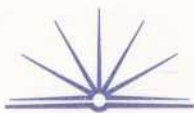
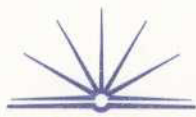


a) Moses Maimonides, known as Rambam, played an immensely important role in a period of growth within Judaism. Born in 1135 in Spain, he and his family fled Islamic persecution and immigrated to Egypt. After becoming competent in both Jewish and medicinal studies, Rambam asserted himself as a pivotal figure within Judaism. As the Chief Rabbi of Cairo, he provided invaluable leadership to Egypt's Jewish population, advancing their position within Egyptian society by ingratiating himself with the Sultan of Egypt, who Rambam was his personal physician.

Rambam's role in Talmudic studies and literature, however, was his most substantial contribution to his religious tradition. His codification of the Oral Law into the Mishneh Torah greatly increased the accessibility and clarity of Jewish doctrinal law, offering more elaborate interpretations of biblical tenets and prescriptions. Furthermore, his publication of Sefer Ha'Mitzvot enumerated and expounded upon the 613 mitzvot contained in The Torah, categorising them into affirmative and negative laws.

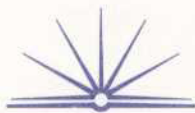


Furthermore, Rambam was pivotal in elucidating the fundamental nature of Jewish belief, evident in his 'Thirteen Principles of Faith', in which he provided adherents with a succinct credo of religious faith, enumerating such tenets as the omnipotence of God and imminent coming of Messiah.



b) The Chassidic movement within Judaism has had an enormous impact on the lives of everyday believers. A socio-political group originating from Poland in the 18th century, its contribution to the vitality and continuity of this religious tradition is primarily attributed to its emphasis on the spontaneity of prayer/celebratory nature of worship and commitment to Jewish outreach.

The founding figure of the Chassidic movement, Israel Baal Shem Tov, remarked that Jewish belief is "not a clock but a soul." This assertion has resulted in Chassidic followers ~~re~~ rejecting prescriptive times of prayer, stipulated in the Torah. Instead, it promotes spontaneous prayer, to be performed during moments of inspiration. This practice has allowed Jews, of all variants, a more flexible framework of prayer, encouraging participation through decreasing the rigidity of personal worship. However, many Ultra-Orthodox variants reject this, claiming that prayer must be performed in accordance with the prescriptions of the Torah, such as



before noon for Shacharit and before nightfall for Mincha.

Chassidim also emphasises the celebratory nature of prayer, incorporating singing and dancing into religious worship. This is elucidated by the late Rebbe Menachem Mendel Schneerson, who proclaimed that "G-d is pleased when the pines within Bnei Yisrael are burning". Consequently, Chassidic religious worship attracts adherents of both a secular and observant nature. ~~create~~ ~~are~~ The passionate manner of worship allows every day believers a more elemental and expressive outlet of faith.

Moreover, Chassidism ~~has~~ is committed to ^{Jewish} outreach, driven by the notion that "every Mitzvah performed brings Mashiach (Messiah) closer. Consequently, Chassidic emissaries are located worldwide, establishing community centres, educational institutions and synagogues. This has made an indelible difference on the lives of every day believers, providing non-observant Jews with a vehicle for religious expression and practice.



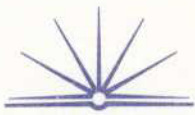
c) Two pivotal persons within Judaism and Christianity are Moses Maimonides and Martin Luther respectively. Maimonides, born in 1135 in Spain, was a renowned Talmudist, doctor and philosopher, who contributed immensely to Jewish literature and thought. Luther, an ordained priest, was born in Eisleben in Germany in 1483. His rejection of ^{the} papal policy of 'indulgences' and other revolutionary publications and actions effectively caused the Reformation. Collectively, Maimonides and Luther, through their respective lives, elicited both positive and negative reactions and responses from their respective religious traditions.

Maimonides, known as Rambam, published his *Mishneh Torah*, a codification of the Talmud. Arguably his greatest contribution to Jewish ~~sacred~~ literature, it clarified and interpreted complex doctrinal precepts contained in the Torah. Generally, it was hailed as a Talmudic masterpiece, allowing a more comprehensive and understandable application of Jewish law to everyday



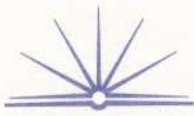
life. However, a select group of conservative Jews believed that the clarified and interpretative nature of *Minch Torah* made study of the Torah unnecessary, thus ~~admonishing Nambam for his~~ Furthermore, they cited that Nambam did not provide sufficient sources for his conclusions in this work, deeming it speculative.

~~Most~~ Whilst Nambam did ~~receive~~ ^{experience} a certain degree of negative reaction to *Minch Torah*, the vehemence and intensity of the Catholic Church's rejection of Luther's ideas are unparalleled. After publishing ~~the~~ his Ninety-Five Thesis in ~~the~~ 1517, refuting the papal policy of accepting money and gifts ~~for the~~ in order to absolve 'indulgences', Luther was summoned to the Diet of Worms in 1521. The Pope demanded Luther retract his revolutionary statements, however Luther responded that this would be "in denial of one's conscience and neither just nor safe". Consequently, this negative response culminated in his excommunication from the Catholic Church, illustrating the degree of hostility towards his writings and beliefs.



Whereas Ramham's philosophical writings such as "A Guide For The Peopled" was marginally criticised for its attempt to reconcile scientific reason with religious faith, Luther's literary works resulted in a violent form of sectarianism. His followers, known as Protestants, were consequently engaged in religious, political and militaristic conflict with the Catholic Church, exemplified in the Peasants War of 1525.

However, Luther did experience a considerable positive response to his teachings. His translation of the Bible into the German allowed ^{for} greater understanding of Christian religious doctrine, ~~enhancing~~ the a pivotal effect on believers. Furthermore, his Small Catechism provided less-educated and poor Christians with a simplified version of the Bible, enhancing their ability to express their religious conviction. Moreover, the most ostensible positive response to Luther's beliefs were the formation of Protestant Churches, such as the Calvinist & Lutheran Churches.



Finally, Rambam's "Thirteen Principles of Faith" received tremendous positive responses from ~~the~~ believers. Providing them with a simplified and concise ~~form~~ credo of Jewish belief, it was incorporated into the daily prayer, Amidah. This advantageous response is comparable to the response Luther elicited from the Catholic Church. Though vehemently opposed to his reforms, ~~at~~ the Counter Reformation of the 1500's and 1600's aimed at purifying and strengthening Catholicism, arguably a response to the ^{formation of} Protestant movement.