

## General Certificate of Secondary Education

# Religious Studies 3061 / 3066 *Specification A*

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

## Mark Scheme

### *2006 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***

### **Part A**

#### **A1 Baptism and Confirmation**

- (a) ***Give two reasons why some Christians baptise babies rather than adults.***

**Target: Knowledge and understanding of the arguments in favour of infant baptism**

The child is brought into the Christian family, local and global / It has been tradition from early times to baptise babies / The child is brought into the family of God at an early age / Public sign that the child will be brought up in a Christian environment / Sign of commitment of the parents to the child / Giving thanks to God for the gift of new life / Beginning the process of initiation into the Church / Protection of the child against evil / Desire to cleanse original sin / spiritual rebirth / strengthen against future sin / attend Roman Catholic school / fear of limbo / protection against the baby dying.

**1 mark for a single reason.**

**2 marks for two different reasons.**

**(2 marks) AO1**

- (b) ***Explain how the Sacrament of Baptism is similar to the Sacrament of Confirmation.***

**Target: Understanding of the relationship between the Sacraments of Baptism and Confirmation**

#### **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

Both sacraments of initiation / receive the love and grace of God / both involve a sponsor / Chrism is used in both / a name is given on each occasion / renewal of baptismal promises / candle.

**One link well explained can be awarded Level 2.**

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

#### **A2 Christian Service**

- (a) ***What is the meaning of the Parable of the Talents?***

**Target: Understanding the teaching contained in the Parable of the Talents**

Everyone has been give different talents by God / each of us is called to make use of our talents / we should be like the servants who used their talents adventurously / we must not hide our talents / we will be judged on how we have used our talents / if we fail to use our talents we cannot expect to receive the kingdom of God.

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

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

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

- (b) Give two examples of how CAFOD / Trocaire use long-term aid to help poor people.

**Target: Understanding how long-term aid is used by charities to respond to the needs of the poor**

Irrigation of land / Seeds / Education / Tools and equipment / Sanitation programmes / Medical centres / Drugs and medicines / Wells (clean drinking water).

**1 mark for a single example.**

**2 marks for two different examples.**

**One example might include a general statement of principle, e.g. aiming for self-sufficiency or becoming agents of their own development.**

**(2 marks) AO1**

### A3 Anointing of the Sick and Life after Death

- (a) Give two reasons why the Sacrament of the Anointing of the Sick is important for Roman Catholics.

**Target: Knowledge and understanding of the purpose and effects of the Sacrament of the Anointing of the Sick**

Forgiveness of sins / sharing in Christ's suffering / God with them / anointing with Chrism (oil of Anointing) / Eucharist – food for the journey / strength and courage to fight illness or to face death with dignity / learn to trust in God's plans for them / basis in scripture / Letter to James / Support for family and friends of the ill person / Shows the loving concern of God and the community.

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

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

**(2 marks) AO1**

- (b) Explain what the Roman Catholic Church teaches about life after death.

**Target: Knowledge and understanding of the teaching of the Roman Catholic Church about life after death**

#### 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

Death is not the end / Heaven / Hell / Purgatory / survival of the soul / judgement, based on how we have lived and the choices we have made / reward for living as Jesus instructed / eternal life / Resurrection of Jesus / gateway to another world / all imperfections removed / embraced by God for all time / no marriage at the Resurrection (Mark 12).

**(3 marks) AO2**

**Part B****B4 Sin and Forgiveness**

- (a) *Look at Figure 1. Tell the rest of the story of the Forgiving Father (Prodigal/Lost Son), up to the point when the elder brother returns from the field.*

**Target: Knowledge of a specified Biblical text (Luke 15<sup>11-32</sup>)**

**Levels of Response**

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

He came to his senses / my father's servants have extra food and here am I starving to death / I will go back to my father/ I have sinned against you and am no longer worthy to be called your son / His father saw him coming in the distance and was filled with compassion / ran to meet his son / son's comment to the father / father ordered the servants to bring the best robe, a ring and sandals / prepare a feast / my son was dead and is alive, was lost and is found.

**(4 marks) AO1**

- (b) *Explain what Christians understand by the term sin.*

**Target: Knowledge and understanding of the term sin**

An occasion when we fail to treat others as we should / Thoughts, actions or failings which damage our relationship with God and others and require us to make amends for what we have done / Failure to see God in other people / Turning away from God and other people / Failing to reflect God's love for humanity / acts or omissions / mortal sin / venial sin.

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

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

**Candidates might give a definition followed by an example. This can be awarded 2 marks.**

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

- (c) *Explain why some Christians believe that reformation (reform) is the most important aim of punishment.*

**Target: Knowledge and understanding of the Christian view of forgiveness as an aim 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

It reflects the attitude of forgiveness demonstrated by Jesus during his ministry (e.g. the woman caught in adultery, the soldiers at the crucifixion) / It reflects the teaching of Jesus (love your enemies and pray for those who persecute you) / Forgiveness offers those who have done wrong to make up for their offences, learn from their mistakes and be allowed back into society, where they can hopefully make a positive contribution / other forms of punishment are more about taking revenge or getting even and these do not reflect Christian ideals.

**(3 marks) AO2**



- (d) *‘Christians can tell God privately that they are sorry for their sins. They do not need to attend the Sacrament of Reconciliation.’*

*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 and importance of the Sacrament of Reconciliation**

**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**

Faith is a private matter between the individual and God / an intermediary is not needed / Reconciliation can be a negative and humiliating experience / many do not believe that the person to whom they are confessing is closer to God than they are / Reconciliation has become a meaningless ritual where penitents confession consists of a rehearsed speech, which undermines the value of the sacrament / Protestant denominations do not celebrate this sacrament / Prayer to God is all that is needed for forgiveness.

**Against**

Reconciliation is an established tradition that enables penitents to sincerely confess their sins, facing up to the consequences of what they have done in the realisation that they can be forgiven / Accepting responsibility for one’s faults and failings / Jesus continually offered forgiveness to those who sought it during his ministry and empowered his disciples to forgive sins and priests today continue to carry out Jesus’ commands / Reconciliation challenges the penitents to examine their conscience and openly admit that they have sinned and this is essential to the process of reconciliation / Sin affects other people and simply saying sorry to God is the easy way out / The sacrament is vital to the process of reconciliation / The sacrament celebrates the loving forgiveness of God and is an important act of humility as well as a sign of genuine sorrow / Reconciliation can lead to a sense of well-being and renewal, knowing the problem is “off their chest”.

**(5 marks) AO3**

**B5 Christian Values**

(a) *Complete the table on the Beatitudes below.*

**Target: Knowledge of the Beatitudes recorded in Matthew 5**

Blessed are the poor in spirit,	theirs is the kingdom of heaven.
Blessed are those who mourn,	<b>they will be comforted (consoled) (1 mark)</b>
<b>Blessed are the meek (gentle (allow humble)), (1 mark)</b>	they will inherit the earth.

**1 mark for each relevant point.**

**(2 marks) AO1**

(b) *What instructions did Jesus give his disciples at the Commission after the Resurrection?*

**Target: Knowledge of a specified biblical passage**

Go and make disciples of all nations / baptise them in the name of the Father, Son and Holy Spirit / teach them to obey everything that I have commanded you / preach to all of creation. Allow ‘convert’ them.

**N.B. Accept Mark’s version of the story. Many candidates take the 1C and 2B option and will also have studied Mark 16<sup>15-18</sup>.**

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

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

**(2 marks) AO1**

(c) *Explain what Christians can learn from the Parable of the Sower. Do not re-write the parable.*

**Target: Understanding the teaching contained in the Parable of the Sower**

**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

The word of God is available to all people / each person responds to the word differently / some hear but refuse to accept it / others hear it but give up too easily in times of trouble / others hear it but are distracted by the pressures of the world / others hear it and joyfully accept it / God’s message is a challenge to all who hear it / our aim is to emulate those who receive the word positively.

**N.B. Candidates can approach this question in one of two ways. They can either explain the meaning outlined in the Gospel text or draw their own conclusions from the parable. Either is acceptable and the more able candidates are likely to do both.**

**No marks should be awarded to those candidates who simply retell the parable without attempting to explain its meaning.**

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

- (d) *'It is impossible for Christians today to live by the Ten Commandments.'*

*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 the commandments and the teaching of Jesus for modern Christian living**

**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 commandments are almost 4000 years old / they belong to a different time, when people's needs were different / people no longer accept being told what not to do / commandments are negative and do not encourage positive behaviour like the beatitudes do / Jesus' teaching supersedes the commandments and Jesus himself claimed that he had come to update and improve the Law of Moses / people are less religious today and as a result do not really follow any religious rules / there is a greater emphasis on secular law / some religious teaching and rules appear to limit human freedom.

**Against**

The commandments and Jesus' teaching are universal and are not limited to a particular time or place / they contain truth and logic which can easily be applied to any age / Jesus' teaching is a logical extension of the commandments and so both are relevant / Jesus' teaching offers high standards of behaviour and lifestyle in an age where both are in decline / offers hope for salvation by living in a particular way / the basic concepts of love God and neighbour and the golden rule of do unto others what you would have done unto yourself underpin society at any given time / times change but what enables an individual to live a Christian life remains constant.

**(5 marks) AO3**

**Part C**

**C6 Christian Response**

- (a) *Explain why Christians believe that both prejudice and discrimination are wrong.*

**Target: Knowledge and understanding of the meaning of prejudice and discrimination and why Christians believe they 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 – 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

**For Level 3, candidates must, at least by implication, refer to both prejudice and discrimination.**

**For 6 and 7 marks, specific reference to scripture is required.**

Both contradict the idea that all are equal and made in the image of God / they violate the basic human rights of people to fair and equal treatment / they can lead to tension and even violence in society / Jesus taught equality / this is clearly emphasised in the Parable of the Good Samaritan, where he taught that we should regard everyone as our neighbour, irrespective of who they might be or what preconceptions we might have about them / Galatians makes it clear that in Christ there is no distinction between Jew or Greek, slave or free, man or woman / Prejudice lowers the dignity of all concerned / Jesus was active in overcoming all forms of inequality: this is demonstrated by his willingness to heal those of different backgrounds (Centurion's Servant) and those considered outcasts (10 lepers, Syro-Phoenician woman's daughter).

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

- (b)(i) *Explain why the Roman Catholic Church teaches that abortion is always wrong.*

**Target: Knowledge and understanding of why Roman Catholics oppose 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
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	4 marks

Intentional killing of a human being / murder / violation of the 5<sup>th</sup>\* commandment – this is unconditional and cannot be broken / the child has no say in the matter and is an innocent victim / life begins at the moment of conception / abortion interferes with God's plans for humanity / we are created in the image and likeness of God, with a purpose in mind / all human life is unique and unrepeatable / Abortion undermines the fundamental right to life / there are alternatives to abortion.

\*Note: For other Christian traditions this is the 6<sup>th</sup> commandment.

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

**(b)(ii)** *Explain why some Christians believe that euthanasia is acceptable in some circumstances.*

**Target: Understanding the reasons offered by some Christians in support of Euthanasia**

**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

Individual choice – the person is aware of what they are doing and has arrived at a rational decision / each person has to right to determine their own destiny / if someone wants to die they have the right to decide / euthanasia might be the lesser of two evils / if a person is suffering from a serious or terminal illness giving a painless death might be the best option / euthanasia is not murder – it is giving death with dignity / people have the right to a certain quality of life – if that is not possible then they have the right to die / euthanasia means that medical resources can be better used for the benefit of those who can make a better contribution to society / some cases of physician assisted suicide have gone unpunished / there is considerable support for euthanasia in certain parts of the world.

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

- (c) *‘Capital Punishment (the Death Penalty) is sometimes necessary 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 the use of Capital Punishment**

**For**

Some crimes are so serious that only the most extreme forms of punishment can compensate for what has been done / those who commit terrible crimes forfeit the right to fair treatment or life / the Old Testament supports the view of an eye for an eye and a tooth for a tooth / Those who live by the sword die by the sword – those who commit crimes should accept punishment as a consequence of their actions / potential threats and dangers to society are removed / Capital punishment demonstrates that society will not tolerate such actions / Capital punishment is the most effective punishment and the greatest deterrent / It allows the families of victims to feel that justice has been done and as a result brings closure to a terrible ordeal for them / It prevents criminals from returning to a life of crime / imprisonment is a waste of time since criminals can be released quickly.

**Against**

We are called to obey the commandments and the fifth\* is unconditional – we never have the right to take another’s life, no matter what the circumstances are / God gave each of us our life and consequently only God can take it away – we do not have the right to play God / Jesus overturned the Old Testament teaching when he taught that his followers were required to have a higher standard by turning the other cheek / all punishments should have an element of reform, which allows the offender to reflect on the errors of their ways and atone for them / Countries which have retained the death penalty do not have reduced levels of crime / there is always the chance that the executed person might later be proved innocent and people have been wrongly accused in the past – they cannot be brought back if killed / other punishments, such as imprisonment, might be more effective and humane.

\*Allow sixth.

**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.**

**(5 marks) AO3**

**C7 Vocation**

- (a) Choose
- one
- of the following sacraments

**EITHER**      *Marriage*  
**OR**              *Holy Orders (Ordination).*

*Explain the importance and meaning of the sacrament you have chosen for Roman Catholics.*

**Target: Understanding of the meaning of the sacraments of vocation**

**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

**Marriage**

Sacramental – sign for all to see / a solemn contract / reflection of God’s love for us – Christ’s love for the Church (Ephesians 5:25) / permanent and irrevocable, a life-long, loving relationship – cannot be broken – rings symbolise never-ending nature / life-giving and fruitful – procreation expected – sexual activity open to the possibility of new life – children to be brought up in a Christian environment / faithful and exclusive – sexual relationships outside of marriage are forbidden as they fail to be a sign of the sacrament / lived out in the community.

**Holy Orders (Ordination)**

Pivotal role in the community / God calls men to continue Jesus’ ministry / they have the power and authority to live and act like Jesus / they give out the sacraments (examples should be credited, e.g. baptises babies, consecrates the bread and wine) and lead prayer and public worship / proclaim the Gospel and act as a shepherd to God’s flock / they visit the sick, schools and those in need / lives a life of self-denial, putting the needs of others before his own / exercises a leadership role / ministers to the pastoral needs of the congregation / authority to forgive sins / counselling those with difficulties such as marital breakdown and addiction.

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

- (b) *Explain how the vows taken in both the sacraments of Marriage and Holy Orders (Ordination) help those who take them.*

**Target: Knowledge and understanding of the vows made by different Christians and their application to Christian living**

**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

**For Level 3 candidates must, at least by implication, refer to the value of the vows in both sacraments.**

**Marriage**

Life-long commitment / dedication to partner / togetherness / guidelines to live by / for better or worse, for richer or poorer, in sickness and health, to death do us part / help them to understand what is expected / basis of trust and respect in their relationship.

**Holy Orders (Ordination)**

Dedication to God / commitment to vocation / focus for ministry, free from distraction / obedient to superiors, God and parish / not concerned for worldly possessions / not distracted by relationships / willingness to serve God and others unconditionally / awareness of power of God working through him / sense of loyalty / sincerity.

Candidates may focus in general terms about the qualities of the vows needed for both vocations without specifically referring to the sacrament.

**(7 marks) AO1**



- (c) *‘The Roman Catholic Church should allow priests to marry.’*

*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 issue of celibacy and the marriage of clergy**

**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

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

**For**

Marriage is an important part of human experience, which would enrich the priest’s life / similarly sexual activity and the desire to have children are natural and should not be suppressed / if a priest were married he would have a partner to rely on in times of need and stress and this would help him to serve God and his parish more completely / Roman Catholics can learn from other Christian denominations, who successfully operate with a married clergy / Jesus never said that celibacy was a pre-requisite for the priesthood / celibacy can lead to loneliness, which is unhealthy and can lead to other excesses.

**Against**

A Roman Catholic priest must be totally dedicated to God, without distraction / celibacy is not a hindrance, rather it is a gift given to the priest that enriches the quality of his relationship with God / the priest freely chooses to follow his vocation of service to others and is fully aware of the demands that his calling requires / allowing priests to marry could lead to disharmony and schism within the church, as tradition would be abandoned / the priest could become too focused on his wife and family, which could have a detrimental effect on the quality of his ministry.

**(5 marks) AO3**