



General Certificate of Secondary Education

Religious Studies 3061 / 3066 *Specification A*

Option 2B (3061/6/2B) Effects of the Roman Catholic Tradition upon Aspects of Christian Lifestyle and Behaviour

Mark Scheme

2005 examination – June series

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.

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 The Ten Commandments

- (a) *The first commandment says, “Do not create false gods / idols.” How do some Christians today break this commandment?*

Target: Understanding of the relevance of the Ten Commandments

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

e.g. They may worship famous people like actors or footballers

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

e.g. They may place material goods such as money at the centre of their lives and rely on them to make them happy.

(2 marks) AO2

- (b) *Another commandment says, “Do not steal.” Explain why Christians believe that it is wrong to steal.*

Target: Understanding of the relevance of the Ten Commandments

Levels of Response

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

Stealing undermines the right of people to possessions. They may have worked hard to earn what they have. Stealing damages relationships, leads to a lack of trust and encourages people to be selfish and disrespectful towards others. Jesus told people to treat others with respect at all times.

(1 mark) AO1 and (2 marks) AO2

A2 Respect for Human Life

- (a) *Explain why the Roman Catholic Church teaches that contraception is wrong.*

Target: Knowledge and understanding of the teaching of the Roman Catholic Church on contraception

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

e.g. Contraception encourages promiscuity or sexual experimentation.

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

e.g. Contraception removes the possibility of procreation which is an essential function of marriage and the primary purpose of human sexuality.

(2 marks) AO1

- (b) *Explain why many Christians believe that euthanasia is wrong.*

Target: Understanding of why Christians believe that euthanasia is wrong

Levels of Response

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

Content

God gives life and therefore only God can take it away. The fifth commandment is unconditional. Christians are stewards of life and have a responsibility to look after it until it is called back to God. Life is God's most precious gift and as a result should be protected and cherished until its natural end. Euthanasia is the thin end of the wedge that will inevitably lead to a culture of death. Human life will be cheapened and many will feel pressurised into ending it prematurely. Medical science will not be inspired to find cures and progress further if there is no real encouragement to do so. Many fear that society will simply become a survival of the fittest.

(2 marks) AO1 and (1 mark) AO2

A3 Marriage

- (a) *What might Roman Catholics learn about the meaning of marriage from the exchange of wedding rings?*

Target: Knowledge and understanding of the meaning of Marriage in the Roman Catholic Church

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

e.g. The rings show the unending love of the couple for each other or the couple exchange symbols of their love.

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

e.g. Rings symbolise love and fidelity. Like the rings the couple's love for each other has no end.

(2 marks) AO1

- (b) *One of the marriage vows says, “...till death do us part...” What might Roman Catholics learn about the meaning of marriage from this vow?*

Target: Knowledge and understanding of the meaning of marriage in the Roman Catholic Church

1 mark for a superficial answer or a single point / comment
e.g. The vow shows that marriage is a serious commitment to another person.

2 marks for a developed answer or more than one point / comment
e.g. The vow demonstrates the commitment of the bride and groom to each other. It shows that marriage is something to be worked at through all the ups and downs of life until death brings separation.

N.B. Allow references to marriage not existing in heaven.

(2 marks) AO1

B4 World Poverty

- (a) *Explain how CAFOD or TROCAIRE use both long term aid and short term aid to help poor people overseas.*

Target: Knowledge and understanding of the work of CAFOD / TROCAIRE

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Some clear knowledge and understanding.	2 marks
Level 3	A clear knowledge and understanding with some development.	3 – 4 marks
Level 4	A clear knowledge and understanding with good development.	5 marks

Content

Short-term aid is given in times of desperate need to alleviate immediate problems. These might include a natural disaster such as a famine, severe drought or an earthquake. The organisation provides emergency food, clothing and shelter to enable the people to survive. All of these measures are temporary and can be summarised by the notion that if you give a man a fish you feed him for a day. The overriding aim of the organisation is long-term community development (teach him to fish and you feed him for life). Here, the projects typically include the setting up of a school, an irrigation system, digging a well or the instruction of the locals on farming methods and making the most of their land. The organisation hope to give the locals the skills required to enable them to work their own way out of poverty by putting in place strategies which will benefit the community over a long period of time. The organisation tries to find the balance between finding temporary solutions to save lives and working for the future.

To achieve above 3 marks candidates must refer to both long term and short term aid.

(5 marks) AO1

- (b) *Jesus told the Parable of the Sheep and the Goats. What might a Christian learn about their duty to help the poor from this Parable?*

Target: Knowledge and understanding of the meaning of the parable of the Sheep and the Goats

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	Something relevant or worthy of credit.	1 mark
Level 2	Some clear knowledge and understanding.	2 marks
Level 3	A clear knowledge and understanding with good development.	3 marks

Content

Christians learn that they will be judged on how they have responded to their fellow human beings during their time of need. They realise that they have to see God in everyone they meet and respond to them as if they were God. It is important to treat others as if they were Jesus himself. Helping those in need is not an optional extra but an essential part of being a Christian.

Award no marks for simply retelling the parable.

(3 marks) AO1

- (c) *“To be a good Christian all you have to do is care for the poor.”*

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

Target: Evaluation of the importance of supporting the poor for Christians

Levels of Response

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

For Level 4 and above the answer must contain Christian teaching and two different, though not necessarily opposing, points of view.

Arguments for the statement

- Jesus teaches in the sheep and the goats that it is our duty to help the poor.
- We are called to see Christ in everyone we meet, especially the poor.
- From the earliest days of the Church generosity to the poor was encouraged. We are called to keep this tradition alive.
- As Christians we believe that we are all part of God's universal family.
- St. Paul called the Church the Body of Christ and by this he meant that if one part of the body suffers then the entire body suffers.
- Helping the poor is the most practical application of our Christian faith.
- Pope John Paul II said that the poor were our brothers and sisters in Christ and that we must give to them, not only out of our surplus.
- It is a basic human characteristic to be concerned about those less fortunate than ourselves.
- If the roles were reversed we would like to be helped.
- We are moved into action when we see the plight of others and feel obliged to respond.

Arguments against the statement

- Some Christians are not in a position to help the poor. They have enough problems of their own.
- Giving is not just about material things. Some may give their time or prayer to the less fortunate. These are equally important.
- Missionary work is more important as it directly improves the quality of life for some poor people.
- Attending the sacraments and praying are more important and desirable qualities in a Christian.
- Some Christians have good reasons for not helping the poor. They may feel that their money is not actually going to where it is needed or is being swallowed up in administration.
- Many are too selfish and cannot see beyond their own needs and desires.
- Charity begins at home and so we should deal with our own problems first – this is reality, the way of the world and we just have to get on with it. Looking after number 1 does not necessarily make a person unchristian.

(5 marks) AO3**B5 Baptism, Confirmation and Eucharist****(a) What is meant by the term sacrament?****Target: Understanding of the term sacrament**

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

e.g. An important religious moment in a Christian's life.

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

e.g. An outward sign of inward grace, instituted by Jesus and helping Christians to grow closer to God through receiving God's blessing at different times in our lives.

(2 marks) AO1

(b) Explain why baptism is an important sacrament in the Roman Catholic Church.

Target: Understanding of the importance of baptism for Roman Catholics

Levels of Response

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

Content

Original sin is cleansed and the child begins life pure in the sight of God. The child is welcomed into its family, the local parish community and the universal Church. The child is exposed to the love of God, which will enable it to grow in that love. The child now belongs to God and will be protected by God. A Christian identity is given. The child is saved by the power of Jesus resurrection and possesses the light of Christ. Jesus was baptised and this has remained an important tradition ever since. The process of initiation has begun and the parents and godparents take on the responsibility of guiding the child in the faith.

(1 mark) AO1 and (2 marks) AO2

(c) Explain how being confirmed might help Roman Catholics in their everyday lives.

Target: Understanding of the relevance of the sacrament of confirmation to the everyday life of a Roman Catholic

Levels of Response

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

Content

They may feel closer to God and as a result live a more Christian life, bringing their beliefs to bear on the decisions they make. They may actively go into the world to seek ways to serve others. It may help them to form a closer relationship with God and enable them to turn to God in their times of need. They can use the gifts and fruits of the Holy Spirit received in the sacrament to help them make informed and mature choices.

Marks cannot be awarded for simply explaining why Roman Catholics get confirmed. Varying diocesan practice may determine the response of the candidate.

(1 mark) AO1 and (2 marks) AO2

- (d) ***“Roman Catholics should only receive the Eucharist on special occasions like Easter and Christmas.”***

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 receiving of the Eucharist regularly

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by elaborated reason or two or more simple reasons (for the same view or different points of view).	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
Level 4	Evidence of reasoned consideration of two different points of view.	4 marks
Level 5	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 and two different, though not necessarily opposing, points of view.

Arguments for the statement

- Keeping the Eucharist for special occasions makes it more meaningful when taken. It does not become a meaningless and empty ritual.
- Some Protestant denominations do this.
- Christians can take the Eucharist for granted if it becomes too common.
- Jesus never said how often we should re-enact his final meal so either view may be justifiable.
- People would appreciate the Eucharist more and prepare better for receiving it if it were less frequent.
- The Eucharist has lost its meaning and is simply another part of the weekly act of worship.
- Too many people receive communion today without ever stopping to think about its meaning.

Arguments against the statement

- Christians (Catholics) can feel the presence of God every time they receive communion and be strengthened by it.
- The Eucharist is spiritual food for everyday life and therefore cannot be taken too often.
- Christians need to be continually reminded of the sacrifice that Jesus made for them and share in this event by carrying out his instructions to remember it.
- Jesus told Christians to “Do this in memory of me.” They are obliged to regularly obey his command
- It has been an important aspect of the life of the Roman Catholic Church for centuries to receive the Eucharist.
- Receiving the Eucharist is the highlight and focal point of the celebration of mass.
- People might only go to Church on these special occasions and neglect their faith if the Eucharist were not offered.

If candidates link the Eucharist to attending Mass credit should be given. However, this will obviously alter the focus of the response.

(5 marks) AO3

C6 War and Peace

(a) *Describe and explain the Just War theory.*

Target: Knowledge and understanding of the Just War theory

Levels of Response

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

Content

War must be the last resort, when all other peaceful methods have been exhausted. All negations must have been tried and have failed. The cause must be serious enough to warrant the war. The damage inflicted by an aggressor must be lasting, serious and grave. The conflict must be waged by a legitimate governing authority; one that has the power to make decisions on behalf of a nation. There must be a reasonable chance of success. The arms and force used in the war must be proportional to the force used by the aggressor. Proportionality dictates that excessive force is not used and excessive suffering is not inflicted on the enemy. The mass extermination of a nation or a race cannot be justified. All of the conditions must be met before a war can be called ‘just’.

A maximum of Level 3 (5 marks) can be awarded for the listing of the criteria for a Just War. An answer that discusses in general terms the reasons for going to war without referring specifically, or by implication, to the theory cannot score more than Level 2 (4 marks).

(8 marks) AO2

(b) Explain why many Christians believe that nuclear war is always wrong.**Target: Understanding of the arguments presented by Christians against nuclear war****Levels of Response**

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

Content

Nuclear war causes such widespread destruction that it can never be justified, even under the conditions of a just war. It contradicts the commandment “do not kill” and the instruction of Jesus to love one’s neighbour and one’s enemies in particular. In the Beatitudes, Jesus praised those who work for peace and assured them of their reward in heaven. There can be no winners in nuclear war. Destruction is on a global scale and the sheer volume of damage caused, not to mention the devastating loss of life, make it impossible to condone. How can Christians claim to live as citizens of God’s kingdom and try to justify annihilating of His creation and gifts? The destruction to the environment would be impossible to ever repair and the long-term effects on the few survivors would be long lasting. Furthermore the vast amounts of money spent in the development of the technology which leads to the production of these weapons of mass destruction could be spent much more effectively in helping to lessen the threat of conventional war and perhaps more importantly to feed the mouths of the starving millions throughout the world.

(7 marks) AO2

(c) ***“The best way for a Christian to work for peace is to be a pacifist.”***

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

Target: Evaluation of the relevance of pacifism to the Christian life

Levels of Response

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by elaborated reason or two or more simple reasons.	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
Level 4	Evidence of reasoned consideration of two different points of view.	4 marks
Level 5	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 and two different, though not necessarily opposing, points of view.

Arguments for the statement

- Jesus was a pacifist and demonstrated this during his lifetime.
- He refused to retaliate when arrested and restored the ear of the servant when it was cut off.
- Jesus rejected the path of political and military and revolution in favour of a more profound revolution.
- War brings death, destruction and loss at an individual, family and nation.
- War achieves nothing and history has proved this.
- War has become increasingly destructive, with greater opportunities for total destruction.
- There are always alternatives to war that do not involve bloodshed.
- Jesus said ‘Blessed are the peacemakers’ in the Beatitudes.
- Jesus instructed his followers to turn the other cheek and not meet aggression with aggression.
- To engage in violence is to reject the part of God that is in all people.
- Evil can never justify further evil and killing is never justified as the fifth commandment is unconditional.

Arguments against the statement

- War is a necessary evil that protects people and in the long term saves further death and destruction and as well as stopping aggressors, deters others, individuals and nations. Sometimes war is needed to bring about peace and Christians should support the greater good.
- There is sometimes no alternative to war. Aggression has to be met with aggression for the greater good of the world at large. War is therefore a necessary evil.
- Pacifism may be seen as weakness and those who refuse to fight or stand up for themselves may be taken advantage of by others.
- Joining the army and being prepared to fight to defend ones country is an equally valid means of creating peace.
- If an active stand is not taken against aggressors they will continue to manipulate others and their greed will know no end.
- The Old Testament teaching is ‘an eye for an eye and a tooth for a tooth.’
- Protest and lobbying is effective and can help to bring about peace.

(5 marks) AO3

C7 Healing and Forgiveness

(a) *Chose one of the following Roman Catholic sacraments:*

EITHER ***Reconciliation***
OR ***Anointing of the Sick.***

Explain the purposes and the effects of the sacrament you have chosen.

Target: Knowledge and understanding of the purposes and effects sacraments of Reconciliation and Anointing of the Sick in the Roman Catholic church

Levels of Response

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

Content**Reconciliation**

Sin is forgiven. The penitent is able to feel closer to God. The sacrament offers a fresh beginning, free from sin. The sinner is helped to realise their mistakes with counsel from the priest. The sinner is able to examine their conscience, aided by the priest who will offer counsel. This helps them to admit that they have done wrong, face up to their faults and failings, confess their sins and offer to make up for their wrongs with confidence in the knowledge that they are forgiven. Penance enables the penitent to move on in their relationship with God and other people. Reconciliation helps to re-establish God's community on earth and brings healing.

Anointing the Sick

The person is cleansed of sin before they die if given in extreme circumstances. They are also given communion, which is food for the journey to eternal life. It enables the ill to feel the presence of God in their darkest hours. Strength and healing are given to the recipient. The person feels closer to God and is aware of the presence of God in their life. It allows the person to accept death or to have the courage to face their illness and make a full recovery. Anointing is also important for the friends and family of the sick person in that it helps them to come to terms with the illness and possible death of a loved one in confidence that God is with them in their hour of need. This can bring great comfort.

Reference to the rite only – maximum Level 2 (3 marks).

Reference to either purpose or effect alone – maximum Level 2 (4 marks).

If a candidate attempts to write about both sacraments, mark both and award the higher mark.

Mark the un-credited work 'rubric'.

(7 marks) AO2

(b)(i) Describe in detail the Parable of the Good Samaritan.

Target: Knowledge and understanding of the parable of the Good Samaritan

Levels of Response

0	Nothing relevant or worthy of credit.	0 marks
Level 1	One or two accurate points.	1 mark
Level 2	A basic outline with some omissions or confusion.	2 marks
Level 3	A reasonable account covering most of the main points.	3 – 4 marks
Level 4	A competent though not necessarily word perfect account for a 16 year old.	5 marks

Content: Luke 10:25-37

“What must I do to inherit eternal life” / Love the Lord with all your heart, soul and strength and love your neighbour as yourself / who is my neighbour / {A man was travelling between Jerusalem and Jericho when he fell into the hands of robbers / they beat him and left him half dead / Priest and Levite see him and ignore him / Samaritan was filled with pity / bandaged the injured man’s wounds, pouring wine into them / he put him on his own animal and took him to a nearby inn / he gave the innkeeper two coins and told him to look after the Samaritan / on his return he would pay any further expense} / who proved to be a good neighbour? / the one who helped him / go and do likewise.

Jesus’ comments before and after the parable {marked with the brackets} are not necessary for the highest level.

(5 marks) AO1

(ii) Explain what Christians might learn about healing and forgiveness from the Parable of the Good Samaritan.

Target: Knowledge and understanding of the main teachings contained in the parable of the Good Samaritan

Levels of Response

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

Content

Christians should try to follow the example of the Samaritan in the story. The Samaritan is a model for reconciliation. He did not see the injured Jew as an enemy. He saw him first and foremost as a human being; one who was in desperate need of his help and attention. Christians should treat everyone like this. They should not hold grudges against anyone and should treat everyone as their neighbour. The Samaritan tended to the wounds of the injured man in an attempt to comfort him and ease his pain. Furthermore he took him to an inn where he paid to have him looked after. Similarly it is a Christian’s duty to offer whatever help is possible to those who are injured in society. The parable challenges the attitudes of the Jews and encourages them to work towards better relationships. Christians can learn a lot from this.

An answer that focuses on either healing or forgiveness exclusively may be awarded 3 marks if it meets the Level 3 criteria.

Apply salvage where a candidate does not specify part (i) / (ii).

(3 marks) AO2

(c) “You cannot expect to be healed if you do not have faith.”

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

Target: Evaluation of the relationship between faith and healing**Levels of Response**

0	Unsupported opinion or no relevant evaluation.	0 marks
Level 1	Opinion supported by simple reason.	1 mark
Level 2	Opinion supported by elaborated reason or two or more simple reasons.	2 marks
Level 3	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
Level 4	Evidence of reasoned consideration of two different points of view.	4 marks
Level 5	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 and two different, though not necessarily opposing, points of view.

Arguments for the statement

- Christians cannot expect to be healed if they do not believe in the power of God to do so. It is unfair to expect God to help those who do not show any signs of faith.
- Jesus often healed people because they had demonstrated faith.
- Examples include the Woman with the Haemorrhage, The Syro-Phoenician Woman’s Daughter, Bartimaeus, and the Centurion’s Servant.
- Jesus also rebuked those with little faith.
- There are many examples of how active faith leads to healing. Places of pilgrimage, such as Lourdes, are sites of cures to people after all hope in medicine had been lost.
- Faith is based on trust; whether it is in God or the healer.
- If Christians have faith in the medical profession they need to remember that God is at work through doctors / nurses, etc. giving them the skills and talents to help people in times of need.
- The faith of the person leads to a trust in God’s power to heal and often this trust is rewarded.

Arguments against the statement

- Not all gospel miracles are based on faith.
- Jesus’ love is unconditional and does not depend on faith.
- God does not test people to see if they are worth of healing.
- God has a plan for the world and if Christians are not healed whether they have faith or not, does not mean that God loves them any more or any less than others.
- Christians do not need faith in this scientific age. They simply need to trust in doctors and the cures that they have developed over the years. They know best and ought to listen to them.
- Healing leads to faith. When Christians experience the loving care of God they are reassured of His love and as a result more likely to believe.
- Prayer needs to be added to the equation. Faith leads to prayer and prayer leads to healing.
- Many non-religious people have been healed without ever showing faith.

(5 marks) AO3