their deeds during the previous year. Jews are said to be just and merciful, so will always judge fairly. Many Jews say that, whatever someone does, they will be forgiven by God and God never abandons them.

'The Lord is merciful and gracious, slow to anger, and abounding in steadfast love.'
Tehillim (Psalms) 103:8, NKJV



A stained-glass window in a synagogue

Did you know?

The country Israel takes its name from a man who wrestled with an angel, winning the fight. Yisrael. In English this means 'to struggle with God'. Yisrael is one name for the god of Judaism. God is also known as Adonai (Lord), Elohim (god) and Yahweh. God is known and is said to be so powerful in the Torah. God as Hashem (The Name) and write it in a name if a document is destroyed. As with the Ten Commandments, it reminds them of God's power and the importance of the laws. It also reminds many of the Torah, which is the Jewish law.

Pause for thought:

Some Jews say that the absence of vowels in the written Torah enables them to read it in many ways and apply the laws to many different contexts. By inserting different vowels into the text, different meanings can be formed, revealing new meanings. This is said to bring a good message to the world, but to what extent might it lead to disagreements over how to live and worship?

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Quick Questions

1. Which of the following is used to describe God as a judge?
a) Merciful b) Eternal c) Creator
2. Give two examples of how God is said to be revealed in Judaism.

Now Try This...

3. Explain two ways in which the nature of God as Creator influences Jewish belief. Refer to scripture or other sources of authority.



Important to note...

The exam may ask you for the 'nature' of various things. This means what something is and what it is like, e.g. the Jewish god is one being, is loving and powerful – these are all aspects of its nature.



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The Divine Presence – Shekhinah

Keywords:

- ♦ **transcendent:** existing beyond human understanding, outside space and time
- ♦ **immanence:** the state of being immanent; present in the world
- ♦ **Shekhinah:** God's presence on Earth
- ♦ **tabernacle:** a tent used for worship
- ♦ **Israelites:** the ancient tribes who Jewish people descended from
- ♦ **Promised Land:** Canaan, which today is Israel, Jordan and the south of Syria
- ♦ **minyan:** a group of ten Jewish adults, which is needed for certain services and statements. In Orthodox Judaism, this group must be all male, whereas Reform and Conservative Judaism can include women in a minyan.
- ♦ **Shemot:** The second book of the Torah, known as Exodus in the Christian Bible
- ♦ **Hebrew:** (Biblical and Modern): the language the Jewish Bible was written in and spoken in of Israel
- ♦ **Kabbala:** A Jewish school of thought that focuses on personal religious experience and connection with God

Even though God is said to be **transcendent** and unknowable, God is also said to directly affect humans and the world, showing **immanence**. God's presence is known as the **Shekhinah** and is said to be sensed when Jews feel connected to God through prayer or any other activity where they are fully acting in line with God's laws and commands. For example, many Jews say that the Shekhinah is present when they light candles as part of their Shabbat. The Shekhinah is also to be found in significant places and at certain times, such as the **tabernacle** used by the **Israelites** when they were searching for the **Promised Land**, and when a **minyan** gathered.



How the Israelites worshipped

'Then the cloud covered the tabernacle [tent] of meeting, and the glory of the Lord was seen by all the Israelites. Shemot (Exodus) 40:34, NKJV

Did you know?

The **Hebrew** root word for shekhinah, sakan or shachan, means to inhabit. For many Jews the Shekhinah is the idea of God literally resting or settling upon the earth. It is a feminine Hebrew word and many Jews, particularly those who follow **Kabbala**, see God as having feminine qualities and represents God's feminine qualities.

A belief in the Shekhinah can help many Jews feel connected to God in times of personal struggle. Recognising some of God's attributes as male and others as female helps Jews relate to a god who is said to be neither male nor female, acting both within the world and outside the world.



A Magen David

Quick Question

4. Give two Jewish beliefs about the Shekhinah.

(2 marks)



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Beliefs about Life after Death

Keywords:

- ♦ **eschatology:** the study of the end of time or end times
- ♦ **Olam Ha-Ba:** 'the World to Come'
- ♦ **Gan Eden:** the Garden of Eden
- ♦ **Sheol:** an underworld to which souls go after death
- ♦ **rabbi:** a Hebrew word for 'teacher'
- ♦ **righteous:** doing right, correctly, and follow God's laws correctly
- ♦ **Gehinnom:** also spelled **gehenna** or **Genhenna**, a place where the souls of bad people go after death
- ♦ **annihilation:** ceasing to exist, an act of God
- ♦ **iniquity:** a wrong or unfair action; sin
- ♦ **atonement:** being forgiven for sins and/or making up for them
- ♦ **resurrection:** coming back to life, when the soul comes back into the body
- ♦ **Maimonides:** a Jewish philosopher from Spain who lived in the twelfth century
- ♦ **Mishnah:** the written record of the oral law of Judaism accompanying the Torah
- ♦ **Techiyat HaMetim:** resurrection of the dead

According to Judaism, everyone has a soul that separates from the body when they die. In the past there was much discussion about what happens to the soul after death. Some religions focus on the afterlife or **eschatology**. Indeed, some Reform Jews believe in an afterlife, saying the dead live on in their loved one's memories of them and when they were alive. For most Jews now, what matters is how life is lived. The main source of Jewish law to know is in the Tanakh and the Torah, which sets out what they must do and living a good Jewish life, what will happen in the afterlife, or **Olam Ha-Ba**.

Nevertheless, very little is said about the afterlife in them, writings from the Bible offer a range of views. The Bible mentions **Sheol**, an underworld where the dead exist in silence for eternity, regardless of how good their lives have been. Some Jews believe in **Olam Ha-Ba** as **Gan Eden** and vice versa, suggesting the World to Come is where God is present.

'As the cloud disappears and vanishes away, so he who goes down to the grave will be forgotten.
Iyyobh (Job) 7:9, NKJV

Judgement

During Roman times, some **rabbis** put forward the idea that this life (and the next) is a preparation for **Olam Ha-Ba**, where the **righteous** are rewarded.

It is said by some Jews that the souls of the unrighteous go to **Gehinnom**, where they are purified before entering **Olam Ha-Ba**. Others say that some souls are so unrighteous that they are **annihilated**, or that those souls go off forever as a punishment from God.

At the end of the world, the Lord comes out of His place to punish the inhabitants of the earth for all their iniquities.
Yesha'yahu (Isaiah) 26:21, NKJV

For many Jews, God's judgement takes place every year at Yom Kippur. The details of the Day of Atonement and its sins are described in detail later in this course companion.

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Resurrection

As with the concept of judgement, there are different ideas about who will happen and whether it will happen at all.

Maimonides held the view that resurrection was a core Jewish belief, and anyone who does not believe in it will not see the World to Come.

The Bible also mentions resurrection, and due to these sources of authority Orthodox Jews to believe in resurrection. **Teshuvah HaMetim**. Many talk be buried intact so that the whole person can be resurrected. This means cremation and organ donation. However, the idea of a resurrection is not Judaism. For many of these Jews, discussions about judgement or resurrection working out to live well.

'Your dead shall live; together with my dead body they shall arise. Awake and sit up.
And the earth shall cast out the dead.'
Yesha'yahu (Isaiah) 26:19, NKJV

Did you know?

A belief in reincarnation became popular in mystical Judaism during the Middle Ages. Kabbalah and Hasidic Judaism (what many would call one of the groups within Orthodox Judaism) believe in reincarnation. Some people are punished in next lives, sometimes by souls returning in animals, and it has been said that some figures were the reincarnations of significant predecessors.

Quick Questions

5. Which of the following is the place given by Jews to 'the World to Come'?
a) Sheol b) Olam Ha-Ba c) Heaven
6. Give three Jewish beliefs about judgement.

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- ◆ **The Messiah (Mashiach):** 'Anointed One', a reference to the ancient custom of anointing the head of a new king or queen to show they have been chosen by God
- ◆ **Messianic Age:** a time of peace and righteousness after the Messiah's arrival
- ◆ **The Temple:** the Second Temple in Jerusalem, destroyed by the Romans after 70 CE. The remaining part of the Temple is the Temple's western or 'Wailing' wall.
- ◆ **tikkun olam:** healing the world by following God's laws

Messianic Age. The Messiah is described by some as:

- Messianic Jews are those who believe that Yeshua (Jesus)

'At that time Jerusalem shall be called The Throne of the Lord, and all the nations shall come to Jerusalem, to the Lord, to Jerusalem. No more shall they follow the dictates of their own hearts, says the Lord. (Jeremiah) 3:17, NKJV

It is said in orthodox Judaism that the dead will be resurrected when the Messiah comes by God. This leads some Jews to say that the Messianic Age and Olam Ha

However, many Progressive Jews see the Messianic Age as a time brought as a whole rather than an individual. They say that by taking collective responsibility, it can be repaired morally and physically; this is **tikkun olam**. This is seen in an aspirational way and fits in with many Jews' idea that living according to the commandments in this life should be their focus. The Key Moral Principles provide examples of how many Jews work towards fulfilling this aspiration.

7. Give **two** views of the Messianic Age in Judaism.

8. 'Jews don't need a savior to be a messiah.'
Evaluate this statement.

Argue for and against this statement. You must refer to Jewish teaching which follows from your argument.



The Covenant and the Mitz

The Promised Land and the Covenant with Abraham

Keywords:

- ♦ **covenant:** a binding agreement or contract
- ♦ **Canaan: The Promised Land**, which today covers Israel, Lebanon, parts of
- ♦ **Abraham:** a Hebrew name meaning 'father of many'
- ♦ **Hebrew:** a word of uncertain origin, but possibly meaning 'refugees' or refugees. Abraham stood out as being in the one true god instead of another god
- ♦ **patriarch:** a man at the head of a family, country or tribe
- ♦ **Haran:** a place in what is now Turkey

Jews trace their lineage back to Abram, who is often described as a **patriarch**. He taught that Abram was a righteous follower of the one true god, at a time when many were worshipped. The Bible says God told Abram to leave his home in Haran and to protect and favour him and his people. The idea of a 'Promised Land' for

'Get out of your country, from your family, and from your father's house. I will show you. I will make of thee a great nation, I will bless you, and make your blessing. I will bless those that bless you, and I will curse him who curses you; and he that shall be blessed.'

Bereshit (Genesis) 12:1-3, NKIV

Abram obeyed God's instruction, taking his wife, Sarai, his nephew and the alongside Abram's family in Haran. This is the first **covenant** between God to see Israel as their true home. God gave the first Jewish law and would be at the time of Moses.

Unfortunately, Abram and the others were treated badly by the Canaanites. However, it is said that sometime after settling in Canaan, God made another covenant with Abram in return for his devotion, promising Abram that he would rule over Canaan and that Sarah would have a child despite not being able to conceive naturally. God also said that Abram would have many descendants. From that point on, Abram would be called **Abraham** and all **Hebrew** males would be circumcised so that they would never forget to follow God's instructions in return for all God would give Abraham and the generations to come.



God's promise

To Jews, Abraham is an example of faithfulness to God and how that story also shows many Jews that they should trust that God has a plan for them eternal and in so many ways unknowable, they should focus on day-to-day what that plan might be.

Quick Questions

9. Which of the following is the name for God's agreements with Abraham?
a) patriarchs b) tikkun olam c) Sheol
10. Explain two ways in which Abraham influences Jews today.

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The Covenant at Sinai and Its Importance

Keywords:

- ♦ **prophet:** a messenger of God
- ♦ **pharaoh:** king
- ♦ **Midian:** an area in what is now Saudi Arabia
- ♦ **oppression:** repeated harsh and unfair treatment of a person or group
- ♦ **Israelites:** the ancestors of the Jews
- ♦ **Pesach:** Passover
- ♦ **mitzvot:** the commandments of God for Jews; the singular is mitzvah
- ♦ **Aseret HaDibrot:** Ten Sayings
- ♦ **Mishnah:** the written version of the Oral Law
- ♦ **covet:** be jealous of
- ♦ **Sefer Hamitzvot:** Book of the Commandments

Moses

Moses is considered by Jews to be the greatest of God's **prophets**. It is said that after Abraham, around 3,500 years ago, the Hebrews were living in Egypt when it was succeeded by a pharaoh who, unlike his predecessor, did not have a policy of tolerance towards the Hebrews. This pharaoh became concerned with the growth of the Hebrew population, a threat, finally ordering that all baby Hebrew boys should be killed by being thrown into the Nile. Of this, Moses' mother hid him on the riverbank.

Did you know?

The Hebrews became known as Israelites as they looked to make their own nation which would become known as Israel. Although they were descended from Abraham's grandson Yisrael/Israel ('to struggle with God') and is referred to as Israel in the Bible. Perhaps this suggests that God and his Chosen People were working together instead of struggling. Jacob and his sons are said to have done.

Moses was rescued by the pharaoh's daughter and eventually raised by her. There are several significant events in Moses' life:

- Moses finds an Egyptian beating a Hebrew and kills the Egyptian
- The pharaoh finds out what Moses has done and tries to kill Moses, so he flees to Midian
- Moses settles in **Midian**, where one day God speaks to him from a burning bush and he has been chosen to take the Hebrews from Egypt to the land promised to Abraham. God has seen the **oppression** of the Hebrews and wants to fulfil God's promise with Abraham.
- Despite initially feeling unable to accept God's command, Moses returns to Egypt and persuade the pharaoh to let the Hebrews go
- God works through Moses to bring plagues upon the Egyptians, but they are still not allowed to leave
- The Hebrews are finally allowed to leave after the tenth plague; God kills the firstborn of Egypt. Moses passes over all **Israelite** firstborn males, sparing them
- Pharaoh changes his mind, sending his army to pursue the Israelites and all his men, the Bible says God drew the Red Sea apart so that the Israelites could escape. The sea came together again when the Egyptians were in it. The escape from Egypt is marked every year during the festival of Pesach.

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Sinai

To many Jews, the most significant event in Moses' life is said to be receiving the Ten Commandments upon Mount Sinai. In return for following these laws, God promised to watch over the Jewish people.

'Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be My special treasure, a people very dear to Me above all people...'
Shemot (Exodus) 34:10, NKJV

It is this special relationship between God and the Jews that is referred to as the 'Covenant'. The Jews are referred to as 'God's chosen people'.

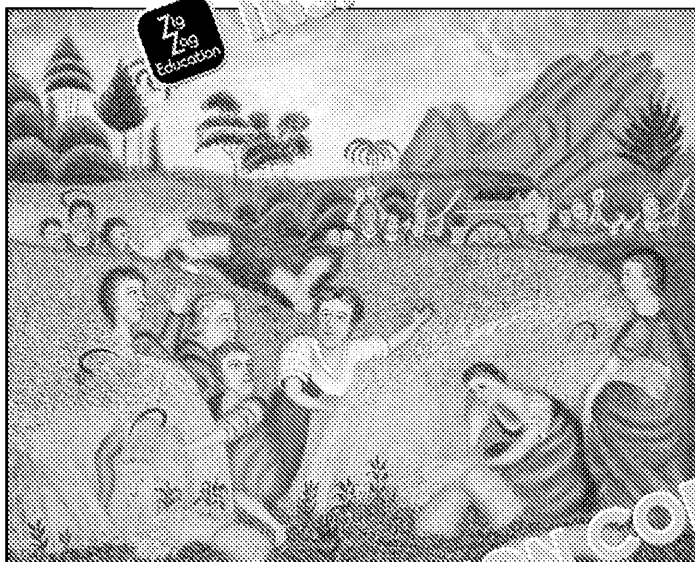


Did you know?

When Jews are referred to as 'God's chosen people', it's not meant as a statement of superiority. Jews say that all humanity is God's creation. Additionally, they have been chosen by God, and the covenants God made with Abraham and Moses mean that God has special promises. Some Jews say they're no more special than anyone else, they just have a special relationship with God.

The mitzvot set out what God expects Jews to do throughout their lives in return for the covenant. The importance of this covenant is often referred to as 'the Covenant'. Moses was allowed close enough to God to receive the mitzvot on Mount Sinai, and the laws were written on two stone tablets. In the Torah they are called the **Aseret ha-D'varim** and the Ten Commandments.

Moses' status is such that the Torah is often referred to as the Books of Moses. Judaism teaches that the Oral Torah, which is now in the form of the **Mishnah**, was given to Moses by God. Moses is regarded by many as the first and greatest rabbi. His unwavering and lifelong faith and trust in God, has inspired many.



Did you know?

The Bible says that after Moses came back from receiving the Ten Commandments, he found the people worshipping a golden calf. So angry he smashed the tablets. The tablets were made of gold and were transported in the Ark.

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The Ten Commandments

Mitzvot between humans and God

'I am the Lord your God, who brought you out of the land of Egypt, out of the land of slavery.
You shall have no other gods before Me. ...

You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes his name in vain.

Remember the Sabbath day, to keep it holy.'

Mitzvot between humans and humans

'Honour your father and your mother, that your days may be long upon the land which the Lord your God is giving you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbour.

You shall not covet your neighbour's house; you shall not covet your neighbour's wife, nor his servant, nor his ox, nor his donkey, nor any thing that is your neighbour's.

Shemot (Exodus) 20:1-17 NKJV

Maimonides provided what is regarded by many Jews as a definitive list of **613 mitzvot**. The **613 mitzvot** are divided into positives (mitzvot *ta'aseh*; you *shall*) and negatives (mitzvot *ta'aseh*; you *shall not*). Therefore, the **613 mitzvot** are a guide to how to live. It is believed that an understanding of this and how the mitzvot relate to each other can help Jews to live harmoniously and ensure they live according to God's intentions for the Jewish people.

'So the Lord said to Moses, "I will also do this thing for you, as you have spoken; for you shall say to the Israelites, 'The Lord has said, "I will know you by name."'"
Shemot (Exodus) 33:17, NKJV

Pause for thought:

The Bible says Moses didn't get to set foot in the Promised Land. God had said Moses would enter if he followed an instruction, so Moses was told he wouldn't enter Canaan. For many Jews, this is a story of a man who was faithful to God, and God is said to be loving and merciful. How could this story be explained?

Quick Questions

11. Give **two** mitzvot God revealed to Moses.
12. Explain **two** views about Moses. Refer to scripture or other sources of Jewish authority.

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Key Moral Principles

Keywords:

- ♦ **justice:** fairness in the way people are dealt with
- ♦ **tikkun olam:** 'world repair'; healing the world by following God's laws
- ♦ **stewardship:** being in the position of looking after, managing or caring for
- ♦ **Tu B'Shvat:** the 15th day of Shevat (the 11th month of the Jewish year, in Jan)
- ♦ **Tzedakah:** Hebrew for 'justice' or 'righteousness', normally in the form of giving
- ♦ **pushke:** Yiddish, from 'push' or 'tin can'
- ♦ **NGOs:** non-governmental organisations, charities that work independently of government
- ♦ **gemilut chesed:** reciprocal acts of love and kindness (both God's and human)
- ♦ **avodah:** worship, work and service
- ♦ **Pikuach Nefesh:** saving a life

As recorded in the Torah, the mitzvot are extensive; they cover everything from how to be punished to getting rid of mildew on clothes! Although such a large amount of detail makes life complicated, this amount of detail makes Jews' obligations clear and moral principles:

Justice

Many mitzvot relate to everyday tasks and situations in a way that encourages Jews to think about and consider the impact of their actions on others. Consequently, justice is a central theme, as can be seen in beliefs about a Messiah. The quote below is just one of many in the Torah that makes Jews think about consequences in a way that should bring equality.

'If a man steals an ox or a donkey, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a donkey.'

Shemot (Exodus) 22:1, NKJV



Did you know?

René Cassin is a Jewish human rights organisation based in the UK. It's named after René Cassin, one of the writers of the Universal Declaration of Human Rights, who won the Nobel Peace Prize. The charity has campaigned against activities such as human trafficking, hate speech and cyberbullying.

Healing the world

Jews say they have been commanded by God to set an example not only for other Jews but for all of humanity. **Tikkun olam** does not just mean healing the world through justice and righteousness; the healing of the world and of Earth and its inhabitants is also part of this.

'For You have made him a little lower than the angels, and You have crowned him with glory and honour. You have made him to have dominion over the works of Your hands; You have put all things under his feet.'

Tehillim (Psalms) 8:5-6 NKJV



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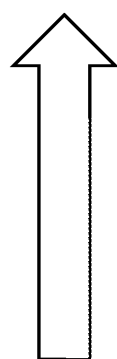
Many Jews celebrate a new year for trees at the festival of Tu B'Shvat, during January. They recall the life-giving importance of trees in the Torah and their own connection to what they see as a created environment by planting trees at this time.

Tu B'Shvat reminds Jews that, according to the Torah, they are in charge of the world and are responsible for its upkeep; where it is damaged it should be mended – it is not just there to be used. Humans should care for Earth and trees and it will suffer.

Charity

Tzedakah (charitable giving) can be seen as a form of tikkun olam, helping to ensure that all are treated fairly. As well as requiring Jews to be charitable in general, Judaism teaches that 10% of everyone's income is to be given to charity. Many Jewish homes have a tzedakah box (or 'pushke') for collecting charitable donations.

Maimonides' ladder of charity sets out different levels of giving:



- 1) Forming a business partnership with a poor person
- 2) Where the donor and the recipient don't know who each is
- 3) Where the donor knows who the recipient is
- 4) Where the recipient knows who the donor is
- 5) Where the donor and recipient know each other but the donor is not being asked
- 6) Where the donor is asked to give
- 7) Where the donor is asked and is happy to give
- 8) Where the donor is asked and gives resentfully

However, charity is not limited to giving money. Helping fellow humans in fulfilling Abraham's covenant to set an example to the world, is common in Judaism. One of the most well-known Jewish charities is Tzedek, which works in partnership with NGOs in Africa and South Asia to overcome extreme poverty. Tzedek's work includes establishing partnerships between NGOs and local people, as well as helping locals develop organisations that they can rely less on foreign groups for help.

Kindness to others

It could be suggested that, as the principles in this section are obligations, Jews follow them just because they're good things to do in themselves. However, Jews don't do good things selflessly. On the other hand, **gemilut hasadim** (acts of kindness) goes beyond actions. Even though it is said that God rewards good deeds, the idea is to be fair, to heal the world and to give money to charity encourage compassion. Many Jews volunteer in their communities, for example. It is said that these actions help to understand one another and, from many Jews' points of view, connect with God.



'The world rests upon three things, Torah, avodah [worship, work and service] and gemilut hasadim.
The Talmud

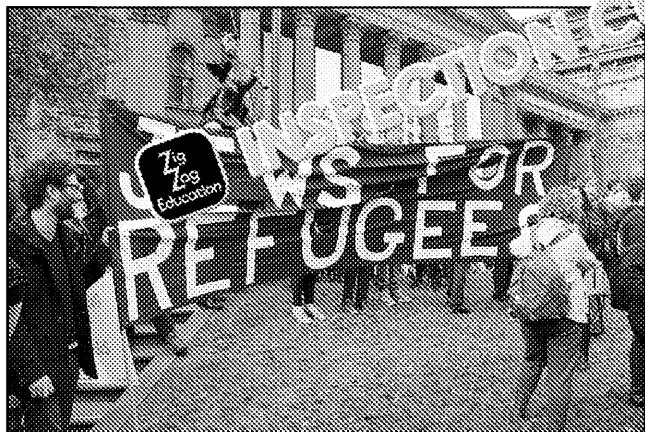
'He has shown you, O man, what is good; and what does the Lord require of you but to do justice, love kindness, and walk humbly with your God?'
Mikhah 6:8 NKJV

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Another way this teaching has influenced Jews is that many campaign for justice that includes atrocities committed in the Second World War and being enslaved.

'Also you shall not oppress a stranger, for you know the heart of a stranger, because you were strangers in the land of Egypt.' Shemot (Exodus) 23:9, NKJV



A protest against the ill-treatment of refugees and asylum seekers



People at a stall at the

Quick Questions

13. Which of the following is *not* an example of stewardship in Judaism?

- a) P' t' b) Kibbutzim c) Pushke d)

14. Explain two ways in which mitzvot influence Jews today.

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The importance of the Sanctity of Human Life

Keywords:

- ♦ **Pikuach Nefesh:** saving a life
- ♦ **Shulhan Arukh:** 'set table', a sixteenth-century Jewish code of law

'G-d created man in His own image...'
Bereshit (Genesis) 1:27, NKJV

Understanding: Jews think that human life is precious, special and holy; human Creation and following the mitzvot enables Jews to live well.

Did you know?

At many celebrations and festivals, the toast 'L'Chaim!' is often heard. Properly 'la himel', it means, 'To Life!'

In line with this, it is accepted by most Jews that, if the purpose of Jewish law is to live a good life, then those rules aren't as important as human life itself.

Pikuach Nefesh. Due to this, it is acceptable to break all but three mitzvot (adultery) in order to save a life. For example, Jewish law says no work may be done on Shabbat, but if doctors or nurses are called upon to save lives on Shabbat, it can be done. In fact, it is so far as to state that to save one life is the same as saving the world.

'It is a religious precept to save a life on the Sabbath for any person afflicted with danger, and a Jew who is zealous is praiseworthy while he who asks questions is not.'
The Shulhan Arukh

While this seems reasonable, there are arguments over how far Pikuach Nefesh can go. For example, many people in the UK are in favour of their organs being used to save lives. This varies in Judaism. While many Jews feel that the body should be buried intact, organ donation for saving lives is considered acceptable by most Jews. However, many rabbis feel that this isn't the same as saving a life, even if it has a benefit in the long term. Autopsies are against Jewish law, but an autopsy that provides information needed to save another life is acceptable.

Quick Question

15. Explain **two** Jewish teachings about human life. Refer to scripture or a Jewish authority.

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The Relationship between Free Will and the Mitzvot

Keywords:

- ♦ **free will:** the state of being able to make decisions independently of others
- ♦ **yetzer ha-tov:** 'good plan'
- ♦ **yetzer ha-ra:** 'evil plan'

Despite the presence of so many commandments in the Torah, there is such freedom in Judaism. Here are some examples:

- The Bible says 'humans are like God, and having the capacity to choose being good or bad!'
- Humans are born with the inclination to do good (**yetzer hatov**) and evil (**yetzer hara**), and it is believed that as they get older the yetzer hatov has more influence on Jews' behaviour
- The festival of Yom Kippur comes after a period of 10 days where Jews atone for their sins
- Reform Judaism generally teaches that the Torah needs to be interpreted in the context of today's world
- Liberal Judaism generally teaches that the divinely inspired Bible was written for its time – this must be taken into account when using the Bible
- Orthodox Judaism generally teaches that the Bible is the word of God and should not be reinterpreted; it has already been explained in the Talmud. However, it is still applied to modern life.

So, mitzvot *are* commands but people are free to choose whether to follow them. Humans are free to choose whether to follow God through commandments.

Pause for thought:

There's a conflict between being in immediate danger and risking health. When is it acceptable to risk health? If the aims of the mitzvot are to remain intact? How should Pikuach Nefesh be applied? Should war ever be considered as a way of resolving a dispute between countries?

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Mitzvot between Man and God and Mitzvot between M

The Ten Commandments focus on humanity's relationship with God (the first six commandments) and the way humans treat each other (the next six commandments). As with the other 603 mitzvot deal with the way people should worship God and the way

Some examples of mitzvot between people are how to compensate someone for lost property, how to treat slaves and servants, protecting people from harm and how to use farmland.

Some examples of mitzvot between people and God are how to perform a sacrifice, how to eat kosher and to not work on Shabbat.

Even though each mitzvah is important, many Jews say that if there is a clash between mitzvot relating to humans' relationships with each other should be carried out before mitzvot relating to God. Orthodox Jews have said that mitzvot between people are in a way more important than mitzvot between people and God. Mitzvot concerning God alone don't relate to humans. Mitzvot between people come first. This will please God as it focuses on bringing happiness to the world God has created.

Quick Questions

16. Which of the following is an example of breaking a mitzvah between God and humans?

- a) Worshipping an idol b) Murder c) Stealing

17. Give two Jewish beliefs about mitzvot.

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Summary for Beliefs and Teachings

Key Beliefs

- ♦ The Jewish god is believed to be **omnipotent** (all-powerful), loving, and is described as a **lawgiver and judge**, the **creator** of the universe and 'creator' of the Jewish people.
- ♦ Judaism says that God's presence on Earth, the **Shekhinah**, can be experienced in different places and at different times.
- ♦ Most Jews are more concerned with how to live than about what happens after death. There is a range of views concerning the afterlife, or **Olam Ha-Ba**. Early Jewish belief was in **Sheol**, a place where all souls go upon death. Later, the idea of **Heaven** gained popularity. Many Jews feel that they are judged by God after death. Some Jews believe that God will **resurrect** people's physical bodies at the end of time.
- ♦ Some Jews say that God will resurrect the dead and judge the souls of the living when the **Messiah** (Mashiach) comes. To some Jews the Messiah will be a great leader, but to others the Messianic Age will be a time when Jews as a group bring positive change to the world to God.

The Covenant and the Mitzvot

- ♦ Abraham is thought of as one of the patriarchs of Judaism. It is said that God made a covenant with Abraham and settle in Canaan in return for God's favour and protection. This is the **Covenant of Abraham**. When reaching Canaan, God made another covenant with Abraham, telling him that his descendants would inherit the land for many generations. This was in return for Abraham's faith and devotion to God.
- ♦ **Moses** is said to have led the Hebrews out of slavery in Egypt. They believed that God had promised them this time, as they were searching for Canaan, the Promised Land, which was the land of Israel today. The Bible says that Moses made a covenant with God when he came down from Mount Sinai. The first 10 of the 613 mitzvot are known as the **Ten Commandments**. The remaining 603 mitzvot have been recorded in the Torah, the first five books of the Bible.
- ♦ The mitzvot instruct Jews in their everyday lives and emphasise ways of living that encourage **holiness**, that bring the **healing of the world** and that encourage the Jewish people to be good.
- ♦ In Judaism, humans are the beings that most resemble God, and they are given the responsibility to rule over Earth. Human life is sacred, to the extent that most mitzvot are designed to save a life. This is **Pikuach Nefesh**.
- ♦ Many Orthodox Jews say that humans have free will so that we may choose to do good and there is no need to adapt God's laws to new situations. However, many Jews believe that the Torah sometimes needs to be **reinterpreted**, which is more evidence of God's love for his religion. Many Jews say we are born with **inclinations** to be bad and good, and we have free will to decide to do good.
- ♦ Mitzvot can be divided into dos and don'ts. They can also be divided into mitzvot between **humans and humans**, and mitzvot between **humans and God**. Even though all mitzvot are commandments, some Jews say that the mitzvot between humans take precedence over those between humans and God because following the mitzvot will not only help humans but will also please God. Carrying out the other mitzvot will please God and help humans.

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Practices

Religious practices are very important within Judaism. Jews **worship** God. Special rituals are common in most **branches**. Jews have set celebrations that may take place in the home or the **synagogue**.

Keywords:

- ♦ **synagogue:** a Jewish religious building, Greek for 'bringing together' or 'assembly'
- ♦ **branch:** a distinct group or denomination within a religion
- ♦ **worship:** a religious devotion to God

The Synagogue and Worship

The Synagogue and Its Importance

Keywords:

- ♦ **beit kneset:** 'house of assembly' or 'house of gathering'
- ♦ **beit ha-midrash:** 'house of study'
- ♦ **beit tefillah:** 'house of prayer'
- ♦ **Orthodox:** a traditional branch of Judaism, where mitzvot are followed very strictly
- ♦ **congregation:** a **group** of **people** who have come together in a **religious** building

Synagogues have existed since the time of the Second Temple in Jerusalem. In 70 BCE, Jewish leaders decreed that Jews should take part in communal gatherings. The purpose started to be established in Jewish communities.

The Second Temple was still the main place for Jewish worship, but after its destruction, synagogues took on a much greater importance as they became focal points to fill the gap left by the religion's most important site. In Hebrew, synagogues are called **midrash** or **beit tefillah**. A significant part of most services is in Hebrew. Some synagogues have Hebrew-only services.

As can be seen by the different names, synagogues serve several purposes. In the Second Temple their original purpose was to be somewhere Jews could gather for religious instruction. For many Jews today, this is still the main function of a synagogue. They experience Jewish religious education at their synagogue and older Jews study the Torah and other sacred texts. However, the range of activities at synagogues is growing.

In common with some other religions, synagogues provide **congregations** for Jewish worship as a community, a place of prayer where faith in God can be strengthened. They are a social centre, where weddings and funerals can take place, as well as fundraising and charities. However, one of the significant roles synagogues have, going beyond their social role, is to help shape a person's own attitudes and actions towards the world.

Did you know?

The word 'synagogue' comes from the Greek language and means 'assembly'. Jews in the UK call their synagogue 'Shul', which comes from the German word 'Schule'.

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The Design and Religious Features of Synagogues

Keywords:

- ♦ **mechitzah:** a barrier between the men's and women's area, e.g. a curtain, a
- ♦ **Progressive:** branches of Judaism that are less traditional, adapting their p
- ♦ **aron hakodesh:** Hebrew for 'the holy ark (chest)'
- ♦ **Sefer Torah:** Hebrew for 'Torah scroll': the 'four' Sifrei Torah
- ♦ **parochet:** Hebrew for 'veil' or 'curtain'
- ♦ **parchment:** thin, dried animal skin
- ♦ **yad:** 'arm' a metal pointer with an end shaped like a pointing finger that is used to read the Torah
- ♦ **Ark of the Covenant:** a chest containing the Ten Commandments, carried by the Israelites into the Promised Land
- ♦ **bimah:** Hebrew for 'platform'; the plural is bimot
- ♦ **ner tamid:** Hebrew for 'eternal light'
- ♦ **menorah:** a candlestick or lamp with seven branches

For much of the time from the destruction of the Second Temple until the 19th century, Jewish communities, especially in the Middle East and Europe, were essentially nomadic. Synagogues were usually temporary places for worship that Jews used while they stayed in a new area. Consequently, synagogues were moveable, or other buildings were used until they had left the area. However, in places where Jews settled for longer periods or permanently, they built permanent synagogues. Consequently, synagogues today have a range of styles and interiors, but they all enable congregations to focus on God and the mitzvot.



A Masorti synagogue in London. Men and women sit together and the hall's decoration draws attention to the Ark.



Many Orthodox synagogues in Europe have balconies inside where women sit on a higher level. Others seat men and women in separate areas or additionally place a mechitzah between genders. Although this practice has its roots in the Talmud, the reasons for it are often seen as a way to ensure men and women are not distracted by each other. However, in progressive synagogues, men and women sit together in the same area.

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Although there are differences between Jewish branches in some of the ways they worship, there are three main features common to all:

Aron Hakodesh (The Ark)

This is the focal point for worship, facing towards Jerusalem (in the UK: south). It is a cupboard-like structure that contains a **Sefer Torah** or **Sifrei Torah**. Usually it is opened to reveal the Torah scroll(s) for certain occasions and between Rosh Hashanah and Sukkot.

Did you know?

Synagogues tend not to contain statues or paintings of people or animals because the second commandment tells Jews not only not to worship or make representations of any living thing and worship them. However, colorful windows are a common feature and they sometimes do show living things, but usually in a way or with their backs to the viewer.

In many synagogues, particularly Orthodox, the Ark has a curtain called a **parochet** and the **parochet** remind Jews of the **Ark of the Covenant** and the **parochet** inside, the beginning of the Torah.

'The veil shall be a divider for you between the holy place and the Most Holy. [Exodus 26:33] Shemot (Exodus) 26:33, NKJV

Torah scrolls are rolls of **parchment** with the words of the Torah handwritten on them in Hebrew by trained scribes. This is a labour-intensive process that can take up to two years to complete! As Jews regard the Torah as the word of God, writing a scroll is done very carefully. If mistakes are made they can usually be scraped off the parchment. But some, like not writing the name of God correctly, are more serious. Sometimes sections of parchment will be replaced and parts rewritten, and on rare occasions whole scrolls have been destroyed. Parchment is very delicate and over time ink can become smudged, so when reading a scroll a metal pointer called a **yad** is used instead of a finger to follow the text.

Scrolls are protected by elaborately decorated covers with gold and/or silver ornaments. Some arks contain several Torah scrolls; families sometimes donate a scroll to their synagogue. This may be requested in the will of a recently deceased loved one.

Bimah

A Torah scroll is removed from the Ark and taken to the **bimah** to be read aloud above the congregation, emphasizing the importance of the words it contains. In Orthodox synagogues, the **bimah** is usually in the middle, so that all inside can hear the words. In Progressive synagogues (both Reform and Liberal) the **bimah** is usually in front of the Ark.

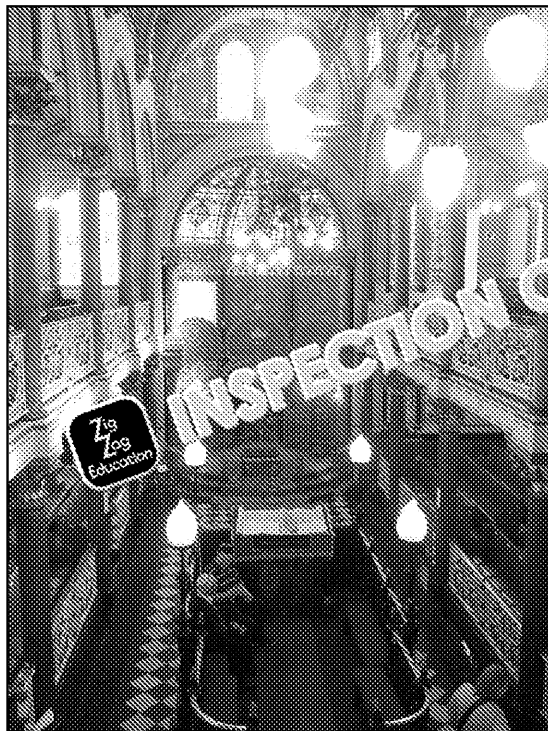


Family members reading the Torah scroll during a service.

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A synagogue in Brighton. Note the balcony and the Torah scroll on the bimah.



An Ark and ner tamid. Plaques above arks show the names of the donors. Sometimes curved doors. Sometimes curved.

Ner Tamid

The ner tamid is a lamp that hangs in front of the ark. It is sometimes called the Everlasting Light. It is never extinguished and is a reminder that one of the Temple's **menorah** was always lit. To Jews, this signifies the shekinah, the divine presence.

Quick Questions

18. Which of these is another name for a synagogue?
 - a) Ark
 - b) Talmud
 - c) shul
19. Which of the following is where a Sefer Torah is kept in a synagogue?
 - a) Aron Hakodesh
 - b) mechitzah
 - c) parochet
20. Give two features of a Torah scroll.

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Public Acts of Worship

Keywords:

- ♦ **minyan:** Hebrew for 'number', the group of 10 people needed for worship
- ♦ **kippah:** a small cloth cap that covers the top of a man's head; also called a kippah; spoken by many Traditional and Reform Jews across Europe and the US
- ♦ **tefillin:** black boxes, also known as phylacteries
- ♦ **tefillah shel rosh:** 'tefillah of the head'
- ♦ **tefillah shel yad:** 'tefillah of the arm'
- ♦ **tallit:** prayer cloth; plural is tallitot
- ♦ **tzitzit:** fringes
- ♦ **rabbi:** Jewish for 'teacher'
- ♦ **hazzan (cantor):** a person who sings and leads prayers
- ♦ **Bemidbar:** the fourth book of the Torah, known as Numbers in the Christian Bible
- ♦ **parashah:** 'section', 'division' or 'portion'; a part of the Torah read aloud at

Synagogue Services

Worship in a synagogue can only take place when there are at least 10 people in the congregation; this is called a **minyan**. In Orthodox Judaism this must be men, but Progressive services can take place with a minyan comprised of both men and women.

It is traditional for men to cover their heads during worship. Wearing a **kippah** is a sign of respect towards God, and many Orthodox men choose to wear it when in public. Many married Orthodox women tend to cover their hair all the time, while some Liberal women choose to cover their hair only when in synagogue. Women's hair coverings usually take the form of a hat, scarf or wig.



'The great men among our Sages would not uncover their heads because they believed that the angels would come round them and over them.'
Maimonides

Orthodox men also wear **tefillin** during morning services. These contain scrolls of the Shema prayer, strapped to the head (**tefillah shel rosh**) and to the bicep of the weaker, right arm (**tefillah shel yad**). This is so that the man is reminded of the constant need to submit himself to God. For this reason, some Orthodox men wear tefillin all day. Sometimes, only men

A **tallit** is worn over the arms and shoulders by many Jewish men from all denominations during morning services, festivals and Shabbat. It is rectangular, and usually made of white cotton, with a tassel on each corner called **tzitzit**. The tzitzit serves as a reminder of the commandment to wear tefillin.

Did you know?

In Hebrew, each letter also represents a number. The numerical value of the word 'tallit' is made up of eight threads and five knots, giving a total of 613, the number of commandments in the Torah.

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It is more common to see men wearing a tallit, but some women in Progressive Judaism wear them. In Liberal synagogues, men and women generally take part in the service. The service includes wearing tallitot and tefillin.

‘Speak unto the children of Israel, and bid them that they make them throughout the fringes of their garments, and that they put with the fringe of each corner a tassel, and remember and do all My commandments, and be holy for yourselves. (Numbers) 15:38, 40, NKJV

Worship is often led by a rabbi and a **hazzan**, or **cantor**. The rabbi's role is to guide the congregation in how best to follow the mitzvot, while the hazzan leads the worshippers in song. Services are conducted in Hebrew, but Progressive services are mostly in the language of the community. Cities in the UK with larger Jewish populations have rabbis and hazzans, but rural areas are less well served. In those places, members of the congregation may lead the service.

Many Traditional synagogues, particularly Orthodox, hold services every morning and evening. These are based around traditions concerning the Sabbath. A central element is that week's Torah portion, or **parashah**.

Prayer

Keywords:

- ◆ **tefillah:** prayer
- ◆ **shacharit:** from the Hebrew word for 'dawn'
- ◆ **Barekhu:** the hazzan's call to prayer; the hazzan praises God and this is repeated by the congregation
- ◆ **Shema:** Hebrew for 'hear' or 'listen'
- ◆ **Amidah:** Hebrew for 'standing'
- ◆ **Amen:** from Hebrew for 'truly' or 'it is true'
- ◆ **mincha:** from the Hebrew word for 'offering'
- ◆ **ma'ariv:** from the Hebrew word for 'the day before' or 'eve'
- ◆ **siddur:** prayer book
- ◆ **kavanah:** Hebrew, meaning direction, intention or purpose

As with many religions, prayer is one of the most important forms of worship. The Jewish creator brings with it a sense of thankfulness for being created, as well as a sense of awe. The god of Judaism is also believed to be omnipotent and pay Jews particular attention. Jewish prayer often combines praise, blessings and requests for God's intervention for the person praying as well as others, too. Although the Torah doesn't specify how often to pray, the Mishna says that Jews are to pray three times each day: Shacharit, Mincha and Ma'ariv.

Shacharit

This is the longest service of the day as several prayers and blessings are said. The **Shema** is read to the congregation together with the **Barekhu**. As well as the **Barekhu**, signs of the covenant are the recitation of the **Shema** and the **Amidah**.

Most of the **Shema** is taken from the Book of Devarim (Deuteronomy) in the Torah. It sums up the Jewish belief in one god, God's oneness and the covenant between God and the Jewish people. It also explains the wearing of tefillin. This is why the words are written on the scrolls inside them.

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The Shema

'Hear, o Israel: the Lord our God, the Lord is One.
 Blessed be the Name of His glorious kingdom for ever and ever.
 And thou shalt love the Lord thy God with all thy heart, and with all thy soul,
 And these words, which I command thee this day, shall be upon
 And thou shalt teach them diligently unto thy children, and shalt
 When thou sittest in thy house, and when thou walkest by the
 and when thou liest down, and when thou risest up.
 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets.
 And thou shalt write them on the door-posts of thy house, and upon

In a shachrit service, the Shema is followed by the Amidah. As the name suggests, this is the central prayer, and they do so facing Jerusalem. This is significant of the Amidah's importance that it's often called HaTefillah: The Prayer.

The Amidah is comprised of 20 blessings, which can be divided into three. The first blessing is for God, continues with blessings that ask God for help and ends with blessing for the congregation. The congregation quietly recites the Amidah before the hazzan repeats it, the hazzan then says Amen together at the end of each blessing. Saying this aloud with others reinforces the meaning of each blessing.

Mincha

Mincha is a short service in the afternoon containing the Amidah and seven other blessings.

Ma'ariv

Ma'ariv has no fixed time and is optional, according to the Talmud. However, it is usually recited, and takes place, it does so in the evening and is a shorter service than Shacharit. The Amidah are recited at this time.

Synagogues and most homes have a **siddur**, setting out the order of prayer. It is used daily during the services and at festivals.

Although prayer is a routine that must be observed, Jews need to be in the right frame of mind for their prayers are meaningful. This is **kavanah**, and is a reminder that in Judaism, intention is as important as the act of following itself, if not more so:

'Prayer without kavanah is no prayer at all. He who has prayed without kavanah has not prayed.'
 Maimonides

Quick Question

21. Explain two ways Jews worship in synagogues.

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Shabbat in the Home and Synagogue and Its Significance

Keywords:

- ♦ **shabbat:** from Hebrew, meaning to stop, end or rest
- ♦ **Pikuach Nefesh:** saving a life
- ♦ **Mishlei:** one of the later books in the Tanakh known as Proverbs in the Christian Bible
- ♦ **Kiddush:** Hebrew for 'holiness', a prayer to make the Shabbat wine holy (said before drinking)
- ♦ **manna:** an edible substance
- ♦ **challah:** plaited loaves, signifying the double helping of manna God is said to have given the Jews when they were looking for the Promised Land
- ♦ **zemiros:** traditional Hebrew songs
- ♦ **Havdalah:** 'separation'
- ♦ **Erev:** Hebrew for 'evening'
- ♦ **Kabbalat Shabbat:** Welcoming Shabbat
- ♦ **musaf:** Hebrew for 'additional'
- ♦ **haftarah:** Hebrew for 'parting' or 'taking leave'
- ♦ **Joseph:** Abraham's great-grandson, given a multicoloured tunic by his father, became a trusted officer of an Egyptian pharaoh and finally reconciled with his brothers
- ♦ **David:** an ancient Jewish king said to have killed the giant Goliath in battle and was a close follower of God

As you saw in the Key Beliefs section, **Shabbat** is highly significant, a way for Jews to express their belief that God rested after creating the universe, and remember the Hebrew word for rest. This is of great importance in Judaism; it gives time to consider the Jews as a people created in the image of God. Creation and the importance of rest, not just for humans but for the rest of the universe, is intended to be a communal event, not just celebrated in the home as well as in the synagogue. It is such that most Jews will celebrate Shabbat in some way, even if they choose to do so in a different way to festivals or pray as a family or others. After all, observing Shabbat is one of the

Remember the Sabbath day, to keep it holy. Six days you shall labour and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall not do any work.
Shemot (Exodus) 20:8-10, NKJV

You may recall that in Judaism, 'days' begin at sunset, following the account in the Torah. So, although the Jewish day of rest is generally thought of as Saturday, it begins at sunset on Friday.

What does 'no work' mean? For most Jews, Shabbat is for setting aside time for family, being thankful to God for their lives and families. Different branches of Judaism have different interpretations of the mitzvah to not work, determined by what they feel is a reasonable amount of space for what they see as a vital purpose.

Many Orthodox Jews, as well as not doing their school work or homework, will not use cars, phones, electrical appliances, etc. or carry anything, write or cook. What was true before Shabbat, some things can be challenging. Travelling on foot can be a challenge, and the synagogue is some distance from home, for example. Orthodox Jews may pray three times a day on Shabbat.

Many Progressive families focus on not working as they do during the rest of the week. They do most of the things Orthodox Jews don't do. Not doing homework is a common practice in many branches of Judaism!

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Of course, the concept of **Pikuach Nefesh** leads many Jews to feel that some work is acceptable on Shabbat. Jobs where workers encounter life-and-death situations, emergency services or performing certain roles in the military, would be acceptable.

Shabbat in the home

Despite the fact that different families, even within branches of Judaism, celebrate Shabbat in different ways, some elements are common to all. Here's an example of what many families do on Friday evening:

- Candles are lit, to signify the start of Shabbat
- The father blesses his children (sometimes he will have returned from work)
- Everyone sings a hymn from the siddur, 'Peace Be Unto You'
- Sometimes husbands sing a passage from the book of **Mishlei** to their wives
- The **Kiddush** is recited over a large cup brimming with wine that represents overflowing joy at the creation and at the freedom of the Hebrews from Egypt
- Everyone washes their hands
- Two loaves of **challah** are blessed and eaten
- Everyone eats a large meal with many courses
- During and after the meal, songs called **zemirot** are sung
- Grace is said to end the meal
- The family and any guests spend the rest of the evening talking and/or playing cards



Did you know?

The Bible says **manna** fell from heaven each night after the Israelites escaped Egypt. On Shabbat, God sent a double helping before each Shabbat so that the manna would not fall on the seventh day.

Shabbat in the Synagogue

Most synagogues, in any branch of Judaism, hold Shabbat services every Friday evening and Saturday morning. While many Orthodox Jews attend the Erev Shabbat (Shabbat morning) service is widely attended by Jews in every branch of the faith. In congregations that attend their synagogues three times each day, they will hold Shabbat services on Saturday afternoon or evening as well.

Shabbat services have additional content to those held on other days of the week.

Erev Shabbat

- Psalms and passages from the Talmud are read aloud (**Kabbalat Shabbat** takes place). The Amidah is shortened to just the parts praising and thanking God. The blessing in thanks for Shabbat. The Kiddush is recited at the end.

Shabbat morning

- Shabbat morning services on Shabbat are longer than usual, because they can't be shortened. The Amidah is like the one the night before but with an added request for peace. There is more music than at other services and there's an extra service called Musaf. Musaf doesn't take place at Reform synagogues. After the reading from the Torah, there is a reading of a **haftarah**, a portion from one of the books of the prophets.

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Shabbat afternoon

- Mincha services include words from the last prayer of the shacharit service, a prayer for **Joseph**, Moses and **David**. A prayer asking God for help is said at the end of the Shabbat service, such prayers are omitted because the focus should be on thanking God.

In Jewish homes at the end of Shabbat, **Havdalah** takes place. This emphasises the end of Shabbat and the other days of the week. It is a short ritual involving a box of spices, a candle and a cup of wine. A blessing is said over the wine. The spices are used to awaken the senses and bring the person back to their normal routines, and the wine is drunk. The Havdalah ceremony also symbolises waking up to the new week, and the lighting of the candles on hands to show the separation of darkness and light.

Quick Questions

22. Explain two ways in which Shabbat is celebrated in Judaism.
23. Explain two ways in which Shabbat helps Jews understand the Covenant or other sources of Jewish authority.

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Worship in the Home and Private Prayer

Keywords:

- ♦ **mezuzah:** Hebrew for 'doorpost'
- ♦ **Shaddai:** a Hebrew word possibly meaning all-powerful, sustaining, or both
- ♦ **Modeh Ani:** Hebrew for 'I offer thanks'
- ♦ **brachot:** Hebrew for 'blessings'

The Jewish home is a place where mitzvot are acted upon every day. Shabbat, obeying mitzvot is said to be pleasing to God, carrying out a mitzvah is an act of worship. In the home, the mitzvot relating to day-to-day activities are extensive. When Jews perform their duties with a state of kavanah, they're worshipping God. Indeed, many Jewish mitzvot are meant to encourage this.

As with other belief systems, the home is where young Jews are introduced to their family's world view and taught how to live accordingly. Not just relatives take a role in this, but the home itself does too. As well as siddur books, pushke tins and cups for Kiddush, most Jewish homes have a **mezuzah** fixed to their front door frame. Many homes have a mezuzah on most door frames. A mezuzah is not just a doorpost but also a container fixed to the post *and* the scroll of parchment inside the container. Many Jews touch them as they enter a house or room. As with tefillin, the Shema is written on one side of the scroll, which instructs Jews to remember God's commands:

'You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.'
Devarim (Deuteronomy) 6:8-9, NKJV

On the other side of the scroll is one of the names of God, **Shaddai**. The scroll is facing outwards and the mezuzah is fixed roughly at eye level. The mezuzah is a reminder of the Jewish people's covenant with God and that God, through that covenant, is watching over them.

The Shema is also recited in private by many Jews in the morning and evening. The first prayer is recited upon waking in the morning, thanking God for a new start.

Modeh Ani
'I offer thanks to You, living and eternal King, for You have mercifully restored my soul.
Your faithfulness is great.'

Many Jews say **brachot** throughout the day; short prayers of thanks for anything good that happens. They are a way of thanking God when mitzvot are being carried out.

Private prayer strengthens faith and brings comfort. It also encourages the individual to think about their role in the world, so that they're carrying out mitzvot in the right way. It helps a person's faith and connectedness with God and their community.

Quick Question

24. Explain two ways in which prayer helps Jews understand God. Refer to other sources of Jewish authority.

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Tenakh and Talmud

Keywords:

- ♦ **Abrahamic:** coming from Abraham
- ♦ **Torah:** 'teaching' or 'instruction'
- ♦ **Nevi'im:** 'prophets'
- ♦ **Ketuvim:** 'writings'
- ♦ **Chumash:** from the Hebrew word for 'five', 'hamesh'
- ♦ **prophet:** a person who receives messages from a god, sometimes about the future
- ♦ **Ruach Hakodesh:** 'holy wind' or 'holy spirit'
- ♦ **Talmud:** 'teaching' or 'learning'
- ♦ **Mishnah:** 'teaching' or 'instruction'
- ♦ **Gemara:** 'learning'
- ♦ **yeshiva:** 'sitting'

The Tenakh (sometimes spelt 'Tanakh') and the Talmud are the main sacred texts of Judaism. The Tenakh contains the mitzvot, the Talmud advises Jews on how to follow them.

Tenakh

Christians recognise the Tenakh as, slightly altered, it forms the first part of the Bible. It is also noticed some similarities between Jewish and Muslim practices as well. It is because both Christianity and Islam all trace their roots to Abraham. The **Abrahamic** faiths use the Tenakh as their basis, so its influence and importance beyond Judaism can be seen. The word 'Tenakh' comes from a combination of the names of its three sections: T (Torah), N (Nevi'im) and K (Ketuvim). Adding vowels gives the word 'Tenakh' or 'Tanakh'.

Did you know?

The UK is one of the few countries where the legal system is heavily influenced by Jewish law. The Ten Commandments set out basic ethical standards, and the **Noahide** laws are the basis of the Ten Commandments and command that courts of justice be set up. Laws were introduced in Saxon times in response to these teachings and others found in the Jewish scriptures.

As you've seen in the Beliefs and Teachings section, the Torah is the first five books of the Bible, known as the Five Books of Moses, or just the Books of Moses. Containing laws and commandments that set out what Jews must do in their lives. Most Jewish homes have a copy of the Torah, known as the Chumash. This enables them to study more easily than having to read a section of the Torah from it each day.

Nevi'im contains the history of the Israelites once they entered Canaan and the prophets' messages on how best to honour the Covenant, encouraging the Israelites to follow God's laws and predicting the future. Some of the prophecies relate to the Mashiach (Messiah). The last five books of the Tenakh are those read aloud on the Sabbath morning services (haftarah).

Ketuvim contains songs, poems, proverbs and inspirational stories of loyalty and faith that encourage and uplift the reader. Many Jews believe that Ketuvim was written by the **Ruach Hakodesh**, rather than coming directly from God.

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Traditional Jews generally say that the Torah was revealed to Moses by God's word of God. Many say that the books of the prophets in *Nevi'im* are also revealed by God. Progressive Judaism teaches that, while the Tenakh is in many instances divinely inspired, it was written by people at another time and this needs to be recognised. Therefore, Reform Jews are more likely to adapt teachings by taking today's world into account.

As you can see elsewhere in this guide, the words of the Torah are part of framing every important event and helping many Jews connect even the smallest details of their lives to the Torah.

Talmud

Orthodox Judaism believes that, alongside the Written Torah recorded in the Bible, there is another teaching, the Oral Torah. This is what he in turn told others, the Oral Torah. Other branches of Judaism believe that the Oral Torah is explanations of the mitzvot, given by rabbis since Moses' time. It has been passed on successfully to begin with, but after the destruction of the Second Temple, the safety of the Jewish community became increasingly uncertain. Another factor was that the situation had become worse and the Jewish community had started to disperse. If the Oral Torah wouldn't be lost, it was written down.

The Talmud is divided into two parts. The first part is the **Mishna**, containing the laws of the Written Torah, it covers every aspect of Jewish life; how to worship, what to eat, how families should conduct themselves, and so on. While many of the mitzvot are straightforward, many may not be easy to know how to apply them. The Mishna tackles this issue.

Helpfully, the mitzvot are compiled in categories, removing the need to know the entire Torah. So, you don't spend time searching the entire Torah for laws on certain areas of life. So, you can understand the laws.

The second part of the Talmud is the **Gemara**. This is a compendium of written commentaries on the Mishna, how to explain the law further by presenting different interpretations.

Many Orthodox boys and men attend a **yeshiva**, where they study the Talmud. In the UK, there are approximately 10 in the UK. Many men and women regularly study together in Progressive communities. Wherever it happens, studying the Talmud is a time of debate and discussion! However, it must be said that there are also many Jews who have never seen a copy of the Talmud.

Quick Question

25. Name two sections of the Tenakh.

Now try this

26. 'Worshipping in the synagogue is the best way for Jews to understand the Torah.' Argue for and against this statement. You must refer to Jewish teaching which follows from your argument.

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Family Life and Festivals

Rituals and Their Significance

Keywords:

- ♦ **rites of passage:** rituals marking important points in life, where the person changes from one state to another
- ♦ **Simchat Bat:** 'celebration of the daughter'
- ♦ **Brit Bat:** 'welcoming the daughter'
- ♦ **Brit Milah:** 'covenant of circumcision'
- ♦ **mohelet:** a person to whom the female is **mohelet**
- ♦ **Bar Mitzvah:** 'son of the commandment'
- ♦ **Bat Mitzvah:** 'daughter of the commandment'
- ♦ **daven:** reciting prayers
- ♦ **D'var Torah:** 'word of Torah'; a speech or sermon interpreting a part of the Torah portion
- ♦ **Bat Chayil:** 'daughter of valour'

As we've seen, the laws of Judaism cover most aspects of life. This includes most cultures: birth, becoming an adult, marriage and death. Just as with the world at large, there are specific ways these events should be conducted. In the Torah, a reminder of the Jewish belief in an all-powerful god with whom we have a relationship.

Birth

Boys and girls both have naming ceremonies when their community meets time after their birth. Although some Jewish communities around the world have ceremonies for girls for hundreds of years, a common ritual only developed in the 1970s. Since then, it has been adopted in other Jewish communities. **Simchat Bat** or **Brit Bat** involves the congregation singing a song, blessings of thanks, prayers and then readings. A ritual bath or washing may be performed. Often the father (and/or other relatives), explains the baby's name and she/he is given a name as well. The parents say blessings of gratitude and everyone enjoys a meal over challah bread.

When they are eight days old, boys have their **Brit Milah** ceremony. This is in a synagogue or a hospital and involves the ritual removal of the boy's foreskin. In Progressive communities) a **mohelet**.

'This is My covenant which you shall keep, between Me and you and your descendant among you shall be circumcised; and you shall be circumcised in the flesh of your foreskin. This is My covenant between Me and you.'
Brit Milah (Genesis) 17:10-11, NKJV

The boy is given his Hebrew name during the ceremony and a prayer is said for its meaning:

'... as this child has entered into the covenant, so may he enter into the covenant and into good deeds.'

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The boy's father recites a blessing to close the ceremony. The circumcision is the agreement between God and Abraham, and most Jewish boys have a brit milah. It doesn't encourage people to convert to it, many men who become Jews do it for the importance of the ceremony and the seriousness of the covenant. In Orthodox Judaism must have one.

Becoming an adult

Girls and boys become **bat** and **bar mitzvah** when they are 12 and 13, respectively, when they are considered to be adults in religious terms; they are old enough to take responsibility of following commandments. Boys in all branches of Judaism will read from the Torah in their synagogue as part of the bar mitzvah ceremony. It takes place on the 5th Shabbat after a boy's 13th birthday. Once they've had the ceremony, they can observe public mitzvot such as **daven**.

Despite the significance of coming of age and the formality of the rituals, much of the bar and bat mitzvah ceremony is personal. Venue, date, attendees, and the type of celebration afterwards are all decided by the family. Also, different congregations celebrate in different ways, so formats and content can vary. Family members can be called to say blessings or give Torah readings, and parents may give statements of thanks to God. Boys may read a haftorah or give a speech.

Bat mitzvahs are a relatively recent development, mainly because women don't have to carry out public mitzvot. Nevertheless, many Progressive (Reform and Liberal) girls have them, just as boys do. Many Orthodox girls have a **Bat Chayil** rather than a bat mitzvah, where they give a speech called a **D'var Torah**, not a Torah reading. This speech is a response to the Torah portion that has been read at the service.

It is usual for boys to start wearing tallit from the time they have their bar mitzvah, or even earlier. Girls in Reform congregations are also able to wear a tallit at their bat mitzvah. Their ceremonies are the same as those for boys, with a reading of the Torah. In part, unlike for girls in most Orthodox communities. As with boys in all branches of Judaism, Reform Judaism can be counted as one of the minyan after their bat mitzvah. It is also a privilege.

Quick question

27. Give two things that happen as part of a Bat Mitzvah ceremony.

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Marriage

Keywords:

- ♦ **tenaim:** 'conditions'
- ♦ **Aliyah:** 'going up'
- ♦ **aufruf:** Yiddish for 'calling up'
- ♦ **ketubah:** a marriage contract
- ♦ **hinuma:** veil
- ♦ **erusin:** 'engagement' or betrothal
- ♦ **kiddushin:** bringing home, i.e. betrothal
- ♦ **nissuin:** marriage
- ♦ **chuppah:** 'covering'
- ♦ **sheva brachot:** 'the seven blessings'

We've seen how much of Judaism revolves around the family unit. Shabbat ceremonies are just some examples, and we'll explore more later in this guide. The individuals within it observe mitzvot, and in Judaism marriage is the basis of the family.

In the Bible, God tells humans to reproduce:

'...and God said to them, "Be fruitful and multiply..."'
Bereshit (Genesis) 1:28, NKJV

This sounds easy enough, but many Jews couldn't do that close relationships followed, that we can't go through life alone. They may go on to say that creating genders that complement one another, enables people to fulfil his or her purpose.

'And God said, "It is not good that man should be alone; I will make him a helper as his own flesh and bone, joined to him as one of his own body. The man shall leave his father and mother and be joined to his wife, and they shall become one flesh."
Bereshit (Genesis) 2:18, 24, NKJV

There are some slight differences between groups in Judaism, but wedding events below:

- The engagement is announced publicly when a statement of commitment is made.
- On the Shabbat before the wedding, the groom stands at his synagogue to receive a blessing from the Torah. This is an **aliyah**. As this is a high honour it is given to the groom, even though he's the person doing it. Afterwards, the rabbi gives a blessing to the couple. In Orthodox communities, the bride as well.
- On the wedding day a **ketubah** is signed by two witnesses (the bride and groom). It sets out the rights of the bride and the groom's responsibilities towards her.
- Also before the service, the groom covers the bride's face with a veil and a ring, emphasising the bride's modesty, a positive characteristic for a Jewish woman.

The marriage ceremony has two parts: the betrothal (**erusin** or **kiddushin**) and the wedding (**nissuin**), both of which take place under a **chuppah**, a canopy made of a cloth held up above the couple by four men. The chuppah represents the home and the couple's share. It doesn't have sides in order to show that the home will be open to all. As long as there's a chuppah and a rabbi, Jewish weddings can take place anywhere.

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The erusin consists of:

- a blessing with wine and a blessing to bind the couple together, given
- the exchange of rings and vows
- a statement from the groom; 'Behold, by this ring you are consecrated to the laws of Moses and Israel.'
- reading aloud of the ketubah to the congregation before the nissuin

The nissuin consists of:

- seven blessings, the **sheva brachot**, praising God as Creator, thanking two people and asking that the couple embody the original perfection of creation
- the groom stamping on a glass wrapped in tinfoil or a napkin

Did you know?

The act of stamping on glass has been interpreted in several ways. These include the destruction of the Temple, the delicate nature of relationships and the bride's relationship between the bride and groom.

Quick Questions

28. Which of the following is a Jewish birth ceremony for girls?
- a. mohelet b. Brit Bat c. D'var Torah
29. Give two things that happen as part of a Jewish wedding ceremony.



A Jewish wedding in Vienna

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Death

Keywords:

- ♦ **mourning:** actions performed when a person dies, showing sadness and/or grief
- ♦ **levaya:** 'accompanying', a funeral
- ♦ **aninut:** 'intense mourning' or 'deep sorrow'
- ♦ **chevra kadisha:** 'sacred society', a Jewish community's burial society
- ♦ **onen:** 'mourner'
- ♦ **Tachrichim:** 'enwrap' or 'bind', a white burial shroud
- ♦ **Tahara:** to purify
- ♦ **kriah:** 'tearing', pulling at clothes or cutting black ribbon
- ♦ **eulogy:** a speech about the deceased's life and achievements
- ♦ **Mourner's Kaddish:** the prayer for the dead
- ♦ **shiva:** 'seven'
- ♦ **seudat havra'ah:** 'meal of consolation'
- ♦ **yahrzeit:** Yiddish for 'time of (one) year'
- ♦ **sheloshim:** 'thirty'
- ♦ **Yizkor:** 'may God remember'
- ♦ **martyr:** someone who is killed because they won't give up their beliefs, or for their beliefs

In the Key Beliefs section, we saw that, unlike the other main Abrahamic religions, death is not really that significant for the lives of Jews. Nevertheless, the death of a loved one is a time for reflection. In fact, a Jewish funeral, called a **levaya**, does continue beyond our world. There are some differences between Jewish branches in terms of what happens when someone dies, but the following actions commonly take place.

- The time between death and the levaya is called **aninut**, and mourners observe rituals like those of Shabbat until after the funeral, due to their distress as not knowing where the soul has gone.
- It is customary for someone to stay with the body from death until a rabbi or **chevra kadisha** arrives, so that the body is never left alone until it is buried. The body is buried rather than cremated.
- Funerals should ideally take place within one day of death, and the chevra kadisha prepares the body for burial, washing it, dressing it and wrapping it in white cloth (Tahara). Usually, a tallit with a corner cut off is also placed in the coffin. The chevra kadisha is a group of volunteers, who sometimes also help with the funeral and a meal afterwards.
- Before the funeral, family members may take part in **kriah**.
- At the burial, a rabbi will lead prayers by the graveside and deliver a eulogy.
- Family members recite the **Mourner's Kaddish**, praising God and asking for forgiveness from heaven to those present and to Israel.

Did you know?

Traditionally, accompanying a body to its final resting place is considered a mitzvah. Family members who shovel earth into a grave do so with the back of the hand, so that they don't wear the person to leave.

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After the funeral, the next seven days are called **shiva**. This is when mourners are visited by well-wishers. It begins straight after the funeral with a meal called **seudah** and continues with prayers, reminiscing and more food. Family members may cry as they're 'low'. A **yahrzeit** candle may be alight for the week.

Mourners observe **sheloshim** from the end of shiva until the 30th day after death. During this time, mourners can't go to social gatherings or work. In a part of the Torah where Moses tells his people not to cut their hair after God's disobedience with death.

Tombstones are put in place at the graveside during the first year after someone dies. On the first anniversary, **yahrzeit** candles are lit. Four times every year, the community gathers through the **Yizkor** service, where prayers and readings are given publicly. The congregation silently reads a pre-prepared statement about the deceased. Each family has a statement for each member of a family, a statement for other friends and a statement for Jewish martyrs.

Even though Judaism doesn't have a generally shared view of an afterlife, it is sacred. Remembering the dead is a vitally important part of life, so living life has significance of the belief in life being a God-given, holy thing.

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Dietary Laws and Their Significance

Keywords:

- ◆ **kashrut:** the Jewish dietary laws
- ◆ **kosher:** 'fit', 'proper' or 'lawful'
- ◆ **trefah:** 'torn by a beast of prey' or 'unfit'
- ◆ **shochet:** from the Hebrew word for 'slaughter' - 'draw close'
- ◆ **tza'ar ba'alei chayim:** 'suffering of living creatures'

The **kashrut** is found in the Torah, so it can be seen that to Jews these are laws. In following these laws, Jews can show their obedience and devotion, from God. Whatever is acceptable to eat is **kosher**, whatever isn't acceptable is **non-kosher**.

Examples of kosher food	Examples of non-kosher food
ox, sheep, goat, deer, anything with cloven hooves (hooves divided into two) that chews the cud, fish with fins and scales, chicken, duck, goose, locust, vegetables, eggs	camel, hare, pig, squid, shellfish, blood (it must be drained)

Nevertheless, while many Jews say the kashrut should be obeyed because it is a commandment, many others follow only some of these laws, if any. For some Jews, there is a practical reason to follow these laws, they take account of the experience gained by a people who, like many others before them, lived in a world without fridges and freezers.

These Jews say that the kashrut are, therefore, outdated, but others point out that many types of food can be served to non-Jews, so the kashrut are not concerned with health or safety.

However, talking about diet in this way has led many Jews to carefully consider their food choices they make around food. As with everything else, kashrut are seen as a way of understanding the importance and sanctity of all living things on the created world. They deal with how to slaughter an animal, clearly stating that animals to be eaten must not be treated with cruelty. A trained person, a **shochet**, must kill the animal. The Talmud calls a non-kosher way **tza'ar ba'alei chayim**. This means that many Jews think of food (both animal and plant) comes from and how it is produced, avoiding cruelty. To do so could be considered a form of tikkun olam, as it encourages the ethical production, helping to heal Earth.

Many Jews have gone further, becoming vegetarian or vegan. They point out that humans are only allowed to eat meat after the great flood at the time of Noah. They say that meat is good enough for the earliest humans, why not now?

The separation of milk and meat

Many Orthodox Jews do not eat meat and dairy products in the same meal. This is a commandment in Shemot (Exodus) 23:19 that is repeated in Devarim (Deuteronomy):

'You shall not boil a young goat in its mother's milk.'
Devarim (Deuteronomy) 14:21, NKJV

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Many Orthodox homes have separate utensils, cutlery and preparation areas common for meat and dairy to never be seen together on the same table. meat don't mix in any way, most observant Jews wait for some time after eating dairy foods. Typically, this is six hours. This affects their choices when it comes to eating at non-Jews' homes and buying food from supermarkets. However, once you start thinking about these things and making thoughtful choices is a way to connect with your tradition.

Reform Judaism generally sees the value in following some of the kashrut laws, but not all. do many Liberal Jews. Although not all Jews in both of these branches don't follow all of the kashrut, they still see it as part of their tradition, a feeling shared by many Jews.



Quick Questions

30. Explain two ways mourners might be supported after the death of a loved one.
31. Explain two ways a Jewish family might observe the kashrut.



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Festivals and Their Importance for Jews in the UK Today

Keywords:

- ♦ **Pesach:** 'skip' or 'jump'; the festival of Passover
- ♦ **Rosh Hashanah:** 'the head/beginning of the year'
- ♦ **Yom Kippur:** 'day to atone'

The Jewish community in the UK is small, around 300,000. However, this is an ancient religion as it has been practised for thousands of years. It's not a religion that was adopted by converts, so many people who are Jewish are born Jewish. They observe mitzvot not other than on Shabbat and at key times of the year (such as the festivals). Some don't observe any mitzvot at all. They see 'Jewish' as their ethnicity with no religious commitment. When these people are included, the wider Jewish community may be as much as 1 million.

Despite the fact that Jews have lived in the UK for hundreds of years, many Jews have moved here from other parts of Europe. Their families moved here relatively recently to escape persecution.

For these reasons, gathering together as a family and a community takes on great importance to reinforce Jewish identity and for people to feel connected. Some Jewish festivals are celebrated around historical events. These help to reinforce Jewish identity by giving the community a sense of tradition and heritage. Other festivals take place because they are a mitzvah in themselves. There are reminders of biblical teaching and they are seen as a chance to gain closeness to God.

Together, the festivals of Rosh Hashanah and Yom Kippur are called the 'Days of Atonement', the most important days of the Jewish year.

Rosh Hashanah

Keywords:

- ♦ **righteous:** doing or being right, morally correct
- ♦ **shofar:** from the Hebrew word for 'beautify', a hollowed ram's horn used as an instrument
- ♦ **penitence:** seeking forgiveness
- ♦ **Tzedakah:** charity
- ♦ **Tashlikh:** 'casting off'
- ♦ **atonement:** bringing some things (back) together, mending a relationship

The Jewish year starts in the autumn at Rosh Hashanah and is a time for reflection. The section in this guide about the nature of God mentions judgement at the end of the world. At the beginning of the year, happiness at a new year and a fresh start, the beginning of the year also brings a time for reflection.

Many Jews believe that God judges the world at Rosh Hashanah, writing those who are righteous into the Book of Life for the next year. Those who are evil are written into the Book of Death. The Book of Life is left open until Yom Kippur, when it is closed.

Orthodox Jews spend two days celebrating Rosh Hashanah, while Reform Jews spend one day. Many Jews of all backgrounds will spend the previous month getting to know the Torah and Talmud more frequently, and praying in repentance and for forgiveness. Rosh Hashanah celebrates the creation; meals that include round challah, representing the

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Orthodox synagogues hold an extra service, additional to the three many hold. They take the time to reflect upon their previous year, both the good things and the bad.

Morning services at Rosh Hashanah are significant due to the blowing of the shofar at times but there's no explanation for why this is done. Some Orthodox Jews believe the sound is sounded to represent alarm, sighing and weeping. There are different interpretations saying the sound is that of souls separated from God due to sinfulness, a warning that jolts Jews into putting right their wrongs and asking for forgiveness.

After the service, many Jewish homes host lunches for family and friends, with apples and honey as part of the meal. Apples dipped in honey and honey cake represent the idea of a sweet new year to come. Later in the day Jews take part in the **Tashlikh** ceremony, where they go to a body of water. There, they take breadcrumbs out of their pockets and throw them into the water, symbolising the person's sins and the act of throwing them represents turning away from sin.

Did you know?

The word 'scapegoat' comes from the time of the Second Temple. Before the high priest would hold a goat's horns while confessing all the people's sins. The goat was then released, taking away the sins when it escaped.

The next 10 days after Rosh Hashanah are called the 'Days of **Penitence**' or **Days of Awe**. This time encourages Jews to think about the ways they may have wronged God and others, seek forgiveness, try to make amends and resolve to live more responsibly and righteously in the future. It is a time that sins committed against another person are forgiven by the person who committed the sin, with an emphasis on prayer and **Tzedakah** (charity). The day following this period is Yom Kippur.



Blowing a shofar at Rosh Hashanah

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Yom Kippur

Keywords:

- ♦ **Kol Nidre:** 'all vows'
- ♦ **fast:** to fast / fasting means not to eat or drink for a certain period of time
- ♦ **lay:** not having a leading religious role in the community
- ♦ **Neilah:** 'closing of the gates'
- ♦ **Nineveh:** a city where Mosul in Iraq is today
- ♦ **Vayikra:** one of the books in the Torah, called Leviticus in the Christian Bible

Many Jews believe that God closes the third book at Yom Kippur, which is **Atonement**. It is the most important day of the year, more so than Rosh Hashanah.

'For on that day the priest shall make atonement for you, to cleanse you, that you may have clean conscience before the Lord.'
Vayikra (Leviticus) 16:30, NKJV

On the evening before Yom Kippur, many Jews light candles at home for a **Shabbat**. They also attend the **Kol Nidre** service, which starts with the Kol Nidre prayer. It is just a day; many Jews **fast** for 25 hours! The concept of Pikuach Nefesh means that for certain medical conditions don't have to fast, but in some communities even if it's as little as possible if it's safe to do so. Traditionally, Yom Kippur is also a day of no perfume, sex or wearing leather shoes. As a symbol of purity, many **lay** Jews wear hazzans and sifrei Torah; their usual coverings are changed for white ones.

The desire to receive forgiveness is heightened on Yom Kippur and there are many synagogues of all branches of Judaism. The morning service includes a Yizkor for the forgiveness of the deceased. Some people spend the whole day at synagogue between services. Even though it's considered a last chance to repent, most Jews see it as a last chance to be judged favourably for the preceding year, not forever. An important part of Judaism is that God wants a healthy, happy relationship with the Chosen People. Yom Kippur is a chance to get things right.

Repentance and forgiveness are further emphasised before the last service. The story of the prophet Jonah is read. In the story, Jonah prays to God and is forgiven. God's command to tell the people of **Nineveh** to stop sinning. Thanks to Jonah and God forgives them. At the end of the service, another blowing of the shofar marks the end of Yom Kippur and God's judgement.

Quick Question

32. Explain two reasons why Jews celebrate the Days of Awe. Refer to scriptural or Jewish authority.

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Pesach

Keywords:

- ♦ **chametz:** 'leaven'; leavened food; food that has risen, usually due to the presence of yeast
- ♦ **Bedikat Chametz:** 'search for leaven'
- ♦ **Be'ur Chametz:** 'burning of leaven'
- ♦ **seder:** 'order'
- ♦ **Haggadah:** 'telling'
- ♦ **Arba Kushiyyot:** 'Four Questions'
- ♦ **matzah:** unleavened bread

Pesach is a week-long festival celebrated every spring that commemorates the Israelites' escape from Egypt, under the leadership of Moses. The name 'Passover' refers to God sparing the Hebrews, sparing their firstborn from death. So important is Pesach that celebrants are forbidden to eat chametz.

'... and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as an everlasting ordinance [order].'
Shemot (Exodus) 12:14, NKJV

Before Passover, homes will be given a spring clean and all traces of **chametz** removed. Matzah, unleavened bread made from wheat, barley, oats, spelt and rye and anything else made from grain, is eaten. Many Jews say this is to remind them that in the story of the Exodus, the Israelites left Egypt quickly and, wanting to take bread with them, didn't have enough time to let their bread rise in ovens. A final search, **Bedikat Chametz**, takes place the night before the festival. It is customary to keep some leavened food to be burned the next morning, **Be'ur Chametz**.

There are special services, **Seder**, and **Agudot** during Passover, including a Yizkor service. The **Tahil** is a festival where Jews should not work on the first and last days of the festival. It takes place the morning after the evening services on the first (and often second) day.

The seder is a way for Jewish identity to be reinforced and passed through the generations. The family attends and the youngest take a central role. The **Haggadah** is a scroll that contains the events during the seder meals. It enables all present to focus on the story of the Exodus. Jews see as their redemption thanks to God. The meal begins with the young people asking the four questions, the **Arba Kushiyyot**:

'Why is this night different from all other nights? On all other nights we eat all vegetables, and on this night only bitter herbs. On all other nights we eat all vegetables, and on this night only bitter herbs. On all other nights, we don't dip our food even once, and on this night we dip it many times. On all other nights we eat sitting or reclining, and on this night we only recline.'

The seder meal itself is served on a special seder plate, with six symbolic items:

- bitter herbs, sometimes horse radish, represent bitter times in slavery
- hard-boiled or roasted egg, to represent life and its cyclical nature
- a green vegetable, representing springtime for the Israelites and the color of the grass that grew in the land of Israel
- charoset, a paste made of apples, nuts, raisins, spices and wine, representing the mortar the Hebrew slaves used to construct buildings in Egypt
- a lamb shank bone, a reminder of the sacrifice made on the eve of the Exodus
- another green vegetable or leaf, to be dipped in saltwater, representing the tears of the Israelites

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Also on the table are three pieces of matzah, to remind those present of the captivity. Four cups or glasses are drunk; many Jews say this is to remind of the deliverance it is said God made to the Hebrews during their exodus. An elderly prophet Elijah, who is said to announce the arrival of the Mashiach at the end of the world, is sent to see whether Elijah has arrived at the front door.



A typical seder meal

Now try this

33. 'Pesach is the most important Jewish festival.'

Argue for and against this statement. You must refer to Jewish teaching and how it follows from your argument.

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Summary for Practices

The synagogue and worship

- ◆ **Synagogues** are **focal points** for the Jewish community. Primarily, they are for **worship** and are **taught** about the teachings in the Torah. They also provide a space for **community activities**, in order to help Jews' **social life** and help other Jews.
- ◆ Synagogues can be simple or elaborate, but this simplicity or elaborateness is not a reflection of the **focus** on both God and God's law. **Stained-glass windows** are a common feature in many synagogues. In Orthodox synagogues usually have **separate** sections for men and women.
- ◆ Features unique to synagogues are the **Aron Hakodesh (Ark)**, where the **Torah** is kept, and the **bimah** (raised platform) from which the Torah is read to the congregation. Above the Ark is a **menorah** representing God's presence that hangs over the Ark.
- ◆ **Worship**, devotion to God, can be practised in many ways. Worship can be public or private. Many practices can be included in worship, including Torah reading.
- ◆ Worship in a synagogue can happen if there is a **minyan** (10 people, a quorum for prayer in synagogues). Services can take place up to **three times** each day and at different times. Men wear their **hair**. Men use a **kippah** for this and women use **hats, scarves or prayer shawl (tallit)** and copies of the first part of the **Shema** prayer in their **arm (tefillin)**. Many **Reform** women also wear tallit for worship. Some Orthodox women also wear tefillin. Services are led by a **rabbi**. Often, a **hazzan** leads the service.
- ◆ **Prayer**, talking to God, can take place at many times and in many forms (structured, or informal). Prayer is at the centre of synagogue services.
- ◆ The **Amidah** is regarded as the most important prayer. It praises God, thanks God. It is recited at synagogue services and at home.
- ◆ The Shema is another significant prayer. It sets out a belief in **one god** and that God is present in every part of life and that God's laws will be **passed on** through the **family**. It is recited in the **Torah**.
- ◆ Many Jews pray at home, starting and ending the day with the Shema and during the day, short prayers of thanks or praise said as situations arise. **Mezuzahs** on doorposts containing lines from the Shema, touched when entering and leaving the house.
- ◆ **Shabbat** is celebrated at home and in the synagogue. It recalls the end of the world when God is said to have **rested** for a day. Jews **don't work** on Shabbat, but this is not universal across the religion. Many Orthodox Jews include using technology, contrary to their definition.
- ◆ As well as a Shabbat **meal** at home on a Friday evening, synagogue services include extra content specific to Shabbat. **Havdalah** brings Shabbat to a close with wine and sweet smells and candlelight wake people up to the new week.
- ◆ The Tenakh is the Hebrew/Jewish **Bible**, made up of three sections: **Torah** (law), **Nevi'im** (prophets) and **Ketuvim** (writings). Many Jews believe that Moses and the prophets received their messages **directly** from God, while the Psalms, poems and proverbs were **divinely inspired**. Many Jewish homes have a copy of the Torah in both Hebrew and English.
- ◆ The **Talmud** is the written form of the **Oral Torah**, the **Mishna**, and the **Gemara**. It teaches that the Oral Torah was given to Moses by God, and that Moses taught it to the rabbis. The Oral Torah is a collection of rabbis' explanations of the Torah. The Gemara offers **interpretations** of it, helping Jews understand the Torah.

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Family life and festivals

- ♦ Baby boys and girls have **naming** ceremonies, **Brit Milah** and **Brit Bat**. At a Brit Milah, boys are **circumcised**, so they're always reminded of their father and Abraham.
- ♦ Girls **become adults** in the religion when they're 12. This is becoming a **bat mitzvah**. For boys, they become and have a **bar mitzvah** when they're 13. From then on, they observe **all** the mitzvot, according to their branch's tradition.
- ♦ **Marriage** is seen as the way to ensure the mitzvah of reproducing rests on a family unit, **enabling** each person to live according to the mitzvot. Before the contract (**ketubah**), a **shomeret** is written up, stating how the wife will be treated by her husband. This is followed by the **etrothal** (**erusin**) and the **marriage** (**nissuin**), both under a canopy, and a **chuppah**, representing the home.
- ♦ Funerals are solemn occasions and should take place as soon as possible. The community (**chevra kadisha**) **prepares** the body and may help organise a funeral. **Prayers** and a **eulogy** are said. In the week after the funeral, friends and family and a candle may be alight for the week. Mourning begins at the funeral. During this time, **sheloshim**, the mourners avoid social gatherings. The **yizkor** service takes place four times each year and is an opportunity to remember the deceased.
- ♦ The Jewish dietary laws are called **kashrut**. Anything **fit** to eat according to Jewish law is **kash**. Anything **unfit** is **trefah**. Not all Jews agree with all of the kashrut as they encourage Jews to think about the **ethics** of food production and are more concerned with **awareness of God** at the front of their minds. One of the kashrut laws is that particularly Orthodox Jews, to **not eat meat and dairy products together**. They use **separate** equipment and don't serve dairy and meat at the same table. They wait **six hours** before eating dairy once they've eaten some meat.
- ♦ The autumn festivals of **Rosh Hashanah** and **Yom Kippur** are called the time when most Jews believe that God **judges** them according to their actions. **Rosh Hashanah** marks the start of the new year and celebrates the creation of the world. It is the 10 **days of Penitence**, when Jews think carefully about their good and bad deeds, make **amends**, tell God and/or the people they've wronged that they're sorry and seek **forgiveness**. At this time, many Jews pray more than usual and perform extra services. A **shofar** is blown 100 times, some say to wake Jews up to the idea of God's judgement.
- ♦ **Yom Kippur** is the **most important day** of the Jewish year. It is believed that God makes a final judgement for the previous year. Many Jews **fast** for 25 hours on that day, rather than two or three. At the last service, **Neilah**, the services are long and full of congregations of forgiveness, and a shofar is blown to signify God's judgement.
- ♦ **Pesach**, or **Passover**, is a week-long **freedom** festival in the spring. It commemorates the escape from Egypt and is a **mitzvah**. Before the first day of Pesach, **chametz** (leaven) is removed, a reminder that the Hebrews rushed out of Egypt and didn't have time to make bread. There are special **services**, and on the first (and sometimes second) day, there is a **Seder** meal. The seder is a retelling of the **exodus** from Egypt, set out by a script called the **Haggadah**. This has four parts: **representing** the dark times of **slavery** and redemption, the role of God, through **Moses**, delivered them from hardship. There is an extra ceremony set aside for the prophet Elijah, who is believed to return at the end of the world with the **Mashiach** (Messiah).

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Answers

Beliefs and Teachings

Question number	Answer mark scheme
1	a) Merciful
2	<ul style="list-style-type: none"> through Earth and the universe through written sacred texts, e.g. the Torah by writing God as G-d by inserting different vowels when reciting the Torah <p>Give 1 mark for each correct point, up to a maximum of 2 marks. 1 mark can be credited.</p>
3	<ul style="list-style-type: none"> Many Jews join environmental groups to help protect what they believe is God's creation Kibbutzim were set up in the early twentieth century and are still in existence Many Jews celebrate Shabbat, partly in order to remember the creation of the world surrounding the six days of creation and the day when God is believed to have rested <p>Other relevant points may be credited. 1 mark for a basic, relevant point. 2 marks for a detailed, relevant and accurate explanation. 1 mark for a source of authority.</p>
4	<ul style="list-style-type: none"> The Shekhinah represents God's feminine qualities The Shekhinah signifies God's presence The Shekhinah is present at Shabbat The Shekhinah is a reminder of God's protection The Shekhinah is invoked when someone feels a strong connection to God <p>Give 1 mark for each correct point, up to a maximum of 2 marks. 1 mark can be credited.</p>
5	Olam Ha-Ba
6	<ul style="list-style-type: none"> God judges everyone The righteous, judged favourably, enter Olam Ha-Ba The unrighteous enter Gehinnom/Gehenna and are purified for the next life The wicked are annihilated The wicked suffer for eternity Many Jews say God judges them every year at Yom Kippur <p>Give 1 mark for each correct point, up to a maximum of 2 marks. 1 mark can be credited.</p>
7	<ul style="list-style-type: none"> There will be peace and prosperity in the world Exiled Jews will return to Israel The dead will be resurrected It is a goal for Jewish society to aspire to Humanity will reach its full potential It will be a time of justice, brought about by people coming to God <p>Give 1 mark for each correct point, up to a maximum of 2 marks. 1 mark can be credited.</p>

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Question number	Answer / mark scheme
8	<p>A thoroughly argued response, showing evaluation and judgement, reasoning show knowledge and understanding of appropriate subject content. Appropriate references to Judaism. 10–12 marks</p> <p>Evaluation of different views. Lines of reasoning show knowledge and understanding of appropriate subject content. There must be references to Judaism.</p> <p>Evaluation of one view. Lines of reasoning show knowledge and understanding of subject content. OR A good judgement of more than one point of view. 4–6 marks</p> <p>One view with supporting reasons. 1–3 marks</p> <p>Points and justification for:</p> <ul style="list-style-type: none"> In Bereshit/Genesis, God gives humans free will and the intelligence to solve the world's problems The Torah gives clear instructions for living peacefully and well; humanity just needs to act upon them correctly By following the mitzvot, Jews will get their reward from God at some point anyway <p>Points and justification:</p> <ul style="list-style-type: none"> Despite having been persecuted, Jews need help Prophets have come; this was a clear message Non-Jews need to know the message, so the message is spread <p>All relevant points must be credited</p>
9	d) covenants
10	<ul style="list-style-type: none"> Abraham set an example to be loyal and faithful to God Abraham's story encourages many Jews to think that God cares A sense of nationhood arose out of Abraham settling in the Promised Land Judaism is monotheistic Many Jews see themselves as God's 'chosen people' <p>Other relevant points may be credited. For each way, 1 mark for a basic, relevant point, 2 marks for a detailed, relevant and accurate influence.</p>
11	<p>The Ten Commandments: God is Lord; only worship God; don't take the Sabbath holy; honour your parents, don't murder, don't lie, don't steal, don't be jealous</p> <p>Give 1 mark for each correct point, up to a maximum of 2 marks. All relevant points must be credited.</p>
12	<ul style="list-style-type: none"> Moses was special to God as Moses was allowed in God's presence Moses is the founder of Judaism Moses was honoured, as it says in Shemot/Exodus that Moses was the one who spoke to God Moses is central as he passed on the mitzvot to the Jews and the books of the Torah are called the 'books of Moses' <p>Other relevant points may be credited. 1 mark for a basic, relevant point, 2 marks for a detailed, relevant and accurate explanation. 1 mark for a source of authority.</p>
13	c) Pushke
14	<ul style="list-style-type: none"> Many Jews join the Mitzvah Mosaic groups Many Jews campaign for human rights Many Jews celebrate Tu B'Shvat and plant trees Many Jews give to charity (tzedakah) Mitzvot encourage an attitude of gemilut hasadim (loving kindness) Orthodox Jews follow mitzvot closely, observing many rituals <p>Other relevant points may be credited. For each way, 1 mark for a basic, relevant point, 2 marks for a detailed, relevant and accurate influence.</p>

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Question number	Answer / mark scheme
15	<ul style="list-style-type: none"> • Bereshit/Genesis says life is God-given, so it is sacred (precious) • Human life is a gift from God • The concept of Pikuach Nefesh says saving a life is the only way to break Shabbat • The Talmud states that saving a life is "like saving the world" <p>Other relevant points may also be given. 1 mark for a basic, relevant point. 2 marks for a detailed, relevant point and accurate explanation. 1 mark for a source of authority.</p>
16	<p>16. Idolatry</p>
17	<p>17. Mitzvot</p> <ul style="list-style-type: none"> • Mitzvot are God's commands, and must be applied • The ways mitzvot are applied are open to different interpretations • Mitzvot came directly from God to Moses • Mitzvot between humans and other humans take priority over mitzvot between humans and God <p>Give 1 mark for each correct point, up to a maximum of 2 marks. 1 mark may be credited.</p>

Practices

Question number	Answer / mark scheme
18	c) Shul
19	a) Aron Hakodesh
20	<ul style="list-style-type: none"> Scrolls are made from parchment Scrolls are handwritten Scrolls are not touched with a finger; instead a yad is used Scrolls are kept in an ark (aron hakodesh) Scrolls are said to contain the word of God <p>Give 1 mark for each correct point, up to a maximum of 2 marks to be credited.</p>
21	<ul style="list-style-type: none"> Orthodox services can only take place with a minyan of 10 men, both male and female Orthodox women do not wear tallitot, but some Progressive Jews do Orthodox services tend to be just in Hebrew, but Progressive services are in the language where the service is and some Hebrew Many traditional synagogues have services every day, and some synagogues have services less frequently, but usually have a service every day <p>Other relevant points may be credited. For each way, 1 mark for a basic, relevant point, 2 marks for a detailed, relevant and accurate influence.</p>
22	<ul style="list-style-type: none"> Shabbat can be celebrated informally at home or formally in a synagogue Many Progressive Jews don't work on Shabbat, but all use technology Many Orthodox Jews don't work on Shabbat, but all use technology Many Orthodox Jews don't work on Shabbat, but all use technology Many Orthodox Jews attend the Friday evening (Erev Shabbat) service, but some attend the Saturday morning (Shabbat morning) service Many Orthodox Jews attend the Saturday morning (Shabbat morning) service, but some attend the Friday evening (Erev Shabbat) service <p>Other relevant points may be credited. 1 mark for a basic, relevant point, 2 marks for a detailed, relevant and accurate explanation.</p>
23	<ul style="list-style-type: none"> Lighting candles on Friday and Havdalah on Saturday bookends the Shabbat Shabbat's focus on the Israelites' escape from Egypt in search of a relationship with God Shabbat's focus on a day of rest gives Jews time to consider their relationship with God Reciting the Shema reminds Jews of the need to remember the Covenant The Amidah, said during Erev Shabbat, reminds Jews that God is encouraging them to think of a new way, relationship with God <p>Other relevant points may be credited. For each way, 1 mark for a basic, relevant point, 2 marks for a detailed, relevant and accurate influence.</p>

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Question number	Answer / mark scheme
28	b) Brit Bat
29	<ul style="list-style-type: none"> The ceremony takes place under a chuppah (canopy) A rabbi conducts the ceremony The bride wears white A ketubah (marriage contract) is signed Eruvin (prohibiting carrying things into the synagogue); blessings, exchange of rings, veiling of the bride (sheva brachot); seven blessings, a glass is stamped with the bride and groom's names <p>1 mark for each correct point, up to a maximum of 2 marks credited.</p>
30	<ul style="list-style-type: none"> Family members may join together to take part in kria (tearful) manage grief Friends and family may visit during the period of shiva A yahrzeit candle, representing the deceased, may be lit Yizkor services four times each year are an opportunity to remember the deceased Mourners may join together in not going out socially or cutting hair – sheloshim <p>Other relevant points may be credited. For each way, 1 mark for influence, 2 marks for a detailed, relevant and accurate influence</p>
31	<ul style="list-style-type: none"> Many Orthodox Jews don't eat meat and dairy in the same meal Many Orthodox families keep separate preparation areas and utensils Families may only buy food that is kosher / sourced Some Jews only eat kosher meat, which is killed in a kosher way Many Jews are vegetarians or vegan. Many Jews only eat kosher meat, fish, and poultry. <p>Other relevant points may be credited. For each way, 1 mark for influence, 2 marks for a detailed, relevant and accurate influence</p>
32	<ul style="list-style-type: none"> Celebrating the Days of Awe brings Jews together as a community This festival strengthens Jewish identity Marking Yom Kippur is a mitzvah, a commandment from God Fasting at Yom Kippur shows dedication to God Observing Rosh Hashanah can bring God's forgiveness Hearing the story of Jonah reminds Jews that God is said to want it Many Jews feel that observing the Days of Awe means that they are in a closer relationship with God <p>Other relevant points may be credited. 1 mark for a basic, relevant point, 2 marks for a detailed, relevant and accurate explanation. 1 mark for a source of authority</p>

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Question number	Answer / mark scheme		
33	<p>A thoroughly argued response, showing evaluation and judgement. Lines of reasoning show knowledge and understanding of appropriate subject content. There must be references to Judaism. 10–12 marks</p> <p>Evaluation of different views. Lines of reasoning show knowledge and understanding of appropriate subject content. There must be references to Judaism. 5–9 marks</p> <p>Evaluation of one view. Lines of reasoning show knowledge and understanding of appropriate subject content. OR Acknowledgement of more than one point of view. 1–4 marks</p> <p>One view with supporting reasons. 1–3 marks</p> <table border="1"> <tr> <td data-bbox="284 633 890 1429"> <p>Points and justification for:</p> <ul style="list-style-type: none"> • Pesach, as a reminder of the time God spared the Hebrews and rescued them from slavery, emphasises the importance of freedom and reminds Jews that they are said to be God's chosen people • Pesach connects directly to Jewish identity, as it marks the start of the exodus to the Promised Land of Israel • The seder meal makes many Jews feel closely connected to God, part of a holy relationship • The tradition of the seder meal reinforces Jewish identity and reaffirms this identity on through the family • Other festivals may also be mitzvot, but Pesach reminds Jews of the strength of the Covenant; this may sustain them during hard times in ways other festivals may not • The end of Pesach refers to the arrival of the Mashiach (Messiah); this is the greatest hope many Jews have for the future </td><td data-bbox="890 633 1075 1429"> <p>Points and justification for:</p> <ul style="list-style-type: none"> • The Days of Unleavened Bread Pesach begins with the Passover sacrifice, not the seder • The Days of Unleavened Bread are the most important of the Commandments and seeking to keep them is what happens during the seder • God does not judge anything during Pesach • If there's a sin during Pesach, what happens during Kippur • The possibility of God's forgiveness is extra special </td></tr> </table> <p>All relevant points must be credited</p>	<p>Points and justification for:</p> <ul style="list-style-type: none"> • Pesach, as a reminder of the time God spared the Hebrews and rescued them from slavery, emphasises the importance of freedom and reminds Jews that they are said to be God's chosen people • Pesach connects directly to Jewish identity, as it marks the start of the exodus to the Promised Land of Israel • The seder meal makes many Jews feel closely connected to God, part of a holy relationship • The tradition of the seder meal reinforces Jewish identity and reaffirms this identity on through the family • Other festivals may also be mitzvot, but Pesach reminds Jews of the strength of the Covenant; this may sustain them during hard times in ways other festivals may not • The end of Pesach refers to the arrival of the Mashiach (Messiah); this is the greatest hope many Jews have for the future 	<p>Points and justification for:</p> <ul style="list-style-type: none"> • The Days of Unleavened Bread Pesach begins with the Passover sacrifice, not the seder • The Days of Unleavened Bread are the most important of the Commandments and seeking to keep them is what happens during the seder • God does not judge anything during Pesach • If there's a sin during Pesach, what happens during Kippur • The possibility of God's forgiveness is extra special
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