SCROLL & STONE - GCSE RELIGIOUS STUDIES: JUDAISM

# Festivals: Rosh Hashanah, Yom Kippur and Pesach

*A starting point for teachers to adapt - a GCSE lesson on the origins and meaning of three festivals, built from scripture, rabbinic teaching and objects you can still go and see.*

Matched to AQA GCSE Religious Studies A (8062) 3.1.6.2; Pearson Edexcel GCSE Religious Studies B (1RB0) Area of Study 1F, 3.7; OCR GCSE Religious Studies (J625/03), Practices: Festivals.

**scrollandstone.org**

16 November 2026

DRAFT - AWAITING THE OWNER'S REVIEW ROUND

LESSON PLAN

# Festivals: Rosh Hashanah, Yom Kippur and Pesach

*A starting point for teachers to adapt to their own classes - the route, groupings and timings below are ideas to build on, not a fixed script.*

**Level:** GCSE Religious Studies (Judaism); usable with KS3 RE using the KS3 route
**Suggested length:** 60 minutes, plus an optional 20-minute extension
**Materials:** one printed pupil worksheet per pupil, pencils. A school-approved Tenakh or Sefaria on the teacher's screen if you want to show the referenced passages.

## Specification match

Wording below is quoted or closely summarised from each board's current published specification (checked 16 November 2026). Check your own centre's entry before teaching.

| Board and code | Content this pack teaches | Not covered here |
|---|---|---|
| **AQA** GCSE Religious Studies A **8062**, Component 1, 3.1.6 Judaism, 3.1.6.2 Practices: Family life and festivals | "Festivals and their importance for Jews in Great Britain today, including the origins and meaning of: Rosh Hashanah and Yom Kippur; Pesach." | Rituals, dietary laws (separate content points). |
| **Pearson Edexcel** GCSE Religious Studies B **1RB0**, Paper 1, Area of Study 1F Judaism, Section 3 Living the Jewish Life, **3.7** | "The nature, history, purpose and significance of Jewish festivals; the origins and meaning of specific festivals, including Rosh Hashanah, Yom Kippur, Pesach ... including interpretations of Leviticus 23 (Rosh Hashanah)". | Shavuot and Sukkot (named in 3.7); Orthodox and Reform understandings (see the divergent-views task). |
| **OCR** GCSE Religious Studies **J625/03** Judaism, Practices: Festivals | Origins and importance of Rosh Hashanah (teshuva, the shofar, symbolic foods, the synagogue service, tashlich); Yom Kippur (connection to Rosh Hashanah, the Book of Life, fasting, the synagogue services and Neilah); Pesach (the Exodus, chametz, the Seder meal). | Kapparah; Sukkot, Shavuot and Hanukkah; calendar-date issues. |

## Purpose and required outcome

Pupils explain what Jews do at Rosh Hashanah, Yom Kippur and Pesach, what those practices mean, and which source of wisdom and authority stands behind them. Along the way they meet the evidence for how old these festivals are: a verse of Torah, a rabbinic law book, a medieval prayer book and a letter on papyrus. The lesson asks what each source tells us. It does not ask pupils to decide whether a religious belief is true.

Every pupil completes the core route: the four-layer key, one practice-meaning-source chain for each festival, the evidence timeline, one board-matched exam question and an exit ticket.

By the end, pupils can:

- label a source as scripture [S], rabbinic teaching [R], material evidence [M] or practice today [P];
- link a festival practice to its meaning and to a named source of wisdom and authority; and
- use that link to answer an exam-style question for their own board.

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## Suggested 60-minute route

| Minutes | Required activity | Evidence and output |
|---|---|---|
| 0-6 | Introduce the four layers [S], [R], [M], [P] and the lesson question: where do these festivals come from, and what do they mean to Jews today? | Pupils annotate the layer key on the worksheet. |
| 6-16 | Teacher models Rosh Hashanah with cards A1-A3: the Torah's "day of blasting", the Mishnah's day of judgement, the Talmud's three books. | Whole class completes chain 1 together: shofar, meaning, source. |
| 16-26 | Pairs build the Yom Kippur chain from the practice bank. | Chain 2 completed, with one named source. |
| 26-36 | Pairs work through Pesach: cards B1-B3 and the Seder plate matching task. | Matching task and chain 3 completed. |
| 36-42 | Evidence timeline. Pupils put five dated sources in order and say which of the five is the oldest. | Ordered timeline and one sentence on what the oldest item does and does not show. |
| 42-56 | Individual exam practice. Each pupil answers the question for their own board. | AQA 6-mark, Edexcel 5-mark or OCR 6-mark answer. |
| 56-60 | Exit ticket. | One practice, one meaning, one source. |

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## Optional extensions

Use only after the required route is complete.

- Divergent views (20 minutes): "same festival, different accents". Pupils use the variation examples on the worksheet, then add one Orthodox and one Reform view from their textbook or class notes.
- Plan, but do not write in full, the 12- or 15-mark evaluation question for your board.
- Read one of the linked Scroll & Stone articles and find one practice not mentioned in this pack.

## Distinct outcomes

- **KS3 required output:** three completed chains (one per festival) and a four-sentence final response from the stems. Accept 60-90 words.
- **GCSE required output:** one board-matched exam answer that names a practice, explains its meaning and refers accurately to a source of wisdom and authority.

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## Differentiation and access route

- **KS3 support:** read the cards aloud; complete chain 1 together; let pupils choose from the practice bank rather than recall.
- **GCSE stretch:** require the exact reference (for example Leviticus 23:24 or Mishnah Pesachim 10:5) and one sentence on how the source supports the practice, not just that it mentions it.
- **EAL:** pre-teach teshuvah, shofar, fast, Seder, matzah, chametz and Haggadah. Permit partner rehearsal before writing.
- **SEND and large-print route:** print the worksheet at 16-point type or show it on a high-contrast screen. Use the reduced oral grid, one festival at a time. A trusted adult may scribe verbatim, or the pupil may use speech-to-text. Mark against the same practice-meaning-source criteria.
- **Motor and handwriting access:** accept bullet points, labelled sticky notes on the chain boxes, or an oral answer recorded by a scribe.
- **No-device route:** all required evidence is in the worksheet. The web links are reading references, not a research task.

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## Sensitivity and context

- These are festivals of a living faith, kept by Jewish families in Britain today, possibly by pupils in the room. Invite, never require, a Jewish pupil to share their own practice, and do not treat one family's custom as the rule for all Jews.
- Scripture is labelled [S] as a source of wisdom and authority. The lesson does not ask pupils to judge whether it is true, and the evidence timeline is about the age of surviving evidence, not about the age of the belief.
- If you show or taste matzah, check allergies first (it is a wheat product). Do not stage a "mock Seder" as entertainment; if you want a Seder demonstration, a local synagogue or Jewish education body may be able to help.
- Yom Kippur is a fast day. If the lesson falls near it, Jewish pupils may be absent or fasting.

## Teacher preparation

Read the teacher notes and source ledger. Every factual statement in this pack is traced there to a Scroll & Stone article or to a named primary text, so you can check anything a pupil questions. The articles are fuller and more personal in voice than the pack; they are good teacher reading and suitable extension reading for older pupils.

PUPIL WORKSHEET

# Where do the festivals come from?

Name: _____ Class: _____

## Four layers of evidence

- **[S] Scripture:** the Tenakh, the written law. Jews treat it as a source of wisdom and authority.
- **[R] Rabbinic teaching:** the Mishnah, the Talmud and later teachers, part of the oral law.
- **[M] Material evidence:** a real object you could go and see: a manuscript, a papyrus, a building.
- **[P] Practice today:** what Jewish families and synagogues do now.

Word bank: teshuvah (return, repentance), shofar, fast, confession, Seder, matzah, chametz, Haggadah, Neilah, tashlich.

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## Part A - Rosh Hashanah and Yom Kippur

Rosh Hashanah falls on 1-2 Tishrei and Yom Kippur on 10 Tishrei. The ten days from one to the other are the Ten Days of Teshuvah, the ten days of return. Together they are the Yamim Noraim, the Days of Awe.

**A1. The Torah's name for the day** [S]

The Torah calls the first day of the seventh month a "memorial of blasting" (zikhron teruah, Leviticus 23:24) and a "day of blasting" (yom teruah, Numbers 29:1). The festival's name "Rosh Hashanah", head of the year, is later, rabbinic naming, not the Torah's name for the day.

Read more: The Days of Awe

**A2. A day of judgement** [R]

The Mishnah, compiled around 200 CE, treats the first of Tishrei as one of the year's new years and describes Rosh Hashanah as a day of judgement, when all creatures pass before God (Mishnah Rosh Hashanah 1:1-2).

Read more: The Days of Awe

### A3. Three books [R]

The Talmud (Rosh Hashanah 16b) pictures three books opened on Rosh Hashanah: one for the righteous, one for the wicked, and one for the people in between. The in-between are given until Yom Kippur to turn. This is where the idea of the books opened on Rosh Hashanah and sealed on Yom Kippur comes from.

Read more: The Days of Awe

### A4. A prayer book you can still see [M]

The Worms Mahzor is a festival prayer book written on parchment in medieval Germany. The National Library of Israel dates it to 1272-1280 and records that it includes the prayers for Rosh Hashanah and Yom Kippur. It can be viewed online.

Read more: The Days of Awe

### Practice bank [P]

| Practice | What it involves |
|---|---|
| The shofar | Usually a ram's horn, sounded in three kinds of call: tekiah (one long note), shevarim (three broken notes) and teruah (rapid short notes). A sequence ends with tekiah gedolah, a "great" tekiah held as long as the blower can. In the twelfth century Maimonides wrote that its message is "Awake, you sleepers, from your sleep!" |
| Symbolic foods | Round challah, apples dipped in honey and pomegranates, with blessings for a sweet year. |
| Tashlich | In many communities, going to water on the afternoon of Rosh Hashanah and reciting verses about sins being cast away (compare Micah 7:19). |
| Asking forgiveness | During the ten days, Jews ask forgiveness from people they have wronged. Yom Kippur atones for sins between a person and God; for wrongs done to other people, a person must first put things right with them (Mishnah Yoma 8:9). |
| Kol Nidre | The Aramaic declaration about vows chanted as Yom Kippur begins. |
| Fasting | A day of fasting, following the Torah's command to "afflict your souls" on the tenth day of the seventh month (Leviticus 16:29). |
| Confession | Said in the plural, "we have trespassed, we have betrayed": Jews confess as a community, not only as individuals. |
| White | In many Ashkenazi communities men wear a white robe, the kittel, and many synagogues change the ark curtain to white for the season. |

| Practice | What it involves |
|---|---|
| Neilah | The closing service as the sun sets, with the image of the gates closing and the book being sealed. In many communities a final shofar blast ends the fast. |

### Chains 1 and 2 - practice, meaning, source

| | Practice [P] | What it means | Source of wisdom and authority [S] or [R] |
|---|---|---|---|
| **1. Rosh Hashanah** (together) | | | |
| **2. Yom Kippur** (pairs) | | | |

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## Part B - Pesach

Pesach (Passover) remembers the Exodus: the Israelites' departure from slavery in Egypt. Its central ritual is the Seder, the ordered meal of the first night (the first two nights in most communities outside Israel). The book read at the table is the Haggadah, which means "telling".

> **B1. Seven days of matzah** [S]
>
> Exodus 12:15-20 commands seven days of eating matzah, unleavened bread, and the removal of all leaven (chametz) from the home. The Torah explains the bread by the story: the Israelites left in such haste that their dough had no time to rise.
>
> Read more: Bread that had no time to rise

> **B2. "As though you yourself went out"** [R]
>
> The Mishnah, chapter 10 of tractate Pesachim, already sets out the core of the Seder around 200 CE: telling the Exodus story, eating matzah and bitter herbs, and drinking four cups of wine. Pesachim 10:5 says that in every generation a person must see themselves as though they personally went out from Egypt.
>
> Read more: One of the Most-Reprinted Jewish Books and The Seder Plate

### B3. A festival letter on papyrus [M]

The Elephantine "Passover Letter" is an Aramaic papyrus dated to 419 BCE, sent to a Jewish garrison on the island of Elephantine in southern Egypt. It is damaged, but enough survives to show it instructing the community on keeping the Feast of Unleavened Bread: a run of days on which leaven was to be avoided. It quotes no scripture and does not explain the festival. It is held in the Egyptian Museum, Berlin.

Read more: The Elephantine Passover Papyrus

### B4. A Haggadah with pictures [M]

The Birds' Head Haggadah, made in Germany in about 1300, is the oldest surviving illuminated Ashkenazi Haggadah. Its margins show Seder preparations, matzah baking and the flight from Egypt. It is in the Israel Museum, Jerusalem.

Read more: One of the Most-Reprinted Jewish Books

### The Seder plate - match each item to its meaning

| Item | Write the letter of its meaning |
|---|---|
| Maror (bitter herb) | |
| Charoset (sweet paste of fruit and nuts) | |
| Karpas (green vegetable, dipped in salt water) | |
| Zeroa (roasted shank bone) | |
| Beitzah (roasted egg) | |

**Meanings:** (a) the festival offering brought in Temple times; (b) the bitterness of slavery; (c) the mortar the slaves used to build; (d) the lamb of the first Passover; (e) spring and new life, dipped in tears.

### Chain 3 - practice, meaning, source

| | Practice [P] | What it means | Source of wisdom and authority [S] or [R] |
|---|---|---|---|
| **3. Pesach** | | | |

## Part C - The evidence timeline

Number these from 1 (oldest) to 5 (most recent).

| Order | Source | Date |
|---|---|---|
| | Worms Mahzor [M] | 1272-1280 |
| | Mishnah Pesachim and Rosh Hashanah [R] | compiled about 200 CE |
| | Elephantine Passover Letter [M] | 419 BCE |
| | A family Seder in Britain this spring [P] | today |
| | Birds' Head Haggadah [M] | about 1300 |

1. The oldest item on your list is not the Torah. Why might the oldest *surviving object* be younger than the text it relates to?

2. What does the Elephantine letter show about Pesach? What does it *not* tell us?

## Same festival, different accents

Jewish communities share the festivals but keep them in different ways. Examples from the sources:

- For the bitter herb, much of the Ashkenazi world uses sharp horseradish; many others use romaine lettuce.
- A Moroccan family's charoset is often dense with dates and figs; a Polish one is made with apples and walnuts.
- The white kittel on Yom Kippur is a custom of many Ashkenazi communities.

Add one difference between Orthodox and Reform practice from your textbook or class notes:

## Exam practice - answer the question for your board

These are practice questions written in each board's style for this pack. They are not real past-paper questions.

**AQA (8062) - 6 marks.** Explain two reasons why Yom Kippur is important to Jews. Refer to sacred writings or another source of Jewish belief and teaching in your answer.

**Pearson Edexcel (1RB0) - 5 marks.** Explain two ways in which Rosh Hashanah is important for Jews today. In your answer you must refer to a source of wisdom and authority.

**OCR (J625/03) - 6 marks.** Outline the importance of the Seder meal for Jews.

## KS3 route - complete all four lines

At Rosh Hashanah Jews _____ because _____.

At Yom Kippur Jews _____ because _____.

At Pesach Jews _____ because _____.

The oldest piece of evidence I met today was _____, which shows _____.

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## Reduced oral grid - SEND / scribe route

Choose one festival. Point, say or dictate an answer. A scribe may record your exact words.

| My festival | Something Jews do | What it means | Where it comes from |
|---|---|---|---|
| | | | |

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## Exit ticket

Finish this sentence: "At _____ Jews _____, which means _____, and this comes from _____."

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# Festivals: teacher notes

*Ideas for teachers to build on - adapt the wording, groupings and pacing below to your own class.*

## Status and source boundary

This is a text-only classroom draft. It reproduces no images. Every factual statement is traced in the source ledger below, either to a Scroll & Stone article or to a primary text you can open on Sefaria. Where the pack's sources do not cover something the specifications name (for example Kapparah, or specific Orthodox and Reform views on the festivals), the pack says so and points pupils to their textbook rather than filling the gap with unsourced claims.

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## Chain answers and accepted alternatives

| Chain | Practice | Meaning | Source |
|---|---|---|---|
| 1. Rosh Hashanah | Hearing the shofar. | A summons to wake up and return (teshuvah); the start of the days of judgement. | Leviticus 23:24 or Numbers 29:1 [S]; Mishnah Rosh Hashanah 1:2 [R]. Accept Maimonides' "Awake, you sleepers" [R]. |
| | Accept: apples and honey; tashlich. | Hope for a sweet year; casting away sins. | Blessings for a sweet year [P]; Micah 7:19 for tashlich [S]. |
| 2. Yom Kippur | Fasting. | Self-denial so that the day is given to repentance and prayer. | Leviticus 16:29 [S]. |
| | Accept: asking forgiveness of people before the day; communal confession; Neilah. | God forgives sins against God, but wrongs to people must be put right with them; Jews return as a community; the book is being sealed. | Mishnah Yoma 8:9 [R]; Talmud Rosh Hashanah 16b (the books) [R]. |
| 3. Pesach | Eating matzah and removing chametz. | Remembering the haste of leaving slavery; the "bread of affliction". | Exodus 12:15-20; Deuteronomy 16:3 [S]. |
| | Accept: telling the story at the Seder; the Seder plate. | Each generation relives the Exodus as its own story. | Mishnah Pesachim 10:5 [R]. |

**Seder plate:** maror (b), charoset (c), karpas (e), zeroa (d), beitzah (a). Many plates also carry chazeret, a second bitter vegetable. Accept "mourning" as an additional reading of the egg.

## Timeline answers

1 Elephantine letter (419 BCE); 2 Mishnah (about 200 CE); 3 Worms Mahzor (1272-1280); 4 Birds' Head Haggadah (about 1300); 5 a family Seder today.

- **Question 1:** accept that texts were copied and recopied, and older copies wore out or were lost; parchment and papyrus survive only in rare conditions, such as Elephantine's dry climate. The age of the oldest surviving copy is not the age of the text or of the practice.
- **Question 2:** it shows a Jewish community far from Jerusalem being told, in writing, to keep a festival of unleavened bread on fixed days in the late fifth century BCE. It does not quote scripture, explain the festival or tell the Exodus story, and the papyrus is damaged, so scholars argue over how much of it can be reconstructed. Do not credit "it proves the Exodus happened" or "it proves the Torah is wrong".

## Model answers

### AQA 6-mark model (Yom Kippur)

One reason Yom Kippur is important is that it is the day when Jews believe their judgement for the coming year is sealed. The Talmud (Rosh Hashanah 16b) describes books opened on Rosh Hashanah, with people in the middle given until Yom Kippur to repent, so Jews use the day to make teshuvah, returning to God through prayer and confession. A second reason is that it teaches that repentance must be practical. The Mishnah (Yoma 8:9) teaches that Yom Kippur atones for sins against God, but wrongs against other people are only forgiven once the person has made peace with the one they hurt. This is why Jews apologise and put things right in the days before the fast, so the festival shapes how they treat others, not only how they pray.

Why it scores: two developed reasons; each source is identified and applied to the practice, which is what the revised AQA 6-mark mark scheme rewards.

### Edexcel 5-mark model (Rosh Hashanah)

Rosh Hashanah is important because it is the Jewish New Year and a day of judgement. The Mishnah (Rosh Hashanah 1:2) teaches that on this day all creatures pass before God, so Jews treat it as a time to look honestly at their lives. It is also important because it begins the Ten Days of Teshuvah. The shofar is blown as a call to wake up and return to God; Leviticus 23:24 describes the day as "a memorial of blasting", so hearing the shofar links Jews today to the commandment in the Torah.

Why it scores: two reasons, each developed, with a source of wisdom and authority used to support one of them.

### OCR 6-mark model (the Seder)

The Seder is important because it is how Jews fulfil the duty to tell the story of the Exodus to the next generation. The Mishnah (Pesachim 10:5) teaches that in every generation a person should see

themselves as if they personally left Egypt, so the meal is not just remembering, but re-living. The Seder is built to make children ask questions: the Four Questions begin "why is this night different?" Its foods teach the story: bitter herbs for slavery, charoset for the mortar, matzah for the haste of leaving. The Haggadah, which means "telling", gives the order. Because it happens at home around the family table, it passes Judaism on through family as well as through the synagogue.

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## Evaluation questions (12 or 15 marks) - planning frames only

- **AQA (12, plus up to 3 for SPaG):** "Fasting is the most important part of Yom Kippur." Evaluate this statement. In your answer you should refer to Jewish teaching, give reasoned arguments to support this statement and a different point of view, and reach a justified conclusion.
- **Edexcel (12, plus 3 for SPaG on some questions):** "The Seder is more important than the synagogue for passing on Judaism." Evaluate this statement considering arguments for and against, referring to Jewish teachings and different Jewish points of view, and reaching a justified conclusion.
- **OCR (15):** "Rosh Hashanah is more about the future than the past." Discuss this statement, referring to common and divergent views within Judaism and to sources of wisdom and authority.

Useful arguments from this pack: Mishnah Yoma 8:9 (repairing relationships may matter as much as fasting); Leviticus 16:29 (fasting is commanded in the Torah); Mishnah Pesachim 10:5 (each generation relives the past); the Talmud's books (judgement about the year ahead).

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## Marking checklist

For the chains and exit ticket, award one point for each element, as a four-point check rather than a grade.

1. Names a practice accurately.
2. Explains what it means to Jews.
3. Names a relevant source of wisdom and authority.
4. Links the source to the practice, rather than placing it alongside.

Exam answers: use your board's published mark scheme and levels of response.

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## Misconceptions and language

- Rosh Hashanah is not "Jewish Christmas" or a party new year. It is joyful and serious at once: festive meals sit alongside judgement and repentance.
- Yom Kippur does not wipe out wrongs against other people automatically. The Mishnah requires the wrong to be put right first.

- Matzah is not just "Jewish bread". It is specifically unleavened, and its meaning comes from the story of haste.
- "The oldest object is from 419 BCE" does not mean "the festival began in 419 BCE". The letter treats the festival as already known.
- Customs differ between communities. "Jews eat horseradish at Pesach" is true of many families, not all.

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## Source ledger

Every statement in the pupil worksheet, with where to check it. Articles are on scrollandstone.org; primary texts are on Sefaria (sefaria.org).

| Statement | Where to check it |
|---|---|
| Rosh Hashanah 1-2 Tishrei; Yom Kippur 10 Tishrei; Ten Days of Teshuvah; Yamim Noraim. | The Days of Awe |
| Torah names: zikhron teruah, yom teruah; "Rosh Hashanah" is later rabbinic naming. | The Days of Awe; Leviticus 23:24; Numbers 29:1 |
| Mishnah: first of Tishrei a new year; day of judgement when all creatures pass before God. | The Days of Awe; Mishnah Rosh Hashanah 1:1-2 |
| Three books opened on Rosh Hashanah; the in-between have until Yom Kippur. | The Days of Awe; Talmud Rosh Hashanah 16b |
| Worms Mahzor, 1272-1280, with Rosh Hashanah and Yom Kippur liturgy, dated by the National Library of Israel. | The Days of Awe |
| Shofar: usually a ram's horn (Mishnah Rosh Hashanah 3:2 rules out a cow's horn); tekiah, shevarim, teruah, tekiah gedolah; Maimonides' "Awake, you sleepers". | The ram's horn that needs no maker's skill; Maimonides, Hilchot Teshuvah 3:4 |
| Round challah, apples in honey, pomegranates; tashlich at water. | The Days of Awe; Micah 7:19 |
| Yom Kippur atones between a person and God; wrongs to others must be put right first. | The Days of Awe; Mishnah Yoma 8:9 |
| Kol Nidre (Aramaic, about vows); fasting; plural confession; white kittel and ark curtain; Neilah; final shofar blast. | The Days of Awe; Leviticus 16:29 |
| Seder on the first two nights in most communities outside Israel. | Talmud Beitzah 4b (the second festival day outside the Land of Israel) |

| Statement | Where to check it |
| --- | --- |
| Seder means order; Haggadah means telling; Mishnah Pesachim 10:5. | One of the Most-Reprinted Jewish Books; The Seder Plate |
| Seven days of matzah and removal of chametz; dough with no time to rise. | Bread that had no time to rise; Exodus 12:15-20, 12:34, 12:39; Deuteronomy 16:3 ("bread of affliction") |
| Mishnah Pesachim 10: telling, matzah and bitter herbs, four cups. | The Seder Plate |
| Seder plate items and meanings; chazeret; horseradish or romaine; Moroccan and Polish charoset. | The Seder Plate |
| Elephantine Passover Letter: Aramaic, 419 BCE, damaged, Feast of Unleavened Bread, no scripture quoted, Egyptian Museum Berlin. | The Elephantine Passover Papyrus |
| Birds' Head Haggadah: Germany, about 1300, oldest surviving illuminated Ashkenazi Haggadah, Israel Museum. | One of the Most-Reprinted Jewish Books |
| Specification wording and codes. | AQA 8062 specification (September 2025 version), 3.1.6; Pearson Edexcel 1RB0 specification, Issue 2 (January 2024), 1F 3.7; OCR J625 specification, Version 2.0 (July 2026), J625/03 Practices. |
| Question tariffs: AQA 1, 1, 4, 6, 12 per question from summer 2026; Edexcel 3, 4, 5, 12; OCR 3, 3, 3, 6, 15; each board adds SPaG marks to some extended answers. | AQA 8062 specification 4.4.1 and AQA's 2026 assessment update; Pearson 1RB0/1F question papers; OCR J625 specification 3a and J625/03 sample assessment material. |

## Further reading on the site

Teacher orientation and extension reading: The Year as an Argument; Unetaneh Tokef and Leonard Cohen; A Year in Jewish Time, the site's interactive Jewish calendar, which shows this year's festival dates.