



GCSE MARKING SCHEME

SUMMER 2024

**GCSE
RELIGIOUS STUDIES - UNIT 1
OPTION F: CATHOLIC CHRISTIANITY AND JUDAISM
3120UF0-1**

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

WJEC GCSE RELIGIOUS STUDIES - UNIT 1
OPTION F: CATHOLIC CHRISTIANITY AND JUDAISM
SUMMER 2024 MARK SCHEME

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes that is accurate and relevant, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Errors should be ignored, not penalised.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. It is extremely important to note that **indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief

- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

LEVEL DESCRIPTORS/MARKING BANDS

Questions 1, 2, 3, 4 (a) AO1

See instructions provided with indicative content.

Question 1(b) AO1

Band	Band Descriptor	Mark Total
3	An excellent, coherent description showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of appropriate religious/specialist language and terms and, where relevant, sources of wisdom and authority, extensively, accurately and appropriately.	4-5
2	A good, generally accurate description showing awareness and understanding of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority generally accurately.	2-3
1	A limited statement of information about the religious idea, belief, practice, teaching or concept. Uses religious/specialist language and terms and, where relevant, sources of wisdom and authority in a limited way.	1
0	No relevant information provided.	0

Questions 1, 2, 3, 4 (c) AO1

Band	Band Descriptor	Mark Total
4	An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	7-8
3	A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.	5-6
2	A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.	3-4
1	A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy.	1-2
0	No relevant information provided.	0

Questions 1, 2, 4 (d) AO2

Band	Band Descriptor	Mark Total
4	<p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p>	12-15
3	<p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p>	8-11
2	<p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p>	4-7
1	<p>A weak analysis and evaluation of the issue based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p>	1-3
0	No relevant point of view stated.	0

Question 3 (d) AO2 LIFE AND DEATH THEME ONLY

Band	Band Descriptor	Mark Total
4	<p>An excellent, highly detailed analysis and evaluation of the issue based on comprehensive and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>An excellent, highly detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Clear and well supported judgements are formulated and a comprehensive range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately, appropriately and in detail.</p>	12-15
3	<p>A very good, detailed analysis and evaluation of the issue based on thorough and accurate knowledge of religion, religious teaching and moral reasoning.</p> <p>A very good, detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Judgements are formulated with support and a balanced range of different and/or alternative viewpoints are considered.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority accurately, appropriately and in detail.</p>	8-11
2	<p>A satisfactory analysis and evaluation of the issue based on some accurate knowledge of religion, religious teaching and moral reasoning. A satisfactory, reasonably detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Some judgements are formulated and some different and/or alternative viewpoints are considered.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p>	4-7
1	<p>A weak analysis and evaluation of the issue, based on limited and/or inaccurate knowledge of religion, religious teaching and/or moral reasoning.</p> <p>A very basic consideration or no consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>A limited and/or poor attempt or no attempt to formulate judgements or offer different and/or alternative viewpoints.</p> <p>Poor use or no use, of religious/specialist language, terms and/or sources of wisdom and authority.</p>	1-3
0	No relevant point of view stated.	0

Assessment of spelling, punctuation and the accurate use of grammar
Applies to Part A, Question 1, part (d) only

Band	Performance descriptions
<p><i>High performance</i></p> <p>5-6 marks</p>	<ul style="list-style-type: none"> • Candidates spell and punctuate with consistent accuracy • Candidates use rules of grammar with effective control of meaning overall
<p><i>Intermediate performance</i></p> <p>3-4 marks</p>	<ul style="list-style-type: none"> • Candidates spell and punctuate with considerable accuracy • Candidates use rules of grammar with general control of meaning overall
<p><i>Threshold performance</i></p> <p>1-2 marks</p>	<ul style="list-style-type: none"> • Candidates spell and punctuate with reasonable accuracy • Candidates use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall
<p>0</p>	<ul style="list-style-type: none"> • The candidate writes nothing • The candidate's response does not relate to the question • The candidate's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning

PART A – CORE BELIEFS, TEACHINGS AND PRACTICES

CATHOLIC CHRISTIANITY

QUESTION 1

Please note: the mark scheme is not a checklist. Other valid points must be credited.

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) What do Catholics mean by ‘imago Dei’? [AO1 2]

God’s image and likeness. The concept that humans are created with the capacity to be in a relationship with God, they bear the characteristics of God.

(b) Describe how Catholics could ‘Live the Mass’. [AO1 5]

Answers may include the following points, but other relevant and accurate points must also be credited.

- In the Penitential rite the people confess their sins to God and each other – they repent and turn away from sin. They should be forgiving to one another like Jesus taught. This reconciliation involves being reconciled to one another that is why Catholics offer the sign of peace before going to the altar.
- During the Liturgy of the Word the congregation hear from God how they should live their daily lives. The priest interprets this for the congregation during the homily.
- Liturgy of the Word - Live by the gospel message, live a life of service to God and others, live peacefully with each other. Catholics should be ready to apply this message to their daily lives and love their neighbour, especially those in most need. (e.g. *Luke 10 ‘The parable of the Good Samaritan’*)
- Liturgy of the Eucharist - Communion with Jesus in the Mass helps Catholics to develop their relationship with God. It also helps the Catholic community grow and be more united, to become the Body of Christ in the world.
- During the Mass, Catholics experience God’s love and have the duty to extend that love to the people they meet in their daily lives.
- At the end of Mass, the priest says: ‘The Mass has ended; go in peace to love and serve the Lord’.
- Catholics are called to be missionaries – so taking the good news of the Gospel is a vital part of ‘Living the Mass’.

(c) **Explain Catholic teaching about forgiveness.**

[AO1 8]

Answers may include the following points, but other relevant and accurate points must also be credited.

- Forgiveness is a conscious, deliberate decision to release feelings of resentment or vengeance toward a person or group who has harmed you.
- Catholic teaching about forgiveness is based on the example and teachings of Jesus.
- It is also drawn from the revelation of Sacred Scripture that God is a just God who is also merciful. Teachings of Jesus that could be referred to include:
- *Matthew 5:43-44*: Love your enemies and pray for those who persecute you.
- *Matthew 6:5-13*: The Lord's prayer – forgiving others is a prerequisite of being forgiven. 'Forgive us our sins – as we forgive the sins those who have sinned against us.'
- *Luke 15:11-32*: The parable of the Lost Son – God is seen as a loving father who is waiting for his children to repent and return to Him.
- *Matthew 18:21-22*: The parable of the unforgiving servant – warns against harbouring a lack of forgiveness.
- *Luke 23:34*: The example of Christ could be referred to – Jesus' ultimate sacrifice and the words on the cross 'Father forgive them for they know not what they do.'
- Jesus' death is seen as an atonement for sin.
- Candidates could also refer to the Sacrament of reconciliation. Catholics are required to confess their sins regularly to a priest. including the Sacrament of Reconciliation.
- The Catechism of the Catholic Church states: *'There is no offense, however serious, that the Church cannot forgive. "There is no one, however wicked and guilty, who may not confidently hope for forgiveness, provided his repentance is honest.'⁵²⁹ Christ who died for all men desires that in his Church the gates of forgiveness should always be open to anyone who turns away from sin.'⁵³⁰*

- (d) **‘The Trinity is the most important Catholic belief about God.’**
Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [AO2 15]

Marks for spelling, punctuation and the accurate use of grammar are allocated to this question. [6]

Answers may include the following points, but other relevant and accurate points must also be credited.

- The Trinity enables Catholics to know and understand the nature of God as Father, Son, and Holy Spirit.
- Set out by St Augustine in *‘De Trinitate’* it focuses on how God reveals himself through Scripture.
- It helps Catholics understand the roles of each of the persons of the Trinity.
- Without this doctrine Catholicism would be no different to Judaism or any other monotheistic religion.
- The concept of the Trinity is a mystery therefore, it could be argued that other beliefs about God are more important. For example, understanding God as merciful and loving.
- The doctrine of the Trinity is very confusing, most people do not think of the Trinity when they think about God. They may think of God as a loving Father who is both merciful and compassionate rather than a formula.
- Belief in God as Judge may be more important, after all this is what affects that people’s morality.
- The belief that God has revealed his nature through the Bible, creation and through Jesus may be more important than a formula. This is how humanity can truly know God.
- Belief in the omnibenevolence of God can help to consolidate belief in the God who loves beyond measure.
- Belief in God as Creator may help to understand the omnipotence of a complex being who created an incredible universe. This would help Catholics see science through the lens of faith.
- Belief in God as creating humanity ‘*imago dei*’, so that humans can have a relationship with an almighty being.

PART A – CORE BELIEFS, TEACHINGS AND PRACTICES

JUDAISM

QUESTION 2

Please note: the mark scheme is not a checklist. Other valid points may be credited.

For all (a) questions, credit 1 mark for a very simple definition and 1 mark for an example or 2 marks for a developed definition.

(a) What do Jews mean by the 'Rabbi'? [AO1 2]

A religious teacher and leader with authority to make decisions on issues of Jewish law. A rabbi is the chief religious official of a synagogue, who often (but not always) leads worship and conducts rites and rituals.

(b) Describe how Jews use the Torah during synagogue worship. [AO1 5]

Answers may include the following points, but other relevant and accurate points must also be credited.

- The Torah is stored in the ark and wrapped in a mantle.
- It is collected from the ark and carried in procession at shoulder height to the bimah.
- Read from the bimah, using a yad.
- A person would be 'called up' ('*Alyiah*') to read the Torah.
- Special portion readings are called *parshioth*.
- The Torah is sung rather than spoken.
- Portions are read in the synagogue three times each week.
- The main reading is on Shabbat morning.
- Some men touch the mantle when it is processed around the synagogue, with the fringe of their tallith and then kiss the fringe to show love for God's Word.
- After the Torah is read aloud, it is carried around the synagogue before putting it back in the ark.

(c) Explain why the home is important to Jews. [AO1 8]

Answers may include the following points, but other relevant and accurate points must also be credited.

- The home can be used a place of Jewish identity, e.g. the mezuzah is placed on the doorposts, symbolising how God protects the home.
- Home is where Jewish festivals can be celebrated – Pesach, Yom Kippur, etc.
- Celebrations can sometimes take place in the home, e.g. Brit Milah.
- Weekly celebration of Shabbat takes place in the home.
- It is a place where Jewish beliefs, values and practices are learnt and reinforced.
- It is a place where Jews can develop their relationship with God.
- Jews will recite prayers in the home, e.g. *Modeh Ani*.
- Jews will recite *Shema* in the home.
- The home is where children are immersed in Jewish culture from birth – children are taught about.
- Shabbat in the home and about how to celebrate it.

- Home is a place where many Jews observe kashrut.
- *'When you lie down and when you get up' [Deuteronomy 6v7].*
- *'I offer thanks before you, living and eternal king, for you have mercifully restored my soul within me. Your faithfulness is great.'* – Modeh Ani

(d) **'Wearing a kippah is the only way Jews can show their belief in God'. Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [AO2 15]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- Constant reminder that they are Jewish and their belief in God.
 - Sign of awe and respect to God.
 - Reminder that God is always above them.
 - Reminds them they are always in the presence of God.
 - Separates God and humans, showing God is above all mankind.
 - It shows devotion to God.
 - Wearing tallith reminds Jews how they should obey God and the 613 mitzvot.
 - Reciting the Shema is a daily reminder of their belief in God.
 - Orthodox women are not allowed to wear a kippah.
 - Celebrating Shabbat and other festivals allows Jews to show their belief in God.
 - Attending synagogue allows Jews to worship with other Jews.
 - Listening to the Torah being read develops their belief in God.
 - Observing kashrut is a constant reminder of God's commands.
 - Celebrating rites of passage such as Brit Milah and Bar/Bat Mitzvah develops their belief in God.
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- *Remember the Sabbath day and keep it holy [Exodus 20v8]*
 - *'Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength...Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.'* [Deuteronomy 6v4-9]

PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES

THEME 1: LIFE AND DEATH

QUESTION 3

Please note: the mark scheme is not a checklist. Other valid points must be credited.

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) What is meant by ‘evolution’? [AO1 2]

Evolution is the process by which different living creatures are believed to have developed from earlier, less complex forms during the history of the earth.

(b) Describe, from either Catholic Christianity or Judaism, beliefs about life after death. [AO1 5]

Answers may include the following points, but other relevant and accurate points must also be credited.

CATHOLIC CHRISTIANITY

- Catholicism teaches that the death is not the end and acceptance of eternal life in the afterlife.
- Catholics believe that it is only the physical body that stops living when death happens.
- Catholicism teaches every human has a soul which is the non-physical part of a human that lives on in the afterlife.
- Catholicism teaches belief in Heaven (eternity with God), Hell (eternity without God) and purgatory (where the souls with unforgiven sins go, so they can be purified and go to Heaven).
- Catholics are taught that a person’s life on earth will be judged by God and whether they have followed God’s teachings will determine whether they are sent to Heaven, Purgatory or Hell.
- Catholicism teaches beliefs about life after death are based on the resurrection of Jesus Christ which was part of God’s plan for humanity and shows Christians to have faith.
- Some Catholics believe Heaven, Hell and Purgatory are physical places whereas others consider them to be more like ‘states’.
- Those who die in God's grace and friendship and are perfectly purified live for ever with Christ. CCC 1023
- All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. CCC 1030

JUDAISM

- Judaism is vague about life after death with Orthodox and Reform Jews holding different beliefs.

- Judaism teaches that the body and soul are one; they are inseparable, and the soul has no existence without the body.
- Jewish scriptures say almost nothing about the afterlife and in Early Judaism, it was generally accepted that when Jews died, they would live on in the memories of generations afterwards.
- The Tanakh tells of a shadowy place called Sheol (a place of waiting for the Day of Judgement when people would be rewarded or punished by God) but this is not a commonly held idea.
- Present-day Judaism accepts the idea of an afterlife (Olam Ha-Ba) and tends to teach that at death there will be a temporary separation of body and soul but that they will be reunited on the day of Judgement.
- Many orthodox Jews today accept some form of resurrection, believing people will be rewarded with eternal life in paradise or a place of punishment for the wicked.
- Many Jewish people believe judgement and resurrection will take place after the coming of the Messiah.

(c) Explain Catholic and Jewish attitudes towards euthanasia.

[AO1 8]

Answers may include the following points, but other relevant and accurate points must also be credited.

CATHOLIC CHRISTIANITY

- Catholicism condemns euthanasia as morally unacceptable as it involves the taking of human life which is always considered wrong.
- Catholicism teaches life is sacred and given by God therefore only God can decide when life should end – they believe there is no circumstance that justifies the act of killing another human.
- Life is seen as a gift from God and should not be wasted as He has a plan and purpose for every life. Humans were made in the image of God which means they are special.
- Euthanasia is seen to go against teachings such as the Ten Commandments and it is viewed as murder.
- Evangelium Vitae 65 reinforces the view that euthanasia is a grave violation of the law of God and is the deliberate and morally unacceptable killing of a human person which is always wrong.
- Catholics view any law that permits euthanasia as an unjust law.
- Many Catholics recognise that hospices can offer alternatives to euthanasia where the patient and their family can be supported.
- The Catholic Church views the refusal of extraordinary and aggressive medical treatment to preserve life as acceptable as they do not see this as euthanasia. It is the acceptance of the human condition in the face of death.
- *God made man in his own image” Genesis 1:27*
- *You shall not commit murder.” Exodus 20: 13*
- *Whatever its motives and means, direct euthanasia consists in putting an end to the lives of the handicapped, sick or dying persons. It is morally unacceptable. CCC 2277*
- *Euthanasia is a grave violation of the law of God, since it is the deliberate and morally unacceptable killing of a human person. Pope John Paul II, Evangelium Vitae, 1995*

JUDAISM

- Jews are mostly opposed to euthanasia seeing all life as sacred and believing it is wrong for anyone to shorten the length of a human life.
- Judaism teaches all life is of infinite value as humans were made in the image of God and it is not the decision of a human to disregard the sanctity of life.
- Active euthanasia is seen as murder and there are no exceptions when it would be considered right as Jews believe both the living and the dead are accountable to God and euthanasia cannot be seen as an escape from God's judgement.
- Jews, however, do believe that if someone's life is ending and they are in serious pain, doctors have no duty to make that person suffer more by artificially extending their lives.
- Some Jews believe some forms of passive euthanasia are acceptable – for example, turning off a person's life support if there is no chance of recovery would be seen as compassionate.
- And let not your evil nature assure you that the grave will be your refuge. Ethics of the Fathers 4:22

(d) 'It is not possible to accept both scientific and religious views of the origin of the universe.'

Discuss this statement showing that you have considered more than one point of view.

(You must refer to religious **and** non-religious beliefs, such as those held by Humanists and Atheists, in your answer.)

[AO2 15]

Answers may include the following points, but other relevant and accurate points must also be credited.

- Some may believe scientific accounts challenge and contradict religious views and therefore only accept religious accounts as they are contained in holy books.
- A secular (non-religious) society does not have a need for religious creation stories – many non-religious believers (Humanists) may only look to science and reason for answers as to the origin of the universe.
- Science may be accepted to offer more plausible and up-to-date explanations for the origin of the universe.
- There may be specific references to scientific theories such as the Big Bang and Evolution.
- Scientific explanations tend to emphasise the origin of the universe was down to chance where-as religious stories point towards creation being planned.
- Non-Literalists may reject all scientific discoveries, instead choosing to only believe what their religion teaches about the origin of the universe.
- Many religious believers may look to argue that scientific and religious accounts of the origin of the universe offer complimentary versions which are compatible – science explains how and religion explains why the universe was created.
- Many Non-Literalists will not see conflict between scientific and religious theories of the origin of the universe.
- Many may point to the fact that scientific theories do not provide complete answers to the origin of the universe and religious stories help to give a full and complete version of the account of the origin of the universe.
- Reference may be made to various sources of wisdom or authority relevant to religious teachings on the origin of the universe.

PART B – RELIGIOUS RESPONSES TO PHILOSOPHICAL THEMES

THEME 2: GOOD AND EVIL

QUESTION 4

Please note: the mark scheme is not a checklist. Other valid points must be credited.

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) What is meant by ‘conscience’? [AO1 2]

Conscience is a person's moral sense of right and wrong. Religious people may believe that the conscience is their inner guidance from God.

(b) Describe either Catholic or Jewish perspectives about the origin of evil. [AO1 5]

Answers may include the following points, but other relevant and accurate points must also be credited.

CATHOLIC CHRISTIANITY

- Catholics believe evil originated from Adam and Eve's disobedience to God in the Garden of Eden.
- Adam and Eve ate the forbidden fruit and were punished by God - Catholics believe all people inherited the tendency to sin from Adam and Eve and it was their actions in Original Sin that caused evil to exist in the world.
- Catholics also believe in an evil power called the devil or Satan and accept that he tempts humans to commit acts that are considered evil (as seen in the example of Adam and Eve).
- Catholics believe that God created humans to be good but gave them freewill (the ability for humans to make their own decisions) and accept that this means humans can choose to do good or evil.
- Some Catholics believe evil exists to help develop moral souls – it has a purpose within the world and originated for this reason. St Irenaeus held the view that the world was not created perfect as evil was needed for humans to develop.

JUDAISM

- Judaism teaches that evil exists due to the presence of human freewill given by God where humans can choose to do good or evil.
- The first sin was committed by Adam and Eve and because they were disobedient, they became separated from God.
- For Jews, Satan is not a separate being but the tendency in every human tempting them to do wrong.
- Evil is also believed to have originated from God as he uses it to cause suffering and to punish or test people's faith.
- The story of Job demonstrates that even the most righteous people can experience suffering as God makes him suffer in order to test his faith. Job learns that it is not his place to question why God made him suffer.

- Jews are encouraged to welcome both good and evil in their lives as both have a purpose given by God.
- A person is obligated to bless upon the bad just as he blesses upon the good. As it says, 'And you shall love the Lord your God, with all your heart and all your soul and with all that you have.' Berakhot 9:5
- See! Today I have set before you [a free choice] between life and good [on one side] and death and evil [on the other]... Deuteronomy 30:15-19

(c) Explain, from Catholic Christianity and Judaism, beliefs about the aims of punishment. [AO1 8]

Answers may include the following points, but other relevant and accurate points must also be credited.

CATHOLIC CHRISTIANITY

- Catholics believe punishment is important when a crime or wrongdoing has been committed as they accept that sin is a part of human nature and all people have the potential to commit a crime.
- Catholicism recognises many of the aims of punishment as they accept ideas of justice and believe that punishment and justice should work together, accepting that God wants the world to be ruled in a just way.
- Catholic Christianity is a religion based on ideas of forgiveness so most Catholics will not accept the aim of punishment being retribution or 'getting revenge'. They believe that they should try to forgive those who do wrong as God forgives them for their own sins.
- Many Catholics will support the main aim of punishment being to reform criminals and help them to see how their actions were wrong and give them the opportunity to change. They may also believe it is important for those who have committed crimes to make up for this in some way.
- Some Catholics may support the death penalty believing that it can bring justice for victims and their families and also offer an argument to deter others from committing the same crime. They may look to teachings such as those in the Old Testament that suggest it is acceptable to take justice through an equal act.
- Most Catholic Christians may strongly be against the death penalty believing it is a form of revenge rather than offering justice. As it offers no opportunity for reformation of the criminal or forgiveness, they may not support it as fulfilling the aims of punishment.
- Catholic Christians believe it is important to follow the example of Jesus who showed forgiveness towards others, especially those who betrayed him. They may support punishments that show ideas of forgiveness such as restorative justice programmes in prisons.
- Catholics will support an aim of punishment being protection as they will recognise that some criminals are too dangerous to be in society. They may believe that protecting human life is important as it was all created by God and support long jail sentences for the worst crimes in society.
- Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?" Jesus answered, "I tell you, not seven times, but seventy-seven times. Matthew 18:21-22

JUDAISM

- A key idea in Judaism is that humans have been given freewill by God and acceptance of this determines that humans should take responsibility for their actions; this suggests that many of the aims of punishment will have support in Judaism.
- Judaism places emphasis on justice – it is believed that it is important punishment is given when a crime or wrongdoing has been committed. Jews are encouraged to practice justice through a punishment system where punishments given are fair to the wrongdoing committed.
- Jews will support one of the aims of punishment acting as a deterrent; putting people off committing similar crimes is a good thing and will show others the need to take responsibility for their individual actions.
- Some teachings in Judaism appear to support the use of the death penalty – both as an act of retribution and deterrent as well as an act of justice in aim.
- However, others may argue that the death penalty fails to offer forgiveness or the chance for a criminal to change and does not deter others from committing the same crimes, therefore suggesting it is not relevant to society today.
- Judaism supports the protection of society through punishment, emphasizing that all life is special as it was created by God and deserves protection.
- Judaism teaches that one of the main aims of punishment should be to allow the opportunity for forgiveness but recognise that this should come only from the victim as no-one can accept forgiveness on behalf of another. Offenders should be offered the chance to change but recognise that sometimes in some circumstances of punishment, forgiveness may not be able to be given.
- ...life for life, eye for eye, tooth for tooth... Exodus 21:23-24

- (d) **‘God cannot exist when there is so much suffering in the world.’**
Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [AO2 15]

Answers may include the following points, but other relevant and accurate points must also be credited.

- Suffering is one of the biggest challenges to belief in the existence of God and is often used as an argument against his existence.
- Suffering questions the nature and characteristics of God; candidates reference to the inconsistent triad, and how this shows evil and suffering challenging God’s characteristics of omnipotence, omniscience, omnibenevolence.
- The amount of suffering in the world is a further challenge to belief in the existence of God; examples might be referenced, such as the Shoah/Holocaust, war
- Candidates may refer to different types of evil and suffering in the world – moral - caused by humans - and natural - caused by nature.
- Many religions teach that suffering has a purpose; role of attachment, test of faith, strengthen faith.
- Many religions believe that suffering on earth is rewarded in the afterlife.
- Some religious believers may view suffering as a punishment.
- Some religious believers may see suffering as part of God’s plan but accept humans may not fully understand God’s plan.
- Candidates may reference beliefs about human free will or the role of the Devil.
- Many religious believers will point to the comfort faith brings when humans are facing evil and suffering; reading of sources of authority and wisdom, prayer, support of charity work.
- Non-religious believers may argue that suffering is the result of human actions on earth.