

Examiners' Report

June 2013

GCSE Religious Studies 5RS10 01

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Introduction

This unit continues to attract a significant number of candidates, particularly, although not exclusively, from Catholic schools.

Examiners were impressed by the quality of understanding that many candidates gain about the 'theology' behind aspects of the life and beliefs of the Catholic community. As an example, it was very pleasing to read how deeply some teenagers understand and appreciate the role the Church plays in the care of the sick and dying through the Sacrament of Anointing. Whilst not every candidate has been able to gain a full understanding of the role of the Magisterium, the fact that many can write about it so perceptively is very encouraging.

Many Catholic centres believe that this Unit offers a complementary understanding of Roman Catholicism to that provided by Unit 3, one that shows the doctrinal underpinning of the moral and societal life of Catholics. Clearly for many, it is doing just that.

The unit has two assessment objectives, each with equal weighting. AO1 examines knowledge and understanding and is assessed in parts (a) and (c) of each question. AO2 looks for the ability to use evidence to make a reasoned argument that expresses and evaluates personal responses, informed insights and differing points of view, and is assessed in parts (b) and (d) of each question.

Part (a) questions require candidates to offer a definition of a key word. Some candidates learn these definitions off-by-heart, whilst others offer a paraphrase of the ideas involved in the term. Both approaches are acceptable.

Part (b) questions ask candidates for two developed reasons that either support the idea expressed in the question (about some aspect of Catholic belief or practice), or which oppose it. It is also possible to gain full marks by giving a reason for and against, provided it is clear that the candidate is undecided and that both reasons are their own. What is essential is that two, developed reasons are given, and that they both express the opinion of the candidate. Four simple reasons will only gain two of the four marks available. Answers that clearly assign the opinions to others - such as 'there are some Catholics who believe that...' - cannot be awarded marks.

In part (c), there are marks available for development, and some candidates showed an ability to offer a single, fully-developed reason, still gaining all the marks available. More commonly, candidates gave a series of reasons without development. Four such correct reasons would also gain full marks.

Part (d) questions present an idea about Catholic belief or practice and ask candidates to indicate whether they agree with that idea or not, and to offer reasons. They must also give reasons why someone may disagree with them. Most candidates gaining full marks gave three correct reasons on both sides, but full marks are available for fewer reasons, provided that they are developed.

Question 1 (a) (b) (c) (d)

This question focuses on the theme of Beliefs and Values within Roman Catholicism. It is within the section designated for the new assessment of Spelling, Punctuation and Grammar (SPaG). Overall, it was a well-answered question, with candidates seeming particularly versed in the reasons why Christians believe they should love God.

1 (a) asked what is meant by **creeds**. As is often the case with (a) questions, Examiners were looking for two separate ideas - that the creeds are 'formal statements', and 'of Christian beliefs'. That they are formal statements is important, as it acknowledges their formal origin and distinguishes creeds from any random set of Christian beliefs. Many candidates gained full marks in response to this question, although some confused beliefs with rules. Examiners were directed to accept Christian teachings as well as beliefs, despite the fact that this strayed in the direction of the definition of the catechism.

1 (b) was designed to elicit reasons for and against the proposition that Christian forgiveness of sins might stretch even as far as murderers. Candidates who did well on this question either pointed to New Testament teaching about forgiveness and the need for the Christian to follow that teaching, or to the strictures within the Ten Commandments about murder and the irreversibility of the pain inflicted.

1 (c) There were many reasons offered for why Christians believe that they should love God, These ranged from seeing God as creator and life-giver, to the love shown in the sacrifice of his Son, Jesus. It was a well-answered question, with many candidates gaining full marks.

1 (d) was probably the most testing part of this question. It required candidates to discuss whether the death of Jesus could legitimately be understood as salvific, as is central to Christian belief. It demanded a measure of interpretation of the significance of Jesus' life, death and resurrection. Many pointed to the teaching of the creeds and to the fact that Jesus' incarnation was specifically for the purpose of atonement. Amongst the arguments against, some mentioned non-Christians and atheists who would not interpret Jesus' death in this way. As the question did not ask 'should Christians believe that Jesus died to save everyone from sin', this was a legitimate response. Others suggested the death as a punishment for blasphemy or sedition. Some focused on the word 'everyone' - saying that Jesus only died to save those who believe, for example. All such approaches were rewarded.

Instructions about the marking of SPaG cross all units, and other subjects have been published elsewhere, so it is not necessary to focus on that topic here.

A fully-correct answer.

Write your answer here:

(a) Creeds - statements of Christian beliefs



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This is the glossary definition.



ResultsPlus Examiner Tip

The way the vast majority of candidates gained full marks in all part (a) questions was by giving the glossary definition.

This is an example of 2 developed reasons to 1 (b). The question is whether Christians should show love to murderers.

(b) I think that Christians should show love to murderers because firstly, as Christians we are working towards Salvation and forgiving those who have strayed from the path of God, should be showing them love can help them. Secondly, Jesus taught us to love those everyone even those people who have done wrong, and by doing this can help them find God and ask pray for forgiveness.



ResultsPlus Examiner Comments

The first reason given is that Christianity is about seeking salvation. By forgiving those who have strayed, Christians are showing love and helping them back on to the road to salvation.

The second reason is that Jesus taught his followers to love everyone, and by doing so, those who have strayed are being helped to seek forgiveness and to find God.



ResultsPlus Examiner Tip

To get the development mark in (b) questions, it is not always necessary to offer an extended example. In this case, just drawing out the full implication or consequence of the reason will suffice.

There were many ways to gain full marks for this question. It was good to see the variety, which suggested that candidates thought personally about this question and did not just deliver pre-prepared answers.

(c) Christians believe that they should love God because God is the ~~very~~ creator of the Earth and us, humans. This is important because if God could create us, it means that he loves us and we should

show our love back.

Also Christians should love God because ~~the~~ Jesus taught us that we ~~to~~ should love God with all our might. This is important because Jesus is the Son of God. ~~the~~ This means that what he said should be carried out accordingly as he is God on Earth.

Furthermore Christians should love God because we are taught in the scriptures that God is the alpha and omega. This is important because if God is the beginning and end we ~~should~~ should look up to him as a loving God as he created us humans.

Finally Christians should ~~believe~~ love God because he is our Father. This is important because it means that if we love him, God in return will love and protect us back.



ResultsPlus Examiner Comments

Although this 8-mark answer does use the standard response, 'we believe this because it is taught in the Scriptures', in this case, the candidate identifies an appropriate teaching and goes on to draw out its significance.

This paragraph alone gains 4 marks. The Bible teaches that God is the *alpha* and the *omega*, which means that he is the creator of 'us humans'.



ResultsPlus Examiner Tip

Often strong candidates give 4 reasons, with many of them developed. This means that they can score the full 8 marks after only 2 reasons. Many candidates are not certain as to what counts as development, hence they do not risk giving less than 4 reasons. Some centres could give fuller guidance about this and save candidates time.

This clip is included as part of the annual reminder that some candidates lose marks by not following the rubrics, and answering parts of 2 questions. 1(d) asked if Jesus died to save everyone from sin. This answers 2(d) about God loving everyone as a father.

(d) (i) I agree with the statement 'God loves everyone like a father loves his child'. This is because firstly he creates us like his own by paying attention to our prayers everyday. He allows us to communicate with him at any time of the day no matter the circumstance. And lastly when we pray to him mostly the Roman Catholic Christians address God as our Father. The prayer 'Our Father' explains how he loves us like a father loves his child.

(ii) However people may disagree with me because firstly God may have not personally told every Christian that he loves them like a father loves his child or that God only has one child as we know as Jesus and no others. Also they may say that God doesn't know what that type of love is as he is not one of us.



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Examiner Comments

This part (d) answer is clearly a good response, and might have been given 5 marks in total.

That loss is exacerbated by the requirement in Section 1 that if a candidate fails to answer, or incorrectly answers, the whole of one section they cannot be given 4/4 for SPaG. Therefore this candidate may have lost 6 marks out of 84 or 7%.



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Examiner Tip

Because both questions in each section draw on the same topics, there is often going to be an overlap in the subject matter of questions - read the rubric carefully to avoid violation.

Question 2 (a) (b) (c) (d)

This question focused on the theme of Beliefs and Values within Roman Catholicism. It is this section that is designated for the new assessment of Spelling, Punctuation and Grammar (SPaG). Overall, it was a well-answered question, with candidates particularly strong in their answers to questions about Jesus as the Son of God and of God as a father.

2 (a) The formal glossary definition of 'compassion' focuses on two essential aspects - that it is a feeling of pity and that this feeling is directed at someone who is suffering. Some form of wording of both aspects was required to gain two marks.

2 (b) caused difficulties for some candidates. This was principally because they were not fully-aware of what is meant by a 'religious community' in the context of the specification. Essentially, it relates to members of Religious Orders. However, following the principle of positive marking, examiners did not penalise students unless it was absolutely clear that they were referring to a different form of community life - such as a parish. For example, someone who wrote simply that a religious community shows love of God by going to Mass on Sunday would have scored one mark.

It is important to stress, however, that candidates who were able to write about such Orders as the Carmelites, and to refer to their life of prayer and devotion and their taking of the evangelical counsels, found it much easier to gain full marks on this question.

2 (c) It is clear that candidates were well-prepared for this question about Jesus as Son of God, and many scored full marks. They offered such reasons as the teaching of the Incarnation, the fact that Jesus was able to perform miracles and to rise from the dead, and that God affirmed Jesus' Sonship at his baptism.

2 (d) Again, this was well-answered. Reasons in favour of the proposition, that God is like a father to everyone, focused on such reasons as God as giver of life, as guide, as forgiving of mistakes. Reasons against included the atheist stance again, but many also developed an argument based on the problem of evil.

An example of a partially-correct answer to this question about compassion.

Write your answer here:

(a) Compassion is a pity that we can have for other people or also what we can have for our family.



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Examiner Comments

Remember that to gain full marks there had to be both the pity (or sympathy in this case) and also the fact that the recipient is suffering in some way, which is absent from this answer. Hence it gains just 1 mark.



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Examiner Tip

Almost all of the answers to part (a) questions will have two parts to them. Teachers are advised to identify both parts when teaching these definitions to candidates.

This is an example of a fully-correct response to part (b), which asked whether those living in religious communities show love of God.

(b) Yes, I do believe living in a religious community shows your love to God. Firstly joining a religious community shows that you are completely devoted to God. As you take vows of celibacy, poverty and obedience, ~~the~~ of which St. Paul mentions in his letters.

Secondly some religious communities actively show where religion, eg the missionaries of charity, set up by St. Teresa (Sister Teresa) go out and help those in the poorest parts of the world die with dignity. Therefore they are showing love to God as they are helping the poor.



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Examiner Comments

The first developed reason refers to the commitment of taking the evangelical counsels as a sign of devotion to God. It adds, vaguely, that this is part of St Paul's teaching in his letters. Whilst St Paul did not mention the vows as such, he certainly mentioned celibacy, for example, as a sign of commitment to God.

The second reason mentions how loving others is a sign of loving God. This is an acceptable approach, which is developed using the specific example of the Missionaries of Charity.

An example of a more than fully-correct answer to part (c), which asks why Christians believe Jesus is the Son of God.

(c) Christians believe that Jesus is the son of God because firstly he made the sacrifice to send his son to show how much he loved us and so we could gain salvation. Also

When Jesus was being baptised in the bible it said 'this is my beloved son, hear him'. Christians believe that the bible is the ~~son~~ word of God so that when he said 'this is my beloved son' it must mean it actually is his son. Also Jesus many of time referred to God as his 'father' and prayed to him often for example Jesus said this prayer 'Our father, who art in heaven...' If he is his father then he clearly is the son of God. Jesus was born without ~~contrespotion~~ (virgin birth) and no father actually made him like everyone else which is clear he was just placed on the earth to preach his fathers teachings. Throughout the bible you can see evidence of a very strong bond a father and son bond that cannot be broken and everyone has great faith and trust in their father. Jesus clearly did which made it clear he was his fathers son.

Also when you or I are in need we turn to our father as comfort this is what Jesus did throughout his life and when Jesus died which was part of the plan God was upset as it said in the bible as you would be if you saw your son die



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Examiner Comments

Sometimes candidates know so many reasons they wish to give all of them.

In this case, the reasons include:

- God called Jesus his Son at his baptism
- Jesus called God his Father
- Jesus' birth was miraculous
- Jesus turned to God for comfort as one would to one's father

and more, and also development, such as quoting the *Our Father*.



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Examiner Tip

It would help Examiners if centres encouraged candidates to write in paragraphs. More importantly, whilst it is not essential to do so to gain the full SPaG mark, a mark can be deducted if a full answer such as this does not contain paragraphs, but clearly should.

This is an example of a fully-correct answer to part (d), which asked if God loves everyone like a father.

(d) (i) I agree with the statement. This is because ~~God~~ created all of ~~all~~ humans believe that God created everyone in his image, and because of this, he must have made us how he wanted us, and thus loves us.

I also agree with the statement because God is willing to forgive everyone if they show him love and repentance - this is the same with a father.

I also agree because ~~God~~ the catholic church teaches that ~~God~~ said Jesus said that everyone is able to achieve salvation and get to heaven, which shows that he has no favourites like a father.

(ii) However, some people may disagree with me. This is because some people do not believe in God, so therefore do not love him. This means that they do not have a good relationship with him unlike a father.

Some people may also disagree with me because by saying that if God loved everyone like a father does, he would not allow his "children" to suffer, which most people do at some point in their lives.

Some people could also ~~agree~~ disagree with me because we can not see God, or have a direct response from him, therefore ~~because~~ if he is able to, he cannot love everyone.



ResultsPlus Examiner Comments

This is a well-presented answer, which clearly identifies three reasons on each side.

In the reasons for the proposition, two of the answers concern God loving like a father (as creator and as forgiver), the third focuses more on the word 'everyone' - both approaches were accepted.

The negative answers are a good mix - there is the atheist argument, the problem of evil, and the difficulty people may have considering God to be a father when he cannot be seen directly.



ResultsPlus Examiner Tip

This answer clearly indicates the point of view of the candidate - *I agree...* - and that they are offering another point of view - *...some people may disagree with me...*

Whilst it does not have to be quite as explicit as this, it is essential that the candidate indicates what they believe and why. Remember that the old specification used to allow candidates to say *some people think x, but others think y*. The new specification does not.

Question 3 (a)

By far the vast majority of candidates who answered this question about the meaning of 'catholic' did so by using the brief and simple glossary definition. That is, 'universal' or 'worldwide'. Those who referred to 'catholic' as a religious denomination were able to score one mark.

The typical full 2-mark answer.

Write your answer here:

(a) Universal or worldwide



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Examiner Comments

In many cases, as here, the glossary definition is brief. Learning it often ensures that part (a) questions do not detain candidates for too long.

An answer that scores zero marks.

Write your answer here:

(a) Catholic means dedicating your love for God.



ResultsPlus
Examiner Comments

Sometimes there is a grain of truth in candidates' attempts to formulate their own responses, but much of the time they do not give enough relevant information to gain any marks.

An example of a partially-correct answer to a part (a) question.

Write your answer here:

(a) Catholic is a nationwide and worldwide part of the Christian faith.



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Examiner Comments

The Mark Scheme allowed examiners to award 1 mark for answers that explained the word *catholic* in terms of the Roman Catholic denomination, as here.

Question 3 (b) (c) (d)

This question comes from the section of the specification on Community and Tradition. It was a well-answered question, although it was surprising that quite a few candidates seemed unaware of the life of the parish and of the role of the parish priest. Clearly, in a time of declining Mass attendance, centres cannot expect that the majority, even of Catholic candidates, will know about such things without specific teaching inside the classroom.

3 (b) asked about the importance of the role of the local parish priest. Very few candidates chose to suggest he was not important. Many were aware of his role in presiding over the celebration of the Sacraments and also as a counsellor and advisor, and most good answers developed these aspects.

3 (c) Those candidates who knew what the term 'celibacy of the clergy' meant, answered this question well. There were a few who seemed unfamiliar with the term, even though it is taken straight from the specification. Most good answers spoke of the role celibacy can play in freeing the priest to focus on his ministry or as an expression of his particular devotion to God. Others mentioned how the celibacy of priests reflects the celibacy of Jesus, some even developing this to refer to the role of *alter Christus* taken on by the priest in the celebration of the Eucharist.

3 (d) The most challenging part of this question was to offer reasons why Catholics might not choose to show devotion to the Virgin Mary, particularly as the 'non-believer' response could not be applied to Catholics. Good candidates were able to refer to the:

- risk of idolatry
- suggestion that the Gospel account of Mary's role might not be literal
- suggestion that many disciples showed equal, possibly greater, commitment to Jesus, even to the point of accepting martyrdom.

Reasons in favour were certainly easier to come by, including her:

- Immaculate Conception
- Assumption
- 'fiat' to Gabriel
- role as intercessor
- role model.

An example of an answer to a (b) question that has both a simple and a developed reason, hence scoring 3.

(b) Yes because this allows us to become closer to God through the priest. Also during mass we are often reminded of the sacrifices God made for us and being reminded of this on a regular basis can be the catalyst of people becoming better Christians.



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Examiner Comments

The simple reason is that the priest allows people to become closer to God.

The developed reason is that the mass offered by the priest reminds us of the sacrifices made by God, **and**, by being so reminded on a regular basis, people can become better Christians.



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Examiner Tip

It would have been relatively easy for this candidate to gain the extra mark. Examples of possible development to the first simple reason might include, 'he does this by allowing us to experience God's forgiveness in confession' or 'by reassuring us of the presence of God when we are sick/dying'.

A full set of reasons as to why some Catholics believe priests should remain celibate.

(c) Some Catholics believe this because Jesus was celibate. So as the clergy are trying to ~~the~~ live the way Jesus did this means they should stay celibate. Secondly, if the clergy is celibate then they wouldn't

have a family to worry about if they were asked to move to a different parish in a different part of the country or overseas.

Thirdly, it is important to some Catholics because ~~of~~ ~~the Bible~~ in the Bible Jesus devoted his life to helping people so as a ~~member~~ member of the clergy they should devote their life to the church and not a family.

Lastly, members of a clergy ~~are~~ have been given their vocation by God and this was ~~Re~~ religion. If they had been chosen to ~~have~~ have their vocation through family then this would of meant cohabitation wasn't an option so as their vocation was religion it is only right to stay celibate. Also, celibacy of the clergy is important because ~~of~~ ~~god~~ this way their whole time is for worshipping God, ~~the~~ the church and all the members so he can be called upon for help or guidance at any time without ~~any~~ family being disturbed.



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Examiner Comments

Candidates offered a wide range of possible reasons in answer to this question. In this case they can be summarised as:

- imitating the celibate Jesus
- having the freedom to serve wherever he is called
- being prepared to dedicate one's whole life to service
- being able to be wholly dedicated to the worship of God.



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Examiner Tip

There is the risk of some overlap in answer to this question that candidates might be warned about. For example, some candidates wrote about not having a family so they could be wholly dedicated to their life of service, and also by not having children they would not be prevented from responding to someone in need. This is effectively the same answer.

However, this type of reason could become a developed reason by specifying a particular demand that is made on a priest, with which having a family might interfere. For example, being the only person at home with the children and being called out in the night to a sick person.

This 8-point example was selected because it gives (at least) 4 quite distinct reasons.

A good answer to the part (d) question, concerning showing devotion to the Virgin Mary, but included here to illustrate an important issue.

(d) (i) I agree with this statement because, without the virgin Mary we wouldn't have been saved ~~by~~ from sin as she gave birth to Jesus.

Also, I agree with this statement because without the virgin ~~for~~ God chose Mary to give birth to Jesus so she is important to the Catholic faith.

Finally, I agree with this statement because, it tells us to do this in the Creed.

(ii) Someone may disagree with me because they feel that we should show devotion to God or Jesus as they are seen to be more important than Mary.

Also, someone may disagree with me because, they ~~&~~ by showing devotion to Mary they would feel that we idolise Mary.

Finally, someone may disagree with me because they may not believe that Mary ~~is~~ is the mother of Jesus.



ResultsPlus Examiner Comments

The candidate offers some good reasons on both sides of the argument. However, they say in support of the thought that Catholics should show devotion to the Virgin Mary, that it tells us to do so in the Creed. Of course, it does not, and this is the weakness of students using this and similar devices without fully understanding what they are saying. This approach probably lost candidates almost as many marks as they gained.

Ironically, had candidates said, '...because it tells us to in the Catechism' they would have been correct.

This is an example of an answer that gained full marks in each part of the question.

(b) I do think the local parish priest is important for Catholics because only a priest can perform Mass. He represents Jesus so therefore only a priest can do this. He is also there to help people understand more about their faith and strengthen it, through liturgies and homilies, and can offer help and advice to parishioners.

(c) Some Christians, like Catholics, believe the celibacy of the clergy is important because it says so in the Catechism, which is the ~~state~~ official teaching

of the Catholic Church and is also agreed by the Magisterium, which all Catholics should follow the teachings of.

Since the priest takes the place of Jesus in Mass, he must be celibate as Jesus himself was celibate.

St Paul also said that all priests should be celibate, and Christians should follow the teachings in the Bible as it is the word of God.

Some Christians also think that if priests were allowed to marry, then their lives would not be completely devoted to God as they should be because having ~~of~~ a family would be a distraction, so celibacy is important for the priest to do their job properly.

(d) (i) "Catholics should show devotion to the Virgin Mary"
I agree because she is a role model for Catholics. Since she was born of the immaculate Conception, she was sinless so therefore we should follow in her example to have a full relationship with God. She also did God's will without question, which is a good example for Christians to follow. She is the Mother of God, and Catholics believe that without her there would not be Christianity, so Catholics should show devotion to her because of this.

(ii) Some people may disagree with me because the first commandment is only to worship God, so Catholics should not get distracted by devoting anything to anyone else. If you love God and love your neighbour, then you are leading a good Christian life and you don't need to show devotion to Mary. She followed God's will, but any good Christian would do this if they loved God so she does not need anything other than being recognised as another Christian.



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Examiner Comments

Just a few points to note.

In the part (b) answer, the fact that only a priest can celebrate Mass is sufficient for one mark. The fact that this is because the priest represents Jesus is sufficient to gain the development mark.

In part (c), although technically St Paul was not just thinking of priests when he advocated celibacy, he did advocate celibacy as a sign of commitment to the Gospel and so it has been credited here.

In part (d), credit is given for saying that Catholics should show devotion to Mary because she was conceived immaculately, without original sin.

Interestingly, another candidate demonstrated that this could also be used as part of a negative response: because Mary was sinless, she is unlike the rest of humanity and therefore **not** a good role model.

Question 4 (a)

Fewer candidates than is average for part (a) questions seemed to know what 'Nonconformist Churches' are. Rarely did anyone who had not learnt the glossary definition, get this fully correct.

The two parts needed for full marks included that they are Christian Churches (that they could be described as 'Protestant' was a bonus) and that they have been separated from the Church of England.

Answers which pointed to the fact that they were also out-of-communion with the Roman Catholic Church were awarded 1 mark.

A fully-correct answer.

Write your answer here:

(a) non conformist churches are churches that have broken away from the church of England. etc



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Examiner Comments

This is close to the glossary definition - any accurate form of words would be accepted for full marks.

A partially-correct answer.

(a) Nonconformist churches are protestant churches that are also separated from ~~the~~ Roman Catholic Church. ~~with the Church of England.~~



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Examiner Comments

Of course, Nonconformist Churches are also separated from the Roman Catholic Church, but this response is only worth one mark because it does not define those Churches accurately enough - the same could be said of the Church of England, for example.

A zero-mark answer.

Write your answer here:

(a) A Nonconformist church is where they have vicars ~~repla~~ instead of priests



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Examiner Comments

Again, an attempt to answer the question that comes from a partial understanding of the differences between denominations, but not an accurate one.

Question 4 (b) (c) (d)

This alternative set of questions from the Community and Tradition section seemed to present a greater challenge. It appears that some of the more formal ideas associated with the Church, such as the significance of Apostolic Succession and the Church as a means to faith, get less focus in some schools. Perhaps it is simply that they are more abstract ideas and consequently harder to grasp.

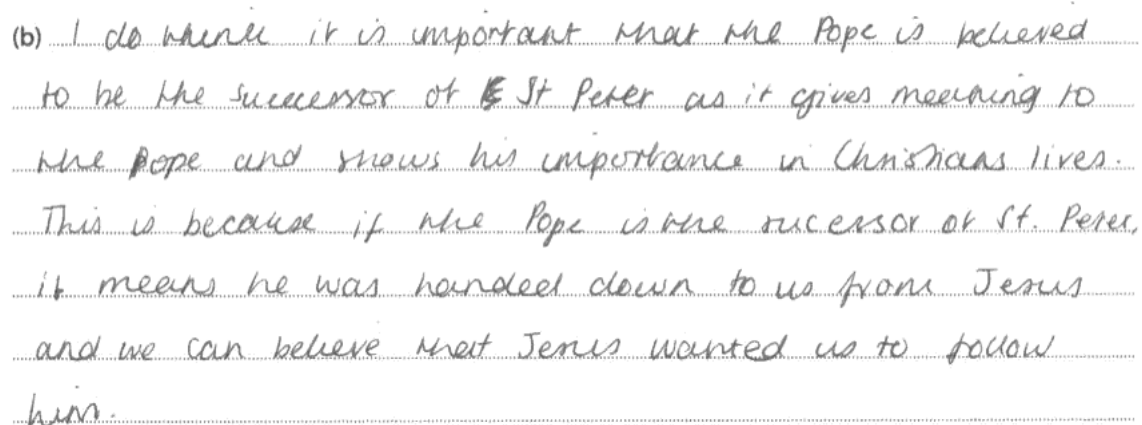
4 (b) asked whether it is really important that the Pope is said to be the successor of St Peter. This was a question related directly to the concept of Apostolic Succession. There were quite a few imprecise answers that managed to gain some marks. The best answers mentioned that St Peter had been chosen to lead the Church by Jesus himself, and that Apostolic Succession safeguards apostolic teaching.

Development of such answers mentioned, for example, that this guarantees the authenticity of the leadership of the current Pope, and the authenticity of his teachings. Few argued against, but those who did, tended to refer to the good work that the Pope can and does do, regardless of this theological underpinning - as a leader, as a teacher, as an ambassador, and so forth.

4 (c) This question was better-answered. Many candidates were aware of the Magisterium as a teaching office with the ability to interpret the Gospel for modern day issues. Others mentioned its supreme authority, and that such teaching provided Catholics with guidance for their everyday lives. Quite a few marks were gained by development in this question, referring for example to Catholic teaching on IVF and so forth.

4 (d) As always, the Church referred to in this question referred to the Church as an institution and as a believing community. However, those who wrote about gaining faith by going to church were marked positively. As the practice of going to church, as expressed in the Mass and other sacraments, is a part of the life of the Church, such answers were entirely correct. So the idea that faith is gained by receiving the Eucharist, or listening to the readings and homily at Mass, gained marks, as did that faith comes through baptism and confirmation. On the other side, candidates pointed out that faith can be gained through good works, through reading the Bible, through private prayer, and from the family.

A very good answer to part (b) about the Pope being the successor of St Peter, showing a very good understanding of the theology of Apostolic Succession.



(b) I do think it is important that the Pope is believed to be the successor of St Peter as it gives meaning to the Pope and shows his importance in Christians lives. This is because if the Pope is the successor of St. Peter, it means he was handed down to us from Jesus and we can believe that Jesus wanted us to follow him.

Secondly I think it is important as it shows that all the Popes from Saint Peter and after is specifically chosen from God to do the job of guiding us as ~~that~~ his words are infallible, because God specifically choose him.



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Two developed reasons.

The first is that by being the successor of St Peter, the Pope assumes a greater significance in the lives of Catholics because he is handing on Jesus' teaching. The development then draws out the significance of this - that we can believe that Jesus intends us to follow the Pope's teaching.

The second reason is that it shows that all the Popes are specially chosen by God to guide the Church, hence we can be confident that the teaching the Pope gives is infallible.

This answer to part (c), about the importance of the Magisterium, demonstrates the possibility of gaining 6 or even 8 marks with one reason that is progressively developed.

(c) The ~~mag~~ Magisterium is important for Catholics because it is the interpretation of the bible. Christians are told to believe in the bible's teachings, and the

Magisterium's interpretation acts as the next best thing for current issues. As many issues arise in modern day that could not be listed in the bible (Abortion, contraception), the Magisterium offers Christians rules that the Catholic Church believes the bible would have made. This means that Christians who are unsure whether or not certain current issues are morally right can be

assured what the church believes is right. Because of this, Christians can live knowing that they are not breaking God's laws. This is ~~even~~ even more important to some Christians who purely follow the Bible as Christian law, as it means that they can live in assurance knowing that they are following the Bible's teachings, even in modern ~~times~~ dilemmas. The magisterium is thought to be guided by the Holy Spirit in the same way the Bible was, making ~~the~~ the magisterium's teachings all ~~the~~ the more significant.



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Examiner Comments

The key reason given here for the importance of the Magisterium is that its role is to interpret the Bible.

It goes on to develop that reason by pointing to the importance of such an interpretation for current issues, which are not in the Bible. The list is not sufficient to constitute a further development at this point.

But the idea is further developed by pointing out that this gives Christians assurance about what is right and wrong in modern society, if they are unsure.

The candidate then gains the further 2 marks by pointing out that this assurance comes from the belief that the Magisterium is guided by the Holy Spirit.

That comprehensive development gains the full 8 marks.



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Examiner Tip

It is worth saying that comprehensive development is rare. However, many candidates give 2 good reasons in (c) questions, each developed with a reference to some aspect of Jesus' teaching or life, for example, and gain 8 marks that way.

Part (d), about the Church as the means to faith, clearly caused some difficulties. It was probably the worst-answered question overall. Here is an example of a candidate who managed to achieve just 2 marks in total.

(d) (i) I disagree because we could have got our faith because of the way we looked at things before going to Church.

Secondly I disagree because some people may have a faith before they have even be to Church.

Thirdly because we may have been taught a faith outside of Church.

(ii) Some people may disagree with me as they believe faiths are only given and taught properly in Church's.

Secondly because people may believe only a Priest can give us a faith inside the Church.



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Examiner Comments

The candidate seems to understand the idea of 'faith' but seems unable to respond to a question linking it with the agency of the Church.

However, they do gain a mark for the vague idea that someone may have been taught the faith before they ever went to church. Of course, if the candidate had gone on to say that, for example, they may have been instructed in the faith as young children by their parents, that would have been a development.

On the other side, we can take from this answer the idea that some may believe only a priest (in church) can be relied upon to teach the faith properly. Again, this could have been developed if they had gone on to mention how a priest seeks to interpret the Bible in his homily.

Question 5 (a)

There was some uncertainty about the word *rite* - some candidates confused it with the word *right*. Overall, though, candidates knew this definition. For *penitential rite*, it was necessary to give both reference to this being a moment for the confession of sins and to absolution, and that it is part of the Mass. Almost all formulations of confession and absolution were accepted.

An example of an answer that failed to achieve any marks.

Write your answer here:

(a) The right to believe in anything you want.



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This is included as an example of the confusion some candidates had with the word *rite*, which may be worth focusing on briefly in centres.

A fully-correct answer.

Write your answer here:

(a) It is the first part of the mass when the congregation seek forgiveness.



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Any form of words that includes the idea of confession and absolution **and** it being part of the Mass gains full marks.

Question 5 (b) (c) (d)

Question 5 relates to Section 3 on Worship and Celebration. There were many good answers to these questions, although the specification's distinction between Easter and Holy Week needs to be reinforced.

5 (b) asked if Easter should be considered the most important festival. This allowed for some candidates to offer reasons why another festival might be more important (most chose Christmas). Some candidates conflated Holy Week and Easter and consequently lost marks. Whilst in general discussion this may be understandable, there are separate entries in the specification for each, and therefore specific content. So, answers had to relate to the Resurrection, or to the Christian celebrations of the Vigil, Easter Day and beyond. Development often came from the idea that the Resurrection proved Jesus' divinity, or guaranteed eternal life.

5 (c) The quality of answers to this question regarding the anointing of the sick was particularly pleasing. Many candidates knew that it offered forgiveness of sins and spiritual healing. Many others also spoke about physical healing and also the relationship the Sacrament forges between the sick and the wider Christian community. Given those very encouraging signs, perhaps this is also a moment to mention that a few took refuge in the 'because it says so in the catechism' response, as they did elsewhere. It was particularly disappointing occasionally to read 'because it is taught in the catechism, the creeds and the Bible' at the end of every (b), (c) and (d) answer. Often it is true, of course, but it is not to be encouraged. Sometimes it is wrong - for example, obviously, anointing the sick is not taught in the creeds.

5 (d) asked whether Christmas still retains a religious significance. This was also well-answered, some candidates drawing attention in both (d)(i) and (d)(ii) to the issue of gifts - that they can be both a symbol of the commercialisation of Christmas and of the gifts of the Magi. Other answers included the fact that many Catholic schools still have Nativity plays or that Santa seems to be replacing the infant Jesus as the icon of Christmas.

An example of a full-mark part (b) answer that offers both sides of the discussion. This question asked whether Easter could be considered the most important festival.

(b) yes, I believe it is the most important because it is the most important part of Jesus' life, and because he resurrected and saved people from evil, it should be celebrated as the most important festival.

No, I believe Christmas is more important than the Easter festival because it is when Jesus was born and without Jesus, Christianity wouldn't be a faith and the resurrection wouldn't have happened. So ~~the~~ Christmas should be celebrated as the most important festival.



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Examiner Comments

There are two developed reasons here, one from each side of the discussion.

The first says that Easter is the more important festival because it celebrates Jesus' resurrection **and** that it saved people from evil.

The second says that Christmas is more important because it celebrates Jesus' birth **and** the very existence of the Christian faith and the Resurrection of Jesus are made possible.



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Examiner Tip

Remember that candidates are allowed to 'sit on the fence' in response to part (b) questions. It is important, however, that they are giving their own opinion both times (indicating, in effect, that they are unsure).

A second reason that started, 'However, other Christians might argue...' would not have been rewarded.

A fully-correct answer to part (c) regarding the importance of the Sacrament of Anointing, that contains examples of development.

(c) The anointing of the sick is important for Catholics because:

> As it's a sacrament, it is another step for the Catholic to get closer to God which is important for Catholics as a purpose of life is in order to achieve a relationship with God, which is by undergoing the sacraments.

> Also, it's important as it gives the forgiveness of sins so that the person ^{should} ~~can~~ be able to go straight to heaven as those without sin ~~should~~ go straight to heaven so it's important for Catholics.

> Also, it can greatly calm the person and spiritually lead them by having this sacrament which will allow them to ~~avoid~~ pass over into heaven rather than through hell, which can be seen as very important.

> Finally, the catechism teaches that Catholics should undergo the sacraments and Catholics should follow the catechism to achieve eternal life. So the anointing of the sick is important to Catholics, as it is following the catechism and helping to achieve eternal life.



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This answer gives four reasons:

- that all of the sacraments bring people closer to God
- that this sacrament brings about the forgiveness of sins
- that the sacrament can bring about a spiritual calming
- that its importance is taught in the Catechism.

However, there are several examples of development that would also have been rewarded. Given that some of the focus of this sacrament is around those who are close to death, inevitably the development is often about how confession and absolution can open the way to heaven, or how reception of the sacraments is taught as being necessary to achieve eternal life with God.



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Perhaps this is a good moment to recall that the full 8 marks can be achieved by giving:

- 4 simple reasons
- or 2 developed reasons
- or one fully developed and one simple reason
- or one comprehensively developed reason

This fully-correct answer to (d) - whether Christmas has lost its religious meaning - contains both some expected reasons, but also an alternative approach that differs from the ones in the Mark Scheme.

(d) (i) I disagree with this statement because it is where Christians acknowledge not just the birth of Jesus but the birth of Christianity. It also reminds Christians of the sacrifice baby Jesus would have soon undertaken in order for ^{everyone} Christians to be saved from their sins and achieve salvation. Lastly, it is a time to religiously reflect on family and how much a family means to each other.

(ii) People may disagree with me because some people refuse to attend the special Christmas service held in memory of the birth of Jesus. Also, Christmas has more become about the food you eat like a traditional turkey and less about the meaning behind it. Lastly, Christmas has become more about the presents you receive and less about what you should give to others.



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The (d)(i) answer that suggests Christmas has lost its religious meaning includes examples of the most popular responses:

- that people do not go to church at Christmas as much as they used to
- that it has become focused on the family meal and party
- that it is just about giving presents

However, on the other side, the candidate chose to focus on the idea that, no matter what, Christmas still **means** the same thing: that it is still about the birth of Jesus, and the significance of that birth for Christians, as leading to salvation.

The more common negative approach was to suggest that people do still go to Midnight Mass, schools still have Nativity Plays, and that the giving of gifts symbolises the gifts of the Magi.

To finish this section, this is an example of a candidate who scored all of the marks available on this question, something that is achieved year-on-year by a significant number of candidates, who have clearly been very well-taught in preparation for this examination.

(b) Easter is the most important festival because without Jesus' resurrection and his previous sacrifice in holy week, Catholics would know that sin and death can be defeated so they can await the second coming on judgement day.

The resurrection shows Jesus was truly the son of God, otherwise he would have been a blasphemer who was making false claims and the basis of Catholicism would begin to crumble. As he did resurrect, it shows he was truly holy.

(c) Anointing of the sick is important for Catholics because it is a sacrament. They are necessary to receive achieve salvation and are the touch of God's grace to empower them to build God's kingdom.

on earth.

It is important because it gives people the strength and courage to continue on when they are dying, as it is a scary time for them. It also highlights that they have not been forgotten and are cared for.

It is important to show this compassion to the ill because Jesus performed many miracles to cure the ill. This compassion that Jesus showed must be copied if you wish to reach heaven.

The anointing of the sick has the sacrament of reconciliation within it which means a person can be absolved of sin before dying so they can reach heaven rather than purgatory.

Suffering brings you closer to Jesus as he suffered on the cross and died for us. This means that the sick are holy and close to Christ and it is important for Catholics to show compassion and agape to these people.

(d) (i) Roman Catholics would disagree, as would I, because 'Christ's mass' is still a time of celebration in the Catholic Church when they remember the birth of Christ. Advent wreaths are still used to show God's everlasting love and advent. Midnight mass is still celebrated and is a joyous occasion of remembrance. Catholics haven't fallen into the commercialist Christmas, society has, and as long as Catholics remain faithful, Christmas will still have meaning of a religious sort.

(ii) Atheists may disagree, saying that Christmas has become fuelled by profit. Christmas is being used as advertisement by shops to sell their goods. Christmas has become less of a celebration of the coming of Christ and more about receiving and giving of expensive material possessions. Money is the root of all 'evil' and you can't serve money and God, therefore the more expensive Christmas becomes, the less religious it is.



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Examiner Comments

These answers speak for themselves: note the full response to the part (b) question, which gives 2 positive and developed reasons.

Easter celebrates the Resurrection, which shows that death and sin can be defeated

The Resurrection proves that Jesus was the Son of God, and thereby confirms the claims made by Christianity, showing Jesus was more than just a blasphemer.

Question 6 (a)

As with 5 (a) there was confusion with the word *rite* - some candidates writing about a person's right to practise their religion. This time, one part of an answer about the 'rite of communion' would have sufficed - the reception of the body and blood of Jesus - provided that 'reception' was the focus of their response. A response was accepted that pointed to the prayers and rituals that proceed from the Lord's Prayer onwards.

A standard full-mark answer.

(a) The ~~no~~ rite of communion is receiving the body and blood of Christ which has been ~~transubstantiated~~ transubstantiated.



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Examiner Comments

The phrase *which has been transubstantiated* is not required for the marks.

Another fully-correct reason.

(a) The communion rite is the taking of the body of Christ for the first time.



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Examiner Comments

Although this is probably about First Holy Communion, on the principle of positive marking, it achieves the full marks for the words *taking the body of Christ*.

This, however, only achieves 1 mark.

(a) rite of Communion means that everyone and anyone can get given Communion ~~about~~



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Examiner Comments

Although this is about *getting communion* the context of the answer clearly focuses on the word *rite*, mistaking it for a *right*, and could only gain 1 mark.

Question 6 (b) (c) (d)

This question from Worship and Celebration linked with the question about Holy Week, and again, candidates should remember that the content for Holy Week and Easter is separate. Some candidates seemed slightly unsure what to do with the question about the features of a church. The question about baptism was clearly very familiar, on the other hand, and very well-answered.

6 (b) asked about the possible significance of the features of a church, such as an altar. It is worth noting that, as a question could not name every feature that could be referred to, the phrase *such as an altar* was included both to elucidate the question and to give an example of one of many possible features. Some candidates understood that and some did not.

Nevertheless, many candidates managed to offer two reasons for the importance of an altar, alongside those who also mentioned crucifixes, statues and Stations of the Cross. Just identifying a feature did not gain any marks, so a greater challenge was to give a reason and develop it, such as 'an altar is important as it is the focus of the celebration of the Eucharist, symbolizing the table used by Jesus at the Last Supper'.

6 (c) On the principle that there has to be discrete content for Holy Week and Easter, teaching needs to identify that Holy Week ends just as the Easter Vigil begins. Holy Week is not, therefore, a celebration of the Resurrection. Whilst some people may think that this is drawing an artificial line, it is essential for the integrity of the specification.

There are also many Catholic authorities that would support this distinction.

Candidates found plenty of reasons to argue for the importance of Holy Week, nonetheless, including:

- the proclamation of Jesus as the Messiah on Palm Sunday
- the institution of the Eucharist
- the example of humility in the washing of the feet
- Jesus' salvific death
- the prayerful desolation of Holy Saturday.

6 (d) Some candidates answered this question in respect of the value of baptism *per se*, others in respect of the baptism of infants. Both approaches were acceptable.

Consequently, candidates wrote about:

- original sin
- the commitment of parents
- being welcomed into God's family
- free will
- being old enough to make one's own decision
- the fact that Jesus was baptised as an adult.

An example of a fully-correct answer to the question concerning whether churches need to have certain features. This example, like many others, focused entirely on the altar because it was referred to in the question.

(b) I do think that the Church should have certain features such as the altar because they are needed to be able to perform the Eucharist upon. This means that ~~the~~ the body of Jesus, known as the bread, needs to be blessed in a way that does not offend God. Also, the Eucharist is a representation of the last supper and when Jesus performed the Eucharist ~~and~~ he was sitting at ~~a~~ a table. ~~and~~ In this case the Church could represent the table ~~as~~ ~~the~~ during the last supper, this means that the features of the church are symbolic.



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Examiner Comments

Two clearly developed reasons for why the altar is important.

It is used to celebrate the Eucharist, which is where the bread is blessed to become the body of Jesus.

As the Eucharist represents the Last Supper, the altar stands in for the table used at that meal. So this feature (like others) is also symbolic.



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Examiner Tip

Just a reminder that unless the question specifically says otherwise, a question about the features of a church can refer to any of a long list - statues, the font, the crucifix, the stained glass windows, the Stations of the Cross etc.

On the other hand, marks would not be given for 'chairs, so the people can sit down'.

This question asked about the importance of Holy Week. This particular example includes one or two unexpected, but still acceptable, reasons.

(c) Holy week is the week before Easter Sunday.

Holy week is important because this

week allows Catholics to reflect on the sacrifice Jesus made for us on the cross. This makes Catholics want to become good Catholics by not sinning as Jesus tried to save us all from sin & evil.

Secondly, Holy week is important because they can remember the suffering that Jesus went through as he died on the cross for us. This is important as it helps Catholics deal with suffering in their life by learning from Jesus.
 This is important as by showing love to God they are becoming good Catholics

Holy week is important because it allows Catholics to become good Catholics as they start praying for the poor and get involved in charity work. This is important because they get to show love to their neighbour which is God's commandment. This will help them become good Catholics and allow them to receive salvation.

Lately, Holy week is important as Catholics give up certain things such as chocolate or they fast because they want to show how thankful they are for Jesus giving up his life. ✱



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There are several of the more expected reasons here.

- It is a time to reflect on Jesus' sacrifice.
- There is an opportunity to draw lessons from his suffering.

However, this answer also includes answers that relate to Lent. Remember that Holy Week and Easter must be considered distinct festivals. It is important to say, however, that Lent and Holy Week cannot be completely separate, because Lent includes Holy Week, and some Lenten activities continue into that week. Hence the reference to it being a time for self-denial and a time for good works were both accepted and rewarded.

This question asked whether Catholics should have their babies baptised. As it is a question about what *Catholics* would do, the standard atheist answer could not be accepted.

However, there are some responses here that help to explain what would be acceptable in response to such a question.

(d)(i) I agree with this statement because firstly as a Catholic I believe it is better to have babies baptised as baptism washes away original sin. By washing away original sin, a baby is able to grow up living a Christian life. It is also important that babies are baptised because it allows the light of God to enter the baby allowing the baby to be close to God through whole life. Finally it is important that babies are baptised because it is the first initiation sacrament ^{allowing} ~~allow~~ them to be part of the Church.

(ii) However some people may disagree with me because they may believe that baptism should be a choice. Baptist churches believe that following God and becoming a member of the church should only happen when you can understand how to live a Christian life. They also may disagree with me because they may not feel that sacraments are important. Quakers

do not believe in symbolism and therefore do not have sacraments. Finally other people may think that it should be God that calls you to join his Church, Not Parents.



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Examiner Comments

The positive reasons here are familiar, and were used by many candidates.

- Washing away original sin
- The value of a child being brought up in the Faith
- Allowing the baby to receive God's light

There is the standard reason that some believe Baptism should be a choice. It is possible that some Catholics would agree with that, so that is acceptable.

This answer then goes on to mention the attitude of Baptists and Quakers. These answers cannot be rewarded, because the question asks about what *Catholics* should do. However, having explained the Baptist argument for adult baptism (about the importance of understanding the step), had the answer then said that some Catholics might agree with this, it could have been rewarded.

On the other hand, it is not possible to argue from a Catholic perspective that the Sacraments are not important.

This answer was awarded a mark also, for saying that some might think Baptism should be the result of God's call, not that of parents.



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Examiner Tip

The problem of how a candidate can approach such a question - one that asks what a Catholic should do - is not a simple one for teachers to explain.

Answers that go along the lines of freedom of conscience will be acceptable - ie the child has the right to choose, for example, or that Catholic parents may think it is best to let the child make up their own mind, when old enough to understand.

Answers that suggest that Catholics may disagree because 'they do not believe in God' or - as in this case - that the Sacraments are not important - cannot be rewarded because they strike at the heart of what it is to be a Catholic.

Question 7 (a)

An *active life* refers specifically to the alternative to the *contemplative life* lived by various Religious Orders. Therefore answers needed to refer both to a life of service to the community and the fact that this is an option taken by some religious brothers and sisters. Those candidates who spoke only of service to the community could still score one mark.

A fully-correct definition of the *active life*.

Write your answer here:

(a) The active life is the life of service to others in society that some religious orders lead, for example the Sisters of Mother Theresa.



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Examiner Comments

This answer explains the term fully, and even includes a correct example (although this would not have been necessary to gain the full 2 marks).

An example of a partially-correct answer to the question, what is meant by the *active life*.

Write your answer here:

(a) An active life is when someone is active in their faith ^{for example} so helps people in need.



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Examiner Comments

To gain 1 mark it was not necessary to identify the term *active life* with the work of religious communities. It was sufficient to describe the work of service in the community that forms part of such a life. In this case, being active in the Faith by helping people in need.

Question 7 (b) (c) (d)

This question was based on Section 4 of the specification, Living the Christian Life. It was well-answered overall, although some candidates found that evaluating the concept of *displaying religion* was quite a challenge.

7 (b) The idea of displaying religion was allowed a wide interpretation, including praying openly, wearing religious symbols and proselytising. There was also a wide range of answers, some of them rather general. Stronger candidates were able to refer to, and develop the significance of, Jesus' teaching on this theme in the Sermon on the Mount, in which he appears to condemn the displaying of religion. On the opposing side, many referred to the need to be proud of one's beliefs and of the importance of religious freedom.

7 (c) This was a 'how' question, inviting candidates to describe the many ways in which Christians can give witness to their vocation in their lives. A range of answers was accepted, including taking on specific caring roles, the vocation of Christian marriage, and also priesthood. Some also spoke of obedience to the teachings of Jesus and attending religious services, both of which were also rewarded. Vague answers that spoke of being polite needed to offer more explanation of how this might be seen as 'vocational'.

7 (d) The question about giving money to the poor allowed candidates to draw on any number of Gospel teachings, some specifically about the use of money, others about showing love and compassion in general. Explaining why Christians might oppose giving money to the poor was more of a challenge, but candidates offered reasons such as it not always being the best solution, also that Christian love can be shown in doing rather than giving. There were also some who referred to the 'undeserving poor'.

An example of two simple reasons to the part (b) question about whether Christians should display their religion at work, along with some suggestions as to how other candidates might have developed each answer.

(b)

I don't think christians should show their religion at work because,

1. If people show their religion at work ~~some~~ someone could be offendere because they believe in another religion.
2. People shouldn't show their religion because its not a church its a work place.



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These are two acceptable simple reasons, that people of other faiths may be offended, and the simple suggestion that work is for work and religion is for church.

The first reason might have been developed quite simply by pointing out that offending someone of another faith might also lead to disagreement and conflict.

The second reason could have been developed by quoting Jesus' teaching about 'going to a private place' when you want to pray.

An example of a fully-correct (8 mark) answer that comprehensively develops an initial way. This part (c) question asked how Christians might show vocation in their daily lives.

(c) Christians can show vocation in their daily lives by preaching and praying to God through things such as prayers and

hymns. They could preach the word and love of God to those around them, like Priests and bishops do. Also they could dedicate their lives to God like the Carmelite Nuns who spend 12 hours a day in worship of God, through prayer and meditation. The Carmelite Nuns close themselves off from the world to focus on showing their love for God. Priests and Bishops dedicate their every day lives to God by teaching and preaching about his love for all of us. Showing vocation is

like ~~pe~~ being a disciple or
apostle, who praise God in their
life through prayer or teaching
others, which is something that
Christians could do today.



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Examiner Comments

The way offered at the start of this answer is that vocation can be shown by prayer and preaching. It then goes on to develop that idea, by pointing to the example of priests and bishops who preach to those around them.

By way of contrast they mention Carmelite nuns who are committed to a life of private prayer. The final aspect of the development comes from comparing the work of priests and bishops with that of Jesus' disciples and apostles.

Note that the *in their daily lives* clause to this question did not mean it only applied to vocations of the laity.



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Examiner Tip

This is an example of a 'how' question. Generally, part (c) questions can be divided into 'how' or 'why' questions. It is certainly worth stressing this to candidates.

Some candidates answered this question by saying 'my first reason is that people show vocation by dedicating their life to become priests'. Of course, they were not penalised for that, because they still did give a way, not a reason. But maybe it shows that some candidates do not fully understand the distinction, which could lead to their confusion. The general rule in the Mark Scheme is that if only 'ways' are given in answer to a 'why' question, then only Level 1 can be achieved - and *vice versa*.

An example of an answer to part (d) that loses marks for lack of Catholic content.

- (d) (i) Firstly, no because people that get money should not give poor people money but feed warm clothes and more. Secondly, if you give money to the poor person they may spend it on alcohol or drugs. Finally, if you buy them something then you know that they didn't waste the money.
- (ii) Firstly, some people may disagree because they know poor people ~~but~~ but they don't waste the money. Secondly, they may say that they buy them self what ever they want. Finally, they may ~~by~~ save the money for the poor or save them for after.



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This answer says nothing that could be considered a specifically Catholic perspective, and that limits the potential mark to 3/6 in total for the two parts.



ResultsPlus Examiner Tip

It is, in fact, quite difficult to fail to mention some aspect of Catholic belief or practice in (d) questions in Unit 10.

Accurate references to:

- beliefs about the nature of God
- to the Old or New Testament
- to the life and teaching of Jesus
- to the various ways in which the Church teaches, such as the role of the priest or bishop, and so forth, would all be sufficient to satisfy this rubric.

This example is included to reinforce the advice that the significance of the rubric is spelt out to candidates.

This is an answer that scores full marks across all parts of the question, as an encouraging reminder of the effectiveness of much Religious Studies teaching.

(b) ~~the~~ Yes, they should display their religion at work. This is because it could be a sign of evangelism. They can catch someones eye, and they may want to convert, because they want that famous experience like you.

Secondly, it shows how proud you are of your religion. David danced ~~and~~ wrecklessly on the streets, rejoicing to God. This pleased God. Therefore, you can show God praise anywhere, as well as outside as it shows you don't care what people think about your ~~etc~~ religion.

(c) Christians can ~~show~~ show their daily vocation by prayer. Praying to God for others and for yourself is an act of vocation, because you can wake up every morning and pray

for them and their friends.

Secondly, voluntary ~~work~~ charity work can be done as this is an ~~act~~ ~~act~~ of vocation, they can donate free time to help disabled people.

~~That~~ Thirdly, they can help the ill people that need 24/7 assistance this is an act of vocational and also act of love, which pleases God.

Finally, they can get involved in religious organisation such as ~~SBB~~ Saint Vincent de Paul or any religious activity. They can evangelise and bring people nearer to God as this is the work of the Lord.

(d) (i) I disagree, as 'all Christians are not rich or even middle class some are poor. Therefore they have no money to give. ~~Even if they give money~~ Some Christians follow the way of the Lord and become poor.

Secondly, ~~God~~ God gave us free will. Therefore we can do anything with our money. Therefore, we don't have to give money to the poor, as this isn't free will we are forced.

Poverty will remain for ever, so even if they were to give money it doesn't mean they will live comfortably.

(ii)

The Catholicism teaches we should give to the poor, as the parable about the 'rich man having a small chance to get into heaven' should enlighten greedy Christians.

Secondly, the Bible tells us about a poor Christians woman, who gave all her money to church, and Jesus promised he will give. Therefore, no matter the situation give and it will come back eventually.

Finally, Christians should have compassion for poor people. They should give to the poor.



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Examiner Comments

Notice the two developed reasons given in answer to part (b).

Question 8 (a)

This question about the *Sermon on the Mount* needed candidates to identify it as teaching by Jesus about how to live a Christian life - again, both parts were needed for two marks. Some referred to some specific teaching from the Sermon, and that gained one mark. Some candidates still confuse the Sermon on the Mount with Moses and the other mountain.

An example, of which there were quite a few, of the confusion of two mountains.

(a) The Sermon on the Mount is when the ten commandments were written on Mt. Sinai.



ResultsPlus Examiner Comments

No marks can be given when there is a total confusion of the two occasions. Some candidates were partially confused, such as writing *when Jesus gave the 10 Commandments*. This would have been given one mark because Jesus' affirmation of the Ten Commandments is part of the Sermon on the Mount.



ResultsPlus Examiner Tip

This error occurs often enough to suggest that it is addressed in class, with the distinction clearly drawn.

Here is an example of where mention of the Ten Commandments can score a mark.

(a) The Sermon on the Mount was the first Mass where Jesus spoke about the 10 commandments to people on the Mountain.



ResultsPlus Examiner Comments

As indicated, Jesus did speak about the Ten Commandments in the Sermon. Other specific elements of the Sermon would also have gained a mark - such as praying in private, reference to the Beatitudes and so forth.

The confused reference to the 'first Mass' here is just ignored - *The Sermon on the Mount was [...] where Jesus spoke about the 10 commandments to the people on the Mountain.*



ResultsPlus Examiner Tip

Where there are mistakes, such as here with the reference to the first Mass, examiners will mentally strike out the error and award marks on the basis of what is left. Such an error does not render the whole answer wrong.

This is a fully-correct response.

(a) The Sermon on the Mount was ~~where~~ Jesus teaching people
what it ^{is} ~~means~~ to live a 'Christian life'.



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Examiner Comments

This example illustrates the fact that any form of words that captured the two key aspects (Jesus' teaching **and** on the topic of living a Christian life) gained full marks.

Question 8 (b) (c) (d)

Again, this question on Living the Christian Life required candidates to evaluate the concept of 'vocation' and some were not able to do so very effectively. The importance of the Ten Commandments, on the other hand, was well-understood.

8 (b) Whilst most candidates showed that they understood about 'vocations', fewer were able to deal with the abstract concept of 'vocation'. This question asked if everyone had a vocation from God. Good candidates were able to suggest that vocation simply means what God is asking people to do with their lives. In that sense, everyone can be said to have a vocation, and many good examples were then offered.

A similar, but distinct approach, was to talk about vocation as a way of contributing to God's plan. There were some who offered a negative response, either denying the existence of God and therefore of the whole notion of vocation, or suggesting that certain types of jobs could not be considered vocational (such as arms manufacturing). Both approaches were also acceptable.

8 (c) The Ten Commandments were well-known and their importance well-understood. There were two broad approaches. Some answers were general - they are important because given by God, affirmed by Jesus, a way to avoid sin, the basis of the law of the land. Others took specific commandments and explained their importance, such as the need to believe in and worship one God, or to respect the Sabbath as a day of rest.

8 (d) Showing vocation was given a wide interpretation, including:

- people making their Christian faith evident in all they do
- preaching to fellow employees
- praying in public
- choosing work that is more compatible with the Gospel.

Arguments against focused on the:

- separation of religion and work
- risk of upsetting employers
- the risk of offending fellow employees of other faiths.

Overall, this was well done, although centres need to look at the notion of 'vocation' as a concept to be evaluated, as some candidates were uncertain how to answer the question.

Two developed reasons in answer to 8 (b), asking whether everyone has a God-given vocation.

(b) I do think that everyone has a vocation given by God because ~~some~~ all Christians should help out their Community and help others that are in need, which is what God asks them to do, and by doing this, Catholics are obeying God and ~~therefore~~ then have a vocation.

Also, ~~for~~ people in their everyday jobs may have a vocation such as being a nurse or a teacher because nurses are helping the sick get better and the teachers are helping children achieve a better life.



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Examiner Comments

This did not prove an easy question, but many candidates thought it through successfully.

The first reason is that God wants all people to serve the community **and** when Christians obey God by doing so, that is their vocation.

The second reason is because everyday jobs can be vocational, developed by such examples as nurses and teachers who work to improve the lives of others.

An answer to the question about the importance of the Ten Commandments that is brief, but which clearly gains the full eight marks.

(c) Firstly, the Ten Commandments are important for Christians because many of the laws in the UK have ~~are~~ been influenced by the Ten Commandments. Secondly, they are important because they are the

basic rules and guidelines for living a Christian life.

Thirdly, the Ten Commandments are important because they come from God himself, they are his words.

Finally, the Ten Commandments are important for Christians because they teach you the difference between what is right and what is wrong and on morality.



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These reasons are certainly simple, but they are clear and accurate.

- The Ten Commandments are the basis of the laws of the land
- They are guidelines for living a Christian life
- They are the commands of God himself
- They are the basis of Christian morality



ResultsPlus Examiner Tip

It is worth pointing out that simple reasons can be just that. Provided that they get to the heart of the issue, as these do, they do not need to be expressed with greater elaboration.

An example of a fully-correct answer to the 8(d) question - whether Christians should show their vocation at work.

(d) (i) I think Christians should show vocation in their work in order to show love for God. Showing love for God is the greatest commandment therefore we should follow it.

Also, a vocation can make us feel better as Christians. This can be rewarding and won't be forgotten when we are judged when we are.

Finally, vocations are simple enough to do in a lot of cases such as nursing. Showing love through nursing is simple yet rewarding.

(ii) However, others say that vocations should only be those such as becoming a priest or deacon. Some Christians think that we shouldn't mix our work life with our Christian life so showing ~~an~~ love and working for the community should be done through church matters.

Finally, some say that we should be humble when showing love to others therefore showing vocation at work could be seen as boasting.



ResultsPlus Examiner Comments

This question did not give rise to any repeated sets of similar answers, although many candidates did think it through very effectively.

Here is a summary of some of the positive reasons given here.

- It shows love for God
- It can make one feel a better Christian
- Vocations can be shown in simple ways - showing love, as a nurse, for example

The negative reasons included here.

- That vocation is about the role of priests, not something for everyone
- It is inappropriate to mix work with the expression of one's faith
- Making a point of showing vocation at work can be seen as boastful rather than humble



ResultsPlus Examiner Tip

The nature of the examination makes it necessary over a period of years for all topics to be examined in terms of knowledge and understanding (such as 'explain how' or 'explain why...') and also evaluation (such as 'do you think that Christians should...').

It is important to prepare candidates to answer evaluation questions in respect of the more abstract topics, such as vocation. However, such questions are, to an extent, designed to get candidates to 'think on their feet'.

Paper Summary

The overall impression is that this was a well-answered paper, and that candidates displayed a good, sometimes quite a sophisticated, understanding of aspects of Catholic belief and practice. There are always going to be weaknesses, and the following lessons from the performance of candidates this year may be noted.

In part (a) questions, the glossary definitions of some of the more difficult concepts (such as Nonconformist Churches) might be best learnt, as attempts to paraphrase them met with mixed success. Remember that usually there are two parts of the definition that are required for the two marks.

In part (b) questions, candidates should be reminded that a series of simple reasons, no matter how many they give, will only yield a maximum of two marks out of four. Development marks can be gained by referring to a specific example from the Bible, or something that Jesus taught or did. There were examples of simple reasons again this year. It is also important that candidates give only their own point of view.

In part (c) questions, it was important again this year for candidates to distinguish between 'explain why' and 'explain how' questions. Also, in trying to 'explain why' something is important, candidates need to do more than just describe what happens. For example, Holy Week is not important because it contains Palm Sunday, but because Jesus' entry into Jerusalem marked the start of a week of salvific trial and suffering.

In part (d) questions, candidates should be reminded of the need to give only their own opinion, with reasons for their opinion in (d)(i), and reasons why others may argue differently, in (d)(ii). These answers should not be mixed together. Part (d) questions also ask candidates to refer to Roman Catholic Christianity in their answer. Although Unit 10 questions are such that most answers will, of necessity, refer to Catholicism, that is certainly not always the case, and candidates cannot go beyond three marks for the whole of (d) if they do not make this reference.

Candidates who answer a mixture of the two questions in a section cannot gain full marks. There were certainly fewer examples of such 'rubric errors' this year, but it is still the case that candidates lose a significant number of marks due to this mistake. One way to help to avoid this is for candidates to cross out the question in each section that they have chosen not to answer.

Candidates should remember that 14 of the 20 marks available in a question are for answers to parts (c) and (d). Therefore, they are best-advised to choose the question for which they feel most confidence in those two parts. Some candidates seemed attracted by knowing the answer to (a) and persisted with that question, even when they found the more highly-marked parts difficult.

Answers saying that a certain aspect of Catholic teaching is important because it is 'in the Bible' or 'in the Creed' or 'in the Catechism', can often be rewarded. However, where these are offered in a blanket and uninformed way - such as those who believed this year that the creeds speak about clerical celibacy - they cannot always be credited. Candidates should be discouraged from writing *It is important because it is in the Bible....etc* after every answer. The main concern has to be about how much candidate have really come to understand the topics studied.

With the introduction of 'Spelling and Grammar' (SPaG) this year, it is worth reminding candidates that a SPaG mark can only be awarded for an answer to a Section 1 question. If no answer is given to a Section 1 question, they will also receive no SPaG marks.

Teachers of this unit can feel proud of their role in what is an excellent achievement overall on the part of their candidates. Some of these topics can seem a challenge to teach to

teenagers, but teachers should be in no doubt about the quality of understanding they are instilling.

Finally, in brief, and based on their performance in this paper, candidates are offered the following advice.

- Answer Section 1 first if you can - it is there you will be given the extra marks for SPaG
- Choose the question in each section in which you are most confident on parts (c) and (d)
- Be careful not to mix different parts of two questions
- For the key words you find most difficult, learn the glossary definitions
- In part (b) questions, ask yourself how you can develop the reasons you have given
- In part (c) questions, check if it is a 'why' question or a 'how' question
- In part (d) questions, give reasons for your own opinion, and then for an opposing opinion

Grade Boundaries

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