



GCSE MARKING SCHEME

AUTUMN 2021

**RELIGIOUS STUDIES (ROUTE B) COMPONENT 2
APPLIED CATHOLIC THEOLOGY
C120U90-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2021 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

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

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

EDUQAS GCSE RELIGIOUS STUDIES (ROUTE B)

COMPONENT 2: APPLIED CATHOLIC THEOLOGY

AUTUMN 2021 MARK SCHEME

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes that is accurate and relevant, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Errors should be ignored, not penalised.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. It is extremely important to note that **indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief

- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

Question 1 (a)

See instructions provided with indicative content.

Question (b)

Band	Band Descriptor	Mark total
3	<p>An excellent, coherent answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language and terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	4–5
2	<p>A good, generally accurate answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.</p>	2–3
1	<p>A limited statement of information about the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.</p>	1
0	No relevant information provided.	0

Question 1 (c)

Band	Band Descriptor	Mark total
4	<p>An excellent explanation showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	7–8
3	<p>A very good, detailed explanation showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately.</p>	5–6
2	<p>A good, generally accurate explanation showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority generally accurately.</p>	3–4
1	<p>A limited and/or poorly organized explanation of the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way.</p>	1–2
0	No relevant information provided.	0

Question 1 (d) (i) and (ii) and 2 (d)

Band	Band Descriptor	Mark total
5	<p>An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	13–15
4	<p>A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>	10–12
3	<p>A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.</p>	7–9
2	<p>Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses limited religious/specialist language, terms and/or few sources of wisdom and authority.</p>	4–6
1	<p>A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Tenuous attempt or no attempt made to demonstrate how belief influences individuals, communities and societies.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p>	1–3
0	No relevant point of view stated.	0

Assessment of spelling, punctuation and the accurate use of grammar and specialist terminology.

Band	Performance descriptions
<p><i>High performance</i></p> <p>5–6 marks</p>	<ul style="list-style-type: none"> • Learners spell and punctuate with consistent accuracy • Learners use rules of grammar with effective control of meaning overall
<p><i>Intermediate performance</i></p> <p>3–4 marks</p>	<ul style="list-style-type: none"> • Learners spell and punctuate with considerable accuracy • Learners use rules of grammar with general control of meaning overall
<p><i>Threshold performance</i></p> <p>1–2 marks</p>	<ul style="list-style-type: none"> • Learners spell and punctuate with reasonable accuracy • Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall
<p>0</p>	<ul style="list-style-type: none"> • The 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 Band, for example errors in spelling, punctuation and grammar severely hinder meaning

COMPONENT 2.1 LIFE AND DEATH

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

Q.1 For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) What do Catholics mean by 'eternal life'. AO1 [2]

Indicative content here:

- The term used to refer to life in heaven after death. Also, the phrase Jesus used to describe a state of living as God intends which leads to this life in heaven.

Refer to the marking bands for question (b)

(b) Describe two features of the Sarcophagus with Scenes of the Passion in Rome. AO1 [5]

Refer to the relevant band descriptors in these marking guidelines. Candidates could include some or all of the following, but other relevant points should be credited:

Indicative content here:

- Shows scene of Jesus' Passion, the last days of his life, the images reinforce the belief in the death and resurrection of Jesus as a sign of triumph and hope.
- Simon of Cyrene was instructed by the Romans to carry Jesus' cross to the crucifixion.
- Jesus is given a crown of thorns by the soldiers guarding him, accusing him of calling himself the King of the Jews. The crown is filled with jewels to symbolise Jesus' death was a triumph over sin.
- Jesus is presented for trial before the Roman Governor Pilate, he gives in to pressure and is seen washing his hands to symbolise that he would not take responsibility.
- Centre piece is a stylised cross with the Chi-Rho symbol for resurrection, its placed with in a wreath which is the Roman symbol victory.

Refer to the marking bands for question (c)

(c) Explain the importance of the Magisterium to the Catholic Church.

AO1 [8]

Indicative content here:

Refer to the relevant band descriptors in these marking guidelines.

Candidates could include some or all of the following, but other relevant points should be credited:

- Magisterium is the teaching authority of the Church, exercised by the bishops in communion with the Pope, the importance being that the Church is given grace by the Holy Spirit to faithfully interpret the Scriptures and Tradition in a modern context.
- Jesus gave direct instruction to the apostles 'to make disciples of all nations', apostolic succession means that Catholics believe the present Pope and bishops can trace appointment and ordination back to the first apostles, giving them authority to make statements of faith.
- Ordinary Magisterium – Popes and bishops regularly preach in homilies and letters, and encyclicals to encourage faith and devotion, give instructions or clarify a point of faith.
- Extraordinary Magisterium – when the Church needs to respond to specific disputes or circumstance in the modern world e.g. euthanasia. Conciliar, this can in the form of a General Council. Pontifical, rare and specific declarations by a pope, having the authority to make a final decision on disputed matters of faith or morals.
- Papal infallibility is the belief that, with God's assistance, the Pope is without error when he declares on faith or morals.

Relevant reference to sources could include:

- Pope St John Paul II *Evangelium Vitae* 56
"For a correct moral judgment on euthanasia, in the first place a clear definition is required. Euthanasia in the strict sense is understood to be an action or omission which of itself and by intention causes death, with the purpose of eliminating all suffering. "Euthanasia's terms of reference, therefore, are to be found in the intention of the will and in the methods used".⁷⁶...Taking into account these distinctions, in harmony with the Magisterium of my Predecessors⁸¹ and in communion with the Bishops of the Catholic Church, I confirm that euthanasia is a grave violation of the law of God, since it is the deliberate and morally unacceptable killing of a human person. This doctrine is based upon the natural law and upon the written word of God, is transmitted by the Church's Tradition and taught by the ordinary and universal Magisterium.⁸²Depending on the circumstances, this practice involves the malice proper to suicide or murder."
- Pope Francis' *Evangelii Gaudium* 15
"... evangelization is first and foremost about preaching the Gospel to those who do not know Jesus Christ ... John Paul II asked us to recognise that "there must be no lessing of the impetus to preach the Gospel" to those who are far from Christ."

Refer to the marking bands for question (d)

(d) (i) 'There is no point in praying'.

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer). AO2 [15]

Indicative content here:

Candidates could include some or all of the following, but other relevant points should be credited:

- 'Raising of the heart and mind to God' both in formulaic and extempore prayers.
- Catholics are comforted in times of need by setting aside time to be in the presence of God, regular prayer can deepen a relationship with God.
- Jesus instructed us to pray in the Gospels and gave the Lord's Prayer, instructing us on how to pray.
- The purpose of prayer is important to Catholics in adoration, thanksgiving, repentance, intercessions and petitions, enabling God to be in daily lives.
- Catholics may recognise the importance of prayer in their daily lives but may consider other things to be more important e.g. caring for the environment or protecting life or evangelisation.
- Others will argue that it's not a case of one action being more important than the other, but they work together.
- Another action would be more important as it may save life e.g. charity work or campaigning.
- A non- religious perspective could be that prayer is pointless as there is not a God to pray to.

Relevant reference to sources could include:

- The Lord's Prayer
*Our Father who art in heaven,
hallowed be thy name.
Thy kingdom come,
Thy will be done
on earth, as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us,
and lead us not into temptation,
but deliver us from evil.
Amen*

(ii) **‘Everyone will enjoy life after death’.**

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer). AO2 [15]

Indicative content here:

- The resurrection is a central part of Christian belief as it enables the belief in eternal life, it is a matter of faith that can neither be proved or disproved. Belief in eternal life impacts on the daily life of Christians in their thoughts and actions, following the message of the Gospel in order to gain eternal life.
- Death is not the end Christians believe there is an eternal life in heaven, following the teachings of the New Testament regarding judgement at the end of life.
- Those who have accepted God’s grace and forgiveness will enjoy an eternal existence in God’s presence in the next. This face to face in encounter with God is eternal life in heaven.
- A non-religious view may argue against eternal life as there is no scientific proof of the soul or heaven. When we die that is the end as there is no brain function or functioning organs.

Possible sources could include:

- 1 Corinthians 15:50
“I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. ⁵¹ Listen, I tell you a mystery: We will not all sleep, but we will all be changed—”
- 1 Corinthians 15:35
“³⁵ But someone will ask, “How are the dead raised? With what kind of body will they come?” ³⁶ How foolish! What you sow does not come to life unless it dies. ³⁷ When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else.”
- 1 Corinthians 15:12-14
“¹² But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? ¹³ If there is no resurrection of the dead, then not even Christ has been raised. ¹⁴ And if Christ has not been raised, our preaching is useless and so is your faith”
- Luke 16:19-21 *The Parable of the Rich Man and Lazarus.*

COMPONENT 2.2 SIN AND FORGIVENESS

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

Q.2 For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

(a) (i) **What do Catholics mean by ‘salvation’?** AO1 [2]

Indicative content here:

- The belief that through Jesus’ death and resurrection humanity has achieved the possibility of life forever with God.

(ii) **What do Catholics mean by ‘relativism’?** AO1 [2]

Indicative content here:

- The belief that there is no moral law and that rules that govern what is right and wrong are human inventions and change from place to place and from age to age.

Refer to the marking bands for question (b)

(b) (i) **Describe Catholic teachings on Capital Punishment.** AO1 [5]

Indicative content here:

- Capital punishment takes life, St Augustine stress the need to hate the offence but take pity on the criminal. We can only change the offender in this life and not if their life is destroyed.
- It is preferable to set free the offender than to seek revenge by the shedding of blood.
- The Catholic position on capital punishment has developed over time to Pope Francis’ latest statement that it is no longer necessary.

Relevant reference to source is likely to include:

- St Augustine *Letter to Macedonius 153, 3*
“...we pity the person but hate the offence or transgression. In Fact, the more we dislike the vice in question, the less do we want the offender to die without correcting his vices... There is no space to reform character except in this life”
- St Augustine *Letter to Apringius 134, 4*
“...we would prefer to have them set free than to have the suffering of our brothers avenged by shedding their blood.”

(ii) **Describe Catholic teachings about the Church as the ‘Body of Christ’.** **AO1 [5]**

Indicative content here:

- The Church is described as the body of Christ in both the New Testament and the Catechism, according to the Bible he took the physical body that was prepared for him, in incarnation, in order to become human.
- Whilst on earth Jesus showed God’s love in what he said and did, teaching people how God wanted them to live. Then he gave his life as a sacrifice for Christians to have a closer relationship with God.
- The work of Christ did not end with the Ascension but lives on through Jesus’ followers and God can show his love through humans’ actions.
- Baptism unites the community to become one ‘body’.

Relevant reference to source is likely to include:

- The Catechism of the Catholics Church 846 – 848
"Outside the Church there is no salvation"
"846 How are we to understand this affirmation, often repeated by the Church Fathers?³³⁵ Re-formulated positively, it means that all salvation comes from Christ the Head through the Church which is his Body:
Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and Baptism, and thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it.³³⁶"

Refer to the marking bands for question (c)

(c) (i) Explain how the features of a church help Catholics worship. AO1 [8]

- A church is a place of worship where Catholics gather as a community to celebrate their faith Sacraments.
- The altar – the liturgy of the Eucharist, a focal part of Mass takes place at the altar. The consecration takes place and the congregation receives the Eucharist. The altar reminds Christian of Jesus death and resurrection, offering salvation and redemption of sin.
- Baptismal font – traditionally near the main door as a reminder that people enter Christian life through baptism. Cleansing of original sin promises a life with God, leading to salvation.
- Lectern – used for the Liturgy of the Word. Book stand used for the lectionary, a collection of scriptures. Catholics believe they are spiritually nourished through the Word of God.
- Crucifix – a cross with the image of the crucified Christ, as a reminder of his death and resurrection, and the hope of eternal life.

(ii) Explain Pope Francis' teachings on mission and evangelisation. AO1 [8]

Indicative content here:

- In recent year the focus of the Church's mission has changed, recognising the importance to address the change in society, e.g. European countries which are becoming more secular.
- At the end Matthew's Gospel Jesus gives his apostles their mission, to go into the world and spread the Christian faith to the ends of the earth, baptising people and spread the teachings of Christ.
- Pope Francis wrote a letter to the world, called *Evangelii Gaudium* in Latin which means 'The Joy of the Gospel'. Its theme was the Church's mission of evangelisation in the modern world, sharing the Gospel, help the poor and work for social justice.
- Locally – God's love is passed on through the life of the parish, Mass, sacraments, charity, but also engaging with other organisations to work for social justice and cohesion.
Nationally – Bishops conference of the country, National publications used to evangelise and missionary outreach.
Globally- Global figure of the Pope, world youth Days, Vatican TV to enable the Catholic Church to have a global presence. Work charities such as Cafod and Missio.

Relevant reference to sources could include:

- Pope Francis' *Evangelii Gaudium*
"15. John Paul II asked us to recognize that "there must be no lessening of the impetus to preach the Gospel" to those who are far from Christ, "because this is the first task of the Church". Indeed, "today missionary activity still represents the greatest challenge for the Church" and "the missionary task must remain foremost". What would happen if we were to take these words seriously? We would realize that missionary outreach is *paradigmatic for all the Church's activity*... 48. If the whole Church takes up this missionary impulse, she has to go forth to everyone without exception. But to whom should she go first? When we read the Gospel we find a clear indication: not so much our friends and wealthy neighbours, but above all the poor and the sick, those who are usually despised and overlooked, "those who cannot repay you" (*Lk 14:14*) ...49. Let us go forth, then, let us go forth to offer everyone the life of Jesus Christ... "

Refer to the marking bands for question (d)

(d) 'Baptism is a more important sacrament than Eucharist'. AO2 [15+6]

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

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

Indicative content here:

- A sacrament is 'an outward sign of inward grace ordained by God, by which grace is given to the soul'. It is the sacramental nature of reality by which God speaks and spiritually nourishes us.
- Jesus himself was baptised by John the Baptist, and Jesus' command was for Christians to follow his example in entering the Christian faith. It is a sign of the cleansing of original sin which is inherited through the first sin of Adam and Eve.
- Through Baptism the Catholic faith is entered with the hope of salvation through following the teachings of Jesus.
- The CCC states that "Outside the Church there is no salvation", through Baptism we become part of the Church as 'Body of Christ'.
- The Eucharist (meaning thanksgiving) is 'source and summit' of Christian life as they are unified with God, though receiving the real presence of Jesus.
- Jesus sacrifice on the cross is the focus, and so the prayer of consecration could be seen as the highest form of prayer. They give thanks to God and the priest (Catholics believe that Christ works through the priest) repeats Jesus' words at the Last Supper. The Eucharist is at the heart of Catholic worship and is central to the understanding of salvation.

Relevant reference to source is likely to include:

- The Catechism of the Catholics Church 846 – 848
"Outside the Church there is no salvation"
"846 How are we to understand this affirmation, often repeated by the Church Fathers?³³⁵ Re-formulated positively, it means that all salvation comes from Christ the Head through the Church which is his Body: Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and Baptism, and thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door..."