

## **Year 9 Curriculum Intent**

We start our journey in faith at Saint Martin's by studying an introductory topic '**Welcome to Divinity**' knowledge powerpoint that outlines our Mission and Vision in Divinity; we want you to be '**Pilgrims of Hope**'; '**Builders of Peace**' and '**Ordinary people called to be Saints**' our CMAT vision for our St Thomas Aquinas feast day 2024. We want you to know our Mission Statement, our Virtues; the importance of our Dominican charisms, to know about the Word of God, to learn about our faith and how we live out Catholic Social Teaching in our lives and in the subjects you learn so that you can begin to make connections to enable you to be the best version of yourself. (St Catherine of Sienna "**Be who God meany you to be and you will set the world on fire**"; St Thomas Aquinas "**The things we love tell us what we are**"; "**It is better to illuminate than to shine**", how we can be like St Martin de Porres today and promote racial justice to all that we meet ; the importance of our school badge and why '**Veritas**', Truth enables us as Jesus said, "**I have come so that you can live life to the full 10:10** by following Jesus's example, "**I am the Way, the Truth and the life; no one come to the Father except through me.**" Jn 14:6.

Through our time at Saint Martin's we try to live out Bishop Patrick's themes of '**Encounter**', '**Discipleship**' and '**Missionary Discipleship**'.

**Encounter and dialogue with other faiths** is crucial to building a better world so you will learn the key points of major world faiths in a Interfaith Knowledge Booklet during our interfaith week. We will look at extracts from the Bishops of England and Wales document '**Love the Stranger**' which places the human being at the heart of our pastoral outreach, looking beyond statistics and policies to the person – each with a name, a face and a story. To look at Meeting God in Friend and Stranger. This document is from the Bishops of England and Wales and is to help us to "foster respect and mutual understanding between the religions". <https://www.cbcew.org.uk/wp-content/uploads/sites/3/2018/11/MGFS-working-materials.pdf>

In Year 9 Divinity Curriculum we follow the RED Source to Summit Curriculum.

#### 2.4.9 Year Nine




The whole of year 9 deals with the mystery of the human person. It begins in branch 1, by revisiting the Creation accounts, focusing particularly on the belief that human beings are *imago Dei* and the implications this has for the principle of the dignity of the human person and the radical equality of man and woman. The nature of human beings as sexual beings, who are made for each other, forms the foundation for a study of the Church's teaching on marriage and the Sacrament of Matrimony. In branch 2, we take the equality of men and women as our starting point and focus particularly on the role of the Blessed Virgin Mary in the salvation history narrative. In branch 3 we return to the Gospel of Mark and look at the call to discipleship that is offered to all human beings in Christ's proclamation of the kingdom, and the relationship between discipleship and individual vocations. In this context students will study the Sacrament of Holy Orders and the vocation to religious life. In branch 4, we look at the mystery of redemption and students will be expected to come to some understanding of how the Church explains the connection between Christ's sacrificial death and individual redemption from sins. Finally, we look to the human person as one member of a community that spans both heaven and earth in the final branch where we look at the Church as the 'communion of saints', the mystical Body of Christ.

CCC	Knowledge lens content
<p><b>Imago Dei</b> CCC 355-384 CCCC 65-72 YC 58-59 YCR 17</p> <p><b>Dignity of the human person</b> CCC 1928-1948, 2258-2330 CCCC 48-49, 458-485 YC 329-332, 378-399 CSDC 34-48, 105-159 DC 47-83 YCR 124-125</p> <p><b>Marriage</b> CCC 1601-1656, 2331-2400 CCCC 337-350, 487-502 YC 260-271, 400-425 YCR 102-108, 125-127</p>	<p><b>Hear</b></p> <p>By the end of this unit of study, pupils will have studied the following key texts:</p> <ul style="list-style-type: none"> <li>• The creation of human beings in Genesis 1 and 2: focusing on 1:26-28, 2:7, 2:21-24.</li> <li>• Jesus' teaching on marriage in Mk 10:1-12 or parallels.</li> <li>• St Paul's teaching on the dignity of the human body in 1 Cor 6:12-20.</li> </ul> <p><b>Believe</b></p> <p>By the end of this unit of study, pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> <li>• The dignity of the human person is rooted in being created in the image and likeness of God (see CCC 1700).</li> <li>• In creating 'male and female' God gives man and woman an equal personal dignity (see CCC 2334).</li> <li>• The mystery of <i>imago Dei</i> reveals certain truths about human beings, for example that they are:             <ul style="list-style-type: none"> <li>– Persons: 'not just something, but someone' (CCC 357)</li> <li>– Relational: they have a vocation to love and beatitude (see CCC 1604, 1700, 1719)</li> <li>– Rational and volitional: they have a capacity for reasoning, including moral reasoning, and for freedom and responsibility (see CCC 1705, 1730)</li> </ul> </li> </ul> <p><b>Celebrate</b></p> <p>By the end of this unit of study, pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> <li>• The covenant of marriage is a life-long partnership between a man and woman, freely entered into, which is ordered toward the good of the spouses and the procreation and education of children.</li> <li>• Marriage is one of the sacraments at the service of communion and is a symbol of the unconditional love of God for human beings (CCC 1604) and the love of Christ for his Church (CCC 1617): the union of man and woman is a way of imitating in the flesh the Creator's generosity and fecundity (CCC 2334).</li> </ul> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> <li>• The rites, origins, and meaning of the Sacrament of Matrimony.</li> </ul> <p><b>Live</b></p> <p>By the end of this unit of study, pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> <li>• Because human beings are <i>imago Dei</i>:             <ul style="list-style-type: none"> <li>– Every human life is sacred and every human being therefore has a 'right to life and physical integrity from the moment of conception until death' (CCC 2273)</li> <li>– Humans are stewards, not owners, of the life God has entrusted to them (see CCC 2280)</li> <li>– The moral life has a communal dimension (see CCC 1738, 1740, 1889)</li> <li>– They are able to discern the morality of human acts, with reference to the sources of morality (see CCC 1750-54)</li> </ul> </li> </ul>

	<p>By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying <b>one</b> option from each of <b>two of the three</b> areas of thematic study:</p> <ul style="list-style-type: none"> <li>• Ethical and philosophical options, for example: <ul style="list-style-type: none"> <li>– Ethical issues connected with the sanctity of life, for example: abortion, euthanasia, IVF, capital punishment, genetic engineering, eugenics</li> <li>– Ethical issues connected with the communal dimension of the moral life, for example: freedom of religion/conscience, limits of freedom, natural law, and unjust positive law</li> <li>– Ethical issues connected with moral reasoning, for example: principle of double effect (see CCC 1737), diminished responsibility (CCC 1746), morality in means and ends (see CCC 1753), hard cases, erroneous judgement (see CCC 1790-94)</li> <li>– Ethical issues connected with the dignity of human beings: e.g., how images can portray people with dignity or not, e.g., 1980s image of 'famine in Ethiopia' and the risks of stereotyping: pornography, objectification, and 'othering'</li> <li>– Ethical issues connected with the integrity of the human body: e.g., torture, kidnapping, domestic violence, gender as a biological given v gender as a social construct</li> </ul> </li> <li>• Artistic expressions, for example: <ul style="list-style-type: none"> <li>– Art as distinctively human, and bearing a certain likeness to God's activity, to the extent that it is inspired by truth and love of beings (see CCC 250i), as exemplified in figurative painting, decorative marks and hand stencils in ancient cave art – e.g., Sulawesi, Chauvet, Amhem Land, Altamira.</li> <li>– Films that deal with the question of what it is to be human: <i>AI</i>, <i>Gattaca</i>, <i>My Sister's Keeper</i></li> </ul> </li> <li>• Lived religion elements, for example: <ul style="list-style-type: none"> <li>– Example of a Christian person or group who/which has defended the basic humanity, dignity and rights of people, for example: Bartolome de las Casas and the Valladolid Debate; pro-life organisations; the hospice movement</li> <li>– Difference between civil and sacramental marriage and the contrast between the civil law on marriage and the Church's teaching about the necessity of a man and a woman for marriage to be a sacrament</li> </ul> </li> </ul>
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#### Key vocabulary

Imago Dei  
 Inalienable dignity  
 human person  
 relational  
 rational  
 volitional  
 sanctity of life  
 marriage  
 Sacrament of Matrimony

Expected outcomes	
 <b>Understand</b> By the end of this unit of study, pupils will be able to:	U9.11. Describe the passages in Genesis 1 and 2 about the creation of human beings (focusing on 1:26-28, 2:7, 2:21-24), explaining some of the differences between the two accounts of the creation of human beings in Genesis 1 and 2, with reference to the distinctive authorial voices.
	U9.12. Explain why the Church teaches that every human being has an inalienable dignity, making links with the accounts of the creation of human beings in Genesis 1 and 2. (RVE)
	U9.13. Explain why the Church teaches that man and woman have an equal personal dignity, making links with the accounts of the creation of human beings in Genesis 1 and 2. (RVE)
	U9.14. Describe how the mystery of <i>imago Dei</i> reveals certain truths about human beings (e.g., that they are, for example: persons, relational, rational, and free) and explain the moral implications of these truths (e.g., that every human life is sacred; that humans are stewards, not owners, of life; that moral life has a communal dimension; that human beings are able to discern the morality of human acts), making links with St Paul's teaching on the dignity of the human body in 1 Cor 6:12-20.
	U9.15. Describe what the Church teaches is the nature and purpose of marriage, explaining why it is one of the seven sacraments, making links with Genesis 1 and 2 and Jesus' teaching on marriage in Mk 10:1-12 or parallels.
	U9.16. Describe the rite of the Sacrament of Matrimony, explaining its origins, meaning, and effects and why it is described as a 'sacrament at the service of communion'.
 <b>Discern</b> By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:	D9.11. Consider the claim that the human right to life begins at conception. Present arguments for and against the claim, including a Catholic response (with reference to the mystery of <i>imago Dei</i> ) weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments. (RVE)
	D9.12. Consider the claim that no-one can make a promise that binds them for life. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments. (RVE)
	D9.13. Investigate the arguments of Bartolome de las Casas in the Valladolid Debate and assess the extent to which they were faithful reflections of the Church's teaching about the universal and inalienable dignity of human beings.
	D9.14. Investigate the work of a pro-life organisation and assess the extent to which it is a faithful reflection of the Church's teaching on the sanctity of human life.
	D9.15. Offer an interpretation of an example of ancient human art (e.g., Sulawesi cave art) making links with Catholic sources, beliefs and practices relating to the mystery of <i>imago Dei</i> . (RVE)
 <b>Respond</b> During this unit of study, pupils will be invited to, for example:	R9.11. Reflect on the extent to which they recognise their own and other's dignity, irrespective of appearances, actions and feeling. (RVE)
	R9.12. Reflect on the mystery of <i>imago Dei</i> and the difference this makes to their relationship with themselves, with others and with the wider community.

Expected outcomes	
R9.13.	Consider their own response to the belief that all human life is sacred from the moment of conception.
R9.14.	Create a piece of art that helps others to appreciate the dignity of human beings, inspired by ancient human art. (RVE)

## Unit 2.1 Prophecy and Promise

This unit focuses on the role of the Blessed Virgin Mary in the narrative of salvation history. This unit builds on the last by recognising the ways in which Mary is seen to be the fulfilment of the Protoevangelium in Genesis and the role typology plays in the allegorical sense of Scripture.

Following from the last unit's exploration of the radical equality of men and women, students will then look to the role women have played throughout salvation history and identify the ways in which Mary is the fulfilment of these Old Testament promises. It is likely that this study of Mary will coincide with the feast of Advent, and the Church's teachings on the significance of the Blessed Virgin Mary will best be understood in the light of its beliefs about Christ and his incarnation.

Next, students will connect the Church's beliefs about Our Lady to the Marian titles, feasts and devotions that are characteristic of Catholic popular piety. They will explore ways in which the life of Mary and her hymn of the Magnificat resonates with poor people who are inspired by its song of liberation and salvation:

In her hymn of praise to the divine mercy, the humble Virgin, to whom the people of the poor turn spontaneously and so confidently, sings of the mystery of salvation and its power to transform. The *sensus fidei*, which is so vivid among the little ones, is able to grasp at once all the salvific and ethical treasures of the Magnificat.<sup>192</sup>

CCC	Knowledge lens content
<b>Mary</b> CCC 484-511, 963-972 CCCC 94-100, 196-199 YC 80-85, 146-148 YCIK 29-31  <b>Marian devotions</b> CCC 971, 2617-2619 CCCC 198, 546-547 YC 149, 479-481 YCIK 150-155	<b>Hear</b>  By the end of this unit, pupils will know: <ul style="list-style-type: none"> <li>The meaning of 'typology' in the context of the allegorical sense of Scripture.</li> <li>What is meant by describing Adam as a 'type' of Christ, and Eve as a 'type' of Mary (see CCC 504, 539, 511, 726, 975, 2618, 1 Cor 15:21-22).</li> </ul> By the end of this unit, pupils will have studied the following texts: <ul style="list-style-type: none"> <li>The story of one holy woman of the Old Testament, for example, Sarah (selections from Gen 16, 17, 18, 21), Rebecca (selections from Gen 24, 27), Rachel (selections from Gen 24, 27), Miriam (selections from Ex 2, 15, Num 12, Mic 6:4), Deborah (selections from Judges 4, 5), Ruth (selections from the Book of Ruth), Hannah (1 Sam 1, 2:1-10), Judith (selections from the Book of Judith), Esther (selections from the Book of Esther), and some recurring themes in these stories, for example:               <ul style="list-style-type: none"> <li>God's choice of the humble and weak to keep 'alive the hope of Israel's salvation' (CCC 64)</li> <li>Humility before and exaltation of God</li> <li>Faith and constancy</li> <li>Gratitude and praise</li> <li>Salvation, remarkable reversal</li> <li>The Magnificat – Lk 1:45-56</li> </ul> </li> </ul>



## Believe

By the end of this unit of study, pupils will know that the Church teaches:

- 'Such holy women as Sarah, Rebecca, Rachel, Miriam, Deborah, Hannah, Judith, and Esther kept alive the hope of Israel's salvation' (CCC 64), and thus are named, known and remembered, in spite of their seeming insignificance.
- From all eternity, God chose 'for the mother of his Son a daughter of Israel, a young Jewish woman of Nazareth in Galilee' (CCC 488): Mary 'the purest of them all' (CCC 64).
- Beliefs about the Blessed Virgin Mary are based on what the Church affirms about Christ, and what the Church teaches about the Blessed Virgin Mary illumines in turn its faith in Christ (CCC 487).
- The four Marian dogmas: Mother of God, Ever Virgin, Immaculate Conception, Assumption (CCC 490-501).

## Celebrate

By the end of this unit of study, pupils will know that the Church teaches:



- How devotion to Our Lady is a fulfilment of 'All generations will call me blessed' (Lk 1:48, CCC 971) through one of the following:
  - Marian feasts, for example, Mother of God (1 Jan), Immaculate Conception (Dec 8), Assumption (15 Aug).
  - Marian prayers, for example, the Hail Mary, the Magnificat in the Church's daily prayer, the Rosary, litanies of the Blessed Virgin Mary, Marian antiphons.
  - Marian titles, for example, Mother of God, Immaculate Conception, Ever Virgin, Mother of the Church, New Eve, Our Lady.

## Live


By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying **one** option from each of **two of the three** areas of thematic study:

- Ethical and philosophical options, for example:
  - The significance of the Magnificat as a prayer that extols God's raising of the lowly and the humbling of the mighty in the context of the struggles of oppressed peoples for liberation and salvation
- Artistic expression, for example:
  - Marian iconography, for example, Madonna and Child, Immaculate Conception, Stabat Mater, Pieta, Assumption, CAFOD icon for the Jubilee Year 2000: Mary of the Magnificat: Mother of the Poor
  - Famous Marian devotional images/statues, for example, Our Lady of Guadalupe, Our Lady of Częstochowa, Salus Populi Romani, Our Lady of Walsingham
  - Songs of freedom influenced by biblical songs of liberation (e.g., Hannah's song, Miriam's song, Magnificat)
- Lived religion elements, for example:
  - Marian pilgrimage shrines, for example, Lourdes, Fatima, Tepeyac (Mexico City), Knock, Walsingham
  - The importance of the dogma of the Immaculate Conception in the life and witness of St Bernadette
  - Marian devotions from around the world, for example May processions and crowning the Virgin (GB) and, the Mount St Carmel scapula (Chile), La Negrita (Costa Rica)
  - 'Women of the Magnificat', for example, St Hildegard of Bingen, St Clare of Assisi, St Gianna Beretta Molla (patron saint of expectant mothers), St Josephine Bakhita, St Frances Xavier Cabrini, St Kateri Tekawitha, Hilda of Whitby, St Catherine of Siena, St Therese of Lisieux, St Teresa Benedicta of the Cross, Dorothy Day

Key vocabulary
typology
protevangelium
Mary
Mother of God
Immaculate Conception
Our Lady
New Eve
Magnificat
the Rosary

Expected outcomes	
	<b>Understand</b> By the end of this unit of study, pupils will be able to:
	U9.2.1. Define the meaning of 'typology' in the context of the allegorical sense of scripture, showing some understanding of what is meant by describing Adam as a 'type' of Christ, and Eve as a 'type' of Mary, with reference to the text of Gen 1-3 (particularly the Protoevangelium (3:15)).
	U9.2.2. Describe what the Church teaches about the Blessed Virgin Mary and her importance, making links with the Church's teachings about Christ as the incarnate Son of God, with reference to the four Marian dogmas.
	U9.2.3. Describe the story of one holy woman of the Old Testament making links with recurring themes in these stories, e.g. i) God's choice of the humble, weak; ii) humility, exaltation of God; iii) faith, constancy; iv) gratitude, praise; v) salvation, remarkable reversal.
	U9.2.4. Describe the Magnificat, making relevant connections between at least one holy woman in the Old Testament and Mary, with reference to these recurring themes.
	U9.2.5. Make links between how the holy women of the Old Testament 'kept alive the hope of Israel's salvation' (CCC 664) and the Blessed Virgin Mary's role in salvation.
	U9.2.6. Explain why the Church teaches that Our Lady's prophecy ('All generations will call me blessed' (Lk 1:48, CCC 971)) is fulfilled through one of the following: Marian feasts, Marian prayers or Marian titles.
	<b>Discern</b> By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:
	D9.2.1. Consider the claim that Catholics pay too much attention to Mary. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments.
	D9.2.2. Consider the claim that religion should have nothing to do with politics. Present arguments for and against the claim, including a Catholic response (with reference to what you have learned about the Magnificat and justice), weighing the strengths and weaknesses of the arguments.
	D9.2.3. Compare and contrast representations of a Marian art subject (for example, Madonna and Child, Stabat Mater, Pieta), from different cultures, and offer an interpretation of similarities and differences in the representations.
	D9.2.4. Investigate the life and work of a woman who could be described as one of the 'women of the Magnificat' and assess the extent to which their life and work reflected the Magnificat and the recurring themes in the lives of the holy women of the Old Testament.
	D9.2.5. Investigate different Marian devotions from around the world and assess the extent to which they are expressions both of Catholic beliefs about the Blessed Virgin Mary, and of a particular Christian community's culture.



	<b>Respond</b> During this unit of study, pupils will be invited to, for example:
R9.2.1.	Consider the passage 'for just such a time as this' (Esther 4:14) and reflect on their own sense of how God calls everyone 'each by each' to advance God's purpose in a certain place and time, however weak, insignificant and unworthy they feel.
R9.2.2.	Compare their own and others' responses to questions of belief in the importance of social justice, leading to reasonable explanations of their own and others' views, in the light of the word of the Magnificat.
R9.2.3.	Consider a particular Marian artwork which appeals to them and reflect on what meaning it conveys to them.
R9.2.4.	Consider how they could be a person of the Magnificat.



### **Unit 3.3 Galilee to Jerusalem**


#### **Adapted version of this unit**

CCC	Knowledge lens content
<p><b>Discipleship</b> CCC 422–429 CCCC 79–80 YC 71 YCFK 31</p> <p><b>Vocation</b> CCC 541– 546, 897–933 CCCC 107, 188–193 YC 89, 139–140, 145 YCFK 50–5, 99</p> <p><b>Sacrament of Holy Orders</b> CCC 1536–1600 CCCC 322–336 YC 249–259 YCFK 92–101</p>	<p><b>Hear</b></p> <p>By the end of this unit of study, pupils will have studied the following key texts:</p> <ul style="list-style-type: none"> <li>• The call of the first disciples and the sending out of the Twelve (Mk 1:14–20; 2:13–17; 6:7–13)</li> <li>• The cost and rewards of discipleship (Mk 8:27–38; 10:28–31)</li> <li>• The failures of the disciples in Mark's Gospel (Mk 4:35–41; 8:1–21; 14:27–31, 66–72)</li> <li>• The story of the rich man (Mk 10:17–31)</li> <li>• Women in the ministry of Jesus in Mark's Gospel (Mk 7:25–30; Mk 14:3–9; Mk 15:40–47, 16:1–11)</li> </ul> <p>By the end of this unit, pupils will know:</p> <ul style="list-style-type: none"> <li>• What scholarship suggests is the historical context and intended audience of Mark's Gospel and the significance of this for the evangelist's theological emphases, particularly with respect to the nature of discipleship.</li> <li>• How scholars explain the apparent failure of the disciples in Mark's Gospel, particularly St Peter, with reference to the historical context of the evangelist and his audience.</li> <li>• The significance of the fidelity of the women disciples of Jesus, in contrast to the failure of the disciples, in Mark's Gospel.</li> </ul> <p><b>Believe</b></p> <p>By the end of this unit of study, pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> <li>• Jesus calls all people to follow him as his disciples (see CCC 542) and that discipleship has costs as well as rewards.</li> <li>• The lay faithful exercise their baptismal priesthood through their participation in Christ's mission, each according to their own vocation, to offer 'some definite service' (St John Henry Newman) in the Church.</li> </ul> <p>By the end of this unit, pupils will know:</p> <ul style="list-style-type: none"> <li>• The nature of religious life, including the evangelical counsels.</li> </ul> <p><b>Celebrate</b></p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> <li>• The rite, origins and meaning of the Sacrament of Holy Orders, including the three degrees of ordination.</li> </ul> <p><b>Live</b></p> <p>By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying <b>one</b> option from each of <b>two of the three</b> areas of thematic study:</p> <ul style="list-style-type: none"> <li>• Ethical and philosophical options, for example:       <ul style="list-style-type: none"> <li>– Issues surrounding the ministry of women in the Church and the arguments for and against the ordination of women</li> <li>– Issues surrounding wealth and poverty and the apparent scandal of the wealth of the Church</li> </ul> </li> <li>• Artistic expression of discipleship and vocation, for example:       <ul style="list-style-type: none"> <li>– Duccio di Buoninsegna, <i>The Calling of the Apostles Peter and Andrew</i></li> <li>– He Qi, <i>Jesus Calls His Disciples</i></li> <li>– The statues of the apostles in the Lateran Basilica in Rome</li> <li>– Caravaggio, <i>The Calling of St Matthew</i></li> </ul> </li> </ul>

	<ul style="list-style-type: none"> <li>Lived religion elements, for example:             <ul style="list-style-type: none"> <li>The experience of persecuted Christians today and the work of the Aid to the Church in Need</li> <li>Particular religious orders and their distinctive charisms (e.g. Society of Jesus, Missionaries of Charity, Dominicans, Franciscans, Salesians, Poor Clares)</li> <li>Lay people and the Mission of the Church, lay apostolates and associations (CCC 863–64, 905–06), for example, the Legion of Mary, International Young Catholic Students, Worldwide Marriage Encounter, Teams of Our Lady</li> </ul> </li> </ul>
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Key vocabulary
<p>discipleship</p> <p>vocation</p> <p>Holy Orders</p> <p>deacon, priest, bishop</p> <p>religious life</p> <p>evangelical counsels</p> <p>poverty</p> <p>chastity</p> <p>obedience</p> <p>celibacy</p>

Expected outcomes	
	<p><b>Understand</b></p> <p>By the end of this unit of study, pupils will be able to:</p>
U9.3.1.	Describe what scholars suggest is the historical context and intended audience of Mark's Gospel and the significance of this for the evangelist's reflection on the nature of discipleship.
U9.3.2.	Describe the literal sense of key passages from the Gospel of Mark that show the nature of discipleship, focusing especially on the apparent failure of the disciples, making links with what scholarship suggests was the evangelist's historical context and audience.
U9.3.3.	Describe what is meant by 'vocation', with reference to the prayer of St John Henry Newman <sup>103</sup> and make links with what the Gospels teach about the nature of discipleship.
U9.3.4.	Explain the importance of the evangelical counsels for the vocation to religious life, making links with the story of the rich young man in Mark's Gospel.
U9.3.5.	Describe the rite, origins and meaning of the Sacrament of Holy Orders, including the distinction between the three degrees of ordination, explaining why this sacrament, along with matrimony, is described as a sacrament at the service of communion.
	<p><b>Discern</b></p> <p>By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:</p>
D9.3.1.	Consider the claim that women should be ordained to the priesthood. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments.

Expected outcomes	
D9.3.2.	Consider the claim that the Church should not hold any wealth because of Christ's call to poverty. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments.
D9.3.3.	Consider the claim that it is much easier to be a disciple today than it was at the time of Jesus. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments.
D9.3.4.	Offer an interpretation of a relevant work of art, making links with Catholic sources, beliefs and practices related to the discipleship and vocation. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about discipleship and vocation.
D9.3.5.	Investigate the distinctive charism and work of a religious order and assess the extent to which it reflects Jesus' call to discipleship.
 <b>Respond</b> During this unit of study, pupils will be invited to, for example:	
R9.3.1.	Consider what their own vocation might be.
R9.3.2.	Consider ways in which they could be better disciples of Christ in the world today.
R9.3.3.	Compare their own and others' responses to the demand for poverty, chastity and obedience for those entering religious life, leading to reasonable explanations of their own and others' views.
R9.3.4.	Investigate the work of a charity that supports persecuted believers and consider what they could do to support their work.

#### **Unit 4 Desert to Garden Adapted version**

The main focus of this unit is the question of how Christ's death is redemptive. It builds on the previous unit by considering the connection between the ordained priesthood and Christ as the High Priest of our salvation. In this unit we build on the learning at the end of Year Eight about salvation and life after death by considering the ways in which scripture and the Church have explained how Christ's death can have a salvific power.

The main focus of the learning at the beginning of this unit is on chapter of the letter to the Hebrews. This is a difficult passage, but one that is made more accessible once students understand the historical layout of the Temple in Jerusalem and its role in sacrificial atonement for the Jewish people at the time of Jesus. As a result, they will gain a better understanding of what it means to speak of Christ as the High Priest and the language of sacrifice, covenant blood and Jesus as the Lamb of God in the Eucharistic Liturgy.


Students will then connect this to larger questions about forgiveness and reconciliation in the contemporary world and investigate the work of individuals and organisations who have committed themselves to restorative justice.

CCC	Knowledge lens content
<p><b>Passion and death of Jesus</b> CCC 571-637 CCCC 112-125 YC 95-103 YCFK 32-38</p> <p><b>The Mystery of Redemption</b> CCC 599-655 CCCC 118-131 YC 95-108 YCFK 37-40</p>	<p><b>Hear</b></p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> <li>God constituted Israel as God's people through the Sinai covenant, sealed by blood (Ex 24:8).</li> <li>The Temple was the place of sacrifice in Judaism.</li> <li>A plan of Herod's Temple and some of its features: <ul style="list-style-type: none"> <li>Courts, sanctuary and the most holy place (Holy of Holies)</li> <li>The Mercy Seat as the place of God's presence (see CCC 433)</li> <li>The veil separating the Holy of Holies from the rest of the Temple</li> </ul> </li> <li>The role of High Priest and the main features of the Day of Atonement rite in ancient Judaism.</li> </ul> <p>By the end of this unit of study, pupils will have studied the following key texts:</p> <ul style="list-style-type: none"> <li>Hebrews 9: The earthly and the heavenly sanctuaries.</li> </ul> <p><b>Believe</b></p> <p>By the end of this unit of study, pupils will know that the Church teaches:</p> <ul style="list-style-type: none"> <li>The Mystery of Redemption was needful because of the Fall (CCC 389, 407) and completely accomplished by Christ's life, death, and resurrection (CCC 517, 571).</li> <li>The Old Covenant is superseded by a New and Everlasting Covenant, sealed by the blood of Jesus, the Lamb of God, who is the perfect sacrifice.</li> <li>The New Covenant ushers in a new priesthood with Christ as High Priest, and a new way of worship 'in spirit and truth' (Jn 4:24; Mt 27:51).</li> <li>There are different ways to express the Mystery of Redemption, for example, grace (unmerited free gift of God), redemption (buying back), atonement (making one), salvation (saving from and for), reparation (making right a wrong), sanctification (making holy).</li> <li>Christ's body is the true temple, 'the place where his glory dwells' (see Jn 2:13-25, CCC 432, 1197).</li> <li>Believers are all one in Christ: Christ's sacrifice overcomes sin-related divisions, for example, between God and humankind (Mt 27:51), between slave and free person, Jew and Greek, male and female (Gal 3:28).</li> <li>Through Christ's sacrifice believers can be forgiven their sins, saved from death, and saved for eternal life.</li> </ul> <p><b>Celebrate</b></p> <p>By the end of this unit of study, pupils will know:</p> <ul style="list-style-type: none"> <li>The significance of the Agnus Dei and Ecce Agnus Dei in the Mass with reference to Jn 1:29 and Ap 5:6-10.</li> </ul>

CCC	Knowledge lens content
	<p><b>Live</b></p> <p>By the end of this unit of study, pupils will be able to make connections between Catholic sources (Hear) and beliefs (Believe) and the way these find expression in the world, by studying <b>one</b> option from each of <b>two of the three</b> areas of thematic study:</p> <ul style="list-style-type: none"> <li>• Ethical and philosophical options, for example: <ul style="list-style-type: none"> <li>– The challenge of forgiveness in the face of horrendous evil.</li> <li>– Questions surrounding free will, determinism and sin.</li> <li>– The gravity of sins of omission weighed against sins of commission.</li> <li>– Cancel culture as a judgement and a refusal of mercy.</li> <li>– Issues arising from the failure to recognise one's need for forgiveness and salvation.</li> <li>– Punishment/capital punishment.</li> </ul> </li> <li>• Artistic responses to the mystery of suffering, for example: <ul style="list-style-type: none"> <li>– Of reconciliation, e.g., <ul style="list-style-type: none"> <li>• Reconciliation, by Josefina de Vasconcellos, in St Michael's Cathedral, Coventry</li> <li>• Les Misérables</li> </ul> </li> <li>– Of mercy and forgiveness, e.g., <ul style="list-style-type: none"> <li>• Hymns and songs about mercy and forgiveness</li> <li>• Cristóvão Conhavo (Kester)'s Throne of Weapons.</li> </ul> </li> </ul> </li> <li>• Lived religion elements, for example: <ul style="list-style-type: none"> <li>– The practice of restorative justice</li> <li>– Justice and Peace: stories of reconciliation and restorative justice in action</li> <li>– The work of Pax Christi</li> <li>– Interreligious work on peacebuilding in places of conflict (e.g., Zaman Tare in Niger/ Nigeria, Corrymeela in Northern Ireland)</li> <li>– Peaceful resistance as a means of bringing about justice and reconciliation</li> </ul> </li> </ul>

Key vocabulary
Sinai covenant temple sanctuary Holy of Holies Day of Atonement High Priest mystery of redemption grace redemption atonement salvation reparation sanctification



Expected outcomes	
 <b>Understand</b> By the end of this unit of study, pupils will be able to:	
U9.4.1.	Describe some of the key features of Herod's Temple at the time of Jesus, recognising its role as a place of sacrifice, making links with the sealing of covenants by blood (Ex 24:8).
U9.4.2.	Describe the role of High Priest and the main features of the Day of Atonement rite in ancient Judaism, making links with how the author of Hebrews represents Christ's sacrifice as superseding the Atonement rite in the Temple (Heb 9).
U9.4.3.	Explain why the Church teaches that the Old Covenant is superseded by a New and Everlasting Covenant in the blood of Christ, making links to the Agnus Dei and Ecce Agnus Dei prayer during Mass.
U9.4.4.	Describe what the Church means when it teaches that the New Covenant ushers in a new priesthood with Christ as High Priest, and a new way of worship 'in spirit and truth', making links with the belief that Christ's body is the true temple (see Jn 213-25).
U9.4.5.	Make relevant links between the Church's teaching that believers are all one in Christ, and that his sacrifice overcomes sin-related divisions, and Mt 27:51 and Gal 3:28.
 <b>Discern</b> By the end of this unit of study, pupils will be able to think critically and creatively about what they have studied, for example, by being able to:	
D9.4.1.	Consider the claim that some deeds are too awful to be forgiven. Present arguments for and against the claim, including a Catholic response, weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments.
D9.4.2.	Consider the claim that some efforts of justice and peace try to achieve peace without attending to justice. Present arguments for and against the claim, including a Catholic response (with reference to Gaudium et Spes 78) weighing the strengths and weaknesses of the arguments. Arrive at a judgement supported by an effective evaluation of the arguments.
D9.4.3.	Investigate the work of a Catholic organisation that works for justice and peace and assess the extent to which it is a faithful expression of Catholic teachings about forgiveness, reconciliation and redemption.
D9.4.4.	Investigate different ways in which the Mystery of Redemption is expressed, (for example, as grace, redemption, atonement, salvation, reparation, sanctification) and assess the extent to which is a faithful expression of the Church's teaching about forgiveness and reconciliation.
D9.4.5.	Offer an interpretation of a relevant work of art, making links with Catholic sources, beliefs and practices about forgiveness and reconciliation. Compare and contrast it with another relevant artwork. Discuss what the makers could have intended to communicate and how effectively each conveys Catholic beliefs about reconciliation and forgiveness.
 <b>Respond</b> During this unit of study, pupils will be invited to, for example:	
R9.4.1.	Consider their own response to the belief that all sin can be forgiven.
R9.4.2.	Create their own symbol of reconciliation.
R9.4.3.	Explore the work of organisations dedicated to peace, justice and reconciliation and consider in what ways they could support this work.

## Summer term onwards Dialogue and Encounter Judaism

### Curriculum Intent for Component 3 Judaism - Eduqas Route B **CLM2.3 Sense of community and the culture of welcome; CLM2.4 Inclusivity**

Component 3 engages you in a systematic study of living Judaism. You will learn about the beliefs and teachings AND practices of Judaism as a living world faith. There are eight concepts which are to be seen as overarching and central ideas informing the study of Judaism. These should be understood by learners, who should be able to apply them in relation to this world faith. You should be aware that Judaism is one of a diverse range of religious traditions and beliefs in Great Britain today, whilst the main religious tradition in Great Britain is Christianity. This knowledge may be applied throughout the assessment of the specified content. You must know, understand and express common and divergent views and the basis for beliefs, teachings and practices. References to relevant sources of wisdom and authority are expected, including scripture and/or sacred texts.

Explanation of Eduqas specification Route B and format of exam questions

**Mark boundaries for Component 3 2024 RE1.10 Attainment**

9	50/60	83%
8	46/60	77%
7	43/60	72%
6	36/60	60%
5	29/60	48%
4	23/60	38%
3	16/60	27%
2	10/60	17%
1	4 /60	7%

**Examiners feedback on Component 3 Judaism GCSE 2024 RE1.2 How to progress; RE2.1 Subject and pedagogical knowledge.**

In terms of the Judaism paper, a sizeable minority of candidates answered certain questions from a Catholic Christian perspective. For example, Jewish views of resurrection were too often answered with a description or an explanation of the resurrection of Jesus. Occasionally, candidates answered from an Islamic perspective. Where Jewish beliefs and practices are the focus of the question, responses from any other religion are not creditworthy and must be avoided. Religious language and sources of wisdom were often used well, but responses to d. questions (2d., in particular), sometimes felt rehearsed and did not always meet the specific demands of the question. Some candidates demonstrated good knowledge, but could not go further in terms of explanation, for example in questions on Bar/Bat Mitzvah and Yom Kippur.

Further resources to help [WELSH JOINT EDUCATION COMMITTEE \(eduqas.co.uk\)](https://www.eduqas.co.uk) p3 RE2.7 Variety and resources

Areas for improvement	Classroom resources	Brief description of resource
Understanding the skills requirements of each question type	<a href="https://resources.eduqas.co.uk/pages/resourcesingle.aspx?riid=1603">HTTPS://RESOURCES.EDUQAS.CO.UK/PAGES/RESOURCESINGLE.ASPX?RIID=1603</a>  <a href="https://resources.eduqas.co.uk/pages/resourcesingle.aspx?riid=2090">HTTPS://RESOURCES.EDUQAS.CO.UK/PAGES/RESOURCESINGLE.ASPX?RIID=2090</a>  <a href="https://resources.eduqas.co.uk/pages/resourcesingle.aspx?riid=1914">HTTPS://RESOURCES.EDUQAS.CO.UK/PAGES/RESOURCESINGLE.ASPX?RIID=1914</a>  <a href="https://resources.eduqas.co.uk/pages/resourcesingle.aspx?riid=1500">HTTPS://RESOURCES.EDUQAS.CO.UK/PAGES/RESOURCESINGLE.ASPX?RIID=1500</a>	Skills builders  Examples of high achieving responses  Exam Walk through
Using key language	<a href="https://resources.eduqas.co.uk/pages/resourcesingle.aspx?riid=1611">HTTPS://RESOURCES.EDUQAS.CO.UK/PAGES/RESOURCESINGLE.ASPX?RIID=1611</a>	'Because' and using religious language
Building evaluative responses	<a href="https://resources.eduqas.co.uk/pages/resourcesingle.aspx?riid=1125">HTTPS://RESOURCES.EDUQAS.CO.UK/PAGES/RESOURCESINGLE.ASPX?RIID=1125</a>  <a href="https://resources.eduqas.co.uk/pages/resourcesingle.aspx?riid=1613">HTTPS://RESOURCES.EDUQAS.CO.UK/PAGES/RESOURCESINGLE.ASPX?RIID=1613</a>  <a href="https://resources.eduqas.co.uk/pages/resourcesingle.aspx?riid=790">HTTPS://RESOURCES.EDUQAS.CO.UK/PAGES/RESOURCESINGLE.ASPX?RIID=790</a>	Skills builders  Analysis and evaluation
Judaism revision	<a href="https://resources.eduqas.co.uk/pages/resourcesingle.aspx?riid=1426">HTTPS://RESOURCES.EDUQAS.CO.UK/PAGES/RESOURCESINGLE.ASPX?RIID=1426</a>  <a href="https://resources.eduqas.co.uk/pages/resourcesingle.aspx?riid=1316">HTTPS://RESOURCES.EDUQAS.CO.UK/PAGES/RESOURCESINGLE.ASPX?RIID=1316</a>  <a href="https://resources.eduqas.co.uk/pages/resourcesingle.aspx?riid=1292">HTTPS://RESOURCES.EDUQAS.CO.UK/PAGES/RESOURCESINGLE.ASPX?RIID=1292</a>	Judaism knowledge organiser  Judaism revision checklist

## Further support

Document	Description	Link
Professional Learning / CPD	Eduqas offers an extensive programme of online and face-to-face Professional Learning events. Access interactive feedback, review example candidate responses, gain practical ideas for the classroom and put questions to our dedicated team by registering for one of our events here.	<a href="https://www.eduqas.co.uk/home/professional-learning/">https://www.eduqas.co.uk/home/professional-learning/</a>
Past papers	Access the bank of past papers for this qualification, including the most recent assessments. Please note that we do not make past papers available on the public website until 12 months after the examination.	<a href="#">Portal by WJEC</a> or on the Eduqas subject page
Grade boundary information	<p>Grade boundaries are the minimum number of marks needed to achieve each grade.</p> <p>For unitised specifications grade boundaries are expressed on a Uniform Mark Scale (UMS). UMS grade boundaries remain the same every year as the range of UMS mark percentages allocated to a particular grade does not change. UMS grade boundaries are published at overall subject and unit level.</p> <p>For linear specifications, a single grade is awarded for the subject, rather than for each component that contributes towards the overall grade. Grade boundaries are published on results day.</p>	For unitised specifications click here: <a href="#">Results and Grade Boundaries and PRS (eduqas.co.uk)</a>
Exam Results Analysis	WJEC provides information to examination centres via the WJEC Portal. This is restricted to centre staff only. Access is granted to centre staff by the Examinations Officer at the centre.	<a href="#">Portal by WJEC</a>
Classroom Resources	Access our extensive range of FREE classroom resources, including blended learning materials, exam walk-throughs and knowledge organisers to support teaching and learning.	<a href="https://resources.eduqas.co.uk/">https://resources.eduqas.co.uk/</a>

Bank of Professional Learning materials	Access our bank of Professional Learning materials from previous events from our secure website and additional pre-recorded materials available in the public domain.	<a href="#">Portal by WJEC</a> or on the Eduqas subject page.
Become an examiner with WJEC Eduqas	We are always looking to recruit new examiners or moderators. These opportunities can provide you with valuable insight into the assessment process, enhance your skill set, increase your understanding of your subject and inform your teaching.	<a href="#">Become an Examiner   Eduqas</a>

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## Content and Knowledge, Teaching Sequence taken from Eduqas Specification route B

### Beliefs and teachings

Areas of Study	Specific Content
The nature of God	<ul style="list-style-type: none"> <li>➤ Issues of God as: One, Creator: Genesis 1 3-5; 1 26-28, The Shema</li> <li>➤ Law-Giver and Judge: Exodus 20:1-15</li> <li>➤ The nature and significance of shekhinah (the divine presence)</li> </ul>
Messiah (Mashiach)	<ul style="list-style-type: none"> <li>➤ Different views within Orthodox and Reform Judaism about the nature and role of the Mashiach (Messiah); special person who brings an age of peace, ourselves, his arrival as signaling the end of the world, praying for his coming, concerned more with living life according to the mitzvot</li> </ul>
Covenant	<ul style="list-style-type: none"> <li>➤ The meaning and significance of the Abrahamic Covenant: Genesis 12:1-3, 17:6-8, 17:11-14 including the importance of the 'Promised Land'</li> <li>➤ The meaning and significance of the Covenant with Moses at Sinai: Exodus 3:11-15 including the continuing importance of the idea of a 'Promised Land'</li> <li>➤ Importance of the Ten Commandments: Exodus 20:2-14</li> </ul>
Life on earth	<ul style="list-style-type: none"> <li>➤ Beliefs and teachings about the nature and importance of Pikuach Nefesh (sanctity of life): Genesis 1:26-27, Talmud B Yoma 84b, Psalm 139: 13-15, Jeremiah 1:5</li> <li>➤ The relationship between free will and the 613 mitzvot (duties) between humans and with God</li> </ul>
The afterlife	<ul style="list-style-type: none"> <li>➤ Orthodox and Reform beliefs and teachings about life after death, judgement and resurrection; spiritual and/or bodily resurrection, immortality of the soul and the belief that we must focus on this life in preparation for whatever happens in the next</li> </ul>

### Practices

Areas of Study	Specific Content
Worship: practices in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ The nature and importance of Orthodox and Reform synagogue services; Shabbat service, the significance of prayer including the standing prayer (Amidah)</li> <li>➤ Worship in the home; siddur, recitation of Shema and Modeh Ani, display of mezuzah. The importance of preparing for and celebrating Shabbat: Exodus 20:8-10</li> <li>➤ Items worn for worship; tallith, tefillin and kippah</li> </ul>
The Synagogue	<ul style="list-style-type: none"> <li>➤ Features of synagogues in Britain: significance of bimah, aron hakodesh, Torah scrolls, ner tamid, seating, minyan; Exodus 20:4-5</li> <li>➤ Worship, social and community functions of synagogues serving Jewish communities in Britain.</li> </ul>
Rituals	<ul style="list-style-type: none"> <li>➤ The role and importance of Brit Milah: Covenant, identity, features of the ceremony</li> <li>➤ Bar Mitzvah: Law and personal responsibility, features of the ceremony</li> <li>➤ Orthodox and Reform views regarding Bat Mitzvah and Bat Chayil and features of the ceremonies</li> <li>➤ Marriage: Genesis 2: 24, features of the ceremony</li> <li>➤ Mourning rituals: onan, kaddish, sheva, yartzheit. Role of chevra kaddisha</li> </ul>
Daily life	<ul style="list-style-type: none"> <li>➤ Significance of use of the Tenakh and the Talmud in daily life;</li> <li>➤ Dietary laws: kosher/treyfah, parev, the prohibition of milk with meat, requirements of a kosher kitchen: Leviticus 11:1-23</li> <li>➤ Keeping kosher in Britain: benefits and challenges</li> </ul>
Festivals: practices in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ The origin, meaning and celebration of the following festivals among different Jewish communities in Britain</li> <li>➤ Rosh Hashanah</li> <li>➤ Yom Kippur</li> <li>➤ Pesach: Exodus 12:14</li> <li>➤ Sukkot</li> <li>➤ Diversity of practice between different Jewish traditions</li> </ul>



Tier 1 Vocabulary: Key words 2 marks RE1.1 Development of Knowledge, Understanding and skills;  
RE1.3 Religious literacy; see planning sheet and SOL for Do Now tasks to show RE1.2 Progress and  
further evidence of recall and questions in class;

Synagogue  
Shekhinah  
Shabbat  
Kosher  
Torah  
Mitzvot  
Messiah  
Covenant

JUDAISM	LIFE+DEATH	SIN+FORGIVENESS
32. <b>Synagogue</b> - house of assembly; building for Jewish public prayer, study and assembly	47. <b>Death</b> - the end of physical life when the body ceases to function	62. <b>Forgiveness</b> - pardoning someone for the wrongs they have done you
33. <b>Shekhinah</b> - the place where God's presence rests and can be felt	48. <b>Eternal life</b> - life in heaven after death; Jesus' phrase for living as God intends leading to life in heaven	63. <b>Absolutism</b> - believing certain actions are always right or always wrong
34. <b>Shabbat</b> - day of spiritual renewal and rest. Beginning at sunset on Friday and closing at nightfall on Saturday	49. <b>Heaven</b> - a face to face encounter with God for those who accept his grace and forgiveness	64. <b>Relativism</b> - believing what's right or wrong might change depending on the situation
35. <b>Kosher</b> - ('fit' or 'proper') - foods that are permitted to be eaten according to Leviticus (chapter 11)	50. <b>Hell</b> - the total lack of God for all eternity for those who reject his grace and forgiveness	65. <b>Evangelisation</b> - spreading the Gospel ('Good news') of Jesus
36. <b>Torah</b> - the five books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy)	51. <b>Judgement</b> - people being held to account for what they do in life, and what they fail to do	66. <b>Punishment</b> - the penalty put in place for a person who has done wrong
37. <b>Mitzvot</b> - has a mix of meanings. Often used to refer to duties (such as the 613 in the Torah) and good deeds	52. <b>Magisterium</b> - the teaching authority of the Church, exercised by its leaders (e.g. Pope and bishops)	67. <b>Salvation</b> - the belief that humans have the possibility of going to heaven because of Jesus' death and resurrection
38. <b>Messiah</b> - the anointed one who Jews believe will bring in a new era or age of peace for humankind	53. <b>Resurrection</b> - the raising of the body to life again after death, as experienced by Jesus (and one day everyone)	68. <b>Sin</b> - acting against the will of God
39. <b>Covenant</b> - a promise or agreement between two parties (as made between God & Noah/Abraham/Moses)	54. <b>Soul</b> - the eternal part of a human that survives death – also a human's rational nature	69. <b>Eucharist</b> - 'thanksgiving' – the Catholic term for the bread and wine that contains the real presence of Christ
40. <b>Tanakh</b> - The Jewish Bible. Its name comes from its three sections: Torah, <b>Nevi'im</b> (the prophets) and Ketuvim ('writings')	55. <b>1 Corinthians 15</b> - Biblical passage in which St Paul asks death 'Where is your sting' because of his belief in the resurrection of the dead	70. <b>Forgiveness teachings in Matthew's Gospel</b> - Jesus teaches we should always forgive (not just 7 times, but 70x7) and ask God to forgive us 'as we forgive those who trespass against us'
41. <b>Oral Torah</b> - All the traditions that have been passed down to explain and interpret the five books of Moses (written Torah)	56. <b>The Parable of the Unmerciful Servant</b> - A story in which Jesus suggests that we need to forgive others in order to be forgiven by God	71. <b>Letters to Macedonius and Aeginetius</b> - Writings in which St Augustine opposes capital punishment because revenge isn't Christian and it leaves 'no room to reform character'
42. <b>Talmud</b> - A work which contains the Mishnah (a written version of the oral Torah) and the <b>Gemara</b> (a rabbinic commentary on the Mishnah)	57. <b>The Rich Man and Lazarus</b> - A parable in which Jesus suggests we must comfort the less fortunate if we are to be comforted by God in the afterlife	72. <b>Exodus 21:24</b> - 'Life for life, eye for eye' – a teaching in the Bible/Torah that suggests murderers should face capital punishment, though Jesus challenged this
43. <b>Shema</b> - A prayer from Deuteronomy declaring belief in one God: 'Hear, O Israel, the Lord our God, the Lord is one'	58. <b>Sacrosanctum Concilium</b> - Vatican II document that introduced a change in Masses from Latin to vernacular	73. <b>Genesis 9:6</b> - Bible/Torah verse supporting cap. punishment: 'Whoever sheds a person's blood shall have their blood shed'
44. <b>The 13 Principles of Judaism</b> - A work by Maimonides outlining what he saw as the key beliefs of Judaism, including belief in the resurrection of the dead and the coming of the Messiah	59. <b>Lumen Gentium</b> - A Vatican II document that called on all Catholics (not just its leaders) to serve others and be 'lights to the world' while recognising that there are elements of 'sanctification and truth' in other religions	74. <b>Catechism</b> - States that 'outside the Church there is no salvation' since all salvation comes through Christ, though <i>Lumen Gentium</i> clarifies that other religions have elements of 'sanctification and truth'
45. <b>Siddur</b> - Jewish prayer book containing a set order of prayers for Jews to say each day	60. <b>Dei Verbum</b> - Document from Vatican II that encouraged Catholics to make the Bible a bigger part of their prayer life	75. <b>Evangelii Gaudium</b> - An encyclical by Pope Francis that calls on Catholics to evangelise first and foremost to the marginalised, caring for refugees, addicts, the homeless etc.
46. <b>Maimonides</b> - A 12 <sup>th</sup> century rabbi and philosopher who wrote <i>The 13 Principles</i> – considered a source of authority by Orthodox Jews, but less so by Reform Jews	61. <b>1 Corinthians 3</b> - A hint at purgatory, with St Paul stating 'It will be revealed with fire, and the fire will test the quality of each person's work'	76.a <b>Evangelium Vitae</b> - An encyclical by Pope John Paul II that criticises overuse of capital punishment, saying it should only be used if it's the only way to defend society
76.b <b>Evangelium Vitae</b> - The same document describes euthanasia as a 'grave violation of the law of God' and promotes palliative care instead		



DIVINITY GCSE KNOWLEDGE ORGANISER

ORIGINS+MEANING	GOOD+EVIL
1. <b>creation ex nihilo</b> - creation out of nothing	15. <b>Conscience</b> - Human reason making moral decisions; the God-given knowledge of what's right and wrong
2. <b>evolution</b> - the process of mutation and natural selection which leads to changes in species over time	16. <b>Evil</b> - The absence of good and the urge to pursue our own selfish desires at the expense of others
3. <b>imago Dei</b> - in the image of God	17. <b>Free-will</b> - The ability to choose right from wrong without being controlled by other forces
4. <b>inspiration</b> - the belief that the Holy Spirit guides an individual to act or write what is good and true.	18. <b>Goodness</b> - The quality of being like God: seeking the well-being of others selflessly
5. <b>omnipotence</b> – the belief that God is all-powerful	19. <b>Incarnation</b> - 'Made flesh' – the Christian belief that God became man in the person of Jesus
6. <b>revelation</b> - the ways in which God makes himself known to human beings	20. <b>Natural Law</b> - The moral laws of right and wrong which apply in all times and places and are not dependent on human laws
7. <b>stewardship</b> - to care for creation, as stewards rather than consumers	21. <b>Privation</b> - The loss or absence of something (evil is a privation of good)
8. <b>transcendence</b> – existing outside of space and time (like God)	22. <b>Suffering</b> - Pain or loss which harms humans – moral evil is caused by other humans, while natural evil is not
9. <b>Confessions</b> - A work by St Augustine in which he explains why God must have made the universe out of nothing	23. <b>The Enchiridion</b> - A work by St Augustine in which he states evil is a privation of good and that God can bring good out of evil
10. <b>Message to the Pontifical Academy of Sciences: on evolution</b> - An address by Pope John Paul II making clear Catholic acceptance of evolution, calling it 'more than a hypothesis'	24. <b>The Suffering Servant</b> - A passage from Isaiah about a man who will suffer for the sins of others. Christians see it as about Christ – Jews think it's about Israel
11. <b>The Dialogue of Divine Providence</b> - A work by St Catherine of Siena in which she says being made <i>imago Dei</i> gives us dignity and the ability to recognise our faults	25. <b>The Nicene Creed</b> - A prayer declaring belief in the Trinitarian nature of God and the reality of the incarnation
12. <b>Genesis 1</b> - A Biblical account of God making the universe by the power of his word in six days before resting on the seventh	26. <b>De Trinitate</b> - A work by St Augustine in which he compares the Trinity to the lover, the beloved and the love between them
13. <b>Genesis 2</b> - A Biblical account of God making Adam and Eve and giving them responsibilities in relation to nature	27. <b>John's Prologue</b> - The opening of John's Gospel in which the incarnation is described as the 'Word' becoming flesh and dwelling among us
14. <b>Gaudium et Spes</b> - A Vatican II example of Catholic Social Teaching. It asserts 'the basic equality of all' because 'all men possess a rational soul'	28. <b>The Kenosis Hymn</b> - A passage from St Paul's letter to the Philippians in which the incarnation is described as Christ taking the form of a slave rather than clinging to his divinity
	30. <b>Salvifici Doloris</b> - An encyclical by John Paul II which suggests the cross answers the question of the meaning of suffering and that suffering helps produce <u>endurance+character</u>
	31. <b>The Sermon on the Mount</b> - A collection of Jesus' teachings in Matthew's Gospel in which he claims moral authority and describes those who suffer as 'blessed'

Assessment for GCSE Divinity

RE2.1 Subject and pedagogical Knowledge; RE1.1 Development of knowledge understanding and skills; RE1.10 Attainment;

  
Part of WJEC

# Get set for success

## in WJEC Eduqas GCSE (9–1) Religious Studies Route B

In your exams you must demonstrate your ability to:

### DEFINE

the a. questions  
2 marks

This question is asking you to **define** one of the key concepts and add an **example** to show that you really understand what the word means.

*Find out more about the assessment requirements overleaf*

### DESCRIBE

the b. questions  
5 marks

For these questions, you will need to **describe** an event, belief, teaching, attitude or practice. Remember to include **good religious language** and **sources of wisdom and authority** in your description. You should also consider how believers are **affected or influenced**.

**Top Tip** Supporting your answers with relevant sources of wisdom or sacred texts will help to improve your marks. You don't need to remember the exact words or references, but state in your own words what these sources say and how believers interpret them.

### EXPLAIN

the c. questions  
8 marks

This time the question is asking you to **explain** an event, belief, teaching, attitude or practice. 'Explain' questions require you to provide a detailed explanation of not just 'what' but also 'why'. Using the word 'because' is a good way to do this.

Again, you must include **good religious language** and **sources of wisdom and authority** in your answer and show understanding of how beliefs affect and influence individuals, communities and societies.

**Don't Forget** In the Component 1 (foundational Catholic Theology) c. questions you must explain the views of two different religious - either Catholic Christianity and Judaism, or two different Christian traditions. Don't include non-religious beliefs here.

### DISCUSS

the d. questions  
15 marks

These questions ask you to **discuss** the given statement. Read the statement carefully, **analyse** it and consider it from **more than one viewpoint**. You need to **evaluate** how true or valid the statement is according to different viewpoints and then reach a **judgement** on how true or valid it is.

You must use **good religious language** and **sources of wisdom and authority** in your answer and consider how beliefs affect and influence individuals, communities and societies.

**Don't Forget** Remember to include the views of non-religious believers in the 'Origins and Meaning' d. question.

**Top Tip** You can pick up extra marks for spelling, punctuation and grammar in the first d. questions of Components 1 and 2, so try to use your best written English when answering these questions.

**The Keys to Success**

- Define and give an example
- Describe and KISS
- Explain and KISS
- Discuss and KISS JO

**The key to the Keys to Success**

- K = Knowledge and understanding
- I = Influence of belief
- S = Sources of wisdom and authority
- S = Specialist religious language
- J = Judgements/evaluation
- O = Other views

**Master the content and perfect your exam technique with My Revision Notes from Hodder Education**

For more detailed guidance on how to answer the different question types, more exam tips, and practice exam questions and answers, check out our WJEC Eduqas GCSE Religious Studies Route B revision guide.

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### RE1.3 Religious literacy; RE1.4 Recall and questions

You will be asked one 2 mark question. ( 1 minute to complete) You must learn the key 8 Vocabulary words for each unit.

You will be asked one 5-mark question. (5 minutes to complete)

A 5-mark question always begins with the word 'Describe' Look at giving 2 paragraphs using religious specialist language (from KO) and SOWA sources of wisdom and authority.

Remember Torah, Talmud **not** CCC or the Bible

You have 5 minutes to answer this question in the exam.

You will be asked one 8-mark question. (8 minutes to complete)

An 8-mark question always begins with 'Explain'

You must explain why your points are important to Orthodox Jews because.... Explain the impact on believer's faith. You must explain why your points are important to Reform Jews because. Explain the impact on believer's faith. Use Religious Specialist language and SOWA Talmud, Torah

You will be asked one 15 mark question. (15 minutes to complete) You must discuss this statement showing different viewpoints from Orthodox Jews, Reform Jews, Secular Jews and give an overall conclusion as to whether you agree/disagree and use RSL, SOWA. This must be answered in 15 minutes.

I often advise my students to do their 15 mark question always first as this will gain you the most marks.

**Curriculum Impact: Examples of Tasks to be completed in class/ to use for revision**

**Jewish beliefs and teachings RE1.1 Development of knowledge, understanding and skills;**

**Part b Questions- Describe 5 marks**

Describe Jewish beliefs about God as creator 5marks  
Describe what the Messiah will be like.  
Describe the Abrahamic covenant.  
Describe the Mosaic covenant.  
Describe the Ten Commandments.  
Describe how a Jew might act on the teaching of Pikuach Nefesh  
Describe Jewish beliefs about life after death.  
Describe Jewish beliefs about the resurrection.

**Jewish Practices**

**Part b Questions- Describe 5 marks**

Describe Jewish attitudes to sin and forgiveness.  
Describe why the Bar Mitzvah is a significant event in Judaism.  
Describe what happens in Brit Milah  
Describe what happens at a Jewish wedding.  
Describe what happens at a Jewish funeral.  
Describe how Jewish women may worship differently to men.  
Describe the features of a synagogue and their importance.  
Describe how Jews pray in the home.  
Describe how Jews prepare for Shabbat.  
Describe why Shabbat is more important?  
Describe the importance of prayer for Jews.  
Describe the importance of the Amidah.  
Describe the festival of Rosh Hashanah and Yom Kippur.  
Describe how Pesach is celebrated.  
Describe the origins and meaning of the sukkot festival.  
Describe the symbolism in the Seder meal.

**Part c questions- Explain 8 marks**

**Jewish beliefs and teachings**

Explain Jewish beliefs on the nature of God.  
Explain the importance of the Ten Commandments.  
Explain different Jewish beliefs about the Messiah  
Explain the significance of God as Lawgiver.  
Explain the impact Jewish beliefs on God have on Jewish practices.  
Explain the mitzvot and how they connect to freewill.

**Jewish practices**

Explain Jewish dietary laws.  
Explain the significance of the Torah and Talmud.  
Explain the significance of scripture in Jewish daily life.  
Explain a Jewish mourning ritual.

Explain the importance of the Marriage ceremony in Judaism.  
Explain the different uses of the Synagogue and explain their importance.  
Explain the items some Jews would wear for worship?  
Explain why the home is important in Judaism?  
Explain the significance of the Shema.  
Explain how Shabbat is celebrated.

#### **Part D questions to be completed 15 marks**

##### **Jewish Beliefs and teachings**

'The Messiah will not come' [15]

"Keeping the Ten Commandments is the most important part of Judaism." Discuss the Statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [15]

'No one can be expected to keep so many rules. Jews should just stick to the ten commandments'. [15]

'All Jews should follow the 613 Mitzvot' [15]

'Saving a life is more important than any other rule' [15]

'Belief in the afterlife is not important in Judaism.' [15]

##### **Jewish Practices**

'Synagogues are not important in Britain today' [15]

'Shabbat is the most important celebration for Jews' [15]

'Funerals are a period of celebration' [15]

'You have to keep kosher to be Jewish.' [15]

'Passover is the most important festival in the Jewish calendar' [15]

**Cognitive revision cards taken from DD revision book to be used as Homework for creating mindmaps in Prep books checked by teachers. RE1.1 Development of knowledge, understanding and skills; RE1.2 Religious literacy; RE1.4 Recall and questions; RE1.9 Self- assessment**

## **Judaism**

Lesson summaries and model  
answers

## GOD+SHEKINAH LESSON SUMMARY:

- Jews believe there is one God who is omniscient, omnipotent and omnipresent
- A prayer called the *Shema* contains the words 'the LORD our God; the LORD is one' and is made up of three passages from the *Torah*
- The *Torah's* six-day creation story shows God as an omnipotent creator
- Many Jews say the world is too wonderful and complex to have happened by chance and so must have a creator
- Jews see God as a law giver, as shown in the *Torah* when he gave Moses the Ten Commandments
- Jews see following these laws as a way of getting closer to God
- Judaism teaches that God is a judge; a God of both justice and mercy
- *Rosh Hashanah* celebrates creation and is a time when Jews believe God judges people, weighing their good deeds against the bad
- In the ten days between *Rosh Hashanah* and *Yom Kippur*, Jews ask for forgiveness and try to make up for any bad deeds
- *Shekhinah* refers to God's presence in the world (where he can be felt)
- Some Jews think the *Shekhinah* remains in the area where the Temple in Jerusalem used to be; others think it followed the Jewish community
- In mystical Judaism, *Shekhinah* refers to the feminine qualities of God



(c) Explain the teaching of Judaism regarding the nature of God. MODEL ANSWER WITH PEE PARAGRAPHS:

One thing Judaism teaches about God is that he is one. The *Torah* makes clear that there is only one God, with the *Shema* prayer which is taken from it saying 'the LORD our God; the LORD is one'. This shows that Judaism is a monotheistic faith.

Secondly, Judaism teaches that God is a creator. The Genesis creation account describes how God made the universe in six days before resting on the seventh. This shows God's omnipotent, creative nature.

Judaism also teaches that God is a law giver. This is shown in the *Torah* by God giving Moses the Ten Commandments. Jews see these God-given laws as applying to all Jews, even today.

Finally, Judaism teaches that being a judge is part of God's nature. At *Rosh Hashanah*, Jews believe God will judge everyone, weighing their good deeds against their bad ones. Jews hope for God's mercy by repenting in the days leading up to *Yom Kippur* (the Day of Atonement).

(c) Explain the nature and significance of *Shekhinah*. MODEL ANSWER:

The nature of *Shekinah* is interpreted slightly differently by different Jews. Sometimes the term is used to refer to God himself, while mystical Jews use it to refer to God's feminine characteristics, but usually it's used to mean the presence of God in the world. The Holy of Holies in the Jerusalem Temple used to be considered the dwelling place of God's presence - after its destruction, some Jews believe it stayed where it was, while others think it followed the Jewish community.

The significance of *Shekhinah* links to its nature. For Jews who believe the *Shekhinah* remained where the Jerusalem Temple once was, the area around that site takes on huge significance. This is why Israel remains spiritually important for Jews and why they want a homeland there. For others, God's presence can be felt within the Jewish community. *Shekhinah* is therefore a significant aspect of Jewish gatherings (for example, when Jews worship at synagogue).



## MESSIAH LESSON SUMMARY:

- The term Messiah comes from the Hebrew *Mashiach*
- It means 'the anointed one' who will bring about a new, peaceful age
- There are no references to the Messiah in the *Torah*, but other parts of the Tenakh hint at a Messianic Age
- For example, Isaiah says it will be a time when the wolf lives with the lamb
- Maimonides said belief in the Messiah was one of 13 Principles of Judaism
- The Tenakh gives no specific time when the Messiah might come - various people in history have claimed to be the Messiah, but none convinced all Jews
- Jews who think Jesus was the Messiah are called Messianic Jews
- Orthodox Jews believe the Messiah will come when most needed and be a political leader who will judge everyone and bring peace
- The Tenakh also suggests he will bring Jews back to Israel and rebuild the Temple in a restored, Jewish Jerusalem
- Reform Jews don't really believe in an individual Messiah
- Instead they believe that people should be responsible for bringing about the peaceful Messianic Age by working to improve society

(d) 'It doesn't matter if the Messiah never comes.' Discuss this statement from a variety of viewpoints. MODEL ANSWER (PEE / SONIC):

Some religious people (such as Orthodox Jews) would disagree with this statement. This is because the arrival of the Messiah is a part of the Tenakh (the Jewish Bible). For example, Isaiah writes of a Messianic Age when 'the wolf will live with the lamb'. This conveys the Jewish idea that the Messianic Age will be a peaceful one, and since the Messiah is seen as a bringer of peace, his arrival would be seen as important because without it, there may always be conflict. Furthermore, belief in the Messiah was identified as one of the 13 Principles of Judaism by the Jewish philosopher Maimonides, and as well as bringing peace, the Messiah is also expected to rebuild the Temple in a restored, Jewish Jerusalem. Because the Temple was such a significant part of Jewish religious history, Orthodox Jews would say the arrival of the Messiah to rebuild it must be important.

Other religious people (such as Reform Jews) would be more likely to agree with the statement. One reason for this is that there is no reference to a Messiah in the Torah, which is the most important part of the Tenakh. If the Messiah is not mentioned in the most important part of the Jewish scriptures, the arrival of the Messiah cannot be that important. Also, many Reform Jews do not believe in an actual Messiah figure. They believe instead that it is people's responsibility to bring about a Messianic Age of peace by working to improve society.

For some religious people, such as Christians and Messianic Jews, the statement does not make much sense. This is because they believe the Messiah has already arrived in the person of Jesus.

In conclusion, I would disagree with the statement. Those that think the Messiah already arrived as Jesus are perhaps interpreting the term Messiah differently to its strict definition, as there have been many wars since Jesus arrived so he did not bring about lasting peace. Also, while Reform Jews may say that the lack of reference to the Messiah in the Torah means his arrival cannot be important, there are many important Jewish figures who do not feature in the Torah, but do appear in other parts of the Tanakh (e.g. Elijah, David and Daniel). The Messiah is a figure who it is said will do great things and bring peace. I think his arrival matters because it is important to have hope in a better world.

*(Notice that in this model answer, there is no paragraph covering non-religious views - consideration of these is not really required in the Judaism topic. Also look at how the conclusion evaluates arguments previously discussed. This is essential for the higher marks - conclusions should not just repeat arguments already given.)*



(c) Explain why covenant is an important part of Judaism. MODEL ANSWER (PEE PARAGRAPHS):

One reason why covenant is an important part of Judaism is because it features heavily in the Torah. For example, God makes covenants with various figures, including Abraham and Moses. These agreements are the basis of the bond between God and the Jewish people, and so are an important aspect of Judaism.

Secondly, the Torah covenants contain God's promise of land. God says to Abraham to go to a land that he will show him (Gen. 12:1). This land - now known as Israel - would become the spiritual home for Jews and the site of the Temple where the presence of God (*Shekinah*) would be felt, and therefore an important part of Judaism.

Thirdly, the covenant sets out the rules for Jews to follow. Exodus records how Moses led the Israelites to Mt Sinai, where God gave him 613 *mitzvot* (duties) for the Jewish people to observe. These *mitzvot*, such as resting on the Sabbath, are a way of life for Jews, further showing why covenant is an important part of Judaism.

(c) Explain why the Ten Commandments are important in Judaism.  
MODEL ANSWER (PEE):

One reason why the Ten Commandments are important in Judaism is because they are given to Moses in the *Torah* as part of God's covenant with the Jews. Exodus 20 describes God giving the Commandments on tablets of stone for Moses to share with the Israelites. The *Torah* and its covenants are the foundation of Jewish belief, making the rules contained within them (e.g. Ten Commandments) very important.

Secondly, the Ten Commandments have shaped Jewish belief and practice. For example, the instruction to keep the Sabbath holy is the reason why many Jews attend synagogue and avoid work on *Shabbat*. These things are a distinctive feature of Judaism and so show the importance of the Ten Commandments to the religion.

Thirdly, the Ten Commandments help Jews in their relationships with God and each other. The rules against taking God's name in vain help them to show God respect, while the rules against envy, murder, stealing etc. help to create a peaceful and civilised society. Love of God and neighbour are important *Torah* teachings, which means that the Commandments which help to show this love must be important too.



### PIKUACH NEFESH LESSON SUMMARY:

- Judaism regards life as sacred because the *Torah* identifies God as its creator (see esp. Gen. 1:26-7)
- Psalm 139 and Jeremiah 1:5 also describe God's role in our creation and hint at how precious such life is
- Life is so important that Jews can break most of the 613 *mitzvot* to save it
- The term *Pikuach Nefesh* is used to describe the setting aside of certain *mitzvot* to save a life
- Examples of how *mitzvot* can be broken to save life: a doctor working on the Sabbath; removing organs from the dead for a life-saving transplant
- In the *Talmud*, God says his people will 'live by' the *Torah*, as opposed to 'dying by' it
- Three *mitzvot* which can never be broken, not even to save life: idolatry (i.e. worshipping false gods); incest; adultery

### FREE WILL AND THE MITZVOT LESSON SUMMARY:

- There are 613 *mitzvot* (duties/good deeds) in the *Torah*, though some are no longer relevant because they relate to the now-destroyed Temple
- Orthodox Jews believe keeping the *mitzvot* is very important, while Reform Jews think some of them are incompatible with 21st century life
- In the *Talmud*, Rabbi Hillel summarises the *mitzvot* saying to not treat others as you wouldn't wish to be treated - "This is the whole of the *Torah*"
- Mitzvah Day is a new initiative where Jews focus on helping the community on a day devoted to the values of the *mitzvot*
- Three concepts are important on Mitzvah Day: *tikkun olam* (healing the world), *gemilut hasadim* (showing kindness without expecting something back) and *tzedakah* (pursuing justice through social action)
- The *Torah* teaches that humans are free to keep the *mitzvot* or not
- God decides when we're born/will die, but we decide how to act
- We have two inclinations - *yetzer ha tov* (the urge to do good) and *yetzer ha ra* (the urge to do bad) - and can choose which to follow
- Evil is caused by humans responding to their *yetzer ha ra*, for which they should seek forgiveness through repentance

(d) 'Jews are free to keep the *mitzvot* or not.' MODEL ANSWER:

Religious Jews would probably agree with this statement. This is because the Torah teaches that humans are given choice and that, having been made in God's image, they have the ability to choose correctly. These ideas are found in the stories of Adam and Eve's creation and fall. Since the Torah is the most important holy text for religious Jews, they would be likely to accept its ideas about human freedom. Judaism also teaches that people have two inclinations: yetzer ha tov (the urge to do good) and yetzer ha ra (the urge to do evil actions). While these can influence people, it is up to them which urge to follow, giving Jews the freedom to keep the *mitzvot* or not.

Secular Jews would also probably agree with this statement. They wouldn't say they are free to choose to keep the *mitzvot* because the Torah says so, as this would suggest the *Torah* comes from an authority such as God, which they don't believe in. However, by ignoring many of the religious *mitzvot* (e.g. going to synagogue), they might say this demonstrates their freedom to not keep the *mitzvot*.



Determinists such as the philosopher Sam Harris would disagree with the statement. They would argue that freedom is an illusion, believing instead that all actions are an unchosen inevitability resulting from a combination of factors such as an individual's biological make up, experiences and circumstances. However much we may feel that we are in control of each choice we make, even that feeling is determined by the factors which determine everything and should not be seen as proof that we are indeed free.

In conclusion, I would \_\_\_\_\_ with the statement. This is because...

*Your conclusion should highlight a strength of an argument you support / a weakness of an argument you don't / introduce a new idea.*

E.g. I would agree with the statement because human freedom is suggested in the Torah, and I believe that is the word of God. Since God is perfect, his word must be without error. Also, if Jews weren't free to keep or ignore the mitzvot, they wouldn't really be duties/good deeds at all - a deed can only be good if you choose to do it, so without freedom, mitzvot don't actually exist.

## JEWISH AFTERLIFE LESSON SUMMARY:

- Judaism does not focus much on the nature of the afterlife because living a good life is more important, and God's ways aren't for us to understand
- The afterlife is called *Olam Ha-Ba* ('the world to come')
- Preparing for the afterlife involves being good (e.g. keeping *mitzvot*)
- Past Jewish rabbis taught about the resurrection of the dead (ROTD)
- Nahmanides and Maimonides disagreed over whether *Olam Ha-Ba* would coincide with the ROTD, or come after it
- Other rabbis disagreed over whether the ROTD would coincide with or come after the Messianic Age
- Rabbis have also disagreed over whether everyone gets resurrected, and whether there will be a Day of Judgement
- Resurrection is part of Orthodox belief and is mentioned in daily prayers
- Belief in the ROTD leads many Orthodox Jews to be against cremation and removing organs from the dead for transplant
- Reform Jews don't believe in resurrection, believing in the immortality of the soul instead
- A minority of Jews believe in reincarnation (the soul taking on a new body after the death of its previous one) to allow completion of missed *mitzvot*

(c) Explain different Jewish beliefs about resurrection. MODEL ANSWER:

Orthodox Jews tend to believe in some form of resurrection of the dead. This is because it is stated in daily prayers and at funerals. It was also commonly accepted by significant rabbis such as Nahmanides and Maimonides, even though they disagreed about whether *Olam Ha-Ba* ('the world to come') would coincide with or come after the resurrection of the dead. Other rabbis disagreed over whether the resurrection of the dead would happen *during* the Messianic Age or *after* it. Belief in the resurrection of the dead leads many Orthodox Jews to oppose cremation and the removal of organs from the dead for transplant.

Reform Judaism has rejected a belief in resurrection, removing references to it from prayer books and worship. This may be because there is very little detail regarding the afterlife in the Tanakh. Many Reform Jews believe that the soul will live on after death, but not in a resurrected body. A minority of Jews believe that the soul lives on in a different body (reincarnation), which is not the same as resurrection.

All Jews tend to think that people should be more focused on living a good life than worrying about what will happen to them after death.



## SYNAGOGUE WORSHIP, PRAYER and AMIDAH SUMMARY:

- Prayers can be said anywhere in Judaism and are seen as a bridge between God and humans
- Prayer is so important that a whole part of the Talmud (called *Berachot*) is based on prayer
- Observant Jews will pray before performing mitzvot, upon seeing unusual things (like rainbows) and before going to bed
- Three main types of prayer are praise, thanksgiving and requests, with examples of each found in the *siddur* (Jewish prayer book)
- Communal worship at the synagogue is especially valued because it encourages less selfish prayer and creates a more spiritual experience
- Shabbat services at the synagogue take place on Friday night, with two more on Saturdays (am+pm) - the a.m. service includes the Shema+Amidah
- Compared to Orthodox services, Reform services use less Hebrew, while references to angels, bodily resurrection and a personal Messiah are absent
- The Amidah (a.k.a. *HaTefillah* - 'The prayer') is the 'standing prayer' and is the core of every Jewish worship service
- It features 18 blessings and contains all three types of prayer (see above)
- It's recited in silence and concludes with a request for peace

## WORSHIP IN THE HOME SUMMARY:

- For Jews, home (not just synagogue) is a place for worship
- The modeh ani is said upon waking, and the Shema is said 3 times a day
- The mezuzah is a scroll with the Shema on it and is kept in a small case attached to door posts at the front/inside the house (but not bathroom)
- Often Jews will touch these cases as they pass by them and then kiss their fingers as a reminder to live according to the words of the Shema
- The siddur is a prayer book that guides Jews in prayer at home+synagogue
- It's considered holy - if it falls, it will be lifted and kissed by way of respect
- Shabbat is important for Jewish families to come together each week
- 'Keeping' Shabbat follows one of the Ten Commandments, as well as God's example of resting on the 7th day in the Genesis creation story
- Shabbat starts around sunset on Friday - the woman of the family lights two candles before the family dines together
- This meal (prepared before Shabbat starts because work on the Shabbat - including cooking - is forbidden) includes blessings and symbolic bread
- Saturday is when Jews would go to synagogue as a family (Orthodox Jews often walk as driving or using electricity is seen as work)
- Shabbat ends with a ritual that involves lighting a havdallah candle, sharing wine and sniffing at a sweet-smelling spice box

(c) Explain why Shabbat is important in Judaism. MODEL ANSWER USING PEE:

One reason why Shabbat is important in Judaism is because it is mentioned in the Ten Commandments. In Exodus, God gives the instruction to remember Shabbat and keep it holy. Since keeping the *mitzvot* is an important part of Judaism, Shabbat is therefore important.

Another reason is because it is a time for rest and for family. In Genesis, God rests on the seventh day, so Jews do too. Away from school and work, families can spend time and relax together, with the shared Shabbat meal a particularly important celebration.

A third reason is because it is the most spiritual time of the week. Observant Jews 'keep holy' the Shabbat by going to synagogue, allowing them to gather as a community in worship of God. This helps Jews with their spiritual development and may make them feel closer to God and other members of their community.



## WORSHIP CLOTHING SUMMARY:

- The *kippah* is a skullcap worn by all men and married women as a symbol of Jewish identity and respect to God
- Some Jews wear them most of the time; others just for worship
- A *tallit* is a male prayer shawl with lots of fringes (*tzizit*)
- The *Torah* (Numbers 15:37-41) gives instructions to wear clothing with fringed corners
- *Tallit* have 613 fringes as a reminder of the 613 *mitzvot*
- The *tefillin* is made up of 2 boxes attached to a long strap worn around the arms and head
- The boxes contain passages from the *Shema*
- One box is bound to the head as a reminder to serve God with the mind (e.g. by developing good thoughts)
- The other box, worn on the arm, should lean towards the heart as a reminder to serve God with the heart (e.g. through kind acts)
- Some think that women should be able to wear the *tallit* and *tefillin* because women should be allowed to do whatever men do, plus the instruction in Numbers to wear *tallit* doesn't say it's only for men
- Some object to women wearing these things because it's like cross dressing (forbidden in the *Tanakh*) and is seen as women trying to draw attention

## (d) 'Jewish women shouldn't wear *tallit* and *tefillin*.' MODEL ANSWER USING PEE/SONIC:

Some Jews, such as Orthodox Jews, would agree with this statement. This is because *tallit* and *tefillin* are traditionally worn by males, and cross dressing goes against traditional Jewish teaching. For example, in the *Tanakh*, men are forbidden from wearing skirts. Many Orthodox Jews would apply the spirit of this rule to items worn by males for worship. Furthermore, the *Mishnah* shows that women don't need to wear *tefillin*. Berakhot 3:3 lists women, slaves and minors as exempt from *tefillin* and reciting the *Shema*. So for many Orthodox Jews, women would be drawing attention to themselves by wearing such things, which goes against Jewish teaching.

Other Jews, especially Reform Jews, would disagree with this statement. They might think that women should be able to do what men can. Also, the Talmud records how King Saul's daughter wore *tefillin* without causing upset, while the respected rabbi Maimonides said that women could wear *tzizit* (part of the *tallit*) if they wished. Many Reform Jews believe, therefore, that there is nothing wrong with women wearing *tallit* and *tefillin*, and that if there was, this would have been made clear in the *Torah*'s instructions for wearing *tallit* (Numbers 15:38-39).

In conclusion, I would disagree with the statement. The argument that women are just drawing attention to themselves by wearing *tallit* and *tefillin* is very sexist - they could just want to wear them for the same reasons as men (i.e. to show devotion to their faith and to God). I also think that it's fairer to let women do what men can. The *Torah* states in the Genesis creation story that God made both men and women in his own image, so they should be treated as equals.

(Notice what happens in the conclusion - the writer doesn't just offer an opinion by repeating previous arguments, instead they evaluate a couple of the arguments given and offer new ideas to support the conclusion. Make sure you do this when writing conclusions to (d) tasks.)



## SYNAGOGUE FUNCTIONS SUMMARY:

- Synagogues are not just places of Jewish worship, although this is their most well-known function
- As a house of prayer (*beit tefilah*), it is the place the Jewish community gathers to worship, especially to 'keep holy the sabbath'
- Since some prayers can only be said in the presence of a *minyan* (ten adult men), in practice they are only generally said at the synagogue
- Synagogues are also a house of study (*beit midrash*) where holy texts are kept and studied and where children receive basic religious education
- Synagogues also serve as a kind of Jewish community centre where social events are run and important matters are discussed
- The community role of the synagogue also comes through in its charity work, with money collected there to be used to help the poor and needy
- A big challenge facing British synagogues is that of small memberships who may not be able to afford to maintain the building
- Also, because Orthodox Jewish law forbids motorised travel on Shabbat, synagogues need to be located in Jewish neighbourhoods so people can walk to them

(d) 'You have to go the synagogue to be a Jew.' MODEL ANSWER  
USING PEE/SONIC:

Many Jews would agree with this for several reasons. One is because the synagogue is a Jewish place of worship (*beit tefilah* - 'house of prayer'), and since Judaism is a religion, worshipping is clearly a key aspect of being Jewish. Many Jews would regard attending synagogue as the way to observe the *mitzvot* to keep Shabbat holy. Since this *mitzvot* is one of the Ten Commandments, and these are the rules that God set for the Jewish people as part of his covenant with them, attending synagogue for worship would be seen as essential to being a Jew. Another reason is because a synagogue is a *beit midrash* (house of study), at which children learn about their Jewish faith and where people can study the sacred texts (e.g. the *Torah*) which are central to Jewish identity. Thirdly, synagogues act as a kind of Jewish community centre, with social events taking place there and charitable works (e.g. supporting the poor) organised there. Coming together as a community is an important aspect of Judaism, so attending synagogue is seen by many Jews as a key part of being Jewish.

Some Jews, especially secular Jews, would disagree. They might argue that being a Jew is more a cultural than religious thing and say that they are Jews by heritage and upbringing rather than by religious practice. Some religious Jews might also argue that while it is good to go to synagogue, it is not always possible - some Jews might not be well enough to attend, while Orthodox Jews who live far away from a synagogue may not be able to make Shabbat services due to the rule against motorised travel on that day.

In conclusion, I would mostly agree with the statement. While I agree that you could feel Jewish because of your upbringing and culture rather than your religious beliefs and practice, I think 'being a Jew' means following Jewish rules. I'd agree that when it is not possible to attend synagogue this doesn't stop you from being a Jew, but choosing not to go is different. I think being a Jew means believing in and following Judaism - other than in exceptional circumstances, this would involve attending synagogue.



#### SYNAGOGUE FEATURES LESSON SUMMARY:

- Synagogues have various designs but all have certain common features
- All have no images of living things because of they're seen to break one of the Ten Commandments
- All have an 'ark' (*aron hakodesh*), which is a kind of closet to house the *Torah* scrolls
- It is the most important place in a synagogue and is opened when important prayers are said (e.g. during the days between *Rosh Hashanah*+*Yom Kippur*)
- All synagogues have *Sefer Torah* (scrolls with the books of the *Torah* handwritten on them) which are their most sacred contents
- In Orthodox synagogues, women can't worship with *Sefer Torah*
- They're wrapped in silk or velvet when not used to show their importance
- The *Torah* is read from the *bimah*, which is platform/stand
- In Orthodox synagogues, the *bimah* is usually in the middle so the rabbi faces the congregation...
- ...whereas in Reform synagogues everyone sits together and the *bimah* (combined with the ark) is at the front
- The eternal lamp (*ner tamid*) hangs by the ark and is kept constantly burning
- It symbolises (i) the menorah (7-branched lamp) that was kept burning in the ancient Jerusalem Temple; and (ii) God's eternal presence
- Men and women are seated separately in Orthodox synagogues because the *Talmud* says this helps both to concentrate more on their worship
- Both should remain close to the ark, though, so the separation is often created by a curtain or through balcony seating
- Men and women sit together in Reform synagogues



(c) Explain the differences between Orthodox and Reform synagogues.  
MODEL ANSWER USING PEE:

One difference between Orthodox and Reform synagogues relates to seating. In Orthodox synagogues, men and women are seated separately (e.g. women sitting in a balcony section) because the *Talmud* says this helps both to concentrate on worship better. In Reform synagogues, men and women sit together because there is more of an emphasis on equality in Reform Judaism.

Another difference also relates to women. In Orthodox synagogues, women are not allowed to worship with the *Sefer Torah* (the scrolls with the *Torah* handwritten on them) because it is not traditional for them to do so and the *mitzvot* do not require them to. In Reform synagogues, women can read from the *Sefer Torah* because the reasons they once didn't come from a different time when women weren't seen as equals.

A third difference is the location of the *bimah*. In Orthodox synagogues, this platform is in the middle so that the rabbi can face the congregation. In Reform synagogues, everyone sits together and the *bimah* is kept at the front so that it is nearer the ark (*aron hakodesh*).

## BIRTH CEREMONIES SUMMARY:

- Jewish children usually receive their name at the first public gathering in the synagogue after their birth
- In modern times, a celebration called a *brit bat* has been introduced by some Reform Jews to welcome Jewish girls into the covenant (see JBT.3a)
- Boys undergo a circumcision ritual called a *brit milah* when they're 8 days old
- The boy is placed on a cushion on an empty chair (called Elijah's chair because it's believed the spirit of the prophet Elijah visits every circumcision and is circumcised in front of a *minyan* (ten Jewish men))
- This is in keeping with instructions from the *Torah* which formed part of the covenant between God, Abraham and his descendants (Jews)
- As such, circumcision is a mark of a boy's Jewish identity, as is the receiving of a Hebrew name that's used in synagogue and on formal occasions
- Traditionally, only men attended *brit milah* ceremonies, but Reform Jews encourage all family members to be present regardless of gender
- Unlike in Orthodox Judaism, Reform Jews allow female circumcisers (*mohelet*) as well as male ones (*mohel*)
- Some people (including some Jews) object to infant circumcision as they think children can't give consent and so it violates their human rights

(c) Explain why a *brit milah* is an important Jewish ceremony. MODEL ANSWER USING PEE:

One reason why a *brit milah* is an important Jewish ceremony is because it is a family occasion. While it was traditionally only attended by men, the event is celebrated by Jewish families, with females increasingly attending the ceremony itself in Reform Judaism. Since family is so important in Judaism, ceremonies like a *brit milah* that bring families together are also important.

Secondly, a *brit milah* follows an instruction from the *Torah*. In Genesis, God tells Abraham that through all generations, every male should be circumcised at eight days old as a sign of the covenant between him and Abraham (and Abraham's descendants). Therefore a *brit milah* is important because it is a sign of an agreement made with God.

Thirdly, a *brit milah* reinforces a boy's Jewish identity. During the ceremony, the boy is given his Hebrew name to be used in the synagogue and on formal occasions. This, in addition to his circumcision, is a distinctive mark of a boy's Jewishness.



#### BAR/BAT MITZVAH SUMMARY:

- At age 13, Jewish boys have a coming-of-age ceremony where they become *bar mitzvah* ('son of the mitzvah [Jewish duties]')
- The ceremony involves reading a portion from the Torah, for which the boy will have spent time learning some Hebrew
- The ceremony marks a boy's entry into Jewish adulthood, requiring him to observe all mitzvot (inc. wearing tefillin) and allowing him to be part of a minyan
- *Bar mitzvahs* take place in a synagogue on the first Shabbat after a boy's 13th birthday
- They are witnessed by friends and relatives and usually celebrated with a party afterwards
- In Reform Judaism, girls aged 12 have an equivalent to the above called a *bat mitzvah* ('daughter of the mitzvah') after which she can lead prayers in the synagogue and read from the Torah
- Orthodox Jews do not have *bat mitzvahs* because females don't have to fulfil the same religious duties as males
- Orthodox Jewish girls have a *bat chayil* ('daughter of worth') ceremony instead
- This usually involves a synagogue service followed by the girl giving a presentation of some things she's learned studying Judaism

(b) Describe what happens at a *bar mitzvah*. MODEL ANSWER:

A *bar mitzvah* ceremony takes place in a synagogue on the first Shabbat after a Jewish boy's 13th birthday. The boy is called up to the bimah, from where he recites a blessing on the Torah before reading a passage from it (the boy will have spent time learning Hebrew to be able to do this). The boy's father then recites a statement thanking God. After the ceremony, there is usually a party to celebrate the occasion with friends and family. In Reform Judaism, there is an equivalent and similar ceremony for girls called a bat mitzvah.

Underlined: specialist vocabulary and sources of wisdom

## MARRIAGE SUMMARY:

- Marriage is holy (*kiddushin*) and referenced in the Torah creation stories
- God commands humans to 'be fruitful and multiply' (Gen. 1) and describes how man and wife unite to 'become one flesh' (Gen. 2)
- Grooms sign a *ketubah* (contract) promising to support their brides
- The main part of a wedding takes place under a *chuppah* (a 4-sided, open shelter symbolising the Jewish home the couple will create)
- Under the *chuppah*, blessings are said during the kiddushin part of the wedding
- The groom gives the bride a ring and says, "Behold, you are consecrated to me by means of this ring according to the rituals of Moses and Israel"
- The ring is round, symbolising (love's) eternity
- At the end of the ceremony, the groom stomps on a glass as a reminder of (a) the fragility of marriage; or (b) the Jerusalem Temple's destruction
- Some Reform synagogues perform same-sex weddings, but Orthodox synagogues do not as homosexual activity is forbidden in the *Torah*



(c) Explain the symbols in a Jewish wedding. MODEL ANSWER:

One symbol in a Jewish wedding is the *chuppah*. This is an open, four-sided shelter under which the main part of the ceremony takes place. The *chuppah* symbolises the Jewish home that the couple will build together.

Another symbol is the ring. The groom places this on the index finger of the bride's right hand as it's believed this finger is connected to the heart. The unending, round shape of the ring symbolises the eternal love the couple should have.

A third symbol involves the groom stamping on a glass at the end of the ceremony. Various explanations are given for this. One idea is that it is a reminder that marriage is fragile (like glass). Another idea is that it represents the destruction of the Temple in Jerusalem.

#### MOURNING RITUALS SUMMARY:

- If possible, a person's last moments are spent reciting the Shema
- The burial society (*Chevra Kadisha*) attached to the synagogue prepares the body for burial by washing it and wrapping it in plain white gowns
- Corpses are carefully treated as bodies are souls' earthly containers and so deserve dignity
- The *onan* (chief mourner) arranges the funeral and burial and is spared from all non-burial related *mitzvot* until after the burial
- The corpse should not be left alone as a mark of respect for a body created in the image of God (Genesis 1)
- Funerals (often involving Psalms) are simple, as are coffins - this is to show rich and poor are alike in death
- Burials are much more common than cremations in Judaism and involve reciting mourning prayers and the *kaddish*
- The first week after the burial is called *shiva* (meaning '7'), during which mourners stay indoors and are visited by relatives and synagogue members
- During *shiva*, some mourners sit on low stools and all mirrors are covered, while a candle is kept lit day and night to represent the deceased's soul
- *Shloshim* is the first four weeks of mourning, during which parties and hair-cutting are avoided
- Before the 1st anniversary of the deceased's death, a ceremony to unveil the tombstone is held, by which Jews leave stones rather than flowers (just as Abraham did at the place where his wife Sarah was buried)
- On each anniversary of the deceased's death, a *yarzeit* ceremony is held - prayers are said and a candle is lit for 24 hrs

(c) Explain why mourning rituals are important in Judaism. MODEL ANSWER (PEE):

One reason why mourning rituals are important in Judaism is because they help to keep the memory of the deceased alive. For example, candles representing the deceased's soul are kept lit during *shiva* and at annual *yahrzeit* ceremonies. Proverbs 20:27 describes the soul as 'the candle of the Lord', and these candle-lighting rituals help to remind Jews of their dead loved ones.

Secondly, mourning rituals are a way of showing respect to the deceased. Burial societies (*Chevra Kadisha*) take care of dead bodies when preparing them for burial, while efforts are made to ensure the dead person is never left alone. These respectful gestures are important because bodies are made in God's image (Gen. 1) and are the earthly containers for souls.

Thirdly, mourning rituals give mourners a chance to properly grieve. For example, the chief mourner (*onan*) is spared the obligation of observing most *mitzvot* to allow them to focus on funeral arrangements, while there is no expectation for mourners to leave the house during *shiva*. These mourning rituals spare mourners from having to 'carry on as normal', recognising that life is not normal when grieving.



#### TORAH AND DAILY LIFE SUMMARY:

- Jews don't often keep *Sefer Torah* (Torah scrolls) at home, but would often have a *Chumash* (printed Torah that suggests passages to be read each day)
- The Torah is only one part of the Jewish Bible (albeit the most important one), which is called the *Tenakh*
- The *Tenakh* also includes the *Nevim* (prophets) and *Ketuvim* (holy writings)
- The *Talmud* combines the *Mishnah* and *Gemara* - it is also an important source for Jews as it helps to explain the Torah and is used in worship
- Food laws are one of the most significant aspects of the Torah for daily life
- At the start of the Torah, meat is forbidden to humans (Gen. 1:29), but after the Flood, God allowed Noah and his family to eat meat
- Leviticus 11:1-23 lists foods that are acceptable (*kosher*) and forbidden (*treifah*)
- Forbidden meats include: shellfish; fish without fins and scales; many birds; and animals that don't chew the cud or have completely parted hooves
- Tolerated meats require all the blood to have been drained to be kosher - a *shochet* is a person who carries out the slaughter in a kosher way
- Kosher laws do not allow meat and milk products to be eaten together
- Jews who keep kosher often separate their kitchens into dairy sections and meat sections to help keep to this rule



(d) 'It is not realistic to expect Jews living in Britain today to keep kosher.'  
MODEL ANSWER (SONIC/PEE):

Some Jews, especially Orthodox ones, would disagree with this statement. They would argue that the rules about keeping kosher are found in Leviticus 11, and so are from the Torah. Since the Torah is seen by Orthodox Jews as the bedrock of Judaism, containing laws given by God to Moses for the Jewish people, they would say that all Jews are expected to live by its rules, regardless of where (or when) they live. Furthermore, they could argue that in some ways it is easier to keep kosher now than before, with food packaging making it clear what ingredients are contained and often labelling when food is kosher. Many supermarkets even have kosher aisles.

Secular Jews, and even some Reform Jews, might agree with the statement. They might say that in a society where we eat a lot of food that we don't prepare ourselves, it's not possible to always know whether meals contain only kosher ingredients, or whether animals for meat products have been killed in a kosher way. They might also say that it's not realistic to expect Jewish children growing up in a country where fast food is so heavily promoted to never try things like hot dogs or cheeseburgers.

In conclusion, I would disagree with the statement. While I agree that our fast food industry (and the advertising of it) must make it hard to keep kosher, this isn't the same as making it unrealistic. Furthermore, there is a very straightforward way of keeping kosher, and that is to be vegetarian. Thousands of people in Britain today manage this, so it can't be unrealistic. Indeed, Genesis 1:29 points to mankind being vegetarian before sin corrupted the world, so perhaps this is a way Jews should be encouraged to keep kosher.

*(Notice that the conclusion evaluates an idea discussed previously and introduces a new one - remember that you won't be awarded marks for conclusions that just repeat ideas you've already covered.)*

#### FESTIVALS SUMMARY (PART 1: ROSH HASHANAH AND YOM KIPPUR):

- Rosh Hashanah (RH) is a new year festival and, along with Yom Kippur (YK), is one of the 'Days of Awe' (awe = amazement/wonder)
- RH celebrates the day when God made the world and is thought to be the annual Day of Judgement (when God judges people for their deeds that year)
- It is celebrated with services in the synagogue, during which the shofar (ram's horn) is blown 100 times to represent the soul crying to be reunited with God
- Home celebrations include eating apple dipped in honey and challah bread that, unlike the ones eaten for Shabbat, is round (a reminder of the year's cycle)
- Jews throw crumbs into a river to show the hope that sins can be cast away
- There are 10 days between RH and YK - these are called the 'ten days of returning' during which Jews try to make amends for the previous year's sins
- YK is the 'day of atonement' and considered the holiest day of the year
- For 25 hours, observant Jews deny themselves food, drink, perfume, sex and the wearing of leather shoes
- The day before YK, Jews remember the poor by donating to charity or (traditionally) bringing them chickens
- Five prayer services are held over YK - each has a prayer of confession to God and one has the story of Jonah (because it shows God forgiving the sorry)
- YK ends at nightfall with a blast of the Shofar - Jews end their fast at this point, make havdallah candles and children begin building booths for Sukkot



## FESTIVALS (PART 2: SUKKOT [S.] AND PESACH [P.]):

- S. is a harvest festival of thanks to God that starts on the fifth day after YK
- S. remembers the 40 years the Israelites spent living in temporary shelters (sukkah) as they wandered the desert after their escape from Egypt
- Jews build 3-walled sukkah with a thin plant-covered roof to represent this time
- An instruction in Leviticus states that Jews must dwell in these shelters for a week - this can involve just eating meals in it
- Leviticus also mentions two objects associated with S.: the lulav (a combo of palm leaf, myrtle and willow branches) and etrog (a fruit that looks like a lemon)
- Together, the palm, myrtle, willow and etrog are called the 'four species' (see your poster for their symbolic meaning and how they are used during S.)
- P. (meaning 'Passover') celebrates the Israelites' escape from Egypt, and how the angel of death 'passed over' Jewish homes during the final plague
- Yeast products are removed from the house for the festival to remember how the Israelites had to flee in a hurry, with no time to allow their bread to rise
- After a synagogue service, Jews have a special 'Seder' meal at home
- The meal starts with the youngest child asking questions about the festival's origins, which (along with the symbolic elements) are then explained
- See your poster for the various elements of the Seder meal and their symbolic meanings



(d) 'Pesach is the most important festival in the Jewish year.' MODEL ANSWER using PEE paragraphs and the SONIC structure.

Some Jews would agree with this statement. One reason is because the Jewish religion might not exist without the event Pesach celebrates. As slaves in Egypt, the Israelites may have ultimately died out or become submerged by Egyptian culture, so their escape was a turning point in Jewish history. Secondly, it was during Passover that Moses emerged as a leader for the Jews. Without Pesach, Moses would not have gone on to make a covenant with God, nor receive the Ten Commandments and the Torah from Him. Since these things - along with the Seder meal - are so central to Jewish faith and identity, Pesach is seen by some Jews as the most important of the festivals.

Other Jews would disagree. Some might say that Rosh Hashanah is more important than Pesach because it is the Day of Judgment (when God judges people for their year's actions). Others might say that because Yom Kippur is considered the holiest day of the year, and one where Jews can atone for their wrongdoings and receive forgiveness, it must be the most important festival.

In conclusion, I would disagree with the statement. I think the argument that Pesach is the most important festival because Jewish history turned on it is a weak one. I think this because Pesach wouldn't have happened if God hadn't created the world, and since that event is celebrated at Rosh Hashanah, that line of argument would suggest it is more important than Pesach. Furthermore, I think each festival marks a piece of the jigsaw that makes up Jewish history - all pieces of a jigsaw make up the whole, and no single piece is more important than the other.

*(Note again - conclusions should evaluate previous arguments, not just repeat the ones you find most convincing.)*

### Assessment

Learning KO words **RE1.3 Religious literacy**

Revising from Cognitive revision cards to prepare for assessments. **RE1.4 Recall and questions**

Timed practice questions in class 2,5,8 and 15 mark questions. **RE1.2 Progress**

Interim assessment **RE1.2 Progress**

End of Unit Assessment **RE1.10 Attainment; RE1.2 Progress**

Feedback on Assessment through WCOS sheet Wholeclass overview sheet.

To go through mark scheme and students to use green pen to close the gap. **RE1.9 Self-assessment**

Feedback sheet in preparation for Progress evening.

End of Year Exam. **RE1.1 Development of Knowledge, understanding and skills; RE 1.2 Progress; RE 1.10 Attainment**

### Reading Extracts to be set as Homework to increase religious literacy for topics further studied at GCSE This will link

Love the stranger 'Love the Stranger' presents a Catholic response to refugees and migrants. It is a 2023 document of the Department for International Affairs. [Love the Stranger - Catholic Bishops' Conference \(cbcew.org.uk\)](https://www.cbcew.org.uk) **CLM1.5 Respect for self and others; CLM 2.4 Inclusivity; CLM 2.3 Sense of community and the culture of welcome.**

To look at **‘Meeting God in Friend and Stranger.’** This document is from the Bishops of England and Wales and is to help us to “foster respect and mutual understanding between the religions”. **CLM1.5 Respect for self and others; CLM 2.4 Inclusivity; CLM 2.3 Sense of community and the culture of welcome.**

<https://www.cbcew.org.uk/wp-content/uploads/sites/3/2018/11/MGFS-working-materials.pdf>

### **Extra Curricular activities**

To run Interfaith Week November 2025 to further our knowledge of building a rich multicultural society where respect and dignity is shown from our CST principles, and we live out Christs command to “show love to our neighbour” Matthew 22: 39 and “treat others as we wish to be treated”. Luke 6:31 **CLM1.5 Respect for self and others; CLM 2.4 Inclusivity; CLM 2.3 Sense of community and the culture of welcome.**

**Careers Week in Divinity March 2026 Angels amongst us. CLM3.2 Engagement with diocese; CLM3.7 The Catholic Curriculum MM to share visitors with departments in school like last year.**

**Mitzvah Day November 2025** reaffirms Jewish commitment to fostering peace, understanding, and solidarity among all communities. As we strive to build a stronger, more inclusive society we are reminded of the importance of unity in the face of adversity. In Year 9 to collect food for Mitzvah Day to be redistributed into the community. **CLM 2.4 Inclusivity; CLM 2.3 Sense of community and the culture of welcome.**

Make links again with Leicester Hebrew Synagogue. **CLM 2.4 Inclusivity; CLM 2.3 Sense of community and the culture of welcome.**