



GENERAL CERTIFICATE OF SECONDARY EDUCATION
RELIGIOUS STUDIES C (JUDAISM)
(FULL COURSE)

Paper 2 Jewish Texts

1932/02

Candidates answer on the Answer Booklet

OCR Supplied Materials:

- 8 page Answer Booklet

Other Materials Required:

None

Thursday 17 June 2010
Morning

Duration: 1 hour 30 minutes



INSTRUCTIONS TO CANDIDATES

- Write your name clearly in capital letters, your Centre Number and Candidate Number in the spaces provided on the Answer Booklet.
- Use black ink.
- Read each question carefully and make sure that you know what you have to do before starting your answer.
- Answer Question 1 and **two** other questions.
- Do **not** write in the bar codes.

INFORMATION FOR CANDIDATES

- The number of marks is given in brackets [] at the end of each question or part question.
- The total number of marks for this paper is **64**.
- You will be awarded up to 4 marks in Question 1 for the quality of written communication.
- This document consists of **8** pages. Any blank pages are indicated.

Answer Question 1 and **two** other questions.

וַיִּתְפַּלֵּל יוֹנָה אֱלֹהֵי אֱלֹקָיו מִמְעַי הַדָּגָה׃ וַיֹּאמֶר קִרְאתִי מִצָּרָה לִי אֱלֹהֵי וַיַּעֲנֵנִי מִבֶּטֶן
שָׂאוֹל שׁוֹעֲתִי שְׁמַעַת קוֹלִי׃ וַתִּשְׁלִיכֵנִי מִצוֹלָה בְּלִבִּי יָמִים וְנָהָר יִסְבְּבֵנִי כָּל־מִשְׁבְּרֵי־
וַגְּלִיף עָלַי עָבְרוּ׃ וְאֲנִי אִמְרָתִי נִגְרַשְׁתִּי מִנֶּגֶד עֵינָיִךְ אַךְ אוֹסִיף לְהִבִּיט אֶל־הַיָּם כָּדָשׁ׃
אֶפְפוֹנִי מֵיִם עַד־נֶפֶשׁ תְּהוֹם יִסְבְּבֵנִי סוּף חָבוּשׁ לְרֹאשִׁי׃ לְקַצְבֵּי הַרִים יִרְדְּתִי הָאָרֶץ
בְּרַחֲמֶיךָ בַּעֲדִי לְעוֹלָם וַתַּעַל מִשְׁחַת חַיִּי הָאֱלֹקִי׃ בְּהִתְעַטֵּף עָלַי נֶפֶשִׁי אֶת־הָזָכָרִית
וַתָּבוֹא אֵלַיִךְ תִּפְלֹתִי אֶל־הַיָּם כָּדָשׁ׃ מִשְׁמְרִים הַבְּלִי־שׁוֹא חֲסִדָּם יַעֲזֹבוּ׃ וְאֲנִי בִקּוֹל
תּוֹדָה אֶזְבְּחָה־לָּךְ אֲשֶׁר נִדְרָתִי אֲשַׁלְמָה יִשׁוּעָתָה לִּי הָאֱלֹהִים׃

- 1 Jonah prayed to Hashem, his G-d, from the fish's innards, and said:
I called, in my distress, to Hashem, and He answered me;
From the belly of the grave I cried out -You heard my voice.
You cast me into the depth in the heart of the seas, the river surrounded me; All Your breakers and
your waves passed over me.
Then I said [to myself], 'I was driven from before Your eyes, but I will again gaze at Your Holy
Temple!'
Waters encompassed me to the soul, the deep whirled around me; Reeds were tangled about my
head.
I descended to the bases of the mountains;
The earth - its bars [were closed] against me forever. Yet, You lifted my life from the pit, O Hashem,
my G-d.
When my soul was faint within me, I remembered Hashem;
My prayer came to You, to Your Holy Temple.
They watch false vanities, they forsake their kindness.
And as for me, with a voice of thanksgiving I will make sacrifices to You, What I have vowed I will
fulfill for the salvation which is Hashem's.

Jonah 2:2-10

- (a) Describe the teachings that are found in this passage. [8]
(b) Explain the importance for Jews of the book of Jonah. [7]
(c) 'Jonah is not a good example for Jews today.'

Do you agree? Give reasons to support your answer and show that you have thought about
different points of view. You must refer to Judaism in your answer. [5]

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה
 וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ עַל-הָאָרֶץ: וַיִּבְרָא אֱלֹקִים | אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים
 בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹקִים וַיֹּאמֶר לָהֶם אֱלֹקִים פְּרוּ וּרְבוּ וּמְלֵאוּ
 אֶת-הָאָרֶץ וְכִבְשֶׁהָ וְרָדוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיָּה הָרֹמֶשֶׂת עַל-הָאָרֶץ וַיֹּאמֶר אֱלֹקִים
 הִנֵּה נֹתְתִי לָכֶם אֶת-כָּל-עֵשֶׂב | זֶרַע זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פְּרִי-עֵץ זֶרַע
 זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: וְלִכְל-חַיַּת הָאָרֶץ וְלִכְל-עוֹף הַשָּׁמַיִם וְלִכְל | רֹמֶשׂ עַל-הָאָרֶץ אֲשֶׁר-בּוֹ נֶפֶשׁ
 חַיָּה אֶת-כָּל-יֶרֶק עֹשֶׂב לְאֹכְלָהּ וַיְהִי-כֵן: וַיֵּרָא אֱלֹקִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד וַיְהִי-עֶרֶב
 וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי: וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
 אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹקִים אֶת-יוֹם הַשְּׁבִיעִי
 וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹקִים לַעֲשׂוֹת:

- 2 And G-d said, "Let us make Man* in Our image, after Our likeness. They shall rule over the fish of the sea, the birds of the sky, and over the animal, the whole earth, and every creeping thing that creeps upon the earth." So G-d created Man in His image, in the image of G-d* He created him; male and female He created them.

G-d blessed them and G-d said to them, "Be fruitful and multiply, fill the earth and subdue it; and rule over the fish of the sea, the bird of the sky, and every living thing that moves on the earth."

G-d said, "Behold, I have given to you all herbage yielding seed that is on the surface of the entire earth, and every tree that has seed-yielding fruit; it shall be yours for food. And to every beast of the earth, to every bird of the sky, and to everything that moves on the earth, within which there is a living soul, every green herb is for food." And it was so. And G-d saw all that He had made, and behold it was very good. And there was evening and there was morning, the sixth day.

Thus the heaven and the earth were finished, and all their array. By the seventh day G-d completed His work which He had done, and He abstained on the seventh day from all His work which He had done. G-d blessed the seventh day and sanctified it because on it He abstained from all His work which G-d created to make.

Genesis 1:26–2:3

- (a) What important ideas about G-d are found in this passage? [8]
- (b) Explain the importance of this passage for Jews. [7]
- (c) 'The seventh day of Creation was no more important than the others.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

וַיֹּאמֶר ה' אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית
עַל־כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת
וְרָאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי
עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם
קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם
לֵאלֹהִים אֲנִי ה' אֱלֹקֵיכֶם:

- 3 Hashem said to Moses, saying: "Speak to the Children of Israel and say to them that they shall make themselves tzitzis on the corners of their garments, throughout their generations. And they shall place upon the tzitzis of each corner a thread of turquoise wool. It shall constitute tzitzis for you, that you may see it and remember all the commandments of Hashem and perform them, and not explore after your heart and after your eyes after which you stray. So that you may remember and perform all My commandments and be holy to your G-d. I am Hashem, your G-d, Who has removed you from the land of Egypt to be a G-d unto you; I am Hashem your G-d."

Numbers 15:37-41

- (a) Describe the teachings in this passage. [8]
- (b) Explain the importance for Jews of the teachings in this passage. [7]
- (c) 'The Shema contains a complete statement of Jewish belief.'

Do you agree? Give reasons to support your opinion and show that you have thought about different points of view. [5]

סֶלַח לָנוּ, אֲבִינוּ, כִּי חָטֵאנוּ, מְחַל לָנוּ, מַלְכֵנוּ, כִּי פָשַׁעְנוּ, כִּי אֵל טוֹב וְסֶלַח אַתָּה. בְּרוּךְ
אַתָּה ה', חַנוּן הַמְּרַבֵּה לְסֶלַח.

רְפָאנוּ, ה' וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְיֶהנּוּ אַתָּה, וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל
מִכּוֹתֵינוּ. כִּי קַל מֶלֶךְ רּוֹפֵא נְאֻמָּן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה ה', רּוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

4 FORGIVENESS

Forgive us, our Father, for we have erred; pardon us, our King, for we have wilfully sinned; for You pardon and forgive. Blessed are You, Hashem, the gracious One Who pardons abundantly.

HEALTH AND HEALING

Heal us, Hashem – then we will be healed; save us- then we will be saved, for You are our praise. Bring complete recovery for all our ailments, for You are G-d, King, the faithful and compassionate Healer. Blessed are You, Hashem, Who heals the sick of His people Israel.

Amidah 6 & 8

- (a) Describe the teachings found in these passages. [8]
- (b) Explain why set prayers such as the Amidah are so important for Jews. [7]
- (c) 'Personal prayers are more important than formal prayers.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת הָעוֹלָם כָּל בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים,
הוא נוֹתֵן לֶחֶם לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יִחְסַר
לָנוּ מְזוֹן לְעוֹלָם וָעֶד. בְּעֶבֶר שְׁמוֹ הַגָּדוֹל, כִּי הוּא קָל זֶן וּמְפָרֵס לְכָל וּמַטִּיב לְכָל,
וּמַכִּין מְזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה ה', הַזֵּן אֶת הַכֹּל:

5 FIRST BLESSING: FOR THE NOURISHMENT

Blessed are You, Hashem, our G-d, King of the universe, Who nourishes the entire world, in His goodness - with grace, with kindness, and with mercy. He gives nourishment to all flesh, for His kindness is eternal. And through His great goodness, we have never lacked, and may we never lack, nourishment, for all eternity. For the sake of His Great Name, because He is G-d Who nourishes and sustains all, and benefits all, and He prepares food for all of His creatures which He has created. Blessed are You, Hashem, Who nourishes all. Amen.

Grace 1st blessing

- (a) What teachings are found in this blessing? [8]
- (b) Explain how the teachings in the Grace after meals might encourage a Jew to thank G-d for other things. [7]
- (c) 'G-d should be thanked all the time **not** just after meals.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

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