



GCSE MARKING SCHEME

SUMMER 2019

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

INTRODUCTION

This marking scheme was used by WJEC for the 2019 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.

COMPONENT 2

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 due to 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. 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

**EDUQAS GCSE RELIGIOUS STUDIES (ROUTE B) COMPONENT 2
APPLIED CATHOLIC THEOLOGY**

SUMMER 2019 MARK SCHEME

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

Component 2.1 Life and Death

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

1. (a) What do Catholics mean by the 'soul'? AO1 (2)

- The eternal part of a human being which lives on after the death of the body.
- A human being's rational nature – his or her mind.

Refer to the marking bands for question (b)

(b) Describe Catholic teaching about the importance of dying well. 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:

- Dying well means being prepared for death, as far as possible.
- To prepare for death a Catholic might seek forgiveness through the Sacrament of Reconciliation and try and restore damaged relationships with family or friends.
- Dying well involves respecting human life until natural death has occurred.
- Dying well involves rejecting euthanasia or assisted suicide both of which would be seen as a failure to die well.
- Palliative care is part of helping someone to die well. It can happen at home, in a hospital or in a hospice.
- It involves making sure the dying person is as comfortable as possible and that they are receiving as much pain relief as they need.
- Receiving the Sacrament of the Sick.

Relevant reference to sources could include:

- Pope John Paul II, *Evangelium Vitae* 65:
'...when death is clearly imminent and inevitable, one can in conscience "refuse forms of treatment that would only secure a precarious and burdensome prolongation of life, so long as the normal care due to the sick person in similar cases is not interrupted" ... To forego extraordinary or disproportionate means is not the equivalent of suicide or euthanasia; it rather expresses acceptance of the human condition in the face of death... it is licit to relieve pain by narcotics, even when the result is decreased consciousness and a shortening of life ... In such a case, death is not willed or sought, even though for reasonable motives one runs the risk of it: there is simply a desire to ease pain effectively by using the analgesics which medicine provides... Taking into account these distinctions... 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.'

Refer to the marking bands for question (c)

(c) Explain the importance of the Second Vatican Council. AO1 (8)

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:

- The Second Vatican Council is the most recent and the largest ever ecumenical council of the Church which makes it is the most authoritative presentation of Church teaching for today's Catholics.
- The Council was a response to the huge changes in society, technology and politics in the world following World War II.
- It aimed to present the Church as a living and relevant institution in the modern world and spoke to the needs of people living at the end of the 20th and beginning of the 21st century.
- It led to an increase in the participation of lay people in the celebration of the Catholic Mass, with permission being given for the Mass to be celebrated in people's own language and not just in Latin.
- In *Gaudium et Spes* (one of the four main documents of the Council), the Council engaged with questions of poverty and social justice, leading to the establishment of groups like CAFOD and Pax Christi – Catholic charities committed to peace and social justice. Peace and social justice are two important causes that motivate many Catholics in their faith today.

Relevant reference to sources could include:

- *Sacrosanctum Concilium*:
“...since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended.” (36.2)
- *Gaudium et Spes*:
“Peace is not merely the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice. Peace results from that order structured into human society by its divine Founder and actualised by men as they thirst after ever greater justice. The common good of humanity finds its ultimate meaning in the eternal law ... peace on earth cannot be obtained unless personal well-being is safeguarded, and men freely and trustingly share with one another the riches of their inner spirits and their talents. A firm determination to respect other men and peoples and their dignity, as well as the studied practice of brotherhood are absolutely necessary for the establishment of peace. Hence peace is likewise the fruit of love, which goes beyond what justice can provide.” (78)

Refer to the marking bands for question (d)

- (d) (i) 'The quality of life is more important than the sanctity of life.' AO2 (15)

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

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

- Human life has no intrinsic value; it is only valuable if the quality of that life is not diminished by serious pain or debility.
- A person experiencing pain or loss of functions due to illness should have the right to decide whether their life is still worth living; a belief in the sanctity of life should not be more important than a person's autonomy.
- Some suffering is so extreme and the quality of life so low that euthanasia should be allowed to bring an end to that suffering; using ideas of sanctity of life to prevent this is a form of cruelty.
- All human beings are valuable because they are made in the image and likeness of God, no matter how sick or ill they are.
- If human life is not treated as sacred in all cases, then this means that it becomes possible for the state to decide which human lives are not worth living and this could lead to discrimination and pressure to commit suicide or seek euthanasia.
- The effect of suffering can be reduced and made bearable by the compassionate use of pain relief and palliative care, improving the quality of life and preserving the sanctity of life because both are important.

Relevant reference to sources could include:

- *Genesis 1:26-28,31*:
- ²⁶ Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." ²⁷ So God created mankind in his own image, in the image of God he created them; male and female he created them. ²⁸ God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground." ... ³¹ God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.
- Pope John Paul II, *Evangelium Vitae 65*:
'...when death is clearly imminent and inevitable, one can in conscience "refuse forms of treatment that would only secure a precarious and burdensome prolongation of life, so long as the normal care due to the sick person in similar cases is not interrupted" ... To forego extraordinary or disproportionate means is not the equivalent of suicide or euthanasia; it rather expresses acceptance of the human condition in the face of death... it is licit to relieve pain by narcotics, even when the result is decreased consciousness and a shortening of life ... In such a case, death is not willed or sought, even though for reasonable motives one runs the risk of it: there is simply a desire to ease pain effectively by using the analgesics which medicine provides... Taking into account these distinctions... 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.'

(ii) 'There is life after death'

AO2 (15)

Discuss this statement showing that you have considered more than one point of view.

(You must refer to religion and belief in your answer).

- The Bible shows that life after death is a reality because Jesus is resurrected after his death and St Paul makes clear in his letter to the Corinthians that what happened to Jesus will happen to those who believe in him also.
- Even though a person's body dies, it is possible that a person's mind or soul could live on after death.
- People have had near death experiences that seem to show that there is a life after death.
- There is no scientific evidence for life after death: science seems to show that when a person's brain stops functioning they cease to exist.
- Focusing on life after death might lead people to forget to focus on living this life well or prevent them from rejecting the situations of injustice or poverty that they are currently experiencing.
- Belief in life after death is a human invention to help us to cope with the loss of loved ones and an inability to accept the finality of death.

Possible sources could include:

- 1 Corinthians 15:35-44
"But someone will ask, 'How are the dead raised? With what kind of body will they come?' How foolish! What you sow does not come to life unless it dies. When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else... So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body."
- 1 Corinthians 15:49-56:
⁴⁹ And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man. 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— ⁵² in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. ⁵³ For the perishable must clothe itself with the imperishable, and the mortal with immortality. ⁵⁴ When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory." ⁵⁵ "Where, O death, is your victory? Where, O death, is your sting?" ⁵⁶ The sting of death is sin, and the power of sin is the law. ⁵⁷ But thanks be to God! He gives us the victory through our Lord Jesus Christ.
- The Nicene Creed
"On the third day he rose again in fulfilment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end... We look for the resurrection of the dead, and the life of the world to come. Amen."

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

Component 2.2 Sin and Forgiveness

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

2. (a) (i) What do Catholics mean by 'forgiveness'? AO1 (2)

- The act of pardoning someone for the offences they have caused you.
- Overlooking a person's faults.

(ii) What do Catholics mean by 'evangelisation'? AO1 (2)

- Spreading the "good news".
- Sharing of the Gospel and life of Jesus with others.

Refer to the marking bands for question (b)

(b) (i) Describe Catholic teaching on capital punishment. AO1 (5)

- Catholic teaching has always allowed capital punishment in extreme cases for the protection of society.
- However, it has always been discouraged and only ever seen as a last resort.
- St Augustine says it is always better to try and reform a person than to execute them.
- Pope John Paul II said that it is only justified when no other means of protecting society from criminals exists. He does not think there are situations today where that is the case.

Relevant reference to source is likely to include:

- Exodus 20:13
"You shall not kill/murder."
- Genesis 9:6
"Whoever sheds the blood of a human, by a human shall that person's blood be shed; for in his own image God made humankind."
- Exodus 21:23-25
"If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe."
- St Augustine, *Letter 153 to Macedonius*, 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. It comes easily and effortlessly to hate the bad because they are bad. It is an uncommon mark of piety to love the same people because they are human beings, so that at one and the same time you disapprove of their guilt while approving of their nature. Indeed, you have more right to hate their guilt precisely because it mars their nature, which you love. Therefore if you take action against the crime in order to liberate the human being, you bind yourself to him in a fellowship of humanity rather than injustice. Moreover, there is no space to reform character except in this life. After that, each person will have whatever he has won for himself here. That is why we are forced to intercede for the guilty, out of love for the human race. For otherwise punishment will end this life for them, and once it is ended, they will not be able to bring their punishment to an end."
- St Augustine, in *Letter 134 to Apringius*, 4
"Now if there were no other established method of restraining the hostility of the desperate, then perhaps extreme necessity would demand the killing of such people. Even then, as far as we are concerned, if nothing milder could be done, we would prefer to have them set free than to have the sufferings of our brothers avenged by shedding their blood."
- Pope John Paul II, *Evangelium Vitae* 56
"... The primary purpose of the punishment which society inflicts is 'to redress the disorder caused by the offence'. Public authority must redress the violation of personal and social rights by imposing on the offender an adequate punishment for the crime, as a condition for the offender to regain the exercise of his or her freedom. In this way authority also fulfils the purpose of defending public order and ensuring people's safety, while at the same time offering the offender an incentive and help to change his or her behaviour and be rehabilitated. It is clear that, for these purposes to be achieved, the nature and extent of the punishment must be carefully evaluated and decided upon, and ought not go to the extreme of executing the offender except in cases of absolute necessity: in other words,

when it would not be possible otherwise to defend society. Today however, as a result of steady improvements in the organization of the penal system, such cases are very rare, if not practically non-existent. In any event, the principle set forth in the new Catechism of the Catholic Church remains valid: “If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority must limit itself to such means, because they better correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person.”

(ii) Describe Jesus' teaching about forgiveness in Matthew's Gospel.
AO1 (5)

- Jesus teaches there should be no limits to how often a Christian should forgive those who have offended them.
- He also teaches that God will forgive those who forgive others and how important it is to show mercy if one expects to receive mercy.
- In teaching the Lord's prayer, he teaches his followers to ask God for forgiveness whenever they pray.

Relevant reference to source is likely to include:

- Matthew 18:21-35
²¹ Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?" ²² Jesus answered, "I tell you, not seven times, but seventy-seven times. ²³ "Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. ²⁴ As he began the settlement, a man who owed him ten thousand bags of gold was brought to him. ²⁵ Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt. ²⁶ "At this the servant fell on his knees before him. 'Be patient with me,' he begged, 'and I will pay back everything.' ²⁷ The servant's master took pity on him, cancelled the debt and let him go. ²⁸ "But when that servant went out, he found one of his fellow servants who owed him a hundred silver coins. He grabbed him and began to choke him. 'Pay back what you owe me!' he demanded. ²⁹ "His fellow servant fell to his knees and begged him, 'Be patient with me, and I will pay it back.' ³⁰ "But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. ³¹ When the other servants saw what had happened, they were outraged and went and told their master everything that had happened. ³² "Then the master called the servant in. 'You wicked servant,' he said, 'I cancelled all that debt of yours because you begged me to. ³³ Shouldn't you have had mercy on your fellow servant just as I had on you?' ³⁴ In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed. ³⁵ "This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart.
- Matthew 6:14-15
¹⁴For if you forgive other people when they sin against you, your heavenly Father will also forgive you. ¹⁵ But if you do not forgive others their sins, your Father will not forgive your sins.

Refer to the marking bands for question (c)

(c) (i) Explain why the death of Jesus is important to Christians.

AO1 (8)

- Christians believe that the death of Jesus saves them from sin.
- By this they mean that his death restores their relationship with God and allows them access to heaven after they die.
- They also mean that Jesus' death is a source of grace for Christians and that it can give them the power to resist committing sins.
- The importance of Jesus death can be explained in terms of a sacrifice for sins to restore the relationship between human beings and God.
- It could also be explained as a punishment for the sins committed by humanity that Jesus (who Christians believe is free from sin) takes on himself so that human beings do not have to experience such a punishment.
- It could also be explained as a proof of God's love for human beings, as a perfect act of self-giving that summed up a life of perfect obedience.

Relevant reference to sources could include:

- John 3:16
For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.
- Mark 14:22-24
²⁴While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take it; this is my body."²³ Then he took a cup, and when he had given thanks, he gave it to them, and they all drank from it. ²⁴ "This is my blood of the covenant, which is poured out for many,"
- Mark 10:45
the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

(ii) Explain how Catholics see Mary as a model of the Church.

AO1 (8)

- This means that she is an example to all Catholics of how human being should respond to God.
- She is a perfect disciple. A disciple is one who follows the way of a teacher and from the very beginning Mary followed God even when she did not fully understand, in accepting that she was to be the mother of Jesus at the annunciation.
- Mary is an example of great faith. She believed the angel who told her she would conceive even though she was a virgin.
- Mary is an example of great commitment. She did not abandon Jesus at the end of his life when all of the other disciples had fled in fear.
- Mary is an example of great courage. To agree to become an unmarried pregnant woman in first century Palestine required bravery since the consequences of being pregnant and unmarried was potentially a death sentence.
- Mary is a prophet of the Kingdom. When she meets Elizabeth she prays a famous prayer called the Magnificat in which she anticipates some of the themes of the kingdom Jesus will preach: the proud will be scattered, the powerful dethroned, the hungry fed and the humble lifted up.
- Mary is also an example of loyalty to Jesus since she stayed with him at the foot of the cross when the other disciples had fled.
- Catholics believe she intercedes for them with God, like she did at the wedding feast of Cana when she asked her son to have pity on those who had no wine. This is why Catholics still ask Mary to pray for them and have lots of prayers and feasts dedicated to asking for her help and inspiration.

Relevant reference to sources could include:

- The Magnificat (Luke 1:46-55):
“My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name. And his mercy is on those who fear him from generation to generation. He has shown strength with his arm, he has scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away. He has helped his servant Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his posterity for ever.”
- The marriage feast of Cana (John 2:1-11):
‘On the third day there was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the marriage, with his disciples. When the wine gave out, the mother of Jesus said to him, “They have no wine.” And Jesus said to her, “O woman, what have you to do with me? My hour has not yet come.” His mother said to the servants, “Do whatever he tells you.” Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, “Fill the jars with water.” And they filled them up to the brim. He said to them, “Now draw some out, and take it to the steward of the feast.” So they took it. When the steward of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward of the feast called the bridegroom and said to him, “Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now.” This, the

first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him.'

- The crucifixion (John 19:25-27):
'So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home.'

Refer to the marking bands for question (d)

(d) 'Some actions are always wrong.'

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.

- There are some actions that can never be justified, like murder or rape. There are clearly no circumstances in which these actions would be the right thing to do.
- What is right or wrong cannot change from one time and place to another. Laws might change but morality is constant.
- The Bible is clear in the Ten Commandments that some things are always wrong.
- There is a natural law that is higher than all the laws of states or countries and this natural law does not change.
- Jesus makes it clear in the Sermon on the Mount that he has not come to abolish the law but to fulfil it – he says that not one stroke of the law will disappear showing that rules about what is right and wrong are unchanging.
- Life is complicated and it is not possible to say that actions will always be wrong in all circumstances.
- Jesus cautions against being too strict in judging others. We cannot know the intentions of a person's heart so should never rule any action to be wrong in all circumstances.
- The laws of the Ten Commandments and Natural Law are just a reflection of a society's norms at a given point in history – they are not eternal and unchanging because many things once thought of as wrong are now seen as acceptable.

Relevant reference to sources could include:

- The Ten Commandments (Exodus 20:1-17, Deuteronomy 5:4-20):
"I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments. You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes his name in vain. Remember the sabbath day, to keep it holy. Six days you shall labour, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, you, or your son, or your daughter, your manservant, or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it. Honour your father and your mother, that your days may be long in the land which the Lord your God gives you. You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbour. You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or his manservant, or his maidservant, or his ox, or his ass, or anything that is your neighbour's."

- **Matthew 5:17-20**
“Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.”