



---

# **GCSE MARKING SCHEME**

---

**SUMMER 2024**

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

---

## About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

---

## **EDUQAS GCSE RELIGIOUS STUDIES (ROUTE B)**

### **COMPONENT 2: APPLIED CATHOLIC THEOLOGY**

#### **SUMMER 2024 MARK SCHEME**

##### **General Marking Instructions for Examiners**

**The mark scheme defines what can be reasonably expected of a candidate in response to questions asked. Please note: the mark scheme is not a checklist. Other valid points must also be credited.**

#### **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)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>3</b>	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.  Uses a range of religious/specialist language and terms and sources of wisdom and authority extensively, accurately and appropriately.	<b>4–5</b>
<b>2</b>	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  Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.	<b>2–3</b>
<b>1</b>	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  Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.	<b>1</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question 1 (c)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>4</b>	<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>	<b>7–8</b>
<b>3</b>	<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>	<b>5–6</b>
<b>2</b>	<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>	<b>3–4</b>
<b>1</b>	<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>	<b>1–2</b>
<b>0</b>	No relevant information provided.	<b>0</b>

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

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>5</b>	<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>	<b>13–15</b>
<b>4</b>	<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>	<b>10–12</b>
<b>3</b>	<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>	<b>7–9</b>
<b>2</b>	<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>	<b>4–6</b>
<b>1</b>	<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>	<b>1–3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>

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

<b>Band</b>	<b>Performance descriptions</b>
<p><i>High performance</i></p> <p>5–6 marks</p>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with consistent accuracy</li> <li>• Learners use rules of grammar with effective control of meaning overall</li> </ul>
<p><i>Intermediate performance</i></p> <p>3–4 marks</p>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with considerable accuracy</li> <li>• Learners use rules of grammar with general control of meaning overall</li> </ul>
<p><i>Threshold performance</i></p> <p>1–2 marks</p>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with reasonable accuracy</li> <li>• Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall</li> </ul>
<p>0</p>	<ul style="list-style-type: none"> <li>• The learner writes nothing</li> <li>• The learner's response does not relate to the question</li> <li>• The learner's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning</li> </ul>



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

1. Life and Death

For all (a) questions, credit 2 marks for an accurate definition. An example is not necessary. If the definition is weaker, but a relevant example is given and shows secure understanding of the concept, also award 2 marks.

(a) What do Catholics mean by 'death'? [2]

- The end of physical life. When the physical body ceases completely to function.

Refer to the marking bands for question (b)

(b) Describe the extraordinary form of the Catholic Magisterium. [5]

- 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.
- Extraordinary Magisterium – when the Church needs to respond to specific disputes or circumstance in the modern world e.g. euthanasia. Conciliar; this can be 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.

"...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." **Sacrosanctum Concilium: 36.2.**

"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." **Gaudium et Spes: 78**

**Refer to the marking bands for question (c)**

**(c) Explain Catholic attitudes to euthanasia.**

**[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:

- All human beings are valuable because they are made in the image and likeness of God, no matter how ill they are.
- Catholics would argue that the sanctity of life is always more important than the quality of life and it is for God to decide when life ends.
- If human life is not treated as sacred in all cases as the priority, 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 assisted suicide.
- Catholic teaching allows for medical treatment to be given even though that may result in death. This is not considered 'euthanasia', as pain relief is the aim, not death.
- Palliative care can focus on the quality of life, the effect of suffering can be reduced and made bearable by the compassionate use of pain relief, improving the quality of life and dignity, preserving the sanctity of life.
- Good palliative care takes away the need for euthanasia.

"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." **Genesis 1**

'...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."

**Pope John Paul II, Evangelium Vitae 65**

Refer to the marking bands for question (d)

- (d) (i) **'The best proof that there is life after death is the Resurrection of Jesus.'**

**Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer).** [15+6]

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

- The Resurrection of Jesus 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 nor disproved.
- Teachings about eternal life are throughout the New Testament, not just in the narrative of Jesus' Resurrection. They impact on the daily life of Christians in their thoughts and actions, as following the message of the Gospel gains eternal life.
- Christians believe there is an eternal life in heaven, following the teachings of the New Testament regarding judgement at the end of life.
- The Bible says that 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-encounter with God is eternal life in heaven
- The Gospels show that life after death is a reality because Jesus is resurrected after his death.
- 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 (e.g. ghosts). This is more convincing proof than Jesus' Resurrection.
- People have had near death experiences that seem to show that death is not the end. These are better proofs than Jesus' Resurrection.
- Focusing on death as the end 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.
- There is no proof that the Resurrection of Jesus actually happened and there is no proof of any life beyond earthly life.
- The Resurrection of Jesus could be a myth to explain something else (like other parts of the Bible e.g. Genesis chapter 1).
- Even if Jesus did resurrect, that doesn't mean we all do.
- Some would argue that 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.
- 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.
- Science seems to show that when a person's brain stops functioning, they cease to exist, there is no scientific evidence for life after death, whether Jesus rose from the dead or not.
- Other religious and non-religious views can be credited.

"I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery: We will not all sleep, but we will all be changed..." **1 Corinthians 15:50**

"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." **1 Corinthians 15:35 - 38**

"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? If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is your faith" **1 Corinthians 15:12-14**

The Parable of the Rich Man and Lazarus (which suggests an after-life based on moral behaviour) **Luke 16:19-31**

"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." **The Nicene Creed**

**The Lord's Prayer** (references to heaven)

**(ii) 'Prayer is the most important practice for Catholics.'**

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

- Prayer is the raising of the heart and mind to God.
- For many Catholics prayer is a great comfort, for example praying the rosary can thank God for what he's done for them and brings comfort and hope, believing in Christ and his hardships he went through.
- Prayer can take many forms; petitionary, intercessory, formulaic and extempore. Catholics can use prayer in different ways to suit different circumstances and so it is an important practice.
- Some Catholics would recognise the importance of the prayer as a form of devotion but may feel other forms of worship are more important e.g. receiving the Eucharist.
- Others may argue that other beliefs and actions are more important e.g., taking action for social justice, supporting charities.
- Other practices could be seen as more important, e.g., going on pilgrimage or the stations of the cross.
- The Lord's Prayer is of great importance to Catholics, in the Gospels it tells us that Jesus taught the people how to pray using the Lord's Prayer, giving authority but also enabling believers to pray in a humble way.

- Christians are united through the use of the Lord's Prayer as Catholics see it as a summary of belief, giving hope in heaven, recognising God's name is holy and stating God's Kingdom can be present for all.
- Prayer enables Catholics to ask for God's forgiveness and pardon, and to avoid temptation and evil in the future.
- Some would argue receiving the sacraments is a more important practice for Catholics, e.g., Baptism.

"raising of the heart and mind to God" **CCC**

### **The Lord's Prayer**

### **Other prayers**

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

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

## 2. Sin and Forgiveness

(a) (i) What do Catholics mean by 'sin'? [2]

- Acting against the will or laws of God.

(ii) What do Catholics mean by 'relativism'? [2]

- The belief that morality (whether an act is morally right or wrong) depends on circumstances.

Refer to the marking bands for question (b)

(b) (i) Describe Catholic beliefs about forgiveness. [5]

- In Matthew 18:21-22 Jesus teaches there should be no limits to how often a person 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 tells his followers to ask God for forgiveness whenever they pray.
- In Matthew 6: 14-15 Jesus demonstrates the importance of forgiveness, in that it should be limitless for all and all should be treated equally.
- Catholics believe that forgiveness fosters dignity for all and does not replace punishment but needs to be part of the process in order to rehabilitate.

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. **Matthew 18:21-35 21**

"Father, forgive them, for they don't know what they are doing." (**Luke 23:34**)

"As we forgive those who trespass against us..." **Lord's Prayer**

(ii) Describe Catholic attitudes to evangelisation. [5]

- Evangelising is necessary so that people are able to come to know Jesus and be saved.
- Evangelising should also be about sharing the Good News especially with the poor and sick, who are most often overlooked by the world – these should be the people Catholics should evangelise first.

- Evangelising also means caring for the needs of the poor and the sick – caring for their bodies as well as their souls.
- The Church gives a special place to the poor – (the preferential option for the poor)
- Evangelising is about sharing the love of Jesus with those who do not know about it.

**Evangelii Gaudium 15, 48-49, 197-198, 264-265**

**Refer to the marking bands for question (c)**

- (c) (i) Explain the meaning and significance of the Eucharist for Catholics. [8]**
- Catholics celebrate the Eucharist at least once a week and many celebrate it daily because Jesus commanded his followers to repeat the words and the actions of the Last Supper.
  - They see the Eucharist as the source of the Christian life because they believe that the bread and wine becomes the body and blood of Jesus and that by eating it they are given the gift of eternal life.
  - They also see the Eucharist as the source of Christian life because they believe that receiving Jesus' body and blood in the sacrament gives them the spiritual strength they need to be faithful to the life of discipleship they are trying to live.
  - They see the Eucharist as the summit of Christian life because they believe that when they celebrate the Eucharist that are standing in God's presence and that it is the closest they will get to heaven until they die.
  - They also see the Eucharist as God's greatest gift to believers because they believe that in celebrating the Eucharist, they are able to be present at the moment Jesus offered his life in love to the Father for them.
  - They believe that the Eucharist is the greatest gift God can give to believers (and so is the source of the Christian life) and is the greatest offering believers can make back to God (and so is the summit of the Christian life).

'The Eucharist is "the source and summit of the Christian life." The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch. The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God's action sanctifying the world in Christ and of the worship human beings offer to Christ and through him to the Father in the Holy Spirit.' **Catechism of the Catholic Church 1324-25**

**(ii) Explain how the features of a Catholic church express beliefs about salvation. [8]**

- The altar is a symbol of Jesus' sacrifice (through his death) which saves people from their sins (atonement).
- The altar is also a symbol of communion and fellowship with Jesus and with others gathered at the table: an image of the eternal feast of heaven.
- Many churches are designed with the altar facing east, where the sun rises: a symbol of resurrection.
- Catholics believe in the Resurrection of Christ and ultimately of all believers.
- The central place given to the font and the altar which are where the two central sacraments of initiation are celebrated: Baptism and Eucharist, Catholics believe that salvation is achieved through Baptism and celebrating the sacraments.
- Water used in Baptism is a symbol of death to an old self and being born anew in Jesus.

**Reference to the Biblical accounts of the Last Supper or of Baptism**

**Crucifixion narratives**

**Resurrection narratives.**



**Refer to the marking bands for question (d)**

- (d) 'Britain is no longer a Christian country.'**  
**Discuss this statement showing that you have considered more than one point of view.**  
**(You must refer to religious belief in your answer). AO2 [15]**

- UK festivals and traditions are rooted in the Christian tradition.
- UK laws are based on religious traditions (Ten Commandments).
- Two of the main holidays periods for the country are based on the liturgical year, Christmas and Easter.
- Diversity can bring benefits and challenges. The Catholic Church teaches the people of other faiths should be respected and focuses on the importance of interfaith dialogue.
- Fewer people now attend Christian churches regularly and so the Gospel message reaches fewer and fewer people.
- The monarchy is head of the Church of England representing England as a Christian country.
- Results of the 2011 census compared to the 2001 census, show an increase in diverse religious and non-religious belief and practices.
- The 2021 census results also seem to suggest that fewer people identify as Christian.
- Festivals, beliefs and culture of others need to be recognised and celebrated.
- There has been an increase in Humanist celebrations of births, weddings and funerals, suggesting that to some the belief in Christianity and the importance of Britain being a Christian country is no longer relevant.
- The appropriateness of evangelisation in a multi faith or secular country could be questioned.

**2011 census compared to 2001 census.**

**2021 census**