

GCSE

Religious Studies

**J625/06: Religion, philosophy and ethics in the modern world
from a Christian perspective**

General Certificate of Secondary Education

Mark Scheme for June 2025

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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 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 available in RM Assessor
3. Log-in to RM Assessor and mark the **required number** of practice responses (“scripts”) and the **required number** of standardisation responses.

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. There is a NR (**No Response**) option. Award NR (No Response):

- if there is nothing written at all in the answer space
- OR if there is a comment which does not in any way relate to the question (e.g., 'can't do', 'don't know')
- OR if there is a mark (e.g., a dash, a question mark) which is not an attempt at the question.

Note: Award 0 marks – for an attempt that earns no credit (including copying out the question).

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:

- a. **To determine the level** – start at the highest level and work down until you reach the level that matches the answer
- b. **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

Annotation	Meaning
	Blank Page – this annotation must 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
	Benefit of Doubt
	Tick
	Cross
	Level 1
	Level 2
	Level 3
	Level 4

12. 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 (e.g. grammar only)	Mark if candidate eligible for two thirds (e.g. 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.

13. Subject Specific Marking Instructions

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 part d) of the first and second questions. 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 part d) of the third and fourth questions. 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

<i>High performance 3 marks</i>
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
<i>Intermediate performance 2 marks</i>
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
<i>Threshold performance 1 mark</i>
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
<i>0 marks</i>
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 part d) 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)

Assessment Objectives	
AO1	Demonstrate knowledge and understanding of religion and belief including • beliefs, practices and sources of authority • influence on individuals, communities and societies • similarities and differences within and/or between religions and their beliefs.
AO2	Analyse and evaluate aspects of religion, including their significance and influence.

Question	Indicative content	Marks	Guidance
1 (a)	Outline Christian attitudes to civil partnership. Responses might include: • No Christian church is able to perform civil partnerships due to legal status • Civil partnerships are not exclusively for same sex couples • The House of Bishops has told Church of England clergy not to bless civil partnerships, ruling that the Church should not bless same sex relationships as they are not in keeping with Biblical teaching. • Homosexuality is condemned in some parts of the Bible, e.g. by Paul and in Leviticus, meaning Christians would be opposed to civil partnership. • Liberal Christians accept civil partnership; they may interpret the Bible teachings as of their time, or referring to promiscuity, prostitution or child abuse and thus not a reason to oppose a legal commitment between a loving couple. • Christians may take a Situation Ethics approach that the most loving response is to accept and support same sex couples entering into civil partnership. • Church of England vicars are permitted to be in a civil partnership because it is different from a same sex marriage as it does not presuppose a sexual relationship; they must remain celibate. • Some Christians believe that civil partnerships should be supported as they can provide companionship, unity and stability which do reflect Biblical values. • In an interview with Simon Mayo in 2005 the Archbishop of Canterbury (Rowan Williams) stated: <i>“Civil partnership would be good insofar as it gives people certain rights such as economic and property rights which wouldn't otherwise exist. However, it has been instantly dubbed 'gay marriage', as if that were the only thing it were about, but, it's a legal arrangement between two people. It doesn't presuppose that there's a sexual relationship, it doesn't presuppose that there's anything - there's anything exactly what we would call as Christians, 'a marriage'.”</i>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. 1 mark can be awarded for a correct definition. A simple statement that some are in favour and some are opposed with no additional develop is credited 1 mark.

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Christianity • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge and understanding of different viewpoints within Christianity • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
1 (b)	Describe Christian teachings about the importance of marriage. Learners might consider some of the following: Teaching is a concept that goes beyond scripture e.g. church doctrine. Marriage is the legal joining of two people; for Christians it is also a spiritual union and blessing, as described in Genesis 2 where “a man leaves his mother and father and is united with his wife.” For most Christians marriage is only between a man and a woman, but increasingly more liberal Christians believe it can also be between same sex couples. Marriage is important for Christians because they believe it was put in place by God to establish strong, lifelong commitment and help maintain a stable environment for the raising of children and in turn creation of a stable society. A Christian marriage offers three blessings: the creation and nurture of children, a place for a sexual relationship and companionship/comfort across all aspects of life. In marriage the couple can learn patience and forgiveness. For Roman Catholic Christians marriage is a sacrament, meaning it is important because it is a way that the couple receive the grace of God. The vows made in a marriage ceremony are not just between the couple but also to God as well. This is described in Ecclesiastes as a cord of three strands, which is “not quickly broken.” A Christian marriage is also important as it can be seen to reflect Christ’s love for the church, a lifelong and binding commitment. As Christ showed his love through his sacrifice on the cross so a married couple must be to prepared to love one another and prioritise the needs of their spouse ahead of their own. This is reflected in the teachings of Paul in Ephesians 5.	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of Response grid above when marking this question. A description of marriage with no reference to importance can achieve L1. A description that only includes a single teaching can only achieve level 1.

Level (Mark)	<u>A02</u>
3 (5-6)	A good attempt to respond to the topic of the question, demonstrating some or all of the following: • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Christian group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Christian group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Christians • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
1 (c)	Explain how Christian teachings influence attitudes to the use of contraception. You should refer to sources of wisdom and authority in your answer. Learners might consider some of the following: Teaching is a concept that goes beyond scripture e.g. church doctrine. Contraception, also referred to as birth control, is used to prevent pregnancy during sexual intercourse. Christian teachings related to the issue need to be interpreted or applied, leading to different attitudes. The two broad categories of contraception are 'artificial' and 'natural'. The Roman Catholic Church is against the use of artificial contraception, because it teaches that the purpose of sex is reproduction. This purpose was set by God and thus the use of artificial contraception is sinful and against Natural Law. Reference may be made to Genesis when God commands humans to reproduce and populate the earth, and/or the sin of Onan spilling his seed and being punished by God; the use of artificial contraception would be against this. However, the Roman Catholic Church does accept some forms of natural contraception, such as the 'rhythm method' where a couple only have sex during those times in the woman's monthly cycle when she is least fertile. They also promote abstinence as a form of family planning. Some individual Catholics choose not to follow this teaching and use contraception, based on the use of conscience. Traditionally the Catholic Church was against the use of condoms to control the spread of STIs, and reference may be made to Pope John Paul II, who reinforced this teaching. However, more recently there have been comments from a Cardinal and Pope Francis that suggest using condoms to prevent the spread of HIV/AIDS and the Zika virus may be considered the lesser of two evils, although there is no official teaching on this position. Other denominations, such as the Church of England, accept both natural and artificial methods of contraception. They may believe that the commandment to populate the Earth has been fulfilled and that it is responsible to ensure that children are planned/wanted. They may take a more morally relativist approach.	6 AO2	Examiners should mark according to AO2 descriptors. Please refer to the Level of Response grid above when marking this question. To credit Church doctrine <i>specifically</i> as a SWA the teaching given must be correct.

Question	Indicative content	Marks	Guidance
	Many Christians who believe that life begins at conception, or early in the pregnancy, would oppose methods such as the morning after pill as they believe it is akin to abortion and goes against the sanctity of life.		
Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the stimulus: • Good understanding of the stimulus shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Christianity • Good knowledge and understanding of the influence on individuals, communities and societies	4 (10-12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	A satisfactory demonstration of knowledge and/or understanding in response to the stimulus: • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies	3 (7-9)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Christian groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the stimulus: • Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus • Points may be listed and/or lacking in relevant detail	2 (4-6)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups • Response may contain some inaccuracies or misunderstanding of the

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
	related to the issues - Weak knowledge understanding of different viewpoints within Christianity - Weak knowledge and understanding of the influence on individuals, communities and societies		issue in the stimulus Little evidence of judgement on the issue in the stimulus
		1 (1-3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: - A single viewpoint may be stated with little or no support or justification or views may be stated as a list - Response may be simplistic, purely descriptive and/or very brief - No attempt to offer judgement on the issue in the stimulus
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
1 (d)	‘Christians should never support gender discrimination.’ Discuss this statement. In your answer, you should: Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Christianity Explain and evaluate the importance of points of view from the perspective of Christianity. Learners might consider some of the following: AO1 Learners might reference various Biblical teachings to show that Christians should not support gender discrimination because in God’s eyes men and women are equal, for example all are made in the image of God (Gen 1:27), and ‘there is neither male nor female’ (Galatians 3:28). However, they might also refer to teachings that can be interpreted as discriminatory, for example, the teachings of Paul that women should submit to men in relationships and remain silent in church. Jesus’ treatment of women showed no discrimination, and he challenged many cultural stereotypes. Some learners may discuss the influence of key religious leaders, such as the Pope in the Roman Catholic Church, regarding gender discrimination. They might also refer to changes in laws and attitudes within wider society regarding gender roles and stereotypes. The contrasting approaches to gender roles of complementarianism and egalitarianism may be discussed with reference to gender discrimination, highlighting that different treatment is not inherently negative. AO2 Learners might discuss whether Christianity teaches that men and women are equal or whether it supports discrimination on the basis of gender. They may cite teachings on both sides of this discussion. For example, some might discuss the denominational differences regarding ordaining women to the priesthood, showing how some denominations such as the Roman Catholic Church, refuse to allow women to become priests, a form of gender discrimination, whereas in other denominations women have been ordained for decades.	15 3 AO1 12 AO2 3 SPaG (4-5)	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question. Please refer to the SPaG response grid on page 8.

Question	Indicative content	Marks	Guidance
	Learners might argue that although many Christians recognise the physical, emotional and psychological differences between the sexes they might believe that they are of equal value in God's eyes and thus they should never support gender discrimination. Some learners might argue that complementarians might support gender discrimination, and cite teachings in support of this, and that egalitarians would not support it. However, it might be argued that neither approach would support gender discrimination and that different or complementary roles are not a basis for negative discrimination. Some Christian teaching might be interpreted to support a patriarchal society and traditional family roles where the man is regarded as the head and the women as the helper and supporter, suggesting that Christians might support gender discrimination. Some may cite Biblical teachings to support this view, such as the creation of Eve in Genesis 2 and Paul's teaching in Ephesians that wives should be subject to their husbands. They might also argue that Eve being first to sin and the punishment that followed, has led to the belief within Christianity that women are weaker and thus inferior, which would mean that some Christians might support gender discrimination. Changes in wider society have led to different understanding of the idea of gender roles and the Church has been accused of being slow to move with the times. This has also led to a perceived lack of understanding and sometimes discrimination against transgender and non-binary people. The teachings of equality and unconditional love are fundamental Christian principles and could be interpreted to mean that it is wrong to discriminate against anyone on grounds of gender identity, as supported and publicised by Steve Chalke and the Oasis Church.		

2	(a)	Describe what is meant by the term conscience. Responses might include: • A sense of guilt when we do something wrong • The voice of God within us • An inner (instinctive) sense of right and wrong used to make moral decisions • A moral compass • God speaking to humans • Use of reason to make moral decisions This could be developed/exemplified by; • Relevant scholars; Newman, Aquinas • God reminding us that we are responsible to him, guiding our behaviour • For some it is the primary authority for moral decision making • Evidence of God's existence	3 AO1 Marks should be awarded for any combination of statements, development and exemplification. The question asks for a definition of the term, a response that does not include a correct definition cannot receive credit.

Level (Mark)	<u>AO1</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Christianity • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge and understanding of different viewpoints within Christianity • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
2 (b)	Describe different Christian attitudes to miracles. Learners might consider some of the following: A miracle is usually defined as an unusual event, that breaks the laws of nature, believed to be performed by God. The Bible has accounts of miracles and most Christians believe that they still happen today, for example at Lourdes. Miracles can be categorised as nature miracles, healing miracles and resurrection miracles. Christians have different attitudes depending on their interpretation of the Biblical accounts of miracles. Some Christians believe that miracles happen and that the accounts of miracles in the Bible are historically accurate. They show that God has power over and acts within his creation, for example Moses parting the Red Sea in the Exodus account. The miracles of Jesus in the New Testament show that Jesus is God, with God's power over nature, for example when he walks on water and heals many people, such as the blind and crippled. The resurrection miracles, raising Lazarus, the son of a widow and Jairus's daughter, show that Jesus has power over life and death, further proof that he is God incarnate. The miracle of Jesus' resurrection is regarded by most Christians as the greatest miracle of all, proving Jesus was God and giving them hope of salvation. Modern day miracles show that God is present in the world today; he still cares, listens and intervenes in his creation. Some Christians believe that miracles happen in response to prayer and that they strengthen the faith of believers. More liberal Christians may believe that miracles are not meant to be taken literally but are spiritual messages and/or teachings. The miracles in the Bible are written in the language of the time and need to be demythologised to maintain the message. This argument was proposed by Biblical scholar Rudolph Bultman. For example, the miracle of the Calming of the Storm may be told not as a literal event but as a teaching that Jesus is still with his followers, despite not being on earth, and that he will calm the storm in their lives; the Feeding of the Five Thousand teaches to share with those who have less and that if we do so all will be provided for. It may not be important whether the miracles are literal events but that Christians today can learn from the accounts.	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of Response grid above when marking this question.

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the question, demonstrating some or all of the following: • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Christian group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Christian group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Christians • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
2 (c)	Explain why there are different Christian beliefs about the goodness of God. You should refer to sources of wisdom and authority in your answer. Learners might consider some of the following: Christians believe that God is good. Some candidates may reference that there is debate over precisely what this means due to different interpretations of the Bible, church teaching and precise meaning of the word good. Christians believe that God's goodness is shown through his creation (Genesis 1). God created a perfectly good world and all within it was good, although there are different interpretations as to what this means. The word good is interpreted in different ways, for example does good mean with no evil, or does it mean fit for purpose. If, as Hick argued, the world is instrumentally good it is the result of a good God. The Anthropic Principle argues that the world is perfectly designed for humans. Some might explain that the existence of evil, or lack of goodness is the result of human freewill and the Fall (Genesis 3) it was not created this way, suggesting that the existence of evil does not negate the perfect goodness of God. Orthodox Christians have a particular belief about the goodness of the matter of the world, suggesting that it reflects the goodness of God whereas Roman Catholics may believe that it is the material or physical world that is associated with sin, distracting the spiritual, also referenced in the teaching of Paul in the New Testament which shows the perfect goodness of God in contrast to the physical world. God's goodness can be seen through his action in the world, through Biblical events such as saving the Israelites in the Exodus. His goodness means He intervened to end the suffering of his people, as expressed when He spoke to Moses through the burning bush. God's goodness and compassion is expressed through the Bible, for example the Parable of the Prodigal Son in Luke's gospel which teaches that God will always forgive his children. Giving the law through the prophets is also viewed by many as an expression of God's goodness; the law is there to keep people safe. As God is perfectly good he is able to punish and reward accordingly, making judgement and justice further beliefs about his goodness. Justice is part of the goodness of God.	6 AO2	Examiners should mark according to AO2 descriptors. Please refer to the Level of Response grid above when marking this question. A description of the different views without addressing why they are different, is not a good answer to the question.

		Some learners might explain events described in the Old Testament which appear to give a different side to God's character, challenging the idea of goodness, for example, the destruction through the flood or the command to destroy Israel's enemies. The ultimate expression of God's love and goodness for Christians is the offer of salvation through the sacrifice of Jesus, referred to in John 3:16 'God so loved the world he gave his only begotten son...' This is the most universal belief about God's goodness expressed through this act of love that provides atonement and salvation, although there are different beliefs about how this salvation is achieved, for example through grace or works.		
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Level (Mark)	<u>A01</u>	Level (Mark)	<u>A02</u>
3 (3)	A good demonstration of knowledge and understanding in response to the stimulus: • Good understanding of the stimulus shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Christianity • Good knowledge and understanding of the influence on individuals, communities and societies	4 (10-12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion
2 (2)	A satisfactory demonstration of knowledge and/or understanding in response to the stimulus: • Satisfactory understanding of the stimulus shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies	3 (7-9)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Christian groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the stimulus: • Limited understanding of the stimulus shown by factual errors or generalised responses with little connection to the stimulus • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints within Christianity • Weak knowledge and understanding of the influence on individuals, communities and societies	2 (4-6)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
		1 (1-3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: • A single viewpoint may be stated with little or no support or justification or views may be stated as a list • Response may be simplistic, purely descriptive and/or very brief • No attempt to offer judgement on the issue in the stimulus
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
2 (d)	‘The problem of evil makes it impossible to believe in God.’ Discuss this statement. In your answer, you should: Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Christianity Explain and evaluate the importance of points of view from the perspective of Christianity. Learners might consider some of the following: AO1 The problem of evil is a philosophical and evidential problem that asks how and/or why an omnipotent, omnibenevolent God allows evil and suffering. The contradiction appears to be that if God cannot stop all evil and suffering then he is not all powerful and if he will not stop it he is not all good. This is described by Mackie as the inconsistent triad. Learners could cite teachings of The Fall, Genesis 3 and the Book of Job alongside teachings of Augustine and Irenaeus. They might also give examples of evil and suffering that can be observed in the world, both today and historically such as the Holocaust that make it impossible for many to believe in God. Despite the problem of evil Christians do believe in God. AO2 Learners might argue that for many, the idea of a God who allows human suffering is a contradiction but that despite this Christians, and other theists, do still believe in such a God. Learners might discuss how theists seek a morally sufficient reason for God to allow evil and suffering. Discussion might include the extent of human suffering caused by the existence of both moral and natural evil. Christian approaches to reconcile the problem of evil (theodicy) developed by Augustine and Irenaeus may be used to show how Christians can believe in God, as he has a morally sufficient reason for allowing evil and suffering.	15 3 AO1 12 AO2 3 SPaG (4-1)	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question. Please refer to the SPaG response grid on page 8.

Question	Indicative content	Marks	Guidance
	Some might discuss Christian beliefs about the existence of God and could cite philosophical reasons that many believe make it reasonable to believe in God, despite the problem of evil. Faith and belief are separate from reason. Others might consider the view that for many Christians suffering can be a good thing as it brings out the best in people and they appreciate things so much more; virtues such as kindness and compassion are developed due to evil and suffering. Therefore God can exist and would want his creation to experience the good and bad times in life. Some might discuss the different types of suffering caused by natural and moral evil, or the impact on human nature of The Fall. Much suffering is brought on by humans, not God. The Fall, evil as a result of human sin, evil as a test or as a lesson might also be discussed. Suffering could help people to be better citizens and more understanding of others, meaning that the problem of evil is not a reason to not believe in God. Christians believe God is all powerful and all loving, there has to be a good reason for suffering. They accept this as a matter of faith, not a reason to disbelieve in God. Job learned not to question God as humans cannot understand any reason he may have for allowing evil and suffering. Despite the existence of evil and suffering more humans throughout history, and today have believed in God meaning it is clearly not made impossible by the problem of evil.		

Question	Indicative content	Marks	Guidance
3 (a)	Describe what is meant by the term terrorism. Responses might include: • Illegal use or threat of violence to cause fear and intimidation for ideological aims • threats or acts of violence to publicise and/or achieve political aims and goals • actions intended to intimidate or coerce to further certain objectives. This could be developed/exemplified by; • Often carried out against civilian targets • can be aimed at persons or property • can be aimed at a government or its citizens • some terrorist groups may believe they have no alternative to violence to further their cause • some terrorism is motivated by religious extremism • relevant exemplification of groups or acts.	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. The question asks for a definition of the term, a response that does not include a correct definition cannot receive credit. Not all illegal use or threats of violence are terrorism there must be qualification, as in the MS bullet points for the mark to be awarded.

Level (Mark)	<u>A01</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Christianity • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge and understanding of different viewpoints within Christianity • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit.

Question		Indicative content	Marks	Guidance
3	(b)	Describe different Christian beliefs about forgiveness. Learners might consider some of the following: Forgiveness is when someone who has been hurt or wronged by another lets go of the bad feelings or grudges, a deliberate decision to no longer hold anger or resentment towards anyone for their actions. Forgiveness is important to Christians as Jesus taught this throughout the Gospels. The Lord's Prayer teaches that Christians must forgive others as God forgives them. Some Christians might interpret this to mean that forgiveness from God depends upon them forgiving others. This idea is also a feature of the teaching of Jesus in the parable of the Unforgiving Servant, which reinforces the message that Christians needs to forgive the sins of others as God forgives them. Another teaching of Jesus is that Christians should forgive "not seven times but seventy-seven times" Matt 18:22. Some Christians interpret this to mean that there is a set number of times they should forgive someone and that if they keep being wronged by the same person they do not need to keep forgiving. However, others interpret this number to mean that there is no limit on forgiveness. Some Christians believe that forgiveness depends upon repentance, that only those who show they are sorry should be forgiven, as stated in Luke 17:3 'if your brother or sister sins against you, rebuke them; and if they repent, forgive them.' The Roman Catholic Church teaches that in order to be forgiven Christians must confess their sins and seek forgiveness, perhaps through the Sacrament of Reconciliation, showing remorse and undertaking penance. Some Christians believe that forgiveness is important as it benefits the person who has been wronged. An example of this is Gee Walker who forgave the murders of her son Anthony, due to her Christian beliefs but also because she said that the burden of anger and hatred towards them was too much for her to bear.	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of Response grid above when marking this question.

Question		Indicative content	Marks	Guidance
		Some Christians believe that anything can be forgiven but others believe that blasphemy will not be, as in Matthew 12:31. Interpretations of this teaching vary. Some Roman Catholic Christians believe that mortal sins cannot be forgiven, as taught by Paul in his letter to the Hebrews, "if we sin willfully after having the knowledge of the truth, there is now left no sacrifice for sins".		

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the question, demonstrating some or all of the following: • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Christian group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Christian group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Christians • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
3 (c)	Explain different Christian attitudes about the use of violence to achieve peace. You should refer to sources of wisdom and authority in your answer. Learners might consider some of the following: Some Christians might support the use of violence to achieve peace, often as a last resort. One of the conditions of a Just War is that the reason must be 'just', i.e. to promote peace. The Roman Catholic Church and the Anglican Church might therefore support fighting in a Just War. Dietrich Bonhoeffer is an example of a pacifist Christian who resorted to the use of violence to promote peace and overthrow the Nazi regime in the Second World War. It is suggested that he was involved in a plot to assassinate Hitler, claiming that God would judge him fairly and that his conscience was clear, since the end would justify the means in this case. Many Christians also serve in the armed forces, involved in violence to promote peace and fulfil the teaching to "defend the weak and fatherless" (Psalm 82:3). Much Old Testament teaching supports the use of violence to promote peace. Also in the New Testament Jesus displays righteous anger and turns over the tables in the temple, making whips from the curtain cords. Other Christians believe that the use of violence is never justified, and that peace must be achieved only through peaceful methods. Jesus teaches a message of peace, saying "blessed are the peacemakers" (Matt 5:9) and urges his followers to meet violence peacefully and "turn the other cheek" (Matt 5:38). When he is arrested, he condemns the use of violence to protect him, telling the disciples to stop fighting and healing a Roman soldier who has had his ear cut off. Martin Luther King is an example of a Christian who promoted social justice and peace through non-violent methods. Despite being met with violence and threats he and his movement remained committed to peace. More recently Archbishop Desmond Tutu campaigned to end apartheid and promote peace using non-violent methods. He continued to condemn the use of violence in the aftermath of apartheid, referring to his Christian belief that all people are God's children and thus should treat one another with grace and compassion as Jesus did. The Society of Friends	6 AO2	Examiners should mark according to AO2 descriptors. Please refer to the Level of Response grid above when marking this question. The Just War Theory is relevant as part of response to this question but there must be more than one attitude explained for a good response.

		(Quakers) are absolute pacifists and believe that the use of violence is never justified to promote peace. Quakers were conscientious objectors and did not fight during the world wars.		
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Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Christianity • Good knowledge and understanding of the influence on individuals, communities and societies	4 (10–12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i>
2 (2)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies	3 (7–9)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Christian groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <i>There is a line of reasoning presented which is mostly relevant and has some structure.</i>
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints	2 (4–6)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
	within Christianity Weak knowledge and understanding of the influence on individuals, communities and societies		<i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i>
		1 (1–3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: - A single viewpoint may be stated with little or no support or justification or views may be stated as a list - Response may be simplistic, purely descriptive and/or very brief - No attempt to offer judgement on the issue in the stimulus <i>The information is communicated in a basic/unstructured way.</i>
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
3 (d)*	‘There is no such thing as a Holy War for Christians.’ Discuss this statement. In your answer, you should: Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Christianity Explain and evaluate the importance of points of view from the perspective of Christianity. Learners might consider some of the following: AO1 The term Holy War does not appear in the Bible, although there are incidents in the Old Testament where God sends his people to war; learners could cite examples of this such as in Exodus, Joshua, Joel, Judges, Number and Leviticus. The concept of Holy War proposes the argument that war may be necessary to defend Christianity; to be considered a Holy War the war must aim for the achievement of a religious goal, with the authorisation of a religious leader (usually the Pope) and the promise of a spiritual reward. Many believe that it is God who supports a Holy War. The Crusades are the most famous historical example. Learners might point out that there has not been an officially recognised Holy War in Christianity for over 500 years. AO2 Learners might argue that many Christians reject the concept of a Holy War, thus agreeing with the statement. They might give examples of teaching from the New Testament that promote peace over war, such as ‘blessed are the peacemakers’ (Matt 5), arguing that God does not send anyone to war in the New Testament, rather Jesus reveals a message of peace and agape love, commanding his followers to ‘love your enemies’ (Matt 5:43). The difference between Protestant Christians and Roman Catholic Christians might be discussed; as Protestant Christians place authority of the Bible above religious leaders they are more likely to reject the concept of Holy War. Roman Catholic Christians accept the authority of the Pope but no Pope has called upon Christians to fight a Holy war since the Crusades.	15 3 AO1 12 AO2	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question.

Question	Indicative content	Marks	Guidance
	Learners might disagree with the statement by proposing that the concept of Holy War does exist in Christianity, with recognised criteria (outlined above). There is much Biblical precedent for the concept in the Old Testament, for example in the book of Joshua, as well as historical examples. The Crusades were a series of holy wars to reclaim the Holy Land where the crusaders were told to fight by the Pope and promised spiritual rewards. In 1095 Pope Urban II promised knights that they would be forgiven their sins if they fought to win back Jerusalem. There are also modern examples of Holy War. Many Christians might consider it acceptable to fight to liberate other Christians from persecution and oppression. Learners might cite the widely reported link to the invasion of Iraq to Holy War, with reports of President George W. Bush using Biblical quotations in his support for and authorisation of the war. Bush claimed that he had been told to invade Iraq by God as part of his God given mission to bring peace in the Middle East and this was supported as a Holy War by many fundamentalist American Christians. Learners might conclude that the statement is false as the concept of Holy War clearly exists, even if outdated, or might conclude that the statement is correct and that there is no Biblical evidence for the concept of Holy War.		

Question		Indicative content	Marks	Guidance
4	(a)	Describe what is meant by the term atheism. Responses might include: • The belief that God does not exist This could be developed/exemplified by; • Believing that science and logic rather than superstition and supernatural beliefs can explain the world/rejecting religious, superstitious, supernatural concepts • Some atheists such as Richard Dawkins and Stephen Fry think belief in God is harmful to human progress and society	3 AO1	Marks should be awarded for any combination of statements, development and exemplification. The question asks for a definition of the term, a response that does not include a correct definition (1st BP) cannot receive credit. No credit for the definition that states 'not following/believing in a religion.'

Level (Mark)	<u>A01</u>
3 (5-6)	A good demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed description • Good knowledge and understanding of different viewpoints within Christianity • Good knowledge and understanding of the influence on individuals, communities and societies • Good knowledge and understanding of the breadth and/or depth of the issues
2 (3-4)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial description • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies • Satisfactory knowledge and understanding of the breadth and/or depth of issues
1 (1-2)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge and understanding of different viewpoints within Christianity • Weak knowledge and understanding of the influence on individuals, communities and societies
0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
4 (b)	Describe the role of Christianity in public holidays and key events in Britain today. In your response, you must consider that the religious traditions in Great Britain are diverse, but mainly Christian. Learners might consider some of the following: There are 8 public holidays in England and Wales, set by custom and tradition. As religious traditions in Great Britain are traditionally and mainly Christian, 4 of the 8 public holidays are impacted by Christianity as they mark Christian occasions. However, since religious traditions in Great Britain are now diverse, with members of other religions and none, people of other faiths are free to celebrate their festivals but need to request time off from work. The Equality Act 2010 protects employees who want to take holidays for religious observance. The extent to which the Christian origin is observed depends on the individuals and communities but the continuing influence of Christianity in the life of the nation is clearly evident. The word holiday has its origins in the idea of a 'holy day', a day to celebrate or to remember aspects of the Christianity. Several of the public holidays in Britain have origins in Christianity or the calendar of the Church of England, for example: Good Friday, which remembers the death of Jesus on the cross; Easter Monday which is a bank holiday marking the significance of Easter when Christians celebrate the resurrection of Jesus; Christmas Day which celebrates the birth of Jesus; Boxing Day which is also the Feast of St Stephen, which now marks a day when workers were given a Christmas box by their employers; The spring bank holiday has its origins in a previous public holiday, Whit Monday, which celebrated the coming of the Holy Spirit to Jesus' followers. Although not public holidays, Shrove Tuesday, Ash Wednesday and Lent all have their origins in the church calendar and are observed by many people who are not Christians, as opportunities for celebration (pancake day) and some kind of self-denial or charity work during Lent.	6 AO1	Examiners should mark according to AO1 descriptors. Please refer to the Level of Response grid above when marking this question.

Question	Indicative content	Marks	Guidance
	Sunday, although a work day for many now, is still a day different from others in the week as a holiday, celebrating the Christian belief that Jesus' resurrection took place on a Sunday. In some parts of Britain Sunday is still kept by some people as a Sabbath day when little or no work should be done. Christian services also mark key events in British society, such as the National Service of Remembrance in November. Additionally, meetings of both Houses of Parliament begin with prayers; circuit judges attend a Christian service before they begin to hear trials; royal marriages are Christian and can be spectacular occasions in important Christian venues such as St Pauls or Westminster Abbey; the very public funeral of Queen Elizabeth II was Christian and watched by millions; a coronation, including that of Charles III in 2023, is fundamentally a Christian service it did reflect the diversity belief in GB today by including key figures from other world religions.		

Level (Mark)	<u>AO2</u>
3 (5-6)	A good attempt to respond to the question, demonstrating some or all of the following: • Good analysis of appropriate religious knowledge • Good analysis of the significance and/or influence of the topic on more than one Christian group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
2 (3-4)	A satisfactory attempt to respond to the topic of the question, demonstrating some or all of the following: • Satisfactory analysis of appropriate religious knowledge • Satisfactory analysis of the significance and/or influence of the topic on one or more Christian group • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation
1 (1-2)	A weak attempt to respond to topic of the question, demonstrating some or all of the following: • Little if any analysis of appropriate religious knowledge • Little if any analysis of the significance and/or influence of the topic on Christians • Weak or no support from sources of wisdom and authority
0 (0)	No response or no response worthy of credit

Question	Indicative content	Marks	Guidance
4 (c)	Explain different Christian attitudes to inter-faith dialogue. You should refer to sources of wisdom and authority in your answer. Learners might consider some of the following: Interfaith dialogue is when people from different religions meet together to try to understand both common and differing views and beliefs, maintaining and fostering respect and understanding whilst remaining true to their own religion. The aim is to form friendships, improve social cohesion, develop multi-faith projects and to learn about the beliefs and practices of others. Since inter-faith dialogue promotes peace and tolerance many Christians support it. Inter-faith dialogue may be seen as linked to teachings about all humans being made in the image of God, (Genesis 1:27), blessed are the peacemakers and not to judge others (the Sermon on the Mount, Matthew 5-7). The Roman Catholic Church has promoted inter-faith dialogue since the second Vatican Council, encouraging openness with other religions. The Pontifical Council for Interreligious Dialogue (PCID) was set up with the aim to promote understanding, respect and collaboration, to encourage the study of other religions and to promote dialogue. More recently, Pope Francis has described inter-faith dialogue as ‘a necessary condition for peace in the world’. The Church of England is also supportive of inter-faith dialogue and runs a Presence and Engagement programme for Christians to engage with followers of other religions. However, as Christianity is traditionally exclusive, with a mission to convert others, and as Jesus’s final commandment before the ascension was to make followers all nations (The Great Commission), there can be some conflict with regards to inter-faith dialogue. Some Christians may find it difficult to engage with followers of other religions without trying to convert them. Exclusivist Christians may view inter-faith dialogue as a step to conversion, which is against its aims and thus acts as a barrier to full engagement. Inclusivists are likely to be more positive in their approach. Pope John Paul II’s <i>Redemptoris Missio</i> (the Mission of the Redeemer) sets out guidelines for inter-faith dialogue that maintain Christianity as the one true religion, although he also states that God can be found in other religions. The Church of England’s <i>Sharing the Gospel of Salvation</i> also	6 AO2	Examiners should mark according to AO2 descriptors. Please refer to the Level of Response grid above when marking this question.

Question		Indicative content	Marks	Guidance
		makes clear the Christian mission to share its truth, but maintains the importance of respectful dialogue with other religions. For exclusivists the benefits of interfaith dialogue may be more practical, such as shared charity and community work.		

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
3 (3)	A good demonstration of knowledge and understanding in response to the question: • Good understanding of the question shown by appropriate selection of religious knowledge • Selection of appropriate sources of wisdom and authority with detail and/or developed explanation • Good knowledge and understanding of different viewpoints within Christianity • Good knowledge and understanding of the influence on individuals, communities and societies	4 (10–12)	A good attempt to respond to the stimulus, demonstrating some or all of the following: • A variety of viewpoints explored with good use of reasoned argument and discussion • Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups • Evidence of critical evaluation including comment on, and comparison of, arguments from different Christian groups • Evidence of judgement on the issue in the stimulus and a balanced conclusion to the discussion <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i>
2 (2)	A satisfactory demonstration of knowledge and/or understanding in response to the question: • Satisfactory understanding of the question shown by some use of religious knowledge • Selection of appropriate sources of wisdom and authority with superficial explanation and/or description • Satisfactory knowledge and understanding of different viewpoints within Christianity • Satisfactory knowledge and understanding of the influence on individuals, communities and societies	3 (7–9)	A satisfactory attempt to respond to the stimulus, demonstrating some or all of the following: • Different viewpoints offered with some evidence of reasoned argument and/or discussion • Satisfactory analysis and evaluation of the significance and/or influence of the issue on some Christian groups • Evidence of comment on, and comparison of, arguments • Evidence of judgement on the issue in the stimulus and some conclusion to the discussion <i>There is a line of reasoning presented which is mostly relevant and has some structure.</i>
1 (1)	Limited/weak demonstration of knowledge and/or understanding in response to the question: • Limited understanding of the question shown by factual errors or generalised responses with little connection to the question • Points may be listed and/or lacking in relevant detail related to the issues • Weak knowledge understanding of different viewpoints	2 (4–6)	A limited attempt to respond to the stimulus, demonstrating some or all of the following: • Different views may be stated but with little or no development • Limited analysis and/or evaluation of the significance and/or influence of the issue on some Christian groups • Response may contain some inaccuracies or misunderstanding of the issue in the stimulus • Little evidence of judgement on the issue in the stimulus

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
	within Christianity Weak knowledge and understanding of the influence on individuals, communities and societies		<i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i>
		1 (1–3)	A weak attempt to respond to the stimulus, demonstrating some or all of the following: - A single viewpoint may be stated with little or no support or justification or views may be stated as a list - Response may be simplistic, purely descriptive and/or very brief - No attempt to offer judgement on the issue in the stimulus <i>The information is communicated in a basic/unstructured way.</i>
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
4 (d)*	‘There is no place for religion in a secular society.’ Discuss this statement. In your answer, you should: Draw on your learning from across your course of study, including reference to beliefs, teachings and practices within Christianity Explain and evaluate the importance of points of view from the perspective of Christianity. Learners might consider some of the following: AO1 A secular society is a society where no religion is privileged by law and religion forms no part of the official state or political life, although some wider definitions differ from this, focusing on lived experience over constitutional issues. Learners might also point out that the UK is not a secular society due to the established Church of England, which effectively privileges this over other forms of religion and cite other examples such as public holidays and in education. They may explain the differences between a secular state and secularisation, meaning a decreased participation in public organised religion, which is evident in the UK. In secular state there may still be a place for religion as a private concern of any individuals, as is evident in secular societies such as France and the USA which still have many citizens who identify as religious. AO2 Learners might argue that in theory a secular state simply has no interest in religion, rather than actively rejecting it. Thus in a secular society all religions represented are treated equally by the state, have equal access to resources, and therefore they do have a place. All religions will be protected by law, provided that they do not operate outside it, since the law will always take precedence over religious tradition. It might be argued that this leaves a very good place for religion, since no individual religion is marginalised or persecuted as they might be in a society that favours one established religion over others. Christians may feel that they have a place in a secular state in a more significant way than in a state that is religious but not Christian. Moreover whilst the UK is a Christian state by heritage and government, with an established Church of England, not all	15 3 AO1 12 AO2	Examiners should mark according to AO1 and AO2 descriptors. Please refer to the Level of Response grid above when marking this question. The content of this mark scheme covers a wide range of potential approaches and is not all required for top marks.

Question	Indicative content	Marks	Guidance
	Christians may feel represented. For example, Roman Catholic Christians and Orthodox Christians may feel that their doctrinal differences are under represented and have less of a place than in a secular state where worship and belief would be an individual concern. Learners might also suggest that all religions, and indeed all Christian denominations, would therefore be represented in the media and take an equal part in public life within their communities, proportionate to the number of followers they had. They might therefore argue that all religion and religious denominations flourish best in a secular society. They might also suggest that in a true secular society religious identity is protected by law making it illegal to discriminate against anybody on the grounds of their religion, giving all Christians freedom of belief and worship. Furthermore, since the law of the nation takes precedent over religious tradition, law or custom, followers of a religion would be protected against discrimination based on gender and sexuality, at least to an extent that might not be possible in a religious society. Furthermore, the lack of state backing for a particular religion might lead to a decrease in the persecution of religious minorities by either the state or by other religious or ethnic communities. Against this, learners might argue that a secular society might be opposed to any form of religion in private as well as public life and therefore might legislate against it. This could make life very difficult for anyone with a religious belief, effectively turning them into a criminal. Historically this has happened in some secular societies. Learners might argue that these were not secular states in the way that the term is generally understood, but the term is open to wider definition, for example a particular form of Communism. Learners might argue that a secular society is a natural part of the evolution and development of humanity, as it moves away from religion and superstition, as argued by humanist commentators such as Stephen Fry. As such there should be no place for religion in a secular society, as humanity has outgrown religion and no longer requires it in order to function and provide explanations of the world. They might suggest that religion is harmful in such a society as it encourages unscientific thinking and outdated morality, as reinforced by commentators such as Richard Dawkins. They might argue that homophobia, transphobia, gender discrimination and unhelpful medical ethics are most likely to arise in a religious setting, and that since humanity is better without these things, there should be no place for religion in a modern secular society. Many Christians would be opposed to such views and learners may point out the advantages of Christian ethics and ethos in a Christian		

Question	Indicative content	Marks	Guidance
	state. They might argue that much mainstream Christianity has embraced science rather than hindered it, for example in 2012 Pope Francis stated that evolution and the Big Bang Theory were not just compatible with a belief in a creator God but necessary. Learners might argue that some non-religious people like to keep some religious traditions and practices out of a sense of security, upbringing or nostalgia, or that there is always a need for religion as it gives a meaning and purpose to life. They might argue that religion in the form of Christianity, gives a moral framework (for example through the Ten Commandments or the teachings of Jesus) that is otherwise lacking. They might suggest that religion will always have a place in society as it is an integral part of the human condition, which has not gone away despite two or more centuries of secularisation.		

Question	AO1	AO2	SPaG	Total
1a	3			3
1b	6			6
1c		6		6
1d	3	12	3	18
2a	3			3
2b	6			6
2c		6		6
2d	3	12	3	18
3a	3			3
3b	6			6
3c		6		6
3d	3	12		15
4a	3			3
4b	6			6
4c		6		6
4d	3	12		15
Total	48	72	6	126

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