**Mark Scheme February Mock Exam Questions- online.**

**Year 11 RE 2021.**

**Paper 2= 60 marks (60 minutes) There are 8 questions in total. Please ensure that you answer them all.**

1. What do Catholics mean by the ‘Eucharist’? (2)
* It means “thanksgiving”
* Mass – the rite where the bread and wine become the body and blood of Jesus and is received by the people
1. What do Jews mean by ‘Covenant’? (2)
* A promise or agreement between two parties or people. E.g. between God and Moses.
1. Describe Jewish beliefs about God as Creator. (5)
* Description of different aspects of the Creation Story in Genesis 1 will be credited.
* God is believed to have created the world and all that is in it.
* As Creator only God can give and take away life.
* God continues in the role as Creator.
* An account of the Creation is given in the Torah - Genesis 1 o Different aspects of creation were made on different days e.g. Genesis 1: 3-5 Creation of light and dark; Genesis 1 26-28 Creation of humans and animals; on the seventh day God rested from creation.
* There are different interpretations regarding how literal the Creation story is taken.
* God is both the creator of the universe and as such transcends the universe.
* Creation is such an important aspect of the religion that it is in the beginning of the Torah.
* The Torah begins by showing how God created the world:
* Many Jews believe that the world is too wonderful to have happened by chance.
* Prayers said in Orthodox services show how God created the world: ‘Blessed be He who spoke, and the world existed.’
* Each week, Jews celebrate Shabbat. This is a day not only of rest but also of the celebration of creation. Just as God rested on the seventh day, so observant Jews do not work on Shabbat.

1. Describe Jesus’ teachings about forgiveness in Matthew’s Gospel. (5)

• Jesus teaches there should be no limits to how often a Christian should forgive those who have offended them.

• He also teaches that God will forgive those who forgive others and how important it is to show mercy if one expects to receive mercy.

• In teaching the Lord’s prayer, he teaches his followers to ask God for forgiveness whenever they pray.

 Relevant reference to source is likely to include:

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

• Matthew 6:14-15 14For if you forgive other people when they sin against you, your heavenly Father will also forgive you. 15 But if you do not forgive others their sins, your Father will not forgive your sins.

1. Explain how Catholics see Mary as a model of the Church. (8)

• This means that she is an example to all Catholics of how human being should respond to God.

• She is a perfect disciple. A disciple is one who follows the way of a teacher and from the very beginning Mary followed God even when she did not fully understand, in accepting that she was to be the mother of Jesus at the annunciation.

• Mary is an example of great faith. She believed the angel who told her she would conceive even though she was a virgin.

• Mary is an example of great commitment. She did not abandon Jesus at the end of his life when all of the other disciples had fled in fear.

• Mary is an example of great courage. To agree to become an unmarried pregnant woman in first century Palestine required bravery since the consequences of being pregnant and unmarried was potentially a death sentence.

• Mary is a prophet of the Kingdom. When she meets Elizabeth she prays a famous prayer called the Magnificat in which she anticipates some of the themes of the kingdom Jesus will preach: the proud will be scattered, the powerful dethroned, the hungry fed and the humble lifted up.

• Mary is also an example of loyalty to Jesus since she stayed with him at the foot of the cross when the other disciples had fled.

• Catholic believe she intercedes for them with God, like she did at the wedding feast of Cana when she asked her son to have pity on those who had no wine. This is why Catholic still ask Mary to pray for them and have lots of prayers and feasts dedicated to asking for her help and inspiration.

 Relevant reference to sources could include:

• The Magnificat (Luke 1:46-55): “My soul magnifies the Lord, and my spirit rejoices in God my Saviour, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name. And his mercy is on those who fear him from generation to generation. He has shown strength with his arm, he has scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away. He has helped his servant Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his posterity for ever.”

• The marriage feast of Cana (John 2:1-11): ‘On the third day there was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the marriage, with his disciples. When the wine gave out, the mother of Jesus said to him, “They have no wine.” And Jesus said to her, “O woman, what have you to do with me? My hour has not yet come.” His mother said to the servants, “Do whatever he tells you.” Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, “Fill the jars with water.” And they filled them up to the brim. He said to them, “Now draw some out, and take it to the steward of the feast.” So they took it. When the steward of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward of the feast called the bridegroom and said to him, “Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now.” This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him.’

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

1. Explain different Jewish beliefs about the Messiah. (8)
* Different views depending upon different traditions but also individual belief. As there are no definite teachings about the Messiah in the Torah, passages that Jews might think are relevant have to be interpreted.
* The term Messiah arises from Mashiach – meaning anointed. So implying a special role from God.
* Considered generally as the one who will bring in a new era.
* Some people believe that the new age will include rebuilding the Temple
* Many consider that the Messianic Age will bring in an age of universal peace.  Some Jews interpret Isaiah 11:1-9 as referring to a Messiah.
* Often believed to be a physical person.
* Some believe each Jew has the ability to be a Messiah and bring about universal peace.
* For many Jews the first step to this Messianic Age is the coming of the Messiah and the resurrection of the dead.
* For some Jews a belief in the Messiah is central to their faith. Maimonides, a Jewish philosopher from the twelfth century, said that a belief in the Messiah was one of the 13 Principles of Judaism.
* This view is not shared by Reform Jews who believe that it will be the good actions of humans that will bring a Messianic Age of peace.
* In Judaism there are two main reasons why there are different views about the Messiah:  Many believe that considerations about the Messiah is time wasted as the world to come is beyond human understanding.
* Many Jews emphasise the present rather than the Messianic age and the Messiah.
* The focus for most Jews is not on a date that the Messiah may come but the particular actions that will bring about the Messiah.
* The traditional belief is that the Messiah will be a great political leader and judge who will bring the world to an end.
* Most Jews believe he will not be a supernatural being but a human who is descended from King David.
* Many Jews believe that in every generation a person is born with the potential to be the Messiah.
* In the Tenakh, three actions of the Messiah are referred to:

He will bring Jews back to Israel and restore Jerusalem. o He will rebuild the Temple in Jerusalem which was destroyed in 70CE. o He will bring about a time of peace when people will live together without fighting.

1. ‘There is life after death.’ Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) (15)

The Bible shows that life after death is a reality because Jesus is resurrected after his death and St Paul makes clear in his letter to the Corinthians that what happened to Jesus will happen to those who believe in him also.

• Even though a person’s body dies, it is possible that a person’s mind or soul could live on after death.

• People have had near death experiences that seem to show that there is a life after death.

• There is no scientific evidence for life after death: science seems to show that when a person’s brain stops functioning they cease to exist.

• Focusing on life after death might lead people to forget to focus on living this life well or prevent them from rejecting the situations of injustice or poverty that they are currently experiencing.

• Belief in life after death is a human invention to help us to cope with the loss of loved ones and an inability to accept the finality of death.

 Possible sources could include:

• 1 Corinthians 15:35-44 “But someone will ask, ‘How are the dead raised? With what kind of body will they come?’ How foolish! What you sow does not come to life unless it dies. When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else… So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.”

• 1 Corinthians 15:49-56: 49 And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man. 50 I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. 51 Listen, I tell you a mystery: We will not all sleep, but we will all be changed— 52 in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. 53 For the perishable must clothe itself with the imperishable, and the mortal with immortality. 54 When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: “Death has been swallowed up in victory.” 55 “Where, O death, is your victory? Where, O death, is your sting?” 56 The sting of death is sin, and the power of sin is the law. 57 But thanks be to God! He gives us the victory through our Lord Jesus Christ.

• The Nicene Creed “On the third day he rose again in fulfilment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end…We look for the resurrection of the dead, and the life of the world to come. Amen.”

1. ‘Suffering makes you a better person.’ 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)

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

* The existence of evil helps human beings to appreciate the good in the world: if there was no evil, people would not be able to recognise the good.
* Suffering can help human beings to become better human beings: it may help them, for example, to becoming more loving, empathetic and courageous.
* The suffering of Jesus was a good thing, because by it God showed love for the world and saved human beings from their sins.
* Most human suffering is unnecessary and is proof that either God is not all-loving, is not all-powerful or does not exist.
* Suffering can just as easily destroy people as make them better. Some forms of suffering are so horrible and final that they could never lead to other goods.
* Why was Jesus’ suffering necessary? If God is all-powerful and all-loving, why could God not forgive humanity’s sins without having to make Jesus suffer?

Possible sources could include:

* Isaiah 53; John Paul II, Salvifici Doloris 13 & 23  They may refer to atheist thinkers who have presented versions of the Problem of Evil, e.g. Hume or Mackie’s Inconsistent Triad.