



## **General Certificate of Secondary Education**

# **Religious Studies (3061/3066) Full or Short Course *Specification A***

## **Paper 2A Effects of Christianity on Behaviour, Attitudes and Lifestyles (3061/6/2A)**

# **Mark Scheme**

*2007 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.

Further copies of this Mark Scheme are available to download from the AQA Website: [www.aqa.org.uk](http://www.aqa.org.uk)

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## 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 2A: Effects of Christianity on Behaviour, Attitudes and Lifestyles**

Pat A

### **A1 The Sanctity of Life**

- (a) ***Which of the Ten Commandments protects human life?***

**Target: Knowledge of the Commandments**

Thou shalt not kill / You shall not kill / Do not kill.

Allow other modern translations found in some Bibles, e.g. 'You shall not murder', etc.  
(Also allow simply number 5 or number 6).

**(1 mark) AO1**

- (b) ***Give two situations when some Christians may find it difficult to keep this commandment.***

**Target: Knowledge situations of when it may be difficult for Christians to apply the 6<sup>th</sup> Commandment today**

Credit any viable situation. **1 mark per situation.**

e.g. In times of war; over decisions about abortion / euthanasia / capital punishment, etc.  
Do not allow revenge or accident.

**(2 marks) AO1**

- (c) ***'Life is sacred.' What do Christians mean by this?***

**Target: Knowledge of the phrase / terminology 'Sanctity of life'**

**1 mark** for a superficial or simplistic answer.

**2 marks** for a developed answer.

e.g. That life is special / holy / God given = 1 mark

Life is a gift from God, and as such it is special / holy. God gives us life and therefore God can be the only one to take it.

Or

Because 'life is sacred' it is holy / set apart for God's purposes and it should be valued and protected = 2 marks

**(2 marks) AO1**

- (d) ***St Paul described the human body as ‘the temple of the Holy Spirit’. What does he mean by this?***

**Target: Knowledge and understanding of First Corinthians 6** <sup>18–20</sup>

**1 mark** for a superficial / simplistic answer.

**2 marks** for a developed answer showing clear understanding.

e.g. That God’s Spirit / the Holy Spirit lives in us = 1 mark.

Because the Holy Spirit, lives in us and therefore the body should be treated with reverence and respect = 2 marks.

**(2 marks) AO1**

**A2 Prejudice and Discrimination**

- (a) ***What is the difference between prejudice and discrimination?***

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

**1 mark** for a superficial / simplistic distinction between two terms.

**2 marks** for a clear elaboration or exemplification of a basic distinction:

e.g. “Prejudice is an attitude”. **Or** “discrimination is an action” = 1 mark

“Prejudice is an attitude you keep to yourself. Discrimination is putting that attitude into action.” = 2 marks

**(2 marks) AO1**

- (b) ***Why do some Christians believe that prejudice will not be stopped?***

**Target: Knowledge of why prejudice cannot be legislated against**

**1 mark** for a superficial or simplistic answer.

**2 marks** for a developed answer.

e.g. Prejudice is not an action / prejudice is only an attitude / opinion = 1 mark

Allow ‘afraid of differences’, ‘human nature’, etc.

The law can only make an action an offence, but it will not necessarily change people’s attitudes, and prejudice is an attitude / opinion = 2 marks

**(2 marks) AO1**

**(c) 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>	Something relevant or worthy of credit.	1 mark
<b>Level 2</b>	Some clear knowledge and understanding.	2 marks
<b>Level 3</b>	A clear knowledge and understanding with sound development.	3 marks

**Look for reference to**

Against the teaching of Jesus / Love neighbour as self. The example of Jesus: God created everyone so they should be given equality. Against biblical teaching, e.g. Galatians or events recorded in Acts, (e.g. Peter's vision), etc.

**(3 marks) AO1**

**Part B**

**B3 Marriage and Relationships**

**Look at the photograph below.**

**(a) Why do many Christians want to get married in a church?**

**Target: Knowledge and understanding of Christian attitudes / views on marriage**

**1 mark** for a superficial or simplistic answer.

**2 marks** for a developed answer.

**Content**

Christians believe that marriage is a sacrament and should be conducted in a Church. They want God to bless their marriage. They want the priest to witness the exchange of vows; they want God to bless their union and be part of their marriage. Marriage is a sacred public ceremony and therefore it should be performed in a public and holy place.

(Do not allow superficial responses that show no Christian content, e.g. 'It looks nice on the photos!' You may allow tradition but it must be linked into some other development with clear Christian content. 'Because it is tradition' – on its own would score no marks.)

**(2 marks) AO1**



**(b) What does the Christian Church teach about marriage?****Target: Knowledge and understanding of Christian teaching on marriage****Levels of Response**

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

**Content**

Marriage is a gift from God; a means whereby a couple can share in the work of creation by the birth and nurturing of children; it is a sacrament; it should be to the exclusion of all others; it is a permanent bond dissoluble only by death; it is for the mutual care and help of each partner throughout their lives; it is a lifelong commitment based upon the teachings of Jesus. It is the correct relationship for sex. It involves entering into a lifelong, loving and exclusive relationship similar to the relationship that Christ has with his Church, etc.

(If in doubt consult the preface to any Christian marriage service.)

**(3 marks) AO1****(c) Explain how Christians might support those who experience difficulties in their married life.****Target: Knowledge and understanding of the ways in which the Christian Churches / Christians support couples who experience marital difficulties****Levels of Response**

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

Priests may offer counselling to those involved and help them talk about their problems. The Churches have developed a system of formal marriage guidance agencies where clergy and others offer their advice and experience to help those experiencing difficulties to work through their problems, (e.g. ACCORD, CARE which are specifically Christian – allow RELATE even though it is not specifically Christian / religious). Offer of practical support to relieve some of the pressures. Encouraging couples to pray and turn to God to help them work out their problems. Offering mediation services. The provision of marriage courses to help people understand the commitment they have made (or are likely to make), etc.

A mere list with no explanation = Level 2

**(4 marks) AO2**

(d) **‘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. You must refer to Christian teaching in your answer.**

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

**Levels of Response**

<b>0</b>	Unsupported opinion 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 same or differing view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view).	3 marks
	<b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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 the statement**

- The teaching of the Church would appear to condemn sexual relationships before or outside of marriage. Reference to: Commandments and teaching vs. adultery; St Paul sexual morality, etc.
- Marriage provides a stable environment for sex to take place.
- Extra-marital sex with another partner destroys the bond of marriage, and devalues the act of sex with another.
- People should be committed to each other in a permanent relationship before they have sexual relationships.
- The primary purpose of sex is to procreate and marriage is the right and proper place for procreation providing a stable environment for the nurture of a family.
- Sex should be the greatest sign of love between a couple and, as a result, deserves to be kept special.
- Casual sex can lead to insecurity, rejection, unwanted pregnancy and higher risk of infection from disease.

**Alternative views**

- People need to know if they are sexually compatible before they make a permanent commitment, and as sexual compatibility is an important part of any relationship it maybe too late if they discover later that they are sexually incompatible. So some sexual activity before marriage, in a committed relationship, may be seen as acceptable by some (try-before-you-buy syndrome).
- Marriage is becoming less popular in society, therefore an increase in sex outside of marriage is inevitable.
- Society has moved on and now people want pleasure without commitment.
- Just because you aren't married doesn't mean that you cannot be in a stable, committed and loving relationship.
- Modern society gives the impression through the media, etc. that casual sexual activity for pleasure is acceptable, even the norm.

**(5 marks) AO3**

**B4 Care for the Environment**

*Look at the cartoon below.*

- (a) **Give two reasons why some people are ‘wrecking the planet’.**

**Target: Knowledge of attitudes towards the environment in which we live**

**1 mark** a single point / reason.

**2 marks** for two reasons **or** one reason with further development.

Allow references to “how” and credit.

e.g. We can do what we like to the world / Selfish non-caring attitude = **1 mark**

Some people think that resources are limitless and therefore we can do what we like to the environment. **OR** Environmental concerns are nothing to do with us; someone else will always find a solution to environmental problems / Because we live in a throw-away (disposable) society some people adopt a similar approach towards environmental issues = **2 marks**

**(2 marks) AO1**

- (b) **“God saw everything he had made and it was very good.” (Genesis 1<sup>31</sup>)**

- (i) **What does this passage teach Christians about the environment?**

**Target: Knowledge and application of Biblical material relating to concept of stewardship of the environment**

Credit any valid response that shows the key concepts of creation / perfection / care / stewardship.

**1 mark** for a general but correct response: e.g. ‘To care for it’ = 1 mark

**2 marks** for a response with further development containing either explicit or implicit reference to the concepts referred to below the target, e.g. ‘It teaches us that we are stewards of God’s creation and as such we should care for the environment’ = 2 marks

**(2 marks) AO1**

- (ii) **Explain how Christians might put what they believe about the environment into practice.**

Credit on AO2 levels. 1 mark per level.

**Levels of Response**

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

**Content**

Active caring for the world in which they live, by recycling, conservation, conserving energy, careful disposal of waste. Supporting local initiatives or joining environmental groups.

List with no explanation = Level 2.

**(3 marks) AO2**

(c) **‘Caring for the environment is the most important issue for Christians today.’**

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

**Target: Evaluation of statement relating to priority of environmental issues for Christians today**

**Levels of Response**

<b>0</b>	Unsupported opinion 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 same or differing view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view). <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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

Candidates may choose any other moral issue to contrast with concern for the environment. The key point is, are environmental issues more important than other moral issues in the 21<sup>st</sup> century?

**For statement**

Care for the environment affects everybody, other issues, e.g. abortion, euthanasia may only affect individuals. The effects of environmental damage are far-ranging and have a knock-on effect in other issues, e.g. floods / drought which can lead to other issues of famine, etc. Care for the environment is something all Christians can and should get involved in as part of their Christian responsibility even though they may not see the effects of their actions in the short term. Biblical support from Genesis, Psalms, Deuteronomy, etc.

**Alternative views**

Other issues may be seen as more important, e.g. war which can have a more immediate, localised and devastating effect on the lives of people and environment. Matters of life and death and those affecting individuals are more important and Christians should deal with these first, e.g. abortion, euthanasia, prejudice, etc. In this day and age the problems posed by terrorism that need to be overcome; environmental problems are complex and cannot be solved quickly. Christians should get involved in issues where they can make a more immediate impact. Biblical support from a variety of sources, e.g. Loving neighbour as self; Preaching good news to poor etc. (Luke 4<sup>16-21</sup>). Parable of Sheep and Goats. (Matthew 25<sup>31-46</sup>).

**(5 marks) AO3**

**Part C**

**C5 Punishment and Forgiveness**

**(a) Explain Christian attitudes about the following aims of punishment:**

- (i) deterrence**
- (ii) retribution.**

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

Note each aim should be marked out of a maximum total of 4 marks.

Therefore two separate marks and levels need to be indicated.

4 (AO2) marks available for each aim.

Mark on AO2 criteria: 1 mark per level.

Allow and credit views against these aims as well.

**Levels of Response**

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

**Content**

**Deterrence**

It is an important aim because when potential criminals see the punishment they will think twice before breaking the law and this is in the interests of society. It also acts as a deterrent to stop a criminal re-offending. Preventing future crimes will make society a safer place and a more Christian place to live and show that the law will be upheld. Deterrence was an effective aim of punishment in New Testament times, when the Roman and other authorities used severe, public punishments to deter would-be offenders. A Christian society cannot exist fully when people turn to crime.

**Retribution**

Society needs to know that justice has been done and that the law is upheld, society wants reassurance that those who have committed crimes will pay appropriately for those crimes. Some may believe that certain crimes are so terrible that only the harshest forms of punishment will suffice. They may emphasise the teachings of the Old Testament over those of the New in this area, the Old Testament makes it clear that punishment will be given 'an eye for an eye and a tooth for a tooth'. Sentences should reflect the gravity of the offence committed; retribution can also bring relief to the victims of crime.

**(8 marks) AO2**

- (b) ***Explain why Christians believe that forgiveness is important. Refer to Christian teaching in your answer.***

**Target: Knowledge and understanding of Christian teaching about forgiveness**

Mark on AO2 levels. **But note the allocation of marks within levels.**

**Levels of Response**

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

**Content**

Christians believe that God forgives sin; that was the whole point of Jesus' death on the cross, the relationship between man and God destroyed by sin is restored. To gain forgiveness from God there needs to be a realisation of what we have done wrong and an attitude of repentance; if we acknowledge our faults and failures before God he will forgive us. As we are forgiven so must we forgive, the Lord's prayer emphasises this, as does the teaching of Jesus in the New Testament. (Various key examples could be cited by the candidates, e.g. The Unmerciful Servant; The woman caught in adultery; Teaching on forgiveness in the Sermon on the Mount; the Prodigal Son [Forgiving Father]; The penitent thief, etc.) All highlight the nature of forgiveness.

**(7 marks) AO2**

(c) **‘Capital punishment (the Death Penalty) can never be justified.’**

**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 reasons for and against capital punishment in a Christian Society**

Mark on AO3 criteria. 1 mark per level.

**Levels of Response**

<b>0</b>	Unsupported opinion 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 same or differing view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view).	
	<b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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 the statement**

- God gives life therefore only he has the right to take life. To interfere with this is playing God.
- The commandment ‘Thou shalt not kill’ is unconditional and should be observed no matter what.
- Humans do not have the right to kill each other.
- Jesus taught that revenge was wrong, and to turn the other cheek.
- It precludes any hope of reforming the criminal and reform is often seen as ‘The’ Christian aim of punishment.
- It is not an effective deterrent.
- Innocent victims may be put to death for a crime they did not commit.
- How can you claim to love your neighbour if you resort to executing them?
- Isn’t capital punishment legalised murder in the name of the state therefore hypocritical?  
etc.

**Alternative view**

- The Old Testament teaches ‘an eye for an eye, a tooth for a tooth’.
- Those who commit such heinous crimes do not deserve to live.
- It shows the revulsion of society towards such crimes as murder, terrorism, etc.
- It is effective and final.
- It brings vindication and closure for the family of a murdered victim.
- It is an effective deterrent, those who choose to perpetrate such crimes know the possible outcome and should be prepared to accept them.
- Life imprisonment is not a real alternative as ‘life imprisonment’ does not always mean until the end of their natural life in prison.
- It is more humane than keeping someone locked away in solitary confinement for the rest of their natural days.

**(5 marks) AO3**



**C6 Christian Responsibility**

(a)(i) **Give an account of one of the following parables.**

***EITHER The Sheep and the Goats***

***OR The Good Samaritan.***

**Target: Knowledge of one of two set parables, either *The Sheep and the Goats*, (Matthew 25), or *The Good Samaritan* (Luke 10)**

**N.B. Note the allocation of marks in levels of response.**

The account need not be perfectly verbatim to get Level 3 (5 marks), but it should be competent and clear.

**Levels of Response**

<b>0</b>	Nothing relevant, recognisable or worthy of credit.	0 marks
<b>Level 1</b>	A basic outline with some omissions or confusion.	1 – 2 marks
<b>Level 2</b>	A reasonable account covering most of the main points.	3 – 4 marks
<b>Level 3</b>	A competent and clear though not necessarily perfect account for a 16 year old.	5 marks

Key points to look for:

**Parable of the Sheep and the Goats**

At the time of judgement the Son of Man separates nations as shepherd separates sheep and goats. Sheep on right, goats on left. Those on right rewarded for feeding hungry, giving refreshment to thirsty, befriending stranger, clothing naked, tending sick and visiting the prisoner. By serving others they have served Christ. Goats on left go to damnation for failing to feed hungry, refresh thirsty, etc. By actions of ignoring needs of others have not served Christ.

**Parable of the Good Samaritan**

Man travelling from Jerusalem to Jericho falls among robbers / who beat him rob and leave him for dead / Priest and Levite also see the man but walk past / A Samaritan travelling same road sees the man and is filled with pity (compassion) / tends the injured man pouring wine and oil into wounds / Puts him on his own animal and takes him to an Inn and cares for him / On departure gives Innkeeper money to continue care of traveller and promises to pay extra on return.

[N.B. In respect of candidates who choose the Good Samaritan the biblical version is what is required. A modern parody, e.g. about rival football supporters, etc. is NOT acceptable. Candidates are expected to know the proper biblical texts as laid down by the specification.]

**(5 marks) AO1**

**(ii) Explain what Christians might learn from the parable you have chosen.**

**Target: Understanding and application of the parable chosen in C6(a)(i) to modern Christian living**

Mark on AO2 levels: 1 mark per level.

**Levels of Response**

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

**Content**

**Sheep and Goats**

The parable shows the sheep are the righteous people who follow the teachings of Jesus, and are rewarded for meeting the needs of others. Those needs are similar today and Christians should help those in need and in doing so they are obeying the call of Christ and serving him by serving others. The goats are those who ignore the needs of others and will have to account for their actions, by ignoring the needs of others such people are failing to serve or follow the teachings of Jesus and will face negative judgement.

**The Good Samaritan**

Teaches Christians that they should always help those in need. They may learn that it is wrong to judge people by outward appearances or race, etc. The Samaritan went out of his way to help a fellow traveller despite the fact that he was of another race. The Samaritan saw that the man was in need and responded appropriately to the man's needs and did not ignore him because he was of a different race / culture. Christians learn that we are all neighbours of each other and when anyone is in need it is the Christian duty to help the needs of their neighbour.

**(3 marks) AO2**

- (b) **Christian Aid, CAFOD, TROCAIRE and Tear Fund are all Christian voluntary agencies. Describe and explain the work of one of these voluntary agencies.**

**Target: Knowledge and understanding of the work of one Christian aid agency**

There are 3 AO1 and 4 AO2 marks available here, but overall mark should be on AO2 levels.

**Note the application of marks within those levels.**

**Levels of Response**

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

**Content**

Christian aid agencies provide short-term aid in response to natural disasters such as famine, earthquake, etc. or in times of war. Examples of this aid might include food, clothing, immediate temporary shelter and immediate medical support. They aim to give people the basic necessities of life to sustain them during the immediate times of difficulty. In many cases short-term aid keeps people alive until the needs of and resources for long-term aid are assessed. They also are engaged in long-term aid projects such as giving equipment and resources to work towards a solution to their problems. Examples are; teaching better farming techniques by providing initial expertise and resources; providing better education and medical help; funding projects for better sanitation and housing. This allows people to become self-reliant and develop their on their own. Long-term Aid is a vital part of all Christian Aid agencies' work. Such agencies also seek to educate people, and raise awareness of problems of less developed countries in the developed world, and this work also encourages the developed world to raise financial support for those who need it in less developed parts of the world.

If answer refers only to one specific project but is **well** done give Level 3 (5 marks).

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

(c) ***‘Being a Christian means always putting the needs of other people first.’***

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

**Target: Evaluation of the importance of service in the Christian life**

**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 elaborated reason or two or more simple reasons (for same or differing view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view).	
	<b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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 the statement**

Christians should follow the example of Jesus who always put others first. Jesus claimed in his life that he came to serve not to be served, and we should follow that example and teaching. The parable of the Sheep and the Goats makes it clear that by putting others first we are helping Jesus. The Good Samaritan teaches that we should help any in need as they are our neighbour so we need to put them before ourselves. If we wish to be judged favourably by God then we have to put these teachings into practice in our everyday lives. The Church (Christians) are the living working Body of Christ, ‘Christ has no eyes but ours, no feet but ours, no hands but ours, etc.’ (St Teresa’s prayer). Self-giving and self-sacrifice are the calling of a true Christian and this can be met in many ways, but principally by serving others, etc.

**Alternative view**

Some may argue that Christians should put God first, others next and ourselves last so God must be our first priority. It may not be possible for a Christian to live this way all the time, we live in a world where we have responsibilities to ourselves and our families. It is an ideal not always achievable in a modern world people have many priorities placed upon them that have to come before others. The demand of Jesus to the early disciples to leave all and follow him is unrealistic for many Christians today there are many more needs and obstacles that Christians have to face and overcome; the natural selfishness of man often overrides the good intentions of the Christian life (e.g. The Rich Fool). Many Christians, e.g. religious do not actively / practically put others first, often entering closed orders where prayer rather than practical help of others becomes important. What about the infirm, the aged and those unable to put others first, does this make them any less Christian? Idea of faith vs. works.

**(5 marks) AO3**