



Oxford Cambridge and RSA

**GCSE (9–1)**

**Religious Studies**

**J625/01: Christianity Beliefs and teachings & Practices**

General Certificate of Secondary Education

**Mark Scheme for Autumn 2021**

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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## 1. Annotations

	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	Noted

## 2. Awarding Spelling, Punctuation and Grammar to scripts with a coversheet

- a. If a script has a **scribe cover sheet** it is vital to check which boxes are ticked and award as per the instructions and grid below:
- i. Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
  - ii. Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
  - iii. Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

SPaG mark awarded	Mark if candidate eligible for one third (eg grammar only)	Mark if candidate eligible for two thirds (eg grammar and punctuation only)
0	0	0
1	0	1
2	1	1
3	1	2
4	1	3
5	2	3
6	2	4
7	2	5
8	3	5
9	3	6

- b. If a script has a **word processor cover sheet** attached to it the candidate **can** still access SPaG marks (see point 1 above) unless the cover sheet states that the checking functionality is enabled, in which case no SPaG marks are available.
- c. If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- d. If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

## Subject-specific Marking Instructions

### General points

It is important to remember that we are rewarding candidates' attempts at grappling with challenging concepts and skills. Reward candidates for what they know, understand and can do. Be positive. Concentrate on what candidates can do, not on what they cannot do.

[3] mark questions are assessed via points-based marking. For all other questions, your first task is to match the response to the appropriate level of response according to the generic levels of response given after the indicative content. Only when you have done this should you start to think about the mark to be awarded. **Please note – the bandings for Assessment Objectives are not dependent; there is no requirement for a response to be awarded in the same band for AO2 as has been awarded in AO1.**

There are different ways of reaching a high level. Some candidates will go straight to the higher levels. Other candidates will gradually climb their way there by working their way through lower levels first.

The mark scheme for each paper will list responses which a candidate might offer. The list will not be exhaustive; it does not provide 'correct' answers, and where a candidate offers a response which is not listed, examiners will be expected to use their knowledge and discretion as to whether the response is valid. Examiners who are in any doubt should contact their Team Leader immediately.

**Specific points**

Do not transfer marks from one part of a question to another. All questions, and sub-questions, are marked separately.

Mark what the candidate has written - do not assume that the candidate knows something unless they have written it.

The levels of response start with one from the following list of flag words:

Weak, Limited, Satisfactory, Good

During the standardisation process, examples of work at each level will be used to define the meaning of these flag words for the examination. In particular the word 'good' must not be interpreted as the best possible response. It will be what is judged to be 'good' according to the generic levels of response, although better responses could be offered.

Remember that we are trying to achieve two things in the marking of the scripts:

- (i) to place all the candidates in the correct rank order
- (ii) to use the full range of marks available – right up to the top of the range; 'Good' means a good response *from a GCSE candidate* and can therefore be awarded the highest marks.

This means that it is imperative you mark to the agreed standard.

**Written communication, Spelling, Punctuation and Grammar**

Written communication covers: clarity of expression, structure of arguments, presentation of ideas, grammar, vocabulary, punctuation and spelling.

In the marking of these questions the quality of the candidate's written communication will be one factor (other factors include the relevance and amount of supporting detail) that influences whether an answer is placed at the bottom, the middle, or the top, of a level.

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;

- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

**SPaG is now assessed in e) part of the first question. Please refer to the grid overleaf when awarding the SPaG marks.**

**The Regulator now requires GCSE Religious Studies to assess the quality of extended responses by candidates. Marks are not specifically given for this assessment however. This assessment takes place in e) part of the second question. The levels descriptors for these are embedded in the Levels of Response, specifically AO2, and are *italicised for clarity*.**

### Spelling, punctuation and grammar (SPaG) Assessment Grid

<b><i>High performance 3 marks</i></b>
Learners spell and punctuate with consistent accuracy Learners use rules of grammar with effective control of meaning overall Learners use a wide range of specialist terms as appropriate
<b><i>Intermediate performance 2 marks</i></b>
Learners spell and punctuate with considerable accuracy Learners use rules of grammar with general control of meaning overall Learners use a good range of specialist terms as appropriate
<b><i>Threshold performance 1 mark</i></b>
Learners spell and punctuate with reasonable accuracy Learners use rules of grammar with some control of meaning and any errors do not significantly hinder overall Learners use a limited range of specialist terms as appropriate
<b><i>0 marks</i></b>
The learner writes nothing The learner's response does not relate to the question The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning

**INFORMATION AND INSTRUCTIONS**

- Practice scripts provide you with examples of the standard of each band. The marks awarded for these scripts will have been agreed by the Principal Examiners, Senior Team Leaders and Team Leaders and provide you with 'benchmark' examples of the approach to marking.
- The specific task-related indicative content for parts d) and e) of each question will help you to understand how the band descriptors may be applied. However; this indicative content is not an exhaustive list of 'correct' responses: it is material that candidates might use, grouped according to each assessment objective tested by the question. This needs to be used in close conjunction with the relevant Levels of Response marking grid, which is positioned below the indicative content. The guidance column on the right of the mark scheme will provide further exemplification and support as to the interpretation of answers, where required. **Levels of Response marked responses should be read holistically before applying the relevant Levels of Response.**

**Assessment objectives (AO)**

<b>Assessment Objectives</b>	
<b>AO1</b>	Demonstrate knowledge and understanding of religion and belief including <ul style="list-style-type: none"><li>• beliefs, practices and sources of authority</li><li>• influence on individuals, communities and societies</li><li>• similarities and differences within and/or between religions and their beliefs.</li></ul>
<b>AO2</b>	Analyse and evaluate aspects of religion, including their significance and influence.

Question	Indicative content	Marks	Guidance
1 (a)	<p><b>Name three Christian aid agencies.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• CAFOD</li> <li>• Christian Aid</li> <li>• Tear Fund</li> <li>• Any other aid agency which is known as Christian in origin or by declaration.</li> </ul>	3 AO1	<p>1 mark for each response.</p> <p>The agency must be known as being Christian. The three noted here are in the Specification</p>
	<p><b>(b) Describe what Christians mean when they say that God is immanent.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• God is active in the world</li> <li>• God is present within his creation, though separate from it</li> <li>• God can be known</li> <li>• God is involved with human lives</li> <li>• God is close to us (closer than our heartbeat according to textbook)</li> <li>• God is experienced by Christians in visions</li> <li>• Christians believe God is active in the world (immanent) because he answers prayers</li> <li>• God acted in history as recorded in the Bible</li> <li>• God is shown to be immanent in the incarnation (Emmanuel / God with us. Matt 1.22-23)</li> <li>• Christians believe God is active in the world (immanent) through miracles</li> </ul>	3 AO1	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>
	<p><b>(c) Outline the importance of Lent for some Christians.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Lent is mainly observed by RC, Orthodox and Church of England</li> <li>• It recalls the 40 days Jesus spent in the wilderness after his baptism when he resisted the temptations of the devil, setting an example to his followers</li> <li>• Christians use this period to show they too will resist temptation</li> <li>• Christians might focus on turning away from sin</li> <li>• Some Christians see it as a kind of spiritual spring clean, symbolised by the using up of certain</li> </ul>	3 AO1	<p>Marks should be awarded for any combination of statements, development and exemplification.</p>



Question	Indicative content	Marks	Guidance
	<p>foods on Shrove Tuesday</p> <ul style="list-style-type: none"><li>• Many Christians give up something or fast in some way to show their commitment</li><li>• Self-denial during Lent gives a sense of solidarity with the poor</li><li>• Some Churches, e.g. RC, focus on generosity rather than abstinence, e.g. in the 'Forty Generous Days' programme</li><li>• Time not given to preparing meals while fasting can be given over to prayer</li><li>• It is a time when Christians can reflect on the significance of their faith, perhaps by attending a service of reflection on Ash Wednesday or participating in the Sacrament of Reconciliation</li><li>• It is a time when Christians can prepare for the sadness of Holy Week and the joy of Easter.</li></ul>		

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge and understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(d)	<p><b>Outline different Christian attitudes towards the celebration of marriage (weddings).</b></p> <p>Learners might consider some of the following:</p> <p>The focus of this question is on what the specification terms the celebration of marriage rather than the concept of marriage itself; learners are likely to describe aspects of different marriage ceremonies and attitudes towards them.</p> <p>However, the celebrations are intrinsically linked to the conceptual understanding, so, therefore, different attitudes depend on the underlying beliefs about the nature of marriage.</p> <p>Roman Catholic and Orthodox attitudes derive from the belief that marriage is a sacrament and is a channel for the grace of God. The role of the priest as an ordained individual is therefore significant as it enables the sacrament to take place. The couple become spiritually joined (Genesis 2:22-24). Before marriage can take place, the couple must have been baptised. If one of the couple has not been baptised then a ceremony can take place but the marriage will not be a sacrament. There will probably be a nuptial mass following a set liturgy, when both can receive communion. The couple may take an active part in this by bringing the bread and wine to the altar. The priest may say a blessing for the bride and groom.</p> <p>In the C of E heterosexual couples who may or may not have been baptised are welcome to marry in the church. The C of E does not regard marriage as a sacrament. The importance of the celebration may be underlined by preparatory courses to ensure the couple understand the seriousness and nature of the commitment they are making. The words of the ceremony show how the marriage is adding a spiritual side to the relationship. The significance of marriage is also emphasised through the ceremony. Generally, the service follows a liturgy from the Prayer Book or possibly The Marriage Service from Common Worship (2000). The vicar or priest has a significant role in ensuring the celebration follows the spiritual intention of the ceremony. The couple are not free to alter much of the wording or the service content, although they do have the freedom to select readings and hymns and can get involved in the planning of the service. There may be a Eucharist at the end of the ceremony.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	<p>Non-conformist, e.g. Baptist or Methodist and Charismatic churches allow much greater freedom in the construction of the celebration, reflecting the non-liturgical nature of their worship. This difference is rooted in the protestant traditions of freedom of worship and also to deal with concerns that following a strict liturgy is open to the abuse of 'vain repetition'. The ceremony is still given great importance, but the couple have the freedom to design a ceremony and create the vows that they feel suit their personal needs and attitudes. The couple may feel this enables them to say what they want, in the way they want, to God and to each other. The ceremony has a personal meaning and importance reflecting the protestant attitude that faith is a personal matter.</p> <p>Many Christians would see marriage as intended to be between a woman and a man and therefore would not allow same-sex marriages to take place in their buildings. For example, such celebrations / ceremonies are not permitted within the Church of England. However, some Christian groups, e.g. Quakers and some Unitarians, do support the celebration of same-sex marriages, as an affirmation of love and commitment between two partners.</p>		

Level (Mark)	<b>AO1</b>	Level (Mark)	<b>AO2</b>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul>
		1 (1–3)	<p>A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li> <li>• Response may be simplistic, purely descriptive and/or very brief</li> <li>• No attempt to offer judgement on the issue in the stimulus</li> </ul>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e)	<p><b>‘It should not matter to Christians if the story of the Fall in Genesis 3 is not true.’</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>Analyse and evaluate the importance of points of view, referring to common and divergent views within Christianity</li> <li>Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1:  Knowledge of the narrative of Adam and Eve and the Fall  Knowledge of Genesis text (SWA)  Knowledge of views of fundamentalist Christians that the Bible is the actual word of God and therefore must be literally true (SWA)  Knowledge of more liberal views about the mythical nature of the Biblical narratives and a metaphorical understanding of the Bible.</p> <p>AO2:  Some Christians would disagree with the statement. For much of Christian history, the story of the Fall has been considered to be an historical event. The narrative is crucial because it shows how the sinfulness of people came from the disobedient actions of Adam and Eve. It gives a description of the moment in time when, by disobeying God, humans destroyed the relationship they had with him and were cast out of Eden. It is essential to understand the significance of Jesus as the second Adam who paid the price of the sin of the world</p> <p>It is important in terms of the Christian understanding of the Problem of Evil. For Augustinian theodicy for example, the Fall is a catastrophic event. The perfect relationship with God was broken by Adam’s sin and every person born since then inherits original sin. Evil entered the world as a result of this sin. Hence it is important that the narrative of the Fall is true as a record of the origin of evil.</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p> <p><b>3</b> SPaG (✍)</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>Other Christians believe the Bible is the Word of God because it is inspired by him, as Paul says in the letter to Timothy (2 Timothy 3:16), so it is important that the narrative of the Fall must be true. If one part of the Bible is untrue then no other part can be trusted and the whole of the faith collapses.</p> <p>Some Christians would agree with the statement because post-enlightenment Biblical research has shown that the story is part of ancient texts which are complex and exist in different versions. There is no such thing as 'the Bible' in the sense that there is one accurate version. It is the work of people who were inspired by God, so the Bible just contains the word of God. Hence the narrative can be understood as myth about the human condition. It is a dramatic way of portraying it and whilst not factually true it has meaning as a story containing existential truth. For these Christians, it does not matter that the narrative is probably not true in the literal sense. They might even see a literal interpretation which goes against historical research as causing people to reject Christianity for a rather trivial reason. It is much more important as myth or as a metaphor than as a factual account.</p> <p>Some might conclude that the issue in the stimulus directs them to a philosophical discussion about the nature of truth. There are no facts, only interpretations according to the view of some thinkers. So even if the narrative were to be factually true, its significance for Christians goes far beyond that. By requiring that it must be factually true Christians are in danger of missing the point of the story and of having too narrow an understanding of the truth of scripture.</p>		

Question	Indicative content	Marks	Guidance
2	<p data-bbox="248 236 293 268">(a)</p> <p data-bbox="342 236 864 268"><b>Name three Christian denominations.</b></p> <p data-bbox="342 316 680 347">Responses might include:</p> <ul data-bbox="342 355 640 635" style="list-style-type: none"> <li>• Roman Catholic</li> <li>• Church of England</li> <li>• Orthodox</li> <li>• Methodist</li> <li>• Quaker</li> <li>• Pentecostal</li> <li>• Baptist</li> </ul>	<p data-bbox="1666 236 1711 268"><b>3</b></p> <p data-bbox="1666 276 1733 308">AO1</p>	<p data-bbox="1771 236 1980 308">1 mark for each response.</p>
	<p data-bbox="248 683 293 715">(b)</p> <p data-bbox="342 683 1368 715"><b>Describe what Christians mean when they say that Jesus is their Saviour.</b></p> <p data-bbox="342 762 680 794">Responses might include:</p> <ul data-bbox="342 802 1608 1201" style="list-style-type: none"> <li>• The Fall led to a breakdown in the relationship between God and people</li> <li>• Jesus' sacrifice as God incarnate repairs this relationship as he paid the penalty of sin</li> <li>• By repenting from their sins and having faith in Jesus as their Saviour, Christians believe God will forgive them</li> <li>• He releases / redeems them from the penalty of sin</li> <li>• He brought atonement</li> <li>• He enables them to overcome death and destruction</li> <li>• He gives them eternal life</li> <li>• He rescues them from hell and allows them to enter heaven with God for eternity</li> <li>• The name Jesus means 'the Lord saves'.</li> </ul>	<p data-bbox="1666 683 1711 715"><b>3</b></p> <p data-bbox="1666 722 1733 754">AO1</p>	<p data-bbox="1771 683 2002 906">Marks should be awarded for any combination of statements, development and exemplification.</p>
	<p data-bbox="248 1248 293 1279">(c)</p> <p data-bbox="342 1248 1144 1279"><b>Describe what the term resurrection means to Christians.</b></p> <p data-bbox="342 1327 680 1359">Responses might include:</p> <ul data-bbox="342 1367 1196 1399" style="list-style-type: none"> <li>• The concept of being brought back to life with a physical body</li> </ul>	<p data-bbox="1666 1248 1711 1279"><b>3</b></p> <p data-bbox="1666 1287 1733 1319">AO1</p>	<p data-bbox="1771 1248 2002 1391">Marks should be awarded for any combination of statements,</p>



Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"><li>• The physical return of Jesus from the dead</li><li>• It describes the event of Jesus rising from the dead on the third day</li><li>• It is proof that Jesus' sacrifice was approved by God because he raised Jesus from the dead</li><li>• It shows Jesus' divinity and power over death</li><li>• Jesus called himself 'the resurrection and the life'</li><li>• It is the belief that Christians will, like Jesus, rise from the dead, so it gives them hope.</li></ul>		development and exemplification.

Level (Mark)	<u>AO1</u>
3 (5-6)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed description</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>
2 (3-4)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Satisfactory knowledge and understanding of the breadth and/or depth of issues</li> </ul>
1 (1-2)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge and understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(d)	<p><b>Outline different Christian beliefs about life after death.</b></p> <p>Learners might consider some of the following:</p> <p>Most Christians believe that there is a life after death, because although humans have a physical body they also have an immortal soul, making them different from all other creatures. This is because humans were made, according to Genesis, in the likeness of God and as a result their life is sacred. Most Christians believe that after death humans will be judged by God and he will decide their eternal destination. Many Christians believe that after death and at the end of time, they will be raised to life (resurrected) as was Jesus (St Paul in 1Corinthians). For many Christians, what happens to them after physical death will depend on their response to God's offer of salvation through Christ.</p> <p>Some Christians believe that after death there is a place for unbelievers and sinful people where they will be punished. This is a view which was held very strongly in the medieval period of history. Today, many Christians would refer to hell not as a place but as existence without God's presence or blessing.</p> <p>Some believe hell to be the complete destruction of the person at death.</p> <p>The other belief common to most Christians is that after death they may enter heaven, which is the presence of God, though some view this as a state of mind rather than a physical place. This is comforting at the time of the loss of a loved one; Christian traditions and the images in the Bible can help to reassure Christians that because of their faith, they will be rewarded by God, with eternal life in his presence.</p> <p>Roman Catholics believe that after death there can be a period of cleansing in Purgatory, when the soul of people who are not pure enough to go straight to heaven can be cleansed. Roman Catholics also believe that the prayers of those left after the death of a loved one can assist in this process and speed the soul towards heaven and away from hell and eternal damnation.</p> <p>Different views about life after death exist because some Christians will take biblical references literally and have a very clear idea of the eschaton. Others believe the descriptions of heaven and the afterlife are metaphorical and prefer to concentrate on trying to make lives better for people in their earthly life, in line with the teaching in the Parable of the sheep and the goats.</p>	6 AO1	<p>Examiners should mark according to AO1 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Level (Mark)	<b>AO1</b>	Level (Mark)	<b>AO2</b>
3 (3)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	4 (10–12)	<p>A <b>good</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• A variety of viewpoints explored with good use of reasoned argument and discussion</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups</li> <li>• Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups</li> <li>• Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion</li> </ul> <p><b><i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></b></p>
2 (2)	<p>A <b>satisfactory</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Satisfactory understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate sources of wisdom and authority with superficial explanation and/or description</li> <li>• Satisfactory knowledge and understanding of different viewpoints within Christianity</li> <li>• Satisfactory knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	3 (7–9)	<p>A <b>satisfactory</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different viewpoints offered with some evidence of reasoned argument and/or discussion</li> <li>• Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Evidence of comment on, and comparison of, arguments</li> <li>• Evidence of judgement on the issue in the stimulus and some conclusion to the discussion</li> </ul> <p><b><i>There is a line of reasoning presented which is mostly relevant and has some structure.</i></b></p>
1 (1)	<p><b>Limited/weak</b> demonstration of knowledge and/or understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Limited understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> <li>• Weak knowledge understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> </ul>	2 (4–6)	<p>A <b>limited</b> attempt to respond to the stimulus, demonstrating some or all of the following:</p> <ul style="list-style-type: none"> <li>• Different views may be stated but with little or no development</li> <li>• Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups</li> <li>• Response may contain some inaccuracies or misunderstanding of the issue in the stimulus</li> <li>• Little evidence of judgement on the issue in the stimulus</li> </ul> <p><b><i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></b></p>

		1 (1–3)	A <b>weak</b> attempt to respond to the stimulus, demonstrating some or all of the following: <ul style="list-style-type: none"><li>• A single viewpoint may be stated with little or no support or justification or views may be stated as a list</li><li>• Response may be simplistic, purely descriptive and/or very brief</li><li>• No attempt to offer judgement on the issue in the stimulus</li></ul> <b><i>The information is communicated in a basic/unstructured way.</i></b>
0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
(e)	<p><b>‘Going on a pilgrimage is the best way for a Christian to show their devotion to God.’</b></p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>Analyse and evaluate the importance of points of view, referring to common and divergent views within Christianity</li> <li>Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1:  Knowledge of the concept of pilgrimage  Knowledge of the significance of pilgrimage for different groups of Christians and to different sites  Knowledge of attitudes for and against pilgrimage: Salvation through faith (Paul in Ephesians 2:8); faith not works; knowledge of other forms of devotion which bring spiritual benefit; worship in spirit and truth (John 4:24).</p> <p>AO2:  In support of the stimulus, some Christians would argue that a pilgrimage is part of a person’s spiritual journey; by going on a pilgrimage they can really devote themselves without distraction to God.</p> <p>The rigour of the pilgrimage is one which brings them closer to God. The time away from daily life and its troubles enables them to put their relationship with God first. Their devotion is enhanced by sharing the pilgrimage with others and by the reason for the pilgrimage and the places they intend to visit. It can create a stronger sense of connection to the worldwide Christian community – God’s people. It is not religious tourism but an act of faith and devotion.</p> <p>Unlike other forms of devotion, it is a full-time, 24/7 commitment, requiring some sacrifice and bringing the person into contact with places where perhaps a significant person of the faith lived. For example, during a pilgrimage to Jerusalem to walk the via dolorosa and stand where Jesus was crucified, is to come to a closer understanding of the sacrifice Jesus made on the cross and share in his sufferings. Similarly, to visit the place of a miracle, such as Lourdes, brings the possibility of</p>	<p><b>15</b></p> <p><b>3</b></p> <p>AO1</p> <p><b>12</b></p> <p>AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	<p>spiritual and physical healing for the believer, or of acceptance of an ailment and a greater dependence on God.</p> <p>For some Christians going on pilgrimage helps to ensure salvation because of the effort and the devotion shown by going through what can be a very tough and challenging physical and spiritual experience.</p> <p>Against the statement, many Christians would say that there are other equally good ways to show devotion to God, e.g. through regular worship, private prayer and for some, by living in a religious community as a monk or nun.</p> <p>Some would say that pilgrimage is self-indulgent and that it is better and much more important to devote oneself to helping people than to enjoying time out. In the past it could even be viewed as an outward display of wealth and apparent devotion but could clearly be done for the wrong reasons. There is no mention of pilgrimage in Jesus' teaching but he did make it clear that there would be some judgement based on how Christians helped people (Dives and Lazarus / Parable of the sheep and the goats). Giving time and energy to others is devotion to God with a true practical purpose, and therefore better than pilgrimage.</p> <p>Some Christians, especially Protestants, see pilgrimage as another attempt by people to justify themselves before God and earn his favour. In their view it is not possible to put the relationship between people and God right through human effort. It is more important that Christians accept Jesus as their Saviour and believe that they are saved by faith alone through the grace of God, not by any of their actions. They should show devotion to God through evangelism, bringing others to Christ to ensure they enjoy salvation too.</p> <p>Some people of course cannot go on pilgrimage because of poor health or lack of resources, so surely it cannot be the best way to show devotion. God will be pleased if people express their genuine devotion in the best way they can. So, a conclusion might be that pilgrimage is the best for some Christians, but by no means all; it has value as only one of many ways of showing devotion; and that it is not up to humans to judge the value of the devotion of others.</p>		

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