



Oxford Cambridge and RSA

**GCSE**

**Religious Studies**

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

General Certificate of Secondary Education

**Mark Scheme for June 2022**

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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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## MARKING INSTRUCTIONS

### PREPARATION FOR MARKING

#### RM ASSESSOR

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *RM Assessor Assessor Online Training*, *OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>
3. Log-in to RM Assessor and mark the **required number** of practice responses (“scripts”) and the **number of required** standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

### MARKING

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% (traditional 40% Batch 1 and 100% Batch 2) deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or the RM Assessor messaging system, or by email.
5. **Crossed Out Responses**  
Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

**Rubric Error Responses – Optional Questions**

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded. *(The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.)*

**Multiple Choice Question Responses**

When a multiple choice question has only a single, correct response and a candidate provides two responses (even if one of these responses is correct), then no mark should be awarded (as it is not possible to determine which was the first response selected by the candidate). *When a question requires candidates to select more than one option/multiple options, then local marking arrangements need to ensure consistency of approach.*

**Contradictory Responses**

When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

**Short Answer Questions (requiring only a list by way of a response, usually worth only **one mark per response**)**

Where candidates are required to provide a set number of short answer responses then only the set number of responses should be marked. The response space should be marked from left to right on each line and then line by line until the required number of responses have been considered. The remaining responses should not then be marked. Examiners will have to apply judgement as to whether a 'second response' on a line is a development of the 'first response', rather than a separate, discrete response. *(The underlying assumption is that the candidate is attempting to hedge their bets and therefore getting undue benefit rather than engaging with the question and giving the most relevant/correct responses.)*

**Short Answer Questions (requiring a more developed response, worth **two or more marks**)**

If the candidates are required to provide a description of, say, three items or factors and four items or factors are provided, then mark on a similar basis – that is downwards (as it is unlikely in this situation that a candidate will provide more than one response in each section of the response space.)

Longer Answer Questions (requiring a developed response)



Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there, then add a tick to confirm that the work has been seen.
7. Award No Response (NR) if:
  - there is nothing written in the answer spaceAward Zero '0' if:
  - anything is written in the answer space and is not worthy of credit (this includes text and symbols).Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.
8. The RM Assessor **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.** If you have any questions or comments for your team leader, use the phone, the RM Assessor messaging system, or e-mail.
9. *Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.*

10. For answers marked by levels of response: Not applicable in F501
- To determine the level** – start at the highest level and work down until you reach the level that matches the answer
  - To determine the mark within the level**, consider the following

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

### 11. 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

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

- 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:
  - 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.
  - 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.
  - 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>Describe what Christians mean when they say that God is benevolent.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• He is loving</li> <li>• All Good</li> <li>• He is compassionate and caring</li> <li>• He only wills good and not evil</li> <li>• He loves without limits</li> <li>• He is all loving - omnibenevolent</li> <li>• His benevolence is evidenced in his love for his people, displayed in the Old Testament narratives such as the Exodus traditions</li> <li>• In the New Testament, his benevolence is demonstrated by his sending his son to die as a sacrifice for the sins of humanity (John 3:16 and 15:13)</li> <li>• His benevolence is part of his being a personal God</li> </ul>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
(b)	<p><b>Outline one of Jesus' teachings in the Sermon on the Mount.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• An outline of the Beatitudes</li> <li>• An outline of Jesus teaching about <b>one</b> of the following: <ul style="list-style-type: none"> <li>▪ Salt and light</li> <li>▪ Teaching about the Law</li> <li>▪ True Righteousness</li> <li>▪ Anger / Murder</li> <li>▪ Lust / Adultery</li> <li>▪ Divorce</li> <li>▪ Oaths</li> <li>▪ Retaliation</li> <li>▪ Love your enemies</li> <li>▪ How to behave when giving to the needy</li> <li>▪ Prayer and the Lord's prayer</li> <li>▪ Fasting and how to behave when fasting</li> <li>▪ Treasure in heaven / Wealth</li> <li>▪ Judging Others</li> <li>▪ Anxiety</li> </ul> </li> </ul>	3 AO1	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p> <p>Love your neighbour is <b>not</b> one of Jesus' teachings on the Sermon. He is quoting it (Leviticus 19.18). Jesus' teaching in the Sermon is love your enemies.</p>

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>▪ Ask and it will be given</li> <li>▪ The Golden rule</li> <li>▪ Narrow and wide gates</li> <li>▪ False Prophets</li> <li>▪ False disciples/ True Discipleship</li> <li>▪ The wise and foolish builders</li> </ul>		
(c)	<p><b>State three things that are said or done during charismatic worship</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Someone might lead the worship, but this may not be an ordained minister</li> <li>• No set pattern is followed; it is non liturgical,</li> <li>• Participants seek to be guided by the Holy Spirit</li> <li>• People often express intense emotions</li> <li>• There may be lively, contemporary worship music</li> <li>• There may be prayer, including the laying on of hands</li> <li>• It may include speaking in tongues</li> <li>• It may include other gifts of the Spirit</li> <li>• People might sing</li> <li>• People might dance</li> <li>• There may be physical manifestations of the Holy Spirit, e.g. shaking, being slain in the Spirit, etc.</li> <li>• It may include healing, either spiritual or physical</li> <li>• The congregation participates in a spontaneous manner</li> <li>• Raising Hands</li> </ul>	<p><b>3</b> AO1</p>	<p>1 mark for each response.</p>


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 Christian beliefs about why God allows evil and suffering.</b></p> <p>Learners might consider some of the following:</p> <p>The problem of the existence of evil and suffering might be outlined as a context for the response. This poses a serious problem for Christians because they believe God to be good and loving but also all powerful. If he is all powerful (omnipotent) he could stop suffering and evil. If he is loving he would want to. As evil and suffering exist however, he must either be lacking in power or love. Neither of these ideas are acceptable to Christians and so it is important for them to be explain why God allows their existence.</p> <p>Christians look to the Bible and the story of the fall and the entry of sin into the world as an explanation as to why evil exists. The fall is the result of God giving Adam and Eve free will to choose between good and evil. They chose to disobey God and committed the original sin which has infected humans. All people afterwards inherited this sinful character and moral evil is the result. The perfect world God had created was corrupted and the sin of Adam and Eve affected all of creation which also explains the existence of natural evil. This is the view of some Christians who take the bible literally and believe the fall to have been an historical event.</p> <p>Other Christians believe suffering and evil seem to be allowed by God because whether there was a historic sin or not, the fact that God gave his human creation free will was a loving act and he took a risk that humans would choose the right course. Sadly, throughout history that has been proved wrong. The narrative of the fall is a metaphor for the continual disobedience of mankind against God's will and therefore the continues existence of evil and suffering.</p> <p>Christians also believe that God has provided the remedy. Although he seems to allow evil and suffering, he does not sit idly by while it happens. He sent his son to be the remedy for the havoc caused by human failure. 'A second Adam to the fight and to the rescue came' (Newman). Belief in Jesus will enable humans to move back towards the state from which they have fallen.</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>The book of Job offers another view shared by many Christians, that God allows evil and suffering as tests of faith. They can be part of a process for the believer so they grow in their faith. Suffering can hone their spiritual and moral character. It is also a way by which believers can feel close to God, by sharing in the sufferings of Christ.</p> <p>Other Christians acknowledge that the reasons are outside the ability of humans to understand the mysterious purposes of God. It may seem that he allows evil and suffering but, as humans lack full understanding of God's purpose for them and the world, what might seem unjust and cruel to them is part of a higher purpose. Jesus taught in the Lord's Prayer that people should ask to be rescued from evil but at the same time accept the will of God. The account of Jesus in the Garden of Gethsemane, where he struggles with the thought of the suffering ahead of him but accepts God's higher purpose for him, is for some Christians an example which can support them in their struggle to understand the problem of evil and suffering.</p> <p>Candidates may give accounts of theodicies for example: Ireaneus / Augustine / Hick.</p>		



Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
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>‘Christian beliefs about life after death mean that a funeral should never be a sad occasion.’</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 and understanding of aspects of a funeral service in more than one denomination            Knowledge and understanding of aspects of Christian beliefs about life after death            Knowledge and understanding of the value of a funeral in marking the significance of the person who has died            Knowledge and understanding of the importance of mourning and of acceptance of the passing of a loved one.</p> <p>AO2:            On the one hand, whilst death is inevitable, it always causes emotional pain and sorrow to those left behind. Christian funerals reflect the beliefs about resurrection and life after death which mean that the funeral accepts the end of the physical life of the person but celebrates their passing to a better place.</p> <p>In some denominations, the funeral will be a solemn occasion where the sorrow of someone’s passing is reflected in the service and even the dress of the congregation. The close family may be referred to as mourners. The words of the service may reflect the sadness and the shortness of life. ‘Man, that is born of woman has but a short time to live and is full of misery’, (Job 14:1). In Roman Catholic traditions the funeral is usually a requiem mass which can be an elaborate and solemn occasion focusing on the passing of the soul of the person, perhaps to purgatory. Access to heaven is not necessarily immediate, so the funeral atmosphere is bound to be muted</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>If the deceased is to be buried, a second service of committal may be held at the graveside when in some traditions, such as the Church of Scotland, each close relative (mourner) will hold a cord attached to a handle of the coffin and symbolically lower the person to rest in a solemn and emotionally controlled manner. There is no doubt that the sadness of the loss is reflected in this funeral practice. There is something respectful about this, so it is appropriate that the service is not frivolous or trivial.</p> <p>On the other hand, Christians would also say that a funeral should celebrate the life of a person. It should be an occasion for thanksgiving for their life and achievements. The content of the funeral may be quite light-hearted and the readings and music reflect the Christian hope of the life to come. Some would say therefore that it should not be a solemn or sad occasion but a joyous one, reflecting the passing of the person to a better place. In fact, making the funeral a solemn occasion by concentrating on sadness and loss is wrong because of the significance of the Christian hope. Jesus said: 'I am the resurrection and the life. Those who believe in me will live, even though they die.' (John 11.25). Those words are often spoken at the beginning of the service to remind the congregation of how death is not the end. For Christians, death has lost its sting and the grave has no victory (1Corinthians 15:55). This could suggest the funeral should never be a sad occasion but that it should be a joyous one. Bright clothes can be worn. Non-Christians should see just how glad the congregation is that the person is now with Jesus.</p> <p>Another view is that funerals have a role in helping the relatives, those who knew the deceased and the community assess and accept the passing of the person. Some would say that they should neither be exclusively sad or happy. They should help the bereaved let go of their sorrow and see that life has to carry on. Of course, the atmosphere of a funeral does depend on how old the deceased was and the circumstances of the death. Christians, even those who delight in the hope of a life to come, will not want a funeral to trivialise the significance of the death, for example of a young person or someone who is cut off in the midst of a good life with much promise. Whereas, for others it might seem like a happy release from pain or illness.</p> <p>So, in conclusion, a funeral should respect the passing and the sorrow at the loss, express the Christian hope and celebrate the life of the person. They should never be wholly negative or sad</p>		

Question	Indicative content	Marks	Guidance
	because of that, but equally they should not be frivolous or try to avoid the fact of the person's death and the loss being experienced by those who knew and loved them.		

Question		Indicative content	Marks	Guidance
2	(a)	<p><b>State three apocalyptic ideas of the early church.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Second coming</li> <li>• Resurrection of the dead</li> <li>• Last Judgement</li> <li>• End of the world</li> <li>• Defeat of evil / Satan</li> <li>• Sounding of the Trumpet</li> <li>• Final Battle / Armageddon</li> <li>• Natural disasters</li> <li>• Other Biblical examples</li> </ul>	3 AO1	1 mark for each response.
	(b)	<p><b>Describe the purpose of human beings according to the biblical accounts of Creation.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Humans were made to rule (have dominion) over the fish of the sea, birds of the air and all other creatures that move upon the ground</li> <li>• Dominion means humans can exploit the world</li> <li>• Ruling over God's world also means taking care of it, acting as God's stewards</li> <li>• Because of being responsible for the care of the world, human beings are accountable for their actions, unlike other creatures</li> <li>• Humans were made to be like God, in his image</li> <li>• Humans were made to live in relationship with God and each other</li> <li>• Human beings have been created as male and female to have children</li> <li>• Humans are to populate the earth</li> <li>• The purpose of Eve as a helper or companion</li> </ul>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.
	(c)	<p><b>Describe why Christians celebrate Christmas.</b></p> <p>Responses might include</p>	3 AO1	Marks should be awarded for any combination of

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>• It is the celebration of Jesus’ incarnation. God becomes a human person</li> <li>• This enabled reconciliation between God and humans</li> <li>• It celebrates the restoration of the relationship between God and humans</li> <li>• It is a time to focus on the needs of people who live in poverty or lack homes, as Jesus was born into a humble situation (Luke’s account)</li> <li>• It is a time to focus on peace as Jesus comes as the prince of peace</li> <li>• It is a time to celebrate the coming of Jesus as a light in the darkness of an evil world</li> <li>• A time to recall and celebrate of Mary’s obedience</li> <li>• In countries where Christmas is in the winter, it brings joy at a dull and often unpleasant time of year</li> <li>• It is a time to come together with family members and thank God for all they have</li> <li>• Some would say that it is a Christianisation of earlier winter solstice traditions</li> <li>• Orthodox Christians celebrate Christmas in January to remember when the wise men came with gifts. / Epiphany / Theophany</li> </ul>		<p>statements, development and exemplification.</p> <p>Credit responses which focus on why not how. Christians celebrate Christmas.</p>

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 the work of ecumenical communities.</b></p> <p>Learners might consider some of the following:</p> <p>Ecumenism (or ecumenicalism) refers to cooperation between different churches and different denominations.</p> <p>The work of ecumenical communities is to build on the beliefs common to all Christians and to bring Christians from different traditions together for shared experiences. Christian history has been one of splits and arguments. Ecumenical communities aim to encourage unity (but not uniformity) and peace reconciliation between Christians, people and nations generally.</p> <p>For example, <b>Iona</b> is an ecumenical Christian community of men and women from different walks of life and different traditions in the Church. The work of the community focuses on:  Daily prayer, worship with others and regular engagement with the Bible  Working for justice and peace, locally, nationally and globally  Supporting one another in prayer and by meeting regularly  Sharing in the corporate life and organisation of the Community  Welcoming visitors who can join in the community activities and also experience the atmosphere of the island and reflect on its history as a site of pilgrimage.</p> <p><b>Corrymeela</b> has a very specific focus on bringing different denominations in Northern Ireland together that in the past have been in serious conflict. The aim is to bring peace and reconciliation. By bringing Christians from these traditions together for worship, education, outdoor recreation and other shared experiences, mutual understanding and trust can be built. Since its founding the community has widened its aims to support peace and justice outside Northern Ireland.</p> <p>The monastic society at <b>Taizé</b> has members from several different denominations and it welcomes pilgrims from all denominations to come and worship together. Pilgrims are often young and in many cases are students, exploring faith and the meaning of their lives. They share in prayer, study and most famously singing – all activities which draw the community and visitors together. The aim is to break down denominational barriers through these communal activities.</p>	<p><b>6</b> AO1</p>	<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> <p>Identifying the communities by name can be accepted as SWA</p>



Question	Indicative content	Marks	Guidance
	<p>Although the <b>World Council of Churches</b> is not physical community like <b>Taizé</b>, on the WCC website it describes itself as a fellowship of churches and later as a community of churches. Hence it is a community rather like 'on line' communities.</p> <p>The WCC has created a world-wide ecumenical network. It supports week of prayer for Christian unity. The WCC has supported and inspires church participation in struggles for justice, peace and combatting racism (South America and Sudan) The WCC encourages inter-religious dialogue and relations with other faiths. The WCC encourages churches to consider their responsibility in a range of areas such as the stewardship of creation, climate change and migration issues .</p> <p><b>Churches Together Movement</b></p> <p>Encourages churches working together. This describes itself as a visible sign of the Churches' commitment as they seek a deepening of their communion with Christ and one another.</p> <p>It aims to strengthen relationships between denomination / supports new believers, helps those in need and fights injustice. It looks to bring people from different (Christian) traditions together, finding new ways of work and worship together. This work goes on locally and nationally.</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 and 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)	<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> <p><b><i>The information is communicated in a basic/unstructured way.</i></b></p>
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>*‘Baptism should only be for adults.’</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 and understanding of baptismal practices in different denominations            Knowledge and understanding of the beliefs and teachings underlying different baptismal practices.            Knowledge and understanding of the meaning and importance of baptism as a rite of passage            Reference to the baptism of Jesus in Luke 3 or Cornelius and his household in Acts 10.</p> <p>AO2:            In most Christian denominations, baptism is an important event marking the beginning of a person’s life as a member of the Christian church. It is a Christian rite of passage. However, not all denominations practise baptism in the same way or at the same stage in a person’s life. There is a substantial debate amongst some Christians about when a person is able to make the commitment involved in undergoing baptism.</p> <p>For most denominations such as the C of E, baptism is a ritual which is performed when the person is an infant / baby. They might argue that this is the best time for baptism to take place, not adulthood. It is symbolic of washing away sin and at the stage of an infant, cleanses the child symbolically of the original sin which infects all humans from birth. As the child is too young to make the commitments, members of the family make promises on the child’s behalf. These promises ensure the child is brought up in the Christian faith and will come to confirm their faith later in life. These practices reflect the view that it is important for the child to be made part of the church family from the start and as with other aspects of upbringing, that parents have duty to make decisions for the child until the child is old enough to make them for themselves.</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> 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>Roman Catholics also practise infant baptism. For this denomination, baptism is more than a symbolic act; it is a sacrament. It causes a transformation because it washes away original sin in the child which is necessary for salvation and brings the grace of God to the child.</p> <p>The tradition of infant baptism goes back to the earliest practices of Christianity. It may even have been practised by Peter in the house of Cornelius, which is recorded in Acts 10, when the whole household is baptised, probably including children.</p> <p>For these denominations, baptism is most certainly not just for adults. In the RC and Orthodox traditions, infants who have not been baptised have been deprived of the grace of God which comes through a sacrament and, should they die, they are also at risk of suffering the consequences of their original sin.</p> <p>In the view of other denominations that practise infant baptism, an unbaptised child has not been properly welcomed into the church family.</p> <p>The argument that the person being baptised should be able to make the decision is answered by the confirmation which takes place when the person is able to decide to take forward the baptismal vows made by their parents.</p> <p>This view of baptism can lead to the problem of ‘empty’ promises made by nominal Christians who want their baby christened but who do not intend to bring the child up as a Christian. Parents need to make promises in good faith, or they are meaningless.</p> <p>On the other hand, some Church leaders may see christening as a way of making positive contact with unchurched families.</p> <p>Other Christian denominations, such as Baptists and Pentecostal, believe that only adults should go through the waters of baptism, emphasising how important it is that the decision to become a member of the Church should be made by the person being baptised. In the view of these denominations, until a person has accepted Christ, or, in the words of some non-conformist denominations, been ‘converted’ and the person is prepared and able to state their faith publicly, baptism has no meaning. These denominations argue that like Jesus, people should be baptised as adults (Luke 3). A child can be welcomed into the church family by a service of dedication, but the decision to commit to Christ and be baptised should be the decision of the person when they are competent to make such decisions – when they are adult. These denominations would also deny that the ritual of baptism on its own brings</p>		

Question	Indicative content	Marks	Guidance
	<p>the grace of God. There has to be an expression of faith. So, for these denominations, baptism really is only for adults. In Baptist churches the symbolism of baptism by total immersion emphasises that the person is choosing to make the commitment. There is nothing in the ritual itself but the symbolism is powerful as the person's old life dies as they go under the water and they rise to the new life in Christ as they come out of the water.</p> <p>In conclusion, it should be noted that the majority of Christians practise infant baptism and whilst the theological reasons can be discussed and disputed, from a social point of view, being baptised as an infant is a practice with a very solid, world-wide and ancient tradition. It is a practice which means that all the family, even the youngest are brought firmly within the fold of the church. Sometimes infant baptism is referred to as christening, as it is also a naming ceremony in many denominations, it marks the child as a Christian, something they can confirm later in life.</p> <p>A service of dedication, which welcomes the child into the church in denominations which practise adult baptism does not have the same force or the symbolic and sacramental importance of baptism as an infant. So, from a traditional point of view it can be argued that baptism is for all, not just adults.</p>		

AO Grid

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	3			3
1c	3			3
1d	6			6
1e*	3	12	3	18
2a	3			3
2b	3			3
2c	3			3
2d	6			6
2e*	3	12		15
<b>Total</b>	<b>36</b>	<b>24</b>	<b>3</b>	<b>63</b>

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