

GCSE 2004  
*June Series*



## Mark Scheme

### ***Specification A Paper 2B: Effects of Roman Catholic Tradition on Aspects of Christian Lifestyle and Behaviour (Subject Code 3061/3066)***

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Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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*Dr Michael Cresswell Director General*

## Methods of Marking

Difficulties may arise through the use of different methods of marking. It is, therefore, essential that, in fairness to candidates, everyone uses the same methods of marking. The advice given here may seem very obvious, but it will be helpful if everyone follows it as exactly as possible.

1. Mark clearly in red biro. You will need to change all scripts marked prior to the Standardising Meetings and change your original marks from pencil to red pen.
2. No half marks or bonus marks are to be used under any circumstances.
3. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
4. Indicate, **by ticking**, where you have awarded a mark for questions where there are no levels. For **levels of response**, examiners must record, in the left-hand margin, the level that has been awarded, e.g. L3, and in the right-hand margin, the mark that has been awarded for the question.
5. The numerical mark awarded for **each** response should be indicated in the right-hand margin.
6. A **separate** mark is to be awarded for the quality of written communication, refer to the criteria given in the chart on page 5).
7. Do **not** credit material that is irrelevant to the question or to the objective, however impressive that material might be.
8. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the candidate nearer those who have given a correct answer or those who have little idea?'
9. Apply the principle of **salvage**, so that credit is given for what is correct, even if the order is misplaced in the answer.
10. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
11. **All** pages should bear some indication that they have been seen – even those pages that are left blank. Examiners should, for example, place either their initials, or the word 'seen' on each page.
12. Remember, the key to good and fair marking is **consistency**. Do **not** change your marking style once you have started sending scripts to AQA.
13. Only write comments on scripts that can be justified by the mark scheme. It should be remembered that scripts may be returned to centres and candidates.

## Levels of Response Marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of candidates' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

The **assessed level** of response to each part of each question must be indicated in the left-hand margin (L1, L2, etc.), leaving the right-hand margin for the numerical award.

If a candidate demonstrates knowledge, understanding and / or evaluation at a certain level, he / she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a candidate's response.

Levels of response mark schemes include either **examples** of possible candidates' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that candidates will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

## Assessment of Quality of Written Communication

Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication.

Candidates will be required to:

- present relevant information in a form that suits its purposes;
- ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- use a suitable structure and style of writing.

Quality of written communication will be assessed in all components and in relation to all assessment objectives.

3 marks are available.

- 3 marks** The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
- 2 marks** The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
- 1 mark** The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
- 0 mark** The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.

## Additional Guidance to Examiners

3 marks, to be added to the total of 80, are available for the quality of language, according to the three criteria given above.

### How to assess quality of written communication

You may notice some of these criteria as you mark the paper. However, at the end of the paper, make a final check through the script, beginning with sections of extended writing.

### Recommended procedure

1. If no accuracy can be found, 0 marks can be awarded for the quality of written communication.
2. Consider the extended writing first, in order to assess the quality of written communication.
3. Do not limit consideration to spelling alone. Assess grammar, punctuation and form and style. Try to form an overall impression as you read through a script.
4. Base your mark on the standard in the majority of the criteria within a level - a candidate might not maintain the same standard in each category of the criteria.
5. Recognise that the highest mark does not demand perfection and that the more a candidate has written, the more errors should be permitted.
6. High performance should not be awarded if a candidate has written little or nothing in answer to sections where extended writing is required.

## Paper 2B: *Effects of the Roman Catholic Tradition upon Aspects of Christian Lifestyle and Behaviour*

### A1 Parables of the Kingdom

- (a) *Explain the meaning of the parable of the Mustard Seed.*

**Target: Knowledge and understanding of Matthew 13**

1 mark for a superficial answer or a single point / comment.

e.g. The parable of the Mustard Seed teaches Christians that the Kingdom of God will have small beginnings.

2 marks for a developed answer or more than one point / comment.

e.g. The parable of the mustard seed teaches Christians that the Kingdom of God will have insignificant beginnings but will grow to huge proportions and offer shelter to all, shown by the birds sheltering in its branches.

*(1 mark) AO1 and (1 mark) AO2*

- (b) *Explain the meaning of the Parable of the Net.*

**Target: Knowledge and understanding of Matthew 13 (Dragnet is acceptable)**

1 mark for a superficial answer or a single point / comment.

e.g. The Parable of the Net teaches Christians that the Kingdom of God contains both good and bad people.

2 marks for a developed answer or more than one point / comment.

e.g. The Parable of the Net teaches Christians that God will gather all the nations together and judge the righteous from the wicked at the end of time.

*(1 mark) AO1 and (1 mark) AO2*

### A2 Prejudice and Discrimination

- (a) *Explain the difference between prejudice and discrimination.*

**Target: Knowledge of the difference between prejudice and discrimination**

1 mark for a superficial answer or a single point / comment.

e.g.

Prejudice means to hold unfair opinions about others / thought or action.

Or

Discrimination means to treat some people unfairly.

2 marks for a developed answer or more than one point / comment.

e.g.

Prejudice is the forming of opinions about others before knowing the truth about them.

Discrimination is to treat others unfairly by acting on our prejudices.

*(2 marks) AO2*

**(b) Explain why Christians believe that prejudice and discrimination are wrong.**

**Target: Understanding of why Christians believe that prejudice and discrimination are wrong**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	3 marks

**Content**

They undermine the principle that all people are equal. In the parable of the Good Samaritan, Jesus taught that everyone is equal and that we should treat them with respect no matter what others might think of them. In Galatians, Christ makes no distinction between Jew or Greek, male or female, slave or free. Both of these interfere with the fundamental human rights of the individual, who is created in the image and likeness of God. Jesus never showed prejudice or discrimination in his lifetime. There are numerous examples of how he tried to overcome these such as the Centurion's Servant and the 10 Lepers. Prejudice and discrimination lower human dignity.

For Level 3 expect reference to Christian teaching. However, award marks if Christian teaching is there by implication.

**(3 marks) AO2**

**A3 Confirmation**

*Explain why Roman Catholics believe that Confirmation is an important sacrament.*

**Target: Knowledge and understanding of the importance of confirmation for Roman Catholics**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	3 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	4 marks

**Content**

e.g. The candidate receives the Holy Spirit, which will help them in their everyday lives. The Confirmed have chosen to live according to the teachings of Christ. They have received the gifts and fruits of the Holy Spirit, which will enable them to fulfil their vocation. Once confirmed a Roman Catholic is called to act as a witness to the Gospel values. Confirmation gives the candidate the strength and courage needed to be a witness to the message of Christ in their everyday lives. Baptismal promises are renewed by the candidate who willingly accepts responsibility for being a witness to the Gospel. Confirmation calls Roman Catholics to a special task of service. They have completed the process of initiation into the Church and as a result are closer to God.

**(2 marks) AO1 and (2 marks) AO2**

**B4 Abortion and Euthanasia**

- (a)
- Why do many Roman Catholics believe that abortion is never acceptable?*

**Target: Knowledge and understanding of the arguments against abortion****Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	3 marks

**Content**

Abortion is the intentional killing of a human being. The fifth commandment states “do not murder”. This is unconditional and since Roman Catholics believe that human life begins at the moment of conception, abortion is regarded as murder. No one has the right to interfere with God’s plan for humanity. Each and every life is precious in the eyes of God. Roman Catholics believe that we are created in the image of God for a purpose. Before we were born God knew us. As a result no one has the right to violate the rights of the child. Every life is unique and unrepeatable. The basic human rights of the child are denied as others get to choose on its behalf.

N.B. A small number of candidates may refer to the ‘Double Effect’, e.g. if surgical procedure were to inadvertently cause a baby to be aborted. This point should be credited.

*(1 mark) AO1 and (2 marks) AO2*

- (b)
- Explain two situations in which some Christians believe that abortion might be necessary.*

**Target: Knowledge and understanding of the arguments for abortion**

1 mark for correctly identifying a relevant situation.  
e.g. The mother may be the victim of rape.

1 mark for correctly explaining that situation.  
Carrying the rapist’s child may distress the mother as it reminds her of a terrible ordeal.

Other relevant situations might include:

Child may be handicapped / Mother might be too young / Every woman has the right to choose / social reasons/ careers / lack of ability to cope / principle of double effect / no support, etc.

*(2 mark) AO1 and (2 marks) AO2*



(c) *“Abortion is a greater evil than euthanasia.”*

*Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

**Target: Evaluation of the issues of abortion and euthanasia**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two points of view expressed coherently.	5 marks

**For Level 4 and above the answer must contain Christian teaching.**

**For**

- In euthanasia the individuals can choose for themselves, with abortion the individual has no choice.
- The rights of the unborn need the greatest protection.
- Every child has the right to live and we must respect this fact.
- Abortion discriminates against those who cannot defend themselves.
- A person should be allowed the right to die if they can make an informed choice. The right to life is an entirely different matter.

**Against**

- Both are equally wrong as they involve the taking of life.
- Euthanasia is the taking of a person’s life: in abortion it is not a living person.
- The fifth commandment is unconditional, therefore both are wrong.
- Euthanasia is a crime, abortion is not (except in Northern Ireland).
- Voluntary euthanasia is not as evil but compulsory euthanasia is no different to abortion.

**(5 marks) AO3**

**B5 Vocation**

(a) *Explain what is meant by the term vocation.*

**Target: Understanding of the term vocation**

1 mark for a superficial answer or a single point / comment.

e.g. A vocation is a calling to do a particular job.

2 marks for a developed answer or more than one point / comment.

e.g. A vocation is a calling from God to perform a particular task in his service.

For 2 marks **calling** and service must be mentioned.

**(2 marks) AO1**

**(b) Explain how the religious vows of monks and nuns might help them to serve God.****Target: Understanding of the importance of vows to religious life****Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	3 marks
<b>Level 4</b>	A clear knowledge and understanding with good development.	4 marks

**Content**

These help the member of the religious order to focus totally on serving God by having a sense of direction in life. The three vows enable the religious to place God at the centre of their life of service. They enable the member of the congregation to show that they understand their priorities in life and that they are not worried about wealth, relationships, power or status. The religious vows show their total dependence and trust in God by not relying on earthly possessions. They are focussed on serving God and can respond to His call without any distraction. They have formed a deep and personal relationship with God, who is at the centre of their lives. They see these vows as gifts, which strengthen their commitment.

N.B. Allow reference to the Benedictine vows of stability, conversion of manners and obedience.

For Level 4 some reference to two or three vows. If candidates refer only to one vow, no more than Level 2 can be given.

**(2 marks) AO1 and (2 marks) AO2**

**(c) Describe the main ways in which a Roman Catholic Priest serves his parish.****Target: Knowledge of the role of a priest in the Roman Catholic Church****Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	3 marks
<b>Level 4</b>	A clear knowledge and understanding with good development.	4 marks

**Content**

A priest performs many of the sacraments. He says mass every day for his people, offers reconciliation, baptises children and conducts marriages and funerals. He is a figurehead who aims to make God present in the lives of believers. This is done through his teaching role in the mass, where he explains the word of God to the congregation and brings Jesus to them by transforming the bread and wine into His body and blood. A priest will also play an active role in the community by visiting the schools in his parish. Another pastoral role is in bringing Christ to the sick and housebound. A priest has to set an example for his parishioners to follow. In his own life he must be a man of prayer to motivate others to pray. He is also a teacher with the responsibility for keeping the word of God alive in his parish. He also carries out important pastoral roles in offering support and counselling to the bereaved, those experiencing difficulties in marriage or those troubled by addiction. There are also many practical and organisational features of his work, such as the maintaining of the parish facilities and the running of groups within the parish. A priest is a central figure in a Roman Catholic parish.

**(4 marks) AO2**

**(d) “The Roman Catholic Church should ordain women as priests.”**

*Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view*

**Target: Evaluation of the arguments for and against the ordination of women in the Roman Catholic Church**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by elaborated reason or two or more simple reasons (for the same view or different points of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**For Level 4 and above the answer must contain Christian teaching.**

**For**

- We live in a world of equal opportunities where women should have access to all areas of human experience.
- The rights of women are being denied.
- They are victims of discrimination and their freedom to choose is denied.
- Women may be very good priests and bring much to their parish.
- Women played an important part in the ministry of Jesus and Mary has been the role model for discipleship in the Roman Catholic Church for centuries.
- Maintaining tradition is in itself not a good enough reason.
- Other denominations allow female ministers.
- This would be a positive way to overcome the shortage of male priests.
- In Galatians it says that in Christ there is no distinction between male and female.

**Against**

- Jesus only chose men to be his disciples. If he had wanted female disciples he would have called them.
- Traditionally men have been priests and to change tradition would cause upheaval and a loss of confidence in the church. This tradition has been in place for centuries.
- Many Anglicans left their church when they first ordained women.
- There are other, equally meaningful, ways for women to live out their vocation. They could join religious orders and devote their lives to the service of God and others.
- The decision to ordain women is God’s – not that of the Church. Any ceremony is meaningless if God does not give the gift of the priesthood.
- Decisions like this have to be made by an Ecumenical Council of the Church.

**(5 marks) AO3**

**C6 Crime and Punishment**

- (a) *Explain Christian views about any two of the following aims of punishment*

*Reformation*

*Retribution*

*Protection*

*Deterrence*

*You may refer to biblical teaching in your answers.*

**Target: Knowledge and understanding of the main aims of punishment**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	3 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	4 marks

Each aim should be marked out of 4.

i.e. if a candidate chooses Reformation and Deterrence a separate mark and Level should be recorded in the script for each.

If a candidate attempts all four aims, mark each, award the two highest and write "Rubric" on the material not credited.

A general response dealing with all four aims should be dealt with in the same way.

**Deterrence**

Is an important aim because when potential criminals see the punishment they will think twice before breaking the law and this is in the best interests of society. It acts as a deterrent both in terms of the criminal re-offending and others who may commit a similar crime. Preventing future crimes will lead to society being a safer and more Christian place to live. This was very effective in the time of Jesus when the Romans used severe, public punishments to deter would-be-criminals. God's kingdom cannot exist on earth when people can turn to crime.

**Protection**

Needs to be offered to the good in society. By putting criminals in prison law-abiding citizens feel safe and have greater confidence in those in both the government and the courts. People need to know that their lives and possessions are safe. People need to feel confident that the law represents their best interests and does not allow those who do wrong to keep offending. The threat to property and life are removed. St Paul made it clear in Romans that state authorities are given their power by God, and when they act, they do so in the interests of society. Jesus always showed concern for those who were vulnerable and needed special protection.

**Reform**

Is important because it means that the criminal will learn from his / her mistakes and not re-offend. This can only be achieved through punishments that enable the offended to be given another chance. This is following the example of Jesus who showed mercy and compassion even in the worst cases. Throughout his ministry, Jesus tried to change the ways of those who had gone wrong. He called Levi as a disciple, forgave the sinful woman and ate at the home of Zacchaeus. Criminals need to realise the error of their ways and respond by accepting that they have done wrong and by demonstrating a willingness to change the attitudes that have led to crime in the past. This is clearly evident in the Parable of the Prodigal (Lost) Son.

**Retribution**

Is important because society needs to feel that justice has been done. Society wants the reassurance of knowing that those who have done wrong are made to pay for their mistakes. Some crimes are so terrible that only the harshest forms of punishment will satisfy. The Old Testament makes it clear that those who do wrong will be punished; 'an eye for an eye and a tooth for a tooth'. They feel a sense of revenge which is only satisfied when those who have done wrong have paid for their crimes. Sentences have to reflect the gravity of the offence committed to restore confidence in the system of justice. Taking revenge can bring relief to the family of the victim and ensure that others realise that crimes cannot and do not go unpunished.

*(4 marks) AO1 and (4 marks) AO2*

**(b) Explain why Roman Catholics believe that reconciliation is important.**

*You may refer to the purposes and effects of the sacrament of reconciliation and to the parables of the Unmerciful Servant and the Forgiving Father in your answer.*

**Target: Understanding of the importance of reconciliation for Roman Catholics**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 – 2 marks
<b>Level 2</b>	Some application of knowledge and understanding.	3 – 4 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	5 – 6 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	7 marks

Understanding of reconciliation necessary for Level 4. Expect a variety of responses - many candidates will emphasise sorrow and forgiveness and may achieve Level 3.

**Content**

Reconciliation is important because it allows a Roman Catholic to communicate with God, who will listen to their sins and forgive them. Reconciliation allows a Roman Catholic to reflect on their sins, admit that they have failed to live as God intended and do something positive to change their ways. After examining their conscience the penitent admits what they have done to the priest who has the power of God to forgive sins. Doing a penance which may be a prayer, an act of self-denial or a work of mercy helps them to make up for what they have done wrong. Reconciliation is a sacrament of healing that enables a Roman Catholic to be free from the burden of sin and the guilt that goes with it. They are given an opportunity to reflect on their faults and failings with the aim of overcoming them and living more like Christ intended. Reconciliation frees the believer from the power of sin and makes it possible to rebuild relationships with God and those that have been hurt by their actions. They can admit this to a priest, who will give advice and counsel on how to overcome their failings, be absolved and make up for doing wrong by doing a penance as a sign of genuine sorrow. These stages help the believer to change their ways and go out into the community with a more positive attitude in the knowledge that the burden of sin has been removed. This will increase their self-confidence and enable them to become a better Christian. Christians should forgive just as the king cancelled the debt of his servant. Reconciliation also promotes good relationships between individuals and groups that is in the best interests of society.

Christians learn that the mercy of the king towards the servant is similar to the mercy of God towards sinners. We have to show the same level of mercy in our dealings with others. They can realise that if they expect to be forgiven they have to be prepared to forgive others themselves. They, having been forgiven, are expected to put this into practice in their own lives. If they fail to do this God will judge them harshly in the future. Being forgiven obliges us to become more forgiving ourselves.

The Forgiving Father teaches that our forgiveness should be unlimited and unconditional. Our attitude to reconciliation has to reflect that of the father in the way in which he treated his wayward son. We have to find room to build relationships with others and not hold grudges as the elder son did. We also need to learn from our mistakes and go to those that we have offended offering to make up for what we have done wrong.

**(7 marks) AO2**

**(c) “Capital punishment (the Death Penalty) cannot be justified in a Christian Society .”**

*Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

**Target: Evaluation of the reasons for and against capital punishment**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**Two or more simple points for or against - Level 2.**

**One elaborated reason and simple reason can get Level 3.**

**For Level 4 and above the answer must contain Christian teaching.**

**For**

- Humans do not have the right to kill each other.
- God gives life, therefore only God can take it away. Any attempt to interfere with this is playing God.
- The fifth commandment is unconditional. ‘Thou shalt not kill’ must be observed, no matter how desperate the situation is.
- Jesus taught that revenge was wrong when he urged his followers to ‘turn the other cheek’.
- Research has shown that severe punishments do not reduce crime rates in a country.
- Innocent victims may be put to death for crimes that they did not commit.
- There are other more suitable punishments that aim to bring about reformation of character and changing the attitudes of the criminal.
- How can we claim to love our neighbours when we resort to killing them?

**Against**

- The Bible teaches ‘an eye for an eye and a tooth for a tooth’.
- Those who live by the sword deserve to die by the sword.
- Those who commit crimes such as the taking of life do not deserve to live. Examples of relevant crimes and situations may be quoted.
- The death penalty shows society’s revulsion at heinous crimes and that it will not tolerate them.
- It is the most effective punishment.
- It brings vindication and closure for the family of the victims.
- Other forms of punishment are too ‘soft’ as prisoners are often released and return to a life of crime.
- Those who choose to commit terrible crimes know the possible consequences in advance and should be prepared to accept them.

**(5 marks) AO3**

**C7 Marriage**

- (a) *What does the Roman Catholic Church teach about marriage?*

**Target: Knowledge and understanding of Roman Catholic Church's teachings about marriage**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 – 2 marks
<b>Level 2</b>	Some application of knowledge and understanding.	3 – 4 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	5 – 6 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	7 – 8 marks

**Content**

Marriage is a sacrament, performed in a church before God and the congregation. Marriage is a sacrament because through it the couple grow closer to God and each other. They are able to share their vows in the presence of God and the community. It is also permanent since the couple vow to stay together all the days of their lives, until they are separated by death. Marriage is also life giving as the couple promise that they will accept children lovingly from God and will use the gift of their sexuality for the purpose of building up God's family on earth. They are able to share their vows in the presence of God, with the priest accepting their consent on God's behalf. It is also permanent since the couple vow to stay together all the days of their lives. This is symbolised by the exchange of rings in the ceremony. They will not use contraception, which contradicts God's creative plan. The relationship is indissoluble and can only be ended by death or, in exceptional circumstances, annulment. This means that divorce and remarriage are not acceptable. The couple must also remain faithful to each other through the good and bad times and no other relationship is permitted.

**(4 marks) AO1 and (4 marks) AO2**



- (b) *Explain the main arguments for and against divorce. You should refer to the teachings of the Roman Catholic Church in your answer.*

**Target: Knowledge and understanding of the main arguments for and against divorce**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 – 2 marks
<b>Level 2</b>	Some application of knowledge and understanding.	3 – 4 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	5 – 6 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	7 marks

Level 2 only if arguments are only for **or** against.

**Content**

Divorce is necessary in society to enable those who have failed in their marriage to have legal security and perhaps move on and find love in another relationship. Divorce allows mistakes and unfortunate circumstances to be rectified. The Roman Catholic Church does not allow divorce because it undermines the sacramental nature of marriage. In the ceremony the couple promise to love each other through all the ups and downs of life. Divorce also contradicts the teaching of Jesus that what God has joined together man must not separate. On the other hand divorce might bring an end to misery and suffering for those who are trapped in an unhappy and loveless marriage. No-one can predict what will happen in the future and while a couple might enter into a marriage with the right intentions they find that for any of a variety of reasons they were not meant to be together. Divorce allows people to take control of their lives. Divorce has implications for others as well as the couple. It can affect children in an adverse way, where they can be caught in the middle of their parents and their loyalties divided between the two. This can lead to insecurity. Furthermore it may tarnish their view of the importance of marriage, which in turn can affect them in later relationships. However it can bring security to divided families and perhaps end suffering or even physical or mental abuse. The Roman Catholic church teaches that marriage is an indissoluble sacrament made in the presence of God, and this means that a couple should try to work out their problems. However since divorce is generally accepted in society, some might see it as an easy solution to their problems. Should people be denied the opportunity to find a loving relationship and remain trapped in a relationship where they find no fulfilment? Some people rush into marriage and find that their circumstances change, perhaps through no fault of their own.

Candidates must refer to Roman Catholic teaching at least by implication to attain above Level 2.

**(7 marks) AO2**

**(c) “Sex should only take place between a married couple.”**

*Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Christian teaching in your answer.*

**Target: Evaluation of the issues surrounding sex before and within marriage**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by elaborated reason or two or more simple reasons (for the same view or different points of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**For Level 4 and above the answer must contain Christian teaching**

**For**

- The teaching of the Church condemns sexual relationships either before or outside of marriage.
- Marriage provides a stable environment for sex to take place.
- People should be committed to each other in a permanent relationship before they have sexual relationships.
- The purpose of sex within the Roman Catholic Church is for procreation, therefore it is best within marriage.
- Sex outside of marriage is more dangerous and there exists a higher risk of infection from disease.
- Casual relationships lead to insecurity, rejection and feelings of uncertainty.
- Sex is the greatest sign of love between a couple and, as a result, deserves to be kept special.
- Casual sex can lead to unwanted pregnancy and abortion.

**Against**

- The numbers of children born outside of marriage is an indicator that marriage is no longer viewed as the only place for sex.
- The media, particularly soap operas, have given the impression that casual sex is acceptable.
- Society has modernised and in today’s world people want pleasure without commitment.
- Marriage is becoming less popular in society therefore an increase in sex outside of marriage is inevitable.
- People need to know if they are compatible before they make a permanent commitment. Sexual compatibility is an important part of any relationship. It is too late if they later discover that they are sexually incompatible.

**(5 marks) AO3**