



**General Certificate of Secondary  
Education**

**Religious Studies 3061 / 3066**

**Specification A**

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

**Mark Scheme**

*2008 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.

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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*

### A1 War and Peace

- (a) *Give two conditions of a ‘Just War’.*

**Target: Knowledge of the Just War Theory**

Credit any valid condition of the Just War Theory. **1 mark per correct condition**

Credit any **two** of:

Must be a just cause / reason. Must be declared / controlled by proper authority. Must be a last resort / all other avenues have been exhausted. Must have good chance of success / promote good over evil. Innocent civilians protected / non-combatant immunity. Only such force as is absolutely necessary should be used / proportionality.

**(2 marks) AO1**

- (b) *Explain what is meant by the term ‘pacifism’.*

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

Award **1 mark** for a superficial answer or one valid point.

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

e.g. Pacifism is refusing to fight = 1 mark

Pacifism is the belief that all war and violence is wrong = 2 marks

**(2 marks) AO1**

- (c) *Explain why some Christians might believe Jesus was a pacifist.*

**Target: Knowledge of set biblical passages to support the belief Jesus was a pacifist**

#### 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>	Clear knowledge and understanding with some development.	3 marks

Answers could make reference to any of the relevant teachings or actions of Jesus contained in the set passages.

e.g. Matthew 5<sup>38-48</sup> (Sermon on the Mount), Luke 4<sup>16-21</sup> (The Spirit of the Lord),  
Matthew 26<sup>47-53</sup> (Arrest of Jesus).

Allow and credit reference to other relevant material not contained in the set passages

e.g. Matthew 5 (Beatitudes).

**(3 marks) AO1**

**A2 Euthanasia**

- (a) Explain what is meant by the term 'euthanasia'.**

**Target: Knowledge and understanding of the term euthanasia**Award **1 mark** for a superficial answer or a single point.**2 marks** for developed answer or more than one valid point.e.g. 'Mercy killing' = **1 mark**'The practice of helping someone who is terminally ill to die to prevent further suffering / or to die with dignity' = **2 marks****(2 marks) AO1**

- (b) Explain what a Christian might suggest as an alternative to euthanasia.**

**Target: Knowledge of alternative options to euthanasia**Award **1 mark** for a superficial answer or a single point.**2 marks** for developed answer or more than one valid point.e.g. Praying for / supporting the patient = **1 mark**Using hospices which are special hospitals for the terminally ill = **2 marks**

Answers could also make reference to other treatments and or counselling.

**(2 marks) AO1**

- (c) Explain why some Christians agree with euthanasia.**

**Target: Application of knowledge and understanding to support the argument for 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>	Clear application of knowledge and understanding with some development.	3 marks
<b>Level 4</b>	Clear application of knowledge and understanding with good development.	4 marks

**Answers may refer to the following points**

e.g. If a person has the right to life and the right to eat and drink, smoke, etc. then surely they have a right to die if they are suffering a debilitating / terminal illness. Arguments to support dying with dignity. Christians believe death is not the end merely the start of a better life, so to aid someone's passing and end his or her suffering is a valid and Christian action that should be allowed by law. Christians believe that Jesus showed compassion on their suffering so it may be right to allow someone to die with dignity and end suffering rather than prolonging life and pain.

**(4 marks) AO2**

**B3 Prejudice and Discrimination**

(a) **Outline the story of Peter's vision in the city of Joppa.**

**Target: Knowledge of set biblical passage: Acts 11** <sup>1-18</sup>

N.B. Do not depress marks because the candidate misses some detail(s). An **outline** is asked for and therefore it need not be a verbatim account to get to Level 4 (4 marks) but it should cover most of the main points. (It will be self evident if the candidate knows the passage or not.)

**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 and 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 and clear though not necessarily perfect account.	4 marks

**Key points**

Peter in Joppa praying; has vision of sheet let down from heaven; all types of animals in sheet; voice telling him to kill and eat; Peter refuses 'no unclean food has passed my lips'; voice from heaven, 'Do not consider anything unclean that God has declared clean' repeated three times; sheet disappears back to heaven.

**(4 marks) AO1**



- (b) **Explain what Christians believe about how they should treat people of different races.**

**Target: Understanding of and application of Christian attitudes towards other races**

**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>	Clear application of knowledge and understanding with some development.	3 marks

**Answers may make reference to**

A basic understanding of Christian attitudes regarding prejudice / discrimination. Thus a Level 1 answer may be along the lines of:

'It teaches them that they should not be racist'.

**Or** 'It teaches them to treat all people equally.'

**OR**

A more developed answer will apply the knowledge more securely and show some clear development: Thus a Level 3 answer may read:

e.g. Christians believe they should accept all people despite their race and treat them equally. Just as Peter was told by God not to judge unclean what God had made clean so we cannot judge as inferior in any way what God has created / All in one Christ / Good Samaritan / Centurion's Servant, etc.

**(3 marks) AO2**

- (c) ***‘Christian Churches should not discriminate; they should all allow women to become priests or ministers.’***

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

**Target: Evaluation of topic regarding ordination of women to the priesthood**

**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 an 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. (for same or 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, with reference to religion.	4 marks
<b>Level 5</b>	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

**Agree**

- Women can fulfil the role of a priest just as well as men.
- There is no specific comment / teaching from Jesus that only men should be priests.
- Many women followed Jesus and were effective witnesses to him so why can't women do so in 21<sup>st</sup> century.
- In C21st it is wrong that women should be excluded from the office of a priest especially when they have equal opportunities in other professions.
- It is merely upholding a traditional view of the priesthood that has no place in modern society.
- In some cases women may be more effective than men in ministry, e.g. they are often more sympathetic and better listeners.
- Such a move would provide better representation of society today.
- If women have a genuine vocation to serve the church as priests, then tradition and popular attitudes should not stop this, etc.

**Other views**

- The oldest Christian churches (the Orthodox Church and Catholic Church) do not ordain women and this is based upon their traditions / teachings, which should still be upheld in 21<sup>st</sup> century.
- Some believe that Jesus deliberately set out to establish the Church with male leaders.
- The ministry of women in the New Testament had nothing to do with the sacraments so this should be upheld today.
- The priest takes on the role of Christ, which a woman cannot.
- The priesthood has a 'hands off' nature, which is decidedly male; some biblical teaching (Pauline) would suggest that women should not have any authority in churches.
- Women can still serve the church adequately without becoming priests.
- Ordaining women to the priesthood would hinder chances of greater unity between some churches, e.g. Anglicans and Catholics; etc.

**(5 marks) AO3**

**B4 Wealth, Poverty and Overseas Aid**

- (a) ***Explain how one voluntary aid agency uses both long term and short term aid to help the poor overseas.***

**Target: Knowledge and understanding of the work of Christian aid agencies**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	Minimal knowledge and understanding.	1 mark
<b>Level 2</b>	Clear knowledge and understanding.	2 marks
<b>Level 3</b>	Clear knowledge and understanding with some development.	3-4 marks
<b>Level 4</b>	Clear knowledge and understanding with good development.	5 marks

**Answers may make reference to the following content**

Short-term aid is given in times of emergency of desperate need to alleviate the immediate problems that may be face in the aftermath of a natural disaster. Supply of emergency essentials such as food shelter immediate medical treatment allows people to survive. Does not attempt to solve the problem long term. Long-term aid overriding aim is to allow long term community development, and self-sufficiency. Projects aimed at initially setting up of school, irrigation system, instruction in farming techniques, so that community is able to support itself and work its way out of poverty. Christian Voluntary Aid Organisations aim to find balance between immediate humanitarian aid, and allowing people to develop skills and self sufficiency to work their way out of poverty, this includes education the developed world to need for fair trading practices, etc.

Answers that only makes reference to one type of aid should be credited a maximum of Level 3 (3 marks) only.

**(5 marks) AO1**

- (b) ***Explain what Christians can learn from the Parable of The Rich Fool about how they should use their wealth. (Do not retell the parable.)***

**Target: Knowledge and understanding of the meaning of the Parable of The Rich Fool**

**Levels of Response**

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

**Content**

Parable teaches the futility of storing up riches in this life for our own ends. In death everyone is equal. People cannot take their wealth with them when they die. The man's surplus wealth would have been better spent helping those in need. Likewise Christians today should use their surplus wealth to help the poor.

**Maximum Level 1 if purely narrative.**

**(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 considered more than one point of view.***

**Target: Evaluation of the importance of supporting the poor**

**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 an 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. (for same or 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, with reference to religion.	4 marks
<b>Level 5</b>	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

**Agree**

- Jesus teaches in his parables the importance of helping the poor.
- Christians are called to see Christ in all who they meet, especially the poor.
- The Early Church and Apostolic teaching encouraged generosity to the poor, the Church today should follow that example.
- Christians believe that people are all part of God's universal family so they should support the poorer members of that family.
- Helping the poor is a practical application of living the Gospel, etc.

**Other views**

- Not all Christians are in a position to help the poor. Some may face problems of poverty themselves.
- Giving is not just about material things or money. Some may give their time or prayer to those less fortunate. Both are equally valid.
- Attendance at the sacraments and a life of prayer are more important and desirable qualities in a Christian.
- Some may argue that charity begins at home and people should look after their own problems first. This is not necessarily a selfish or unchristian attitude, but a practicality in the 21<sup>st</sup> century.
- Some may not wish to give to charities / help the poor as they may feel that the money is not actually going to where it is needed, etc.

**(5 marks) AO3**

**C5 Stewardship of the Environment****(a) Describe the biblical account of Creation.**

**Target: Knowledge and understanding of set text on Creation of the world  
(Genesis :1 – 2<sup>3</sup>)**

**Levels of Response (Note allocation of marks)**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	One or two accurate points.	1-2 marks
<b>Level 2</b>	A basic outline with some omissions or confusion.	3-4 marks
<b>Level 3</b>	A reasonable account covering most of the main points.	5-6 marks
<b>Level 4</b>	A competent and clear though not necessarily perfect account.	7 marks

**Points to look for**

Reference to the ordered seven-day account. God's creative acts by command, 6 days of creative activity and the order in which things were created: 1. Light. 2. Separation of firmament. Heaven. 3. Separation of land and sea and creation of vegetation. 4. Sun, moon and stars. 5. Sea creatures and birds of the air. 6. Animals and man and charge to man regarding stewardship of creation (Genesis 1<sup>28</sup>). Reference to fact all God's creative acts referred to as 'good'; Sabbath day, God's hallowing of seventh day.

The account need not be verbatim to get into Level 4, but it should be clear, competent and cover all acts of creation with no omissions, and the charge to man.

**N.B.** Although the account from **Genesis 1 is the set passage** examiners **should** be prepared to credit material from the Creation account recorded in Genesis 2.

**(7 marks) AO1**

- (b) **Explain how Christian teaching on the environment might guide Christians in their behaviour today.**

**Target: Knowledge and understanding about application of concept of stewardship for Christians today**

**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>	Clear application of knowledge and understanding with some development.	5-6 marks
<b>Level 4</b>	Clear application of knowledge and understanding with good development.	7-8 marks

A clear answer will require both the understanding of Stewardship **and** a practical response to that attitude to be addressed. Answers that restrict themselves to **one** aspect only should not proceed beyond a maximum of Level 3 (5 marks).

**Answers may refer to the following:**

**Concept of stewardship may include**

The world is not ours, it belongs to God / Man is God's steward to care for the world / Man doesn't possess the world but is merely the custodian / Responsibility to pass world on to future generations (Supported by clear reference to biblical teaching, e.g. Genesis or Psalms, etc.)

**Practical responses may include**

Running recycling projects; adopting more eco-friendly lifestyle; using public transport more frequently; working with local conservation groups; joining / supporting large environmental groups, e.g. WWF / Greenpeace / Lobbying / writing to MP's / raising awareness in their local areas. Donating money to environmental organisations, etc.

**(8 marks) AO2**

(c) **‘Care for the environment is not the most important issue for Christians today.’**

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

**Target: Evaluation of environmental issues v other moral issues**

**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 an elaborated reason <b>OR</b> two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason <b>OR</b> two elaborated reasons (for same or different points of view).	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

**Agree**

- 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 issues affecting individuals are more important and Christians should deal with these first, e.g. abortion, euthanasia, prejudice, etc.
- Environmental problems are complex and cannot be solved quickly.
- Christians should get involved in issues where they can make a more immediate impact.

**Other views**

- Care for the environment affects everybody, and is becoming increasingly urgent.
- 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.

**(5 marks) AO2**

**C6 Decisions about Life and Living**

**(a) Choose one of the following issues:**

**EITHER Divorce  
OR Abortion.**

**Explain the differing beliefs Christians may have about the issue you have chosen.**

**Target: Knowledge and understanding about the application of Christian beliefs / teachings to either the issue of Divorce or Abortion**

Candidates will be expected to make reference to alternative views held by Christians on their chosen moral issue, and to support their answers with Christian teaching. Answers that do not should receive maximum of Level 3 (5 marks).

**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>	Clear application of knowledge and understanding with some development.	5-6 marks
<b>Level 4</b>	Clear application of knowledge and understanding with good development.	7-8 marks

**Content may refer to**

**Divorce**

Marriage is for life “Till death do us part”; Vows made before God are special and should be kept, e.g. For better for worse, in sickness and in health, etc. Couples should stay together and support each other in good times and bad not just give up at first problem: God has joined the couple together not just the law ‘Those who God has joined together let no man divide’; the negative effects of divorce on children of the marriage. Biblical support: Matthew 5<sup>27-32</sup> (and / or Mark 10); Ephesians 5<sup>21-33</sup>.

**but**

Some may believe it is better to allow divorce than keep a couple in a violent marriage, people change over time and sometimes better to allow divorce than to stay in a loveless marriage. Free Church teaching about till death do us part can refer to death of love in the marriage, not just physical death of partner. Jesus allowed divorce for adultery so Christians could follow Jesus teaching in this instance.



**Abortion**

Will allow in the cases of: continuing pregnancy might endanger life of mother; if mother is suffering from severe illness; continuation of pregnancy will severely affect mental health of mother. Some churches believe that life does not begin at conception therefore the rights of the mother outweigh those of the foetus for a time. With reference to Christian teaching about compassion; if child is likely to be severely handicapped; if child has congenital defect; or will not survive at birth; when conception was result of rape / incest. Immature mother; etc.

**but**

Some Christians believe that life begins at the moment of conception; leading to argument God gives life only God should take life away; a child is a gift from God, act of abortion is gravest sin (Roman Catholic Church teaching). The rights of foetus should be especially protected over those of the mother, as the foetus has no voice; abortion v commandment "Thou shall not kill". Alternatives are available, support, adoption, etc. Biblical support: Genesis 1<sup>26-27</sup>; Exodus 20. Psalm 139<sup>13-16</sup>; Jeremiah 1<sup>5</sup>.

**(8 marks) AO2**

- (b) **Explain what Christians teach about forgiveness. Refer to biblical teaching in your answer.**

**Target: Knowledge and understanding of application of Christian teaching on Forgiveness**

**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>	Clear application of knowledge and understanding with some development.	5-6 marks
<b>Level 4</b>	Clear application of knowledge and understanding with good development.	7 marks

**Content: Candidates answers may refer to**

Forgiveness of sins is a central belief of Christianity (*Apostles' Creed*), Christians must be able to forgive if they wish to be forgiven. (*Unmerciful Servant*). Only clause of Lord's prayer with a condition attached 'forgive us as we forgive those who ....'. We are not in a position to judge others or withhold forgiveness as we are not perfect (*Woman caught in adultery*). Jesus teaches that we should not take revenge (*Matthean account of Jesus' teaching on Forgiveness in Matthew 5<sup>38-48</sup>*). Forgiveness is to be given to those who show repentance and acknowledge their fault (*Prodigal Son*). Never too late to repent and therefore receive forgiveness (*Penitent Thief*). Other biblical material, e.g. *Parables of the 'Lost'* or Peter's question / Jesus' reply (70 × 7) could be used and should be credited.

Without reference to biblical material, as directed by the question, candidates can only be awarded a maximum of Level 2 (4 marks).

**(7 marks) AO2**

- (c) ***‘What Christians believe about moral issues is up to them; they should not tell others what to do.’***

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

**Target: Evaluation of statement re: Christian life and Christian beliefs**

**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 an 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. (for same or 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, with reference to religion.	4 marks
<b>Level 5</b>	A well-argued response, with evidence of reasoned consideration of two different points of view and clear reference to religion.	5 marks

**Agree**

- Christians may offer advice, but that advice does not need to be taken (especially if that may have an adverse effect on someone’s life (e.g. in case of abortion).
- People have ‘free-will’ to decide what is best for them, and Christians should respect this.
- Christians are not always agreed on what they believe about certain issues (e.g. reference back to part (a) and other issues valid here).
- In an increasingly secular society does the Church / Christians have a right to impose their views?, etc.

**Other views**

- Christians are called / expected to witness to their beliefs and the teachings of their church. Therefore should uphold this by speaking out on moral issues.
- Not to speak out on issues (e.g. protecting life) may be seen to fail in their duty. Christians are called to be the ‘light and salt of the world’.
- Christians are expected to protect the weak and the vulnerable.
- If Christians do not speak out in defence of the weak and those who have no voice who will?
- In some cases Christians can make significant difference about the attitude people have to life and other moral issues, and can be voice of reason providing moral guidance when people are confused or worried, etc.

**(5 marks) AO3**