



GCSE MARKING SCHEME

SUMMER 2023

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

INTRODUCTION

This marking scheme was used by WJEC for the 2023 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 2023 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	<p>An excellent, highly detailed explanation showing awareness and insight into the religious idea, belief, practice, teaching or concept.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	7-8
3	<p>A very good, explanation showing awareness of the religious idea, belief, practice, teaching or concept.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.</p>	5-6
2	<p>A satisfactory explanation showing some awareness of the religious idea, belief, practice, teaching or concept.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority with some accuracy.</p>	3-4
1	<p>A limited explanation showing little awareness of the religious idea, belief, practice, teaching or concept.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way and with little accuracy.</p>	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 ‘sacraments’? [AO1 2]

- Outward signs of inward grace, ordained by Jesus Christ, by which grace is given to the soul.
- Sacraments are rituals which bring into existence the thing that they signify.

Refer to the marking bands for question (b).

(b) Describe how Catholic groups work for social justice. [AO1 5]

- What working for social justice means – creating a world where everyone is treated fairly and has a good standard of living.
- Work of CAFOD – the agency for overseas development and a member of Caritas International. Works through long-term aims to educate and train others how to overcome poverty.
- Short-term aims help communities overcome disasters.
- Work of SVP – the society of St Vincent de Paul - works to overcome poverty in local areas.
- Work of CARJ Catholic Association for Racial Justice works to overcome prejudice and discrimination.
- The charity work in parishes, schools and the community to raise awareness about social justice.

Where appropriate, relevant references are likely to include:

Pope Francis' *Evangelii Gaudium*; *Gaudium et Spes*

Refer to the marking bands for question (c).

(c) Explain Catholic beliefs about God. [AO1 8]

- God as Creator (ex nihilo)
- Characteristics of God – omnipotent - God is all powerful – examples could include God created the Universe. There is no greater power than God
- Omnibenevolent – God is all loving.
- Omniscient – God is all knowing.
- Omnipresent – God is present everywhere. God is not bound by time and space.
- Trinity: The three persons of one God.
- God the Father.
- God the Son.
- God the Holy Spirit.
- Accept other aspects of belief, for example, sustainer, provider, Judge, transcendent, immanent and just.

Where appropriate, relevant references are likely to include:

St Augustine *De Trinitate* 7.10; St Augustine *Confessions* XII, 7; Augustine: *Confessions and Enchiridion*; John 1:1-3; John 1:14; John 14:25-26; Galatians 5:22-23

Refer to the marking bands for question (d).

(d) ‘Catholics should love everyone.’

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+6]

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

- Catholics should follow the teachings of Jesus about love.
- The parable of the Good Samaritan demonstrates God’s expectations of humanity and in fulfilling the command to love one’s neighbour.
- Jesus gave a New Commandment to love, “A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another.”
- Following this teaching helps Catholics to show others that they are disciples of Christ and therefore will be role models who can evangelise.
- If people demonstrate agapeic love this will encourage others to become Catholic too.
- Loving everyone involves investing into one’s own eternal destiny as Catholics believe that they will be judged for the way that they treat others - the parable of the sheep and the goats.
- Loving everyone involves loving one’s enemies too. Whilst Catholics should love their enemies it can be really hard to do so. Credit all relevant examples – for instance loving people who have committed really serious crimes. For example, those who are murderers, sexual abusers, paedophiles, etc.
- It could be argued that loving everyone is impossible – the principle is fine but one cannot possibly know everyone and to truly love one needs to know who it is you are loving.

Where appropriate relevant references are likely to include:

Luke 10:25-37; John 13:34-35); Matthew 25:31-46

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 'kashrut'? [AO1 2]

- Jewish law dealing with what foods can and cannot be eaten and how those foods must be prepared.

Refer to the marking bands for question (b).

(b) Describe how the synagogue might be used by Jews. [AO1 5]

- Central focus of Jewish life for social events, social welfare agency, collecting and dispensing money for the poor and needy.
- As a place of celebration for rites of passage, such as Bar Mitzvah.
- As a beit midrash, a house of study – attend lessons in the synagogue – normally taught by the rabbi. Meetings and lectures.
- To relax – youth clubs and clubs for other ages etc.
- As a beit tefilah – house of prayer – festivals and Shabbat. Daily worship.

Where appropriate, relevant references are likely to include:

A minyan has to be present for a full service to take place.

Refer to the marking bands for question (c).

(c) Explain why some Jewish men wear a kippah and tallith. [AO1 8]

Kippah (yarmulka) – skull cap worn by Jewish men.

- Worn to show God is above them and as a sign of awe and respect to God.
- Reminds Jews that they are in the presence of God.
- Provides Jews with an identity.
- Separates God and humans and therefore God is above all mankind.

Tallith – Prayer shawl. Worn during morning prayer

- To obey God's command – 'to make tassels on your garments'.
- Tzitzit represents the 613 mitzvot (commands) given by God to the Jewish people.
- Reminds Jews that God is the lawgiver and they should base their lives around the mitzvot.
- Shows God's presence around the worshipper.

Where appropriate, relevant references are likely to include:

'Make tassels on the corners of their garments for all generations. They shall include a twist of sky-blue wool in the corner tassels. These shall be your tassels, and when you see them, you shall remember all of God's commandments so as to keep them.'
(Numbers 15.38–39)

Refer to the marking bands for question (d).

(d) 'Jews need a rabbi to help them worship.'

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]

- The rabbi supports the spiritual welfare of their congregation through sermons.
- The rabbi will help the congregation understand Judaism and develop their understanding of worship in the synagogue.
- The rabbi is often responsible for the services in the synagogue.
- They prepare children for their Bar/Bat Mitzvah, allowing the child to understand worship.
- Members of the community can lead synagogue worship.
- The words from the Torah and sermons help Jews worship.
- Jews can gain a sense of the Shekhinah (God's presence) by praying, studying or performing mitzvot. This 'presence' can be felt individually, not through the rabbi.

References to sermons being given by a rabbi.

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 'sanctity of life'? [AO1 2]

The belief that life is precious, or sacred because humans are made 'in God's image'. For many religious believers, only human life holds this special status.

Refer to the marking bands for question (b).

(b) Describe the Big-Bang theory of Creation. [AO1 5]

- At the birth of the universe the cosmos emerged from a singularity (a huge explosion).
- Universe is not static but expanding.
- Expansion of earth can be traced back to the initial event of the Big-Bang.
- The earth was covered in a primordial soup of liquids, gases etc which fused together to create life.
- From the primordial soup came life which evolved into human form.
- References to Stephen Hawking.
- References to the idea that many religious people accept the Big-Bang as an act of God.

Refer to the marking bands for question (c).

- (c) **Explain from Catholic Christianity and Judaism teachings about the value of human life.** [AO1 8]

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

Catholic Christianity

- Catholics believe life is created by God – the story of creation in Genesis says God created human beings and was pleased with his creation, showing life has value.
- Adam and Eve were the first humans created by God and Genesis 1:27 states that humans were created by God in his image.
- Catholicism teaches that God made every human being to be unique and it is from this teaching that they believe life is a sacred (sanctity of life) as it is a gift from God.
- Catholicism teaches that God has a plan and purpose for each and every human life.
- As God chooses when life begins, they also believe that only God can decide when life ends as He is the creator and life is special.
- Due to the teaching of the sanctity of life and life having value, Catholics may strongly oppose issues in medical ethics such as abortion, euthanasia as well as potentially opposing humans taking part in wars and holding the belief that the death penalty is wrong.
- Candidates may make specific reference to examples from other parts of the course related to issues surrounding life being special and having value and how Catholics through their actions will show that life is valued and important.
- There are many teachings from Jesus that reinforce the view that life has value such as how he tended to the sick and dying; through these actions, he demonstrated that all life is worthy of care and compassion.
- Christianity teaches that life is special as it is preparation for the afterlife – Catholic Christians are encouraged to live their life with this in mind and show that they are grateful to God for the life they have been given.
- There are many Catholic practices that reinforce teachings about life having value – charity work, working for justice and helping those around you suggest life is important.

Where appropriate, relevant references are likely to include:

- *God saw all that he had made, and it was very good. And there was evening, and there was morning – the sixth day. Genesis 1:31*
- *Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations. Jeremiah 1:5*
- *Human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person – among which is the inviolable right of every innocent being to life. CCC2270*

Judaism

- Judaism teaches that human life is sacred (sanctity of human life) and that all life belongs to God as He created it.
- The Torah teaches that humans were created in the image of God and that life is a gift from God which has value – Jews are taught that only God can create and take away life and that all humans should do what they can to preserve human life.
- Jews believe that every human life is precious and should not be wasted or threatened.
- Judaism teaches that God has a plan and purpose for each and every human life.
- The importance of human life is shown through the Pikuach nefesh which means that saving a human life should take priority over everything, even if this means breaking some of the laws set out in the Torah.
- The value of human life is shown through teachings such as murder being forbidden and beliefs in Judaism that abortion and euthanasia are wrong.
- Candidates may make specific reference to examples from other parts of the course related to issues surrounding life being special and having value and how Jews through their actions will show that life is valued and important.
- Judaism teaches that life is special as it is preparation for the afterlife – Jews are encouraged to live their life with this in mind and show that they are grateful to God for the life they have been given.
- There are many Jewish practices that reinforce teachings about life having value – charity work, working for justice and helping those around you suggest life is important.

Where appropriate, relevant references are likely to include:

- *Anyone who destroys a human life is considered as if he had destroyed an entire world, and anyone who preserves a human life is considered to have preserved an entire human world. Sanhedrin 37a*
- *God said, let us make man in our image and likeness. Genesis 1:26a 129-130*

Refer to the marking bands for question (d).

(d) 'Only religious believers have a responsibility to care for the environment.'

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]

Points may include:

- Many religious believers consider they have a responsibility to care for the planet as they believe it was created by a divine being, e.g. Genesis.
- Some religious believers believe they were given responsibility for the environment through being appointed as stewards.
- There are teachings in many religions regarding the importance of caring for the environment, e.g. Psalm 8.6.
- All people (religious or not) have a responsibility to care for the environment as there is only one earth.
- Through caring for the environment religious believers are practicing important beliefs, e.g. bal tashchit.
- Humanists for a Better World work to bring individuals together to care for the environment as care for the environment affects all.
- Humanists don't believe in interventions by a divine being they believe they must take responsibility for environmental issues.
- Humanists believe that the environment must be protected to preserve wildlife and the natural world which supports the eco-system and produces natural medicines.
- Humanists believe they have a responsibility to protect the destruction of the natural world as not to do so is harm to all humanity.
- Although all people should care for the environment, some would argue that religious believers have a responsibility as part of a divine plan.
- Some religions believe they will be judged at the end of their life as to how they have treated the environment.

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 ‘free will’? [AO1 2]

The ability to make choices (particularly moral choices) voluntarily and independently. The belief that nothing is predetermined.

Refer to the marking bands for question (b).

(b) Describe the work of prison reformers. [AO1 5]

Credit should be given to the general work of prison reformers or the work of specific prison reformers.

- Support and campaign for education programmes for prisoners.
- Support and campaign for training for work.
- Support and campaign for drug rehabilitation programmes.
- Lobby Parliament for better conditions in prisons and for prisoners.
- The work of Elizabeth Fry who
 - Lobbied for education of prisoners
 - Taught female prisoners to read
 - Supported programmes to help prisoner’s rehabilitation after their release.
- The work of John Howard who
 - Lobbied parliament for better conditions for prisoners, e.g. hygienic conditions and greater safety
 - Lobbied for separate cells for men and women
 - Lobbied for access to doctors.

Refer to the marking bands for question (c).

(c) Explain Catholic Christianity and Judaism attitudes to forgiveness. [AO1 8]

Catholic Christianity

- Jesus taught the importance of forgiveness through teachings and actions.
- Important to forgive others if you want to be forgiven (Luke 6.37).
- The Lord's Prayer emphasises Christians can only expect forgiveness if they forgive.
- The Beatitudes teach that the merciful will be shown mercy.
- From the cross Jesus asked for forgiveness for his persecutors.
- Through forgiveness people can reform. This is shown in Jesus' forgiveness of the tax collector Zacchaeus and his forgiveness of the adulterous woman.
- Forgiveness is something which has no limits, e.g. Parable of The Prodigal Son and the Parable of the Unmerciful Servant.
- Teachings and actions from other Christian sources of authority, e.g. the Pope;
- The importance of the Sacrament of Reconciliation (Penance) for many Catholics.

Judaism

- It is a mitzvah to forgive.
- The Torah forbids taking revenge (Leviticus 19.17).
- Humans were given free will so must take responsibility for seeking forgiveness.
- Only the victim can forgive.
- The ten days of return (teshuvah) between Rosh Hashanah and Yom Kippur is the time for seeking forgiveness before seeking atonement with God.

Refer to the marking bands for question (d).

(d) 'The death penalty is never right'.

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]

- Some crimes are so bad that society needs to be protected.
- All life is sacred and no-one has the right to take someone else's life.
- Some claim that the death penalty is a deterrent.
- The Old Testament Exodus 20 teaches 'thou shalt not kill'.
- One of the Ten Commandments teaches that it is wrong to take a life.
- Jesus taught the importance of forgiveness.
- God created life and only God should take life away.
- There is something of God in everyone and so it's wrong to take a life.
- In some religious traditions the wishes of the victim and their family is important.
- It might be that an innocent person is executed.
- God decides on the fixed span of life.
- Some argue that retaliation is right.
- Importance of turning the other cheek - Matthew 5:38-39.
- References to the dignity of life as taught by Pope John Paul II in the Gospel of Life.
- Some argue that the death penalty will cost less than keeping someone in prison for life.
- Some argue that the death penalty is more humane than other punishments.