

**GCSE (9-1)**

**Religious Studies**

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

General Certificate of Secondary Education

**Mark Scheme for June 2019**

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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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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 but no credit given

### 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:
- Assess the work for SPaG in accordance with the normal marking criteria. The initial assessment must be made as if the candidate had not used a scribe (or word processor) and was eligible for all the SPaG marks.
  - Check the cover sheet to see what has been dictated (or what facilities were disabled on the word processor) and therefore what proportion of marks is available to the candidate.
  - Convert the SPaG mark to reflect the correct proportion using the conversion table given below.

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

- 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.
- If a script has a **word processor cover sheet AND a scribe cover sheet** attached to it, see point 1 above.
- If the script has a **transcript, Oral Language Modifier, Sign Language Interpreter or a Practical Assistant cover sheet**, award SPaG as normal.

## Subject-specific Marking Instructions

### General points

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

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

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

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

### Specific points

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

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

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

Weak, Limited, Some, Adequate but under-developed, Good

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

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

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

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

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

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

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

The following points should be remembered:

- answers are placed in the appropriate level according to the RS assessment objectives, i.e. no reference is made at this stage to the quality of the written communication;
- the quality of Spelling, Punctuation and Grammar must **never** be used to move an answer from the mark band of one level to another;
- accept any reasonable alternative spelling of transliterated words from non-Roman alphabets in learners' responses.

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

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

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

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

**INFORMATION AND INSTRUCTIONS**

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

**Assessment objectives (AO)**

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




Question	Indicative content	Marks	Guidance
1	<p data-bbox="246 220 291 252"><b>(a)</b></p> <p data-bbox="342 220 851 252"><b>State three different types of prayer.</b></p> <p data-bbox="342 300 683 331">Responses might include:</p> <ul data-bbox="342 379 840 1098" style="list-style-type: none"> <li>• Thanksgiving</li> <li>• Adoration</li> <li>• Confession</li> <li>• Intercession</li> <li>• Supplication</li> <li>• Grace</li> <li>• Praying 'in the spirit' / Charismatic</li> <li>• Meditational prayers</li> <li>• Individual / Private prayers</li> <li>• Liturgical / Set Prayers</li> <li>• Non Liturgical</li> <li>• Spontaneous prayer</li> <li>• Chants</li> <li>• Hymns</li> <li>• Psalms</li> <li>• Using the Bible in prayer</li> <li>• Rosary</li> <li>• Communal Prayer</li> </ul>	<p data-bbox="1666 220 1733 252"><b>3</b></p> <p data-bbox="1666 260 1733 292">AO1</p>	<p data-bbox="1778 220 1980 252">1 mark for each</p> <p data-bbox="1778 260 1890 292">response.</p>
	<p data-bbox="246 1117 291 1149"><b>(b)</b></p> <p data-bbox="342 1117 1400 1149"><b>Outline one of Jesus' teachings which Christians aim to apply in their lives.</b></p> <p data-bbox="342 1157 683 1189">Responses might include:</p> <ul data-bbox="342 1236 1601 1412" style="list-style-type: none"> <li>• Jesus taught his followers that as God would forgive them for their sins, they should be forgiving towards others.</li> <li>• Jesus told his disciples to forgive 70 times 7 times, which means Christians should always try to be forgiving</li> </ul>	<p data-bbox="1666 1117 1733 1149"><b>3</b></p> <p data-bbox="1666 1157 1733 1189">AO1</p>	<p data-bbox="1778 1117 2047 1332">Marks should be awarded for a statement supported by any combination of development and exemplification.</p>

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>Christians try to show agape love to all people regardless of who they are Jesus taught this in the parable of the Good Samaritan In the parable Jesus showed that even a person's worst enemy should be treated as their neighbour.</li> </ul>		<p>Accept application to life as exemplification</p> <p>Keep to one teaching but there may be overlap in the development / exemplification</p>
<b>(c)</b>	<p><b>Describe one Christian belief about the existence of evil in the world.</b> Responses might include:</p> <ul style="list-style-type: none"> <li>When Adam and Eve disobeyed God they spoiled the perfect world God had created This event known as the fall brought evil into the world. Evil is the result of the sin of Adam and Eve The sinful nature of Adam and Eve has been inherited by all humans, who continue to disobey God because of this 'original sin'.</li> <li>Life is a 'vale of soul making' in the view, for example, of Irenaeus Life is full of experiences, good and bad, which are part of the divine plan for humans. These experiences enable humans to become what God intended. Experiencing evil and suffering are part of this 'learning' process.</li> <li>God allows evil to exist because humans must have a real choice between good and bad If God interfered with these choices free will would be affected so evil exists Evil can be an important learning tool, helping people to develop spiritually</li> </ul>	<b>3</b> AO1	<p>Marks should be awarded for a statement supported by any combination of development and exemplification.</p> <p>Keep to one teaching but there may be overlap in the development / exemplification</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Good selection of appropriate material with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>	2 (2)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Successful analysis and evaluation of the issue</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups</li> </ul>
3 (3)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate material with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Christianity</li> <li>• Adequate knowledge and understanding of influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>		
2 (2)	<p>A <b>limited</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Some understanding of the question shown through limited use of religious knowledge</li> <li>• Some material selected is appropriate, but description is limited</li> <li>• Limited knowledge and understanding of different viewpoints within Christianity</li> <li>• Limited knowledge and understanding of influence on individuals, communities and societies</li> <li>• Limited knowledge and understanding of the breadth and/or depth of issues</li> </ul>	1 (1)	
1 (1)	<p>A <b>weak</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Weak understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Weak and/or a small amount of relevant information selected</li> <li>• Weak knowledge and understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> </ul>		<p><b>Some</b> demonstration of analysis and/or evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful</li> <li>• Some analysis and/or evaluation of the significance and/or influence of the issue on different Christian groups</li> </ul>
0 (0)	No response or no response worthy of credit.	0 (0)	

Question	Indicative content	Marks	Guidance
(d)	<p><b>Explain why charismatic worship is important to some Christians</b></p> <p>Learners might consider some of the following:</p> <p>AO1:</p> <p>Some Christians want worship to be lively, enabling every member of the congregation to take part in an enthusiastic and enjoyable way. Charismatic worship follows no set pattern, with no formal liturgy. Individual worshippers are led by the Holy Spirit to offer prayers, which are extempore / spontaneous. They may initiate singing, give testimonies about their faith or conversion and even preach to the congregation. The worship may also involve dancing, clapping, and raising hands. The Bible records how King David danced before the Lord (2 Sam 6:14,15). There may be healing and speaking in tongues and in some churches the power of the Spirit takes worshippers over and they fall in a kind of trance. Christians who choose this kind of worship believe it is a way of showing the gifts of the Spirit which they have received as Christians and which Paul mentions in his letters (1 Cor 12) to the first Christian churches. It is a way of allowing God to work through the believers in their worship for the benefit of all in the congregation; some claim that it gives them a greater sense of God's presence. Jesus instructed his followers to worship in spirit and truth (Jn 4:24), which some would apply here.</p> <p>AO2:</p> <p>Charismatic worship is important because it was how the first Christians worshipped after the coming of the Holy Spirit at Pentecost (Acts 2). Charismatic worshippers want to get back to how things were at the beginning of Christianity, wiping away the unnecessary traditions that have built up over the centuries. Organised or liturgical worship is seen by charismatic worshippers to be out of line with how Christianity was at the beginning and they would say that much of it has no basis in scripture.</p> <p>According to these Christians, formal / liturgical worship restricts the power of the Holy Spirit because of its predictable and repetitive nature and is criticised by Jesus ('do not use vain repetitions,' Matt 6:7) The familiarity of liturgical worship means the individual may not participate fully as they should. Things may be said or done in a ritualistic and spiritually empty way. By contrast charismatic worship requires commitment from all the worshippers.</p>	<p><b>6</b></p> <p><b>4</b> AO1</p> <p><b>2</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>For AO2 look for the importance or why it is not important</p>

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

Question	Indicative content	Marks	Guidance
(e)	<p>‘Easter should be more important to Christians than Christmas.’</p> <p>Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>• Analyse and evaluate the importance of points of view, referring to common and divergent views within Christianity</li> <li>• Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: Easter (technically Easter Sunday but we can accept the Easter period) is the time when Christians remember Jesus’ sacrifice on the cross and celebrate how he overcame death by rising from the dead (1 Cor. 15). It is celebrated with special church services and symbols of new life such as eggs. Christmas is a time to celebrate the incarnation. God becomes man through the birth of Jesus which enables him eventually to pay the price for human sin (death) by dying on the cross (Jn 3.16). Christmas is celebrated with special church services, feasting and commercial activities. Both form part of the Apostles’ and Nicene Creeds (although the festivals themselves are not mentioned).</p> <p>AO2: The view in the stimulus could be immediately rejected, because without the incarnation there would have been no sacrifice on the cross and no resurrection. It is clear therefore that Christmas is more important and deserves more attention. The celebration of the birth of Jesus is also a celebration of the start of his life; Jesus’ life, teachings and example are the foundation of the way Christians live and behave. His teaching, for example in the parable of the Good Samaritan (Lk 10), is what underpins much Christian moral and social action.</p> <p>On the other hand, Easter is the time to remember the real significance of the birth of Jesus: that through the incarnation, humanity’s relationship with God could be restored. Sin, which creates a gulf between man and God, is removed by the shedding of the blood of Jesus and death is overcome by his resurrection. This is a common thread in the writings of St Paul. What took place at Easter is</p>	<p><b>15</b></p> <p><b>3</b> AO1</p> <p><b>12</b> AO2</p> <p><b>3</b> SPaG ()</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p> <p>Please refer to the SPaG response grid on page 8.</p>

Question	Indicative content	Marks	Guidance
	<p>important because it is the centre of the Christian Gospel and for individual Christians it means they will be able to have eternal life and forgiveness of sins (1 Cor 15:22 For as in Adam all dies ...). It is the celebration that Jesus was not just a good man, but that he was truly the Son of God, God incarnate, whose sacrifice and resurrection can mend the relationship between God and humanity.</p> <p>From another point of view, clearly Christmas is more important because of the way it is celebrated so widely, putting Christianity prominently in the public mind. It has a huge appeal because of the Gospel narratives which show God’s love for all people, Jesus being welcomed by rich and poor alike – by shepherds and wise men / kings. It is celebrated through various Christmas traditions such as nativity plays. For Catholic Christians it also shows God choosing to bless Mary with the role of mother of Jesus, enabling Christians to find comfort in her as well as her son. Modern sceptics might doubt the credibility of these narratives, but they make a good basis for celebration and enjoyment for all ages. Also, because Christmas comes at a dark time of the year (in the Northern hemisphere at least) it is very important, giving people enjoyment and hope at an otherwise depressing time.</p> <p>By contrast, Easter is more about theology / salvation and, whilst the resurrection is something to celebrate, the resurrection narratives do not lend themselves to popular dramatic elaboration today in the same way as the Christmas narratives. Some Christians might suggest that the story and celebration of Christmas are more likely to draw others to the faith.</p> <p>Some would argue that commercialisation has devalued Christmas which is now hardly a Christian event at all. Easter is also being commercialised but it is still very much owned by the Christian Church. Celebrations are linked to its religious importance. Traditions such as decorating the church for Easter Sunday or special midnight services on Holy Saturday (especially in the Roman and Orthodox denominations) are occasions which are not shared much beyond the faithful. Some Christians might say that the way some Christians denominations celebrate Christmas, gives Mary too much prominence and that Easter makes it clearer that only Jesus is the way to God (Jn 14.6).</p> <p>Some liberal Christians might even suggest that the Christmas narratives had to be invented retrospectively because of the real experience of the risen Christ at Easter which raised the question</p>		

Question	Indicative content	Marks	Guidance
	<p>of what sort of background this man had. The Christmas narratives answered that question for Christians in the past but are too sentimental for the present day.</p> <p>Some learners might point out that, in the end, the statement might just be trying to polarise the debate whereas, in actual fact, both are equally important for Christians.</p>		



Question	Indicative content	Marks	Guidance
2 (a)	<p><b>State three things which are said or done during a celebration of the Eucharist.</b> Responses might include:</p> <ul style="list-style-type: none"> <li>• Hymns may be sung</li> <li>• Bible Readings</li> <li>• Prayers</li> <li>• The bread and wine are placed on the altar / table</li> <li>• A special prayer may be said – the Eucharistic prayer</li> <li>• The priest / minister reminds the congregation of the significance of the bread and the wine.</li> <li>• Jesus' words from the last supper may repeated by the priest / minister</li> <li>• The priest / minister may refer to Jesus (the wine in RC tradition) as the Lamb of God who takes away the sins of the world</li> <li>• The bread / wafer is broken by the priest / minister</li> <li>• The congregation receive the communion / bread and the wine (1 Mark)</li> <li>• The congregation eat the bread /wafer</li> <li>• The congregation drink the wine</li> <li>• Final prayers</li> <li>• Transubstantiation</li> <li>• Consubstantiation</li> </ul>	3 AO1	1 mark for each response.  The points do not have to be in any particular order. The actions must be distinct.
	<p><b>(b) Outline what Christians mean when they say that God is a Judge.</b> Responses might include:</p> <ul style="list-style-type: none"> <li>• God is the authority who decides / judges between good and bad</li> <li>• God is a righteous judge</li> <li>• God is the supreme judge who will judge all nations</li> <li>• Christians believe God will judge them at the end of their lives to decide whether they will go to heaven or hell</li> <li>• God will judge people by their actions (Parable of the Sheep and the Goats)</li> <li>• God is a loving and merciful judge</li> </ul>	3 AO1	Marks should be awarded for any combination of statements, development and exemplification.

Question	Indicative content	Marks	Guidance
(c)	<p><b>Describe what the term Atonement means to Christians.</b></p> <p>Responses might include:</p> <ul style="list-style-type: none"> <li>• Atonement refers to an action which makes amends for a wrong or an injury (Definition)</li> <li>• Humans have disobeyed God and his justice demands punishment</li> <li>• The death of Jesus is the satisfactory sacrifice or atonement for the sins of humans</li> <li>• This means that God and mankind can be reconciled</li> <li>• It means the Christian is now at one (atone) with God</li> </ul>	<p><b>3</b> AO1</p>	<p>Marks should be awarded for any combination of statements, development and exemplification.</p> <p>1 Mark for a definition or an exemplification of atonement without reference to Jesus' sacrifice</p>

Level (Mark)	<u>AO1</u>	Level (Mark)	<u>AO2</u>
4 (4)	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Good understanding of the question shown by appropriate selection of religious knowledge</li> <li>• Good selection of appropriate material with detail and/or developed explanation</li> <li>• Good knowledge and understanding of different viewpoints within Christianity</li> <li>• Good knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Good knowledge and understanding of the breadth and/or depth of the issues</li> </ul>	2 (2)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Successful analysis and evaluation of the issue</li> <li>• Good analysis and evaluation of the significance and/or influence of the issue on different Christian groups</li> </ul>
3 (3)	<p>An <b>adequate but under-developed</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Adequate understanding of the question shown by some use of religious knowledge</li> <li>• Selection of appropriate material with superficial explanation and/or description</li> <li>• Adequate knowledge and understanding of different viewpoints within Christianity</li> <li>• Adequate knowledge and understanding of influence on individuals, communities and societies</li> <li>• Adequate but underdeveloped knowledge and understanding of the breadth and/or depth of issues</li> </ul>		
2 (2)	<p>A <b>limited</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Some understanding of the question shown through limited use of religious knowledge</li> <li>• Some material selected is appropriate, but description is limited</li> <li>• Limited knowledge and understanding of different viewpoints within Christianity</li> <li>• Limited knowledge and understanding of influence on individuals, communities and societies</li> <li>• Limited knowledge and understanding of the breadth and/or depth of issues</li> </ul>	1 (1)	<p><b>Some</b> demonstration of analysis and/or evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• Some analysis and/or evaluation of the issue, which may be implicit or unsuccessful</li> <li>• Some analysis and/or evaluation of the significance and/or influence of the issue on different Christian groups</li> </ul>
1 (1)	<p>A <b>weak</b> demonstration of knowledge and understanding in response to the question:</p> <ul style="list-style-type: none"> <li>• Weak understanding of the question shown by factual errors or generalised responses with little connection to the question</li> <li>• Weak and/or a small amount of relevant information selected</li> <li>• Weak knowledge and understanding of different viewpoints within Christianity</li> <li>• Weak knowledge and understanding of the influence on individuals, communities and societies</li> <li>• Points may be listed and/or lacking in relevant detail related to the issues</li> </ul>		
0 (0)	No response or no response worthy of credit.	0 (0)	No response or no response worthy of credit.

Question	Indicative content	Marks	Guidance
(d)	<p><b>Explain why Christians have different attitudes towards baptism.</b></p> <p>Learners might consider some of the following:</p> <p>AO1: Baptism is a symbol of a person's entry into the Christian church. Jesus was baptised by John (Luke 3:21-22) and Christians have followed this practice since the beginning of the church. (E.g. Baptism of Cornelius by Peter in Acts 10). In Matt 28:10 Jesus commanded his followers to make and baptise new disciples, so baptism must be important. There are different baptismal practices reflecting different views about Baptism. For most denominations, Baptism is a ritual performed when the person is an infant, symbolising washing away sin. Family members make promises to ensure the child is brought up in the faith and will come to confirm their faith later in life. These practices reflect the view that the child should be made part of the church family from the start and, as with other aspects of upbringing, that parents have a duty to make decisions for the child until the child is old enough to make them for themselves. (Acts 10 – baptism of Cornelius' family by Peter possibly including children.) For many Christians, such as Roman Catholics, infant baptism is more than a symbolic act; it is a sacrament. It causes a transformation because it washes away original sin in the child, something necessary for salvation. This tradition goes back to the earliest practices of Christianity. Other Christians, such as Baptists and Pentecostals, practise adult or Believer's Baptism (cf. Luke 3 and Jesus' baptism as an adult). They will welcome a child into the church family by a service of dedication, but they believe the decision to be baptised should be the decision of the person when they are competent to make such decisions – when they are adult.</p> <p>AO2: The different views reflect differences in underlying beliefs. The belief in original sin which means that the soul of an un-baptised child could go to hell is not shared by all Christians. Some Christians reject the sacramental understanding of baptism and see only the symbolism.</p>	<p><b>6</b></p> <p><b>4</b> AO1 <b>2</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>

Question	Indicative content	Marks	Guidance
	<p>For other Christians, being a Christian is the result of conversion experience and of an adult choice to follow Christ, not because of upbringing. Even children brought up in a family which attends church regularly need to make a public commitment of faith before they can be baptised.</p> <p>Scriptural support (as indicated in the AO1 MS) is claimed by all sides in the debate.</p>		

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

0 (0)	No response or no response worthy of credit	0 (0)	No response or no response worthy of credit
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Question	Indicative content	Marks	Guidance
(e)	<p><b>‘Christian beliefs about life after death are not important today.’</b> Discuss this statement. In your answer, you should:</p> <ul style="list-style-type: none"> <li>• Analyse and evaluate the importance of points of view, referring to common and divergent views within Christianity</li> <li>• Refer to sources of wisdom and authority.</li> </ul> <p>Learners might consider some of the following:</p> <p>AO1: The belief in an afterlife is a major aspect of the Christian faith and can be of great comfort to the dying and to the bereaved. (Jn 11:25 I am the resurrection and the life / Jn 14:1-3 Let not your hearts be troubled ... I will prepare a place for you.) Christians expect to be resurrected like Jesus and live in heaven: united with loved ones again and in the presence of God. (cf. St Pauls teaching in 1 Cor 15 – we shall all be changed ....). Beliefs about heaven, hell and purgatory could be cited here. Modern attitudes and scientific developments, however, undermine these beliefs, questioning their truth and value as sources of comfort today.</p> <p>AO2: Many people, and especially many Christians, still find the belief in an afterlife a great comfort. It is a significant aspect of Christian teaching and tradition. Through his sacrifice, Jesus is believed to have broken the power of death resulting from sin and the promise of eternal life in heaven is now open to those who have faith in him. This is made clear when Jesus said that those who believe in him would not perish but have everlasting life (Jn 3:16). It is important for people to have hope, and St Paul writes at length about the hope of resurrection to a new life (1 Cor 15). At a funeral, the certainty and comfort of these beliefs enable relatives and friends to come to terms with the loss of a loved one as they know they are safe and they will be one day be reunited when death takes them as well (cf. Jesus’ words in Jn 11:25, ‘I am the resurrection and the life, he who believes in me though he dies, yet shall he live.’) These beliefs remain important and relevant today as they offer tremendous comfort to those suffering loss, especially when a death is untimely.</p> <p>The focus of the stimulus, however, is that such beliefs might not be important today, suggesting that things are different in the 21<sup>st</sup> century. Traditional beliefs are open to question because of a desire for proof and evidence which is much stronger now than in times past, and undermined by sceptical</p>	<p><b>15</b></p> <p><b>3</b> AO1 <b>12</b> AO2</p>	<p>Examiners should mark according to AO1 and AO2 descriptors found on page 9.</p> <p><b>Please refer to the Level of Response grid above when marking this question.</b></p>



Question	Indicative content	Marks	Guidance
	<p>attitudes present in today's culture, that demand the kind of proof for beliefs which can be provided by science. Also, in a multi-religious society such as the UK, people are aware that other religions such as Hinduism can offer their own comfort, based on their beliefs such as reincarnation. Why should Christian beliefs be any more important than those of other religions? If Christian beliefs are open to doubt, then how can they be important? They are just nice but empty words to help the dying cope and to push away the sorrow of the loss of those left behind.</p> <p>However, many Christians would insist that there is significant proof for the resurrection of Jesus and therefore for resurrection and an afterlife. There is no doubt that the first Christians believed Jesus had been raised, giving them an expectation of life after death. This is based on what they believe was the historical fact of his resurrection. According to the Gospel accounts (Matt 28) the tomb was empty, and Jesus was seen alive, by individual followers and by as many as 5000 people. Jesus' resurrection confirmed the truth of his words about eternal life. The willingness of many Christians to be martyrs for the faith in the first centuries of Christianity was a result of their confidence in his resurrection and comforting words about the afterlife. Jesus came back from the dead, so death has been conquered. It has lost its sting. People facing challenge or persecution today can take strength and inspiration from the belief in an after-life with God.</p> <p>Sceptics may be unconvinced by this, however. The idea of resurrection seems based on an outdated world view. Death, which means brain death, inevitably means the personality and life are gone. No words of comfort from a pre-scientific era can get around that fact, so these beliefs are empty words giving false hope and little comfort. The words have no significance or importance and just cover up the stark fact of the death of a person.</p> <p>On the other hand, the beliefs in resurrection and other 'facts' about life after death which are found in Christian thought can be seen as an attempt to give detail to the idea that a benevolent God will look after his people even in the valley of the shadow of death (Psalm 23). Liberal Christians might take the view that these 'details' naturally reflect the beliefs of a particular time in history, when ideas such as resurrection and ascension to heaven above the earth were acceptable and fitted the pre-scientific view of the universe. In this view, if people recognise that the words are symbolic or metaphorical rather than literal, they can enjoy the comfort of knowing that because of the love of God, their loved ones and they themselves will be safe after death. Consequently, the beliefs are still important and meaningful today, even if they might be understood differently.</p>		

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**The Triangle Building**  
**Shaftesbury Road**  
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