



GCSE MARKING SCHEME

SUMMER 2022

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

INTRODUCTION

This marking scheme was used by WJEC for the 2022 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

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

SUMMER 2022 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

Question 1(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 |

Question 1(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 |

Question 1(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 |

Questions 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.</p> <p>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

PLEASE NOTE: IN 2022, SPELLING, PUNCTUATION AND GRAMMAR MARKS WERE AWARDED TO QUESTIONS 3(d) and 4(d). UNDER NORMAL CIRCUMSTANCES, SPaG MARKS ARE AWARDED TO QUESTION 1(d).

| Band | Performance descriptions |
|--|--|
| <i>High performance</i> 5-6 marks | <ul style="list-style-type: none">• Candidates spell and punctuate with consistent accuracy• Candidates use rules of grammar with effective control of meaning overall |
| <i>Intermediate performance</i> 3-4 marks | <ul style="list-style-type: none">• Candidates spell and punctuate with considerable accuracy• Candidates use rules of grammar with general control of meaning overall |
| <i>Threshold performance</i> 1-2 marks | <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 |
| 0 | <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

QUESTION 1: CORE BELIEFS, TEACHINGS AND PRACTICES – CATHOLIC CHRISTIANITY

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

For all (a) questions:

- An accurate definition of the word, as it is used in the specification – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

(a) What do Catholics mean by 'Omnipotence'? [2]

- A characteristic of God meaning that he is 'all powerful.'
- God is in control of all things in Heaven and on earth.

Refer to the marking bands for question (b).

(b) Describe the birth of Jesus.

[5]

Matthew's Gospel

- Mary and Joseph pledged to be married – found to be pregnant through the Holy Spirit.
- Joseph takes her to Bethlehem, fulfilling the prophecies.
- Born during the time of King Herod
- Visit of the Magi to Herod and they are told to search for the child so that he can worship the king.
- They follow the star and when they see Jesus with his mother Mary. They offer him gifts of Gold, Frankincense and Myrrh. They are warned in a dream not to go back to Herod and so they returned to their country by another route
- An angel of the Lord appeared to Joseph in a dream to take the child and his mother and escape to Egypt. They were told to stay there until being told to leave because Herod was going to search for Jesus to kill him. This fulfilled prophecy.
- When the magi failed to return, Herod was furious and ordered the slaughter of infants under the age of two. This fulfilled Jeremiah's prophecy.

Luke's Gospel

- Decree issued from Quirinus (Cyrenius) for a census to be taken
- Joseph went to Bethlehem the town of David, because he belonged to the house and line of David.
- He went there to register with Mary, who was pledged to be married to him and was expecting a child.
- While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.
- There were shepherds living out in the fields nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid. I bring you good news that will cause great joy for all the people. Today in the town of David a Saviour has been born to you; he is the Messiah, the Lord. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger."
- Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, "Glory to God in the highest heaven, and on earth peace to those on whom his favour rests."
- When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about."
- They hurried off and found Mary and Joseph, and the baby, who was lying in the manger. When they had seen him, they spread the word concerning what had been told them about this child, and all who heard it were amazed at what the shepherds said to them.
- Mary treasured up all these things and pondered them in her heart.
- The shepherds returned, glorifying and praising God for all the things they had heard and seen, which were just as they had been told.
- On the eighth day, when it was time to circumcise the child, he was named Jesus, the name the angel had given him before he was conceived

Where appropriate, relevant references are likely to include:

- Matthew's Gospel chapter 1 and 2
- Luke's Gospel Chapter 2

Refer to the marking bands for question (c).

(c) Explain Catholic teaching about the nature of humanity. [8]

- Catholic Christianity gleans its understanding of the nature and purpose of human life from the sacred scriptural texts included in the Bible.
- Christian understanding of the nature of mankind essentially comes from the book of Genesis which refers to mankind being made in 'God's image and likeness' (*imago dei*). Genesis 1: 26
- The Judeo-Christian traditional understanding of God is that He is one yet three, and that humans are understood to be made 'in the image of God'. This tells us that humans, by nature, have the ability to be social beings and to be in relationship with one another and with God.
- Christianity teaches that God is an eternal being and, as such, if humans are created 'imago dei' their nature has an eternal quality. Humans have a physical, mortal body, yet the human soul is believed to be eternal, this dual nature is inextricably linked together.
- The physical nature of humanity cannot be denied, humans are born and die, yet Christian belief about what happens after death is fundamental to any understanding of eternal human nature. Christianity teaches that after death the soul lives on and that one day will be in God's presence.
- Christianity also teaches that the eternal nature of humanity will be both physical and spiritual as the soul will be re-united with a physical body at the eschaton (end time). This belief is taken from an understanding of Jesus - the Son's-physical resurrection which is a prolepsis of the fate of humanity.
- Humans are rational beings and are able to make moral judgements.
- Humans have freedom to choose between right and wrong (Genesis 2: 15-17)
- Humans are sexual beings – sharing in God's creative power. (Genesis 1:26-28)
- Human nature is affected by 'the Fall' from perfection and needed the redemptive grace of Christ.
- Thomas Aquinas' teaching about the nature of humanity being essentially good
...

Where appropriate, relevant references are likely to include:

- (Genesis 2: 15-17)
- (Genesis 1:26-28)
- Catechism of the Catholic Church 2270, 2270
- Evangelium Vitae 65

(d) “It is easy for Catholics to follow the teachings of Jesus.”

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [15]

- It could be argued that as Catholics believe that Jesus is God incarnate, following His teachings are easy because they are following the teachings of God.
- Following Jesus’ teachings are essential for good Christian living but also for preparation for eternity. It could be argued that it is a fundamental aspect of Christian living and therefore easy.
- Teachings of Jesus (Matthew 7:13-14,) "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. "But small is the gate and narrow the road that leads to life, and only a few find it." Suggests that it is hard rather than easy to follow them.
- Matthew 25:31-46 – The parable of the sheep and goats – suggests that careful consideration needs to be given to following his teachings. Both teachings above demonstrate that it is essential to follow Jesus’ teachings because by doing so it leads to eternal life with God. Some effort needs to be made of the part of the believer.
- Love/agapé (Luke 10:25-37; John 13:34-35) self-sacrificial love is difficult not easy.
- The parable of the Good Samaritan demonstrates God’s expectations of humanity and in fulfilling the command to love one’s neighbour. This can be difficult to love one’s enemies.
- John 13:34 -35 ³⁴“A new command I give you: Love one another. As I have loved you, so you must love one another. ³⁵By this **everyone will know that you are my disciples, if you love one another.**” This can be hard – it can be easy to love those that we like but not those that we don’t. Following this teaching can be hard.
- Following this teaching helps Catholics to show others that they are disciples of Christ and therefore will be role models who can evangelise.
- It can be challenging to follow Jesus’ teachings on forgiveness (Matthew 6:5-13, Matthew 18:21-22; Luke 23:34; Matthew 5:43-44).
- The teaching of Jesus about forgiveness help Catholics know what is expected of them regarding being forgiving towards others. It could be argued that by following these teachings one’s own mental health is protected. Understanding the rationale behind this makes it easier to follow.
- Treasures on earth/in Heaven (Matthew 6:19-21; Luke 16:19-31) Understanding and following this teaching reminds Catholics of what is important in life. **Spiritual treasures** are what Catholics should be investing in.
- In a materialistic age this can also be challenging. The consequences of not listening are seen in the parable of the rich man and Lazarus.
- It might be easier for Catholics to follow to the teachings of those in authority – the Pope, the Magisterium which are based on Jesus’ words as they give clear guidance.
- For example, Pope Francis' *Evangelii Gaudium* 15, 48-49, 197-198, 264-265 (*Gaudium et Spes* 78 and 29)

Where appropriate, relevant references are likely to include:

- Matthew 7:13-14
- Matthew 25:31-46
- Luke 10:25-37;
- John 13:34-35
- Matthew 6:5-13
- Matthew 18:21-22
- Luke 23:34
- Matthew 5:43-44
- Matthew 6:19-21
- Luke 16:19-31
- *Evangelii Gaudium* 15, 48-49, 197-198, 264-265
- *Gaudium et Spes* 78 and 29

PART A

QUESTION 2: CORE BELIEFS, TEACHINGS AND PRACTICES – JUDAISM

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

For all (a) questions:

- An accurate definition of the word, as it is used in the specification – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

(a) What do Jews mean by 'ner tamid'? [2]

- Eternal light.
- A constantly lit lamp near the ark in the synagogue that symbolises God's presence.

Refer to the marking bands for question (b).

(b) Describe the features of a kosher kitchen. [5]

- Will only have kosher/parev foods in the kitchen.
- Jews do not mix milk and meat. It must not be cooked or eaten together.
- Some Jewish kitchens will display 'dairy – chalav' and 'meat – basar' on cabinets, to avoid confusion.
- There will be separate cutlery and crockery for dairy and meat.
- A kosher kitchen will have at least two sets of pots, pans and dishes: one for dairy and one for meat.
- There will be separate cabinets for meat and dairy equipment.
- Care will be taken when placing food in the refrigerator – will avoid mixing dairy and meat.
- Ovens and stoves will be carefully cleaned between cooking dairy and meat.

Where appropriate, relevant references are likely to include:

- 'Do not cook meat in milk, [even] that of its mother.' [Exodus 23:19]

Refer to the marking bands for question (c).

(c) Explain the role of the rabbi.

[8]

- The rabbi is the spiritual leader of the Jewish community.
- Often leads worship in the synagogue.
- Will perform a sermon in the synagogue.
- Will study the Torah with their congregation.
- Often leads Shabbat services and festivals.
- The rabbi will guide their community in religious observances.
- Will assist Jews in their understanding of Judaism.
- Can interpret Jewish law – such as kashrut.
- The rabbi supports the community by visiting the sick, conducting wedding ceremonies and burying the dead.
- Will officiate rites of passage, such as Bar Mitzvah.

Where appropriate, relevant references are likely to include:

- References to sermons being given.
- Teaching the Torah to the community.
- Trained in Jewish law, so can resolve religious disputes.

Refer to the marking bands for question (d).

(d) 'The home is the most important place of worship for Jews.'

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [15]

- The home is a place where families can observe and celebrate Shabbat and other festivals.
- Reciting the modeh ani after waking up.
- Jews will recite the Shema in the home.
- Prayers are recited facing Israel – use made of the mizrah and siddur.
- Jews will recite blessings and thanksgivings before/after meals and on other occasions.
- Singing songs of praise/zemirot (table songs).
- Jews will observe food laws as part of worshipping in the home.
- The mezuzah will be displayed in the home.
- The synagogue is the only place where they can hear the Torah being read – it is central to synagogue worship.
- Jews can be reminded of the importance of the Ark, which houses the Torah scroll.
- The synagogue is a place where Jews can feel the presence of God, during worship.
- The synagogue is a place where Jews can listen to the Rabbi's sermon, based on a Torah reading.
- The ambience in the synagogue encourages Jews to continue their faith and Jewish lifestyle.
- The internal features of the synagogue help Jews to focus on worship.

Where appropriate, relevant references are likely to include:

- I offer thanks to You, living and eternal King, for You have mercifully restored my soul within me; Your faithfulness is great – Modeh Ani
- 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 [Deuteronomy 6:4-5].

THEME 1 - LIFE AND DEATH MARK SCHEME

QUESTION 3

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

For all (a) questions:

- An accurate definition of the word – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

(a) What is meant by 'soul'? (AO1 2)

- The part of a being that communicates with God.
- The part of a being that lives on after death
- The spiritual part of a being

Refer to the marking bands for question (b).

(b) Describe how religious believers might support sustainability. (AO1 5)

- Creating eco- friendly places of worship e.g. eco Mosques.
- Promoting sustainability through community events and community notice-boards.
- Ensuring resources used in places of worship are compatible with sustainability
- Living in partnership with God and Creation
- Support organisations such as Christian Aid which works to promote sustainable development
- Set up community recycling programmes
- Promote the avoidance of waste through specific action days e.g. Mitzvah Day
- Lobby local councillors and members of Parliament
- Living out Pope Francis' message in the encyclical 'Laudato Si' – Care for our Common home
- TuB'Shevat – planting trees
- Tikkun Olam

Refer to the marking bands for question (c).

- (c) **Explain from Catholic Christianity and Judaism how funerals reflect beliefs about life after death.** (AO1 8)

Catholic Christianity

- Reference to the last rites should be credited as an ease for the dying person to die at peace having asked for forgiveness.
- A Vigil is held the night before the funeral, to pray for the deceased that they may enter Heaven
- The funeral is also known as a Requiem Mass, which is offered for the repose of the soul. The prayer said 'Eternal rest grant unto him/her, O Lord. R: And let perpetual light shine upon him/her. May he/she rest in peace.'
- Paschal Candle – placed near the coffin as a reminder of the resurrection of Christ which demonstrated that death is not the end.
- Bible – placed on the coffin to symbolise that the person lived by the word of God and therefore is deserving of eternal life in God's presence.
- White cloth – covers the coffin – a symbol of having been cleansed from sin – therefore belonging to an eternal kingdom
- Coffin sprinkled with water, reminding those present that the deceased belongs to the kingdom through the sacrament of baptism.
- Crucifix/cross is placed on the coffin to remind the congregation of the atonement and that sin is forgiven and death defeated.
- Incense is used to represent the prayers of the faithful for the person to enter Heaven and not spend too long in purgatory
- Commendation – commending the person to God.
- Reading of passages from the Bible showing belief in the afterlife e.g. John 11:25 'I am the resurrection and the life.' This reminds that those who believe in Jesus will be resurrected and spend eternity with God.
- Reading from Psalm 23 'The Lord is My Shepherd' to remind that God will be by the deceased's side.
- The final words are often "Earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the resurrection and eternal life through our Lord Jesus Christ, who died, was buried and rose again for us"
- A priest is usually dressed in white robes – the colour associated with life after death and the resurrection of the body

Christianity

- Reference to the last rites should be credited as an ease for the dying person to die at peace having asked for forgiveness.
- Reading of passages from the Bible showing belief in the afterlife e.g. John 11:25 'I am the resurrection and the life.' This reminds that those who believe in Jesus will be resurrected and spend eternity with God.
- Reading from Psalm 23 'The Lord is My Shepherd' to remind that God will be by the deceased's side.
- There may be differences between believers in the same tradition. Some Christians are buried to reflect a belief that on the Day of Judgement they can have a bodily resurrection.
- Candles are often lit near the coffin as a symbol of hope of eternal life and brought about by the death and resurrection of Jesus.
- Many Christians believe in a physical resurrection when God is raised by everyone. For this reason they will be buried rather than cremated.

Judaism

- Reference to the Shema reflecting belief in an eternal God should be credited.
- The keriah (tearing of the garment) shows although the body may be damaged the inner soul remains undamaged.
- The dead should never be left alone as many believe the soul hovers near the body after its initial separation,
- The body is washed and dressed in a simple white robe to show all are equal in the afterlife.
- No mitzvah can be completed in the afterlife This is why some people are buried with their cut tallit.
- Some Jews are buried to reflect a belief that on the Day of Judgement they can have a bodily resurrection.
- Reference might be made to different Jewish beliefs about the afterlife and how some of the rituals performed due to the belief that helping the mourner is more important than consideration of the afterlife of the deceased.

(d) 'Abortion is every woman's right to choose'.

(AO2 15)

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer)

Points may include

- All life is sacred as it is God-given
- References to the involvement of others e.g. the father.
- References to the authority of the magisterium of the Pope and the College of Bishops
- The Catechism indicates that from the first moment of existence a human being has the right of a person
- Bad karma could be attracted.
- The principle of ahimsa
- The belief that ensoulment does not take place until four months after conception
- All life has atman and that atman is individual.
- The importance of Pikuach Nefesh
- Legal findings that an unborn child is not a person
- The views of the Dalai Lama regarding abortion depends upon the circumstances
- References to Jeremiah 'Before I formed you in the womb I knew you'

THEME 2 – GOOD AND EVIL MARK SCHEME

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

For all (a) questions:

- An accurate definition of the word – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC ‘Key Concepts’ resource.

(a) What is meant by ‘morality’? [2]

- Principles and standards determining which actions are right or wrong.

Refer to the marking bands for question (b).

(b) Describe what Catholics or Jews believe makes an act wrong. [5]

- It goes against teachings in holy scriptures (a range of specific teachings may be referred to).
- It goes against the actions and teachings of founders of religion (a range of specific teachings and actions may be referred to).
- It goes against sources of authority such as Papal teaching or Beth Din.
- It goes against the law of the country
- It goes against a principle of a religious tradition e.g. agape; tzedek;
- It causes others to suffer.
- Relevant references to relative and/or absolute morality.
- Going against Natural Moral Law
- Failing to observe catechetical teaching
- Reference to the principle of double effect
- Divine command theory – acts which go against those commanded by God

Refer to the marking bands for question (c).

- (c) Explain, from Catholic Christianity and Judaism teachings and beliefs about evil. [8]**

Catholic

- Diversity of attitudes and interpretations of beliefs within Christianity.
- Some Christians believe in an evil power called the Devil or Satan.
- Catholic belief in Original Sin.
- Belief God allows evil to exist because suffering allows people to develop their moral souls - 'soul-making'.
- John Hick agrees God created human with the potential for spiritual growth and that 'soul-making' is a response to the evil in the world.
- Some say evil and suffering is beyond human understanding.
- Augustine.
- The Enchiridion 3:11.
- Pope John Paul II's Salvifici Doloris 13 and 23.

Judaism

- Diversity of attitudes and interpretations of beliefs within Judaism.
- Berakhot 9.5 teaches that God is merciful and it is wrong to question his actions – so evil is sent by God with a purpose.
- Avodah Zarah 3b talks of how idol worship and interacting with those who take part is seen as evil.
- Deuteronomy 30:15-19 teaches that there will be punishments for being tempted by evil.
- Some believe that evil can also come from God as a form of punishment.
- By being obedient to the mitzvot evil is avoided.

Refer to the marking bands for question (d).

- (d) 'It is impossible to forgive'.**

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) [15]

- Forgiveness can be supported through prayer.
- Religious leaders and founders have shown it is possible to forgive,
- Religious teachings encourage people to forgive, e.g. Jesus in Matthew 18:21-35 Jesus told his disciples that they should forgive people seventy times seven.
- It is easier to forgive than to forget.
- Some actions are impossible to forgive or don't deserve forgiveness.
- People such as Gee Walker show that forgiveness is not impossible but it is difficult.
- Forgiveness has to come from the heart it can't be forced.
- Micah 7:18 shows that God does not maintain his anger but exercises forgiveness.
- It's natural to want to get revenge.
- In Judaism one can't forgive on behalf of others.
- God can exercise forgiveness, e.g. through process of prayer; confession.