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# GCSE

# Religious Studies A

Unit 4 / 405004 Roman Catholicism: Ethics  
Mark scheme

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405004  
June 2015

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Version/Stage: 1: Final Mark Scheme

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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' 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 from [aqa.org.uk](http://aqa.org.uk)

## Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. 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.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

## Marking using CMI+

All new GCSE Religious Studies papers will be marked electronically using a software application called CMI+ (Computer Marking from Image). Instead of paper scripts being sent to examiners, students' responses are scanned and sent electronically to examiners. The software is easy to use, but it demands a different approach from examiners than traditional paper marking.

1. Instead of marking script-by-script you will mark item-by-item. An item is a part-question. Each time you log on to mark you will need to choose an item to mark.
2. Before you start marking your own allocation you will need to mark some pre-marked items known as seeds. These items are not intended to trick you; their function to ensure that you are still applying the standard set at the standardising meeting. If you have drifted away from the standard you will need to speak to your Team Leader before you can continue marking.
3. It is possible to annotate the scripts in various ways: underlining, highlighting and adding icons from a drop-down menu. Your Team Leader will instruct you on which types of annotation to use. Examiners must not add extra annotation as this can be confusing for teachers and students if they request Access to Scripts.
4. As you mark each response, enter the numerical mark you are going to award for in the box at the bottom of the screen. If you realise you have made a mistake you will be able to go back one script to change the mark you have entered.

5. In Part B, responses to all parts of B5 or B6 will appear as one item. Thumbnails to the right of the screen will allow you to scroll through the response quickly. Read the whole response, then use the comments tool to indicate a level and a mark for each part, and enter the total mark out of 24 in the box at the bottom of the screen.
6. Your marking will be monitored throughout the marking period. This is to ensure that you continue to mark to the same standard regardless of factors such as how many clips you have marked and what time of day you are marking at. Rather than sampling your marking once and adjusting your marks after the marking period, this approach allows senior examiners to ensure that your marking remains at the right standard throughout. This means that your Team Leader can bring you back to the right standard should you start to drift away slightly.
7. If your marking of a particular question is found to be out of line you will be temporarily stopped from marking that question. Almost all examiners, including Team Leaders, are stopped at some point during the marking period. If it happens to you, contact your Team Leader as soon as possible to discuss why you have been stopped.

## Levels of Response Marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' 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.

If a student 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 student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students 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

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, i.e. decide whether the answer:

- presents relevant information in a form that suits its purposes;
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- is suitably structured and that the style of writing is appropriate.

The assessment of the Quality of Written Communication (QWC) will continue to be included within the judgement of Levels of Response in the 6 mark evaluation questions. In line with past practice, responses will be assessed chiefly on the evaluation criteria relating to content, using the guidance comments to assist the application of those criteria. (These have now been inserted into the mark schemes for the convenience of examiners.) However the specific QWC criteria may be used in borderline cases e.g. between Levels 1 and 2, 3 and 4, or 5 and 6. So for example coherence may well be a deciding factor in a borderline Level 5/6 response.

### Assessment of Spelling Punctuation and Grammar

Examiners need to award up to an additional 4 marks for Spelling, Punctuation and Grammar (SPaG), based on the performance criteria set out below. This assessment will be made from work presented in answer to the whole of Question B5 or B6 only. Examiners should make a judgment based on the overall standard of this question, bearing in mind that the last part of this question may contain more errors as students rush to finish the paper. If the rest of the question is of a high standard, they should not be penalised. However, answers that contain only a few lines on each part or use bullet points or notes throughout may not meet the threshold level.

Spelling, punctuation and grammar will be assessed in Questions B5 and B6. 4 marks will be allocated for Spelling, Punctuation and Grammar in each of these questions. The performance descriptions are provided below.

<b>High performance</b>	Students spell, punctuate and use the rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.	[4 marks]
<b>Intermediate performance</b>	Students spell, punctuate and use the rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.	[2-3 marks]
<b>Threshold performance</b>	Students spell, punctuate and use the rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.	[1 mark]
<b>Below Threshold</b>	Response does not meet the threshold performance. For example, errors in spelling, punctuation and grammar severely hinder meaning or nothing is written.	[0 marks]

**Students will be given credit for reference to diversity in belief and practice within Christianity.**

**Part A**

**A1 Christian Marriage and Christian Values**

- (a) One of the Ten Commandments tells children to honour (respect) their father and mother. Give two ways in which children might do this.**

**Target: Knowledge of ways in which children might honour (respect) their mother and father**

**Students may include some of the following points:**

Obedience / showing love and concern for them / behaving the way they know their parents would want them to / looking after their parents in old age / keeping out of trouble / not wasting the opportunities parents provided for them, etc.

1 mark for each relevant point.

**[2 marks] AO1**

- (b) Explain some of the responsibilities Roman Catholic parents have towards their children.**

**Target: Knowledge and understanding of the responsibilities Roman Catholic parents have towards their children**

Levels	Criteria	Comments	Marks
<b>0</b>	Nothing relevant or worthy of credit.		0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	One relevant and accurate point.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, eg two simple points.	<ul style="list-style-type: none"> <li>• At least two relevant and accurate points</li> <li>• One point with development</li> </ul>	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	<ul style="list-style-type: none"> <li>• Two or more relevant and accurate points with one developed</li> <li>• One well developed point</li> </ul>	3 marks

**Students may include some of the following points:**

They should treat their children well / show them love, care and understanding / bring them up well / provide their children with the necessities of life / they are responsible for the spiritual and moral education of their children / they must ensure that they are educated, baptised and brought up in the Catholic religion / 'Parents must regard their children as children of God and respect them as human persons ... A child may not be considered a piece of property...' Catechism 2222, 2378 / Paul in Ephesians 6:4 tells parents 'do not treat your children in such a way as to make them angry. Instead, bring them up with Christian discipline and instruction.', etc.

**[3 marks] AO1**

- (c) ‘The Commandment ‘Remember the Sabbath day by keeping it holy’ is not important for Roman Catholics today.’

What do you think? Explain your opinion.

**Target: Evaluation of whether or not The Commandment ‘Remember the Sabbath day by keeping it holy’ is important for Roman Catholics today**

Levels	Criteria	Marks
<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 one developed reason or two simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons with slight development of one.	3 marks

**Students may include some of the following points:**

For many Roman Catholics the Sabbath is still a very special day set aside for worshipping God / it is important today for many Roman Catholics as they remember Sunday as the day of Christ’s resurrection / Sunday or the Sabbath is a day of special worship for many Roman Catholics / they attend Mass and receive the Eucharist / sharing the Eucharist together on Sabbath day is a way Catholics show they belong to Jesus and it binds them together as the Roman Catholic community / Jesus recognised the Sabbath as being important for people / ‘The Sabbath was made for man not man for the Sabbath.’ (Mark 2:27) / Roman Catholics value the Sabbath to spend time together as a family or to visit older members of their family, etc.

For some Roman Catholics the Sabbath is just like any other day / some Roman Catholics decide to work rather than worship on the Sabbath / some young people do not worship on the Sabbath because of peer pressure / some Roman Catholics have become so materialistic that they have no interest in keeping the Sabbath holy / others would rather worship sports stars and pop idols rather worship on the Sabbath / Christian faith is no longer practised in many homes, etc.

**[3 marks] AO2**

**(d) Explain the meaning of the following Beatitude.**

**‘Blessed (happy) are the peacemakers, for they will be called children (sons) of God.’**

**Target: Understanding of the meaning of this Beatitude**

<b>Levels</b>	<b>Criteria</b>	<b>Comments</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.		0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	One relevant and accurate point.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, eg two simple points.	<ul style="list-style-type: none"> <li>• At least two relevant and accurate points</li> <li>• One point with development</li> </ul>	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	<ul style="list-style-type: none"> <li>• Two or more relevant and accurate points with one developed</li> <li>• One well developed point</li> </ul>	3 marks

**Students may include some of the following points:**

People are God’s children if they live a life of peace / lives lived in peace are signs of being God’s adopted children / God’s children are people who work to end strife and disharmony in the world / people who work for peace form a very special relationship with God / people can work for peace in many ways such as avoiding violence in their own lives / working to get rid of injustice in the world / working to get rid of different kinds of hatred that divide people and countries / protesting peacefully about unjust wars and conflicts / through prayer for world peace, etc.

**[3 marks] AO1**



**A2 Christian Responses to Global Issues**

- (a) Describe some of the differences between Economically Developed Countries (rich countries) and Less Economically Developed Countries (poor countries).

**Target: Knowledge of some of the differences between Economically Developed Countries and Less Economically Developed Countries**

Levels	Criteria	Comments	Marks
<b>0</b>	Nothing relevant or worthy of credit.		0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	One relevant and accurate point.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, eg two simple points.	<ul style="list-style-type: none"> <li>• At least two relevant and accurate points</li> <li>• One point with development</li> </ul>	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	<ul style="list-style-type: none"> <li>• Two or more relevant and accurate points with one developed</li> <li>• One well developed point</li> </ul>	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis	<ul style="list-style-type: none"> <li>• Two or more relevant and accurate points with development of at least two</li> <li>• A single point that is exceptionally well-developed may reach this level</li> </ul>	4 marks

**Students may include some of the following points:**

Economically Developed Countries (EDCs) have plentiful supply of clean water / plenty of food / free health care / better life chances / low infant mortality / better educational opportunities / better employment prospects and salaries / social welfare systems / fewer civil wars / control over international markets, etc.

Less Economically Developed Countries (LEDCs) have a lack of clean water / shortage of food / lack educational opportunities / poor health care / high infant mortality rates / health care is not free for many people / chances of a better life limited for many / cycle of debt and poverty / lack of social welfare schemes / lack of control over international markets, etc.

**Max Level 3 if only one difference is given.**

**[4 marks] AO1**

**(b) Explain briefly how Roman Catholics may support either CAFOD or Trocaire.**

**Target: Knowledge and understanding of how Roman Catholics may support CAFOD or Trocaire**

**Students may include some of the following points:**

Fund raising / sponsored runs or walks / volunteers visit churches or schools to provide information on the needs of the poor and the work of CAFOD or Trocaire / special sponsored fasts during Lent / they raise funds to enable CAFOD or Trocaire to provide short and long term aid / publicise their work / campaign on their behalf, if candidates refer to prayer, this is to be credited etc.

1 mark for a superficial comment or a single point.

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

**[2 marks] AO1**

(c) ‘Helping the poor is the most important way Christians serve God.’

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

Target: Evaluation of whether or not helping the poor is the most important way in which Christians serve God

Levels	Criteria	Quality of Written Communication & Guidance	Marks
<b>0</b>	Unsupported opinion or no relevant evaluation.	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	The student 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.	1 mark
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.		2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons, with slight development of one. <b>NB Students who make no religious comment should not achieve more than Level 3.</b>	<b>Levels 3 and 4 QWC</b> The student 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.	3 marks
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	<b>Level 4 Guidance</b> A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	<b>Levels 5 and 6 QWC</b> The student 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. <b>Level 5 Guidance</b> Two different points of view must be considered, but the consideration does not need to be balanced, ie one view could be much briefer than the other. ‘Informed insights’ implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument.	5 marks

<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	<b>Level 6 Guidance</b> The keywords are ‘well-argued’ and ‘apply...effectively’. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable.	6 marks
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**Students may include some of the following points:**

**Agree**

People like Mother Teresa and other Christians like her have made helping the poor their top priority / helping the poor is central to the Christian way of life / Jesus spent his life helping those in need / he also said we must love our neighbour as ourselves / in the Parable of the Sheep and the Goats he warned people of the consequences of not helping those in need / in the Beatitudes Jesus stressed the importance of being merciful / he praised the widow at the treasury / Pope John Paul II told the people in New York in 1979 that the poor of the world were our brothers and sisters in Christ and we should treat them accordingly’, etc.

**Other views**

There are lots of other things that are equally important for Christians / some would argue that worshipping God through prayer and attending Mass are more important / reading the Bible and celebrating the sacraments are more important / bringing up one’s children as good Christians / trying as an individual to live a good life and set an example for others / people can be good Christians even though they may not be in a position to help others / keeping the Commandments, etc.

**[6 marks] AO2**

**A3 Christian Healing**

- (a) Explain why the Sacrament of the Anointing of the Sick is important to Roman Catholics.

**Target: Knowledge and understanding of why the Sacrament of the Anointing of the Sick is important to Roman Catholics**

Levels	Criteria	Comments	Marks
<b>0</b>	Nothing relevant or worthy of credit.		0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	One relevant and accurate point.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, eg two simple points.	<ul style="list-style-type: none"> <li>• At least two relevant and accurate points</li> <li>• One point with development</li> </ul>	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	<ul style="list-style-type: none"> <li>• Two or more relevant and accurate points with one developed</li> <li>• One well developed point</li> </ul>	3 marks

**Students may include some of the following points:**

The Sacrament of the Sick is important because the sick person receives the power and love of the Holy Spirit, which will give him/her strength and spiritual comfort / the individual's sins are forgiven, which will give him/her peace of mind / the sick are given strength, peace and courage to accept their illness / they may completely recover their health / spiritual comfort is very important at this stage of life / prayer may bring comfort and peace / readings such as James 5:14-15 reinforce the importance of the Church's work in caring for and comforting the sick / receiving the Eucharist or Viaticum if the person is dying which gives them spiritual strength to face death / three sacraments make up the Anointing of the Sick – Reconciliation which forgives the individual sick person's sins, Anointing which gives strength and comfort, and Communion which provides spiritual food of the Body of Christ, etc.

**[3 marks] AO1**

**(b) ‘All Christians have a duty to care for the sick.’**

**What do you think? Explain your opinion.**

**Target: Evaluation of whether or not all Christians have a duty to care for the sick**

<b>Levels</b>	<b>Criteria</b>	<b>Marks</b>
<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 one developed reason or two simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons with slight development of one.	3 marks

**Students may include some of the following points:**

Healing the sick is central to Jesus’ ministry / there are many miracles in the Gospels that show this / in Mark 2:17 Jesus said, ‘It is not the healthy who need a doctor but the sick...’ / Christians have a duty to care for those who are sick even if their illness is the result of drink or drugs or any other reason / Christians must reflect Jesus’ love and care for the sick / Christians follow Jesus’ example when they show concern and care for the sick, etc.

Some Christians may see their duty as caring for their family / praying and attending Church regularly / helping the poor and homeless in this country and developing countries / working for peace and justice in the world / developing their own talents and using them well / they may believe it is the responsibility of the NHS, as people pay taxes so health care may be provided, etc.

**[3 marks] AO2**

(c) ‘Abortion is always wrong.’

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

Target: Evaluation of whether abortion is always wrong

Levels	Criteria	Quality of Written Communication & Guidance	Marks
0	Unsupported opinion or no relevant evaluation.	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
Level 1	Opinion supported by simple reason.	The student 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.	1 mark
Level 2	Opinion supported by one developed reason or two simple reasons.		2 marks
Level 3	Opinion supported by one well developed reason or several simple reasons, with slight development of one. <b>NB Students who make no religious comment should not achieve more than Level 3.</b>	<b>Levels 3 and 4 QWC</b> The student 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.	3 marks
Level 4	Opinion supported by two developed reasons with reference to religion.	<b>Level 4 Guidance</b> A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	<b>Levels 5 and 6 QWC</b> The student 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. <b>Level 5 Guidance</b> Two different points of view must be considered, but the consideration does not need to be balanced, ie one view could be much briefer than the other. ‘Informed insights’ implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument.	5 marks

<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	<b>Level 6 Guidance</b> The keywords are ‘well-argued’ and ‘apply...effectively’. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable.	6 marks
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**Students may include some of the following points:**

**Agree**

Life begins at the moment of conception / when the sperm unites with the ovum (egg) the new being’s DNA is fixed with all the information needed to be a unique individual / it breaks the 5<sup>th</sup> (6<sup>th</sup>) Commandment / it interferes with God’s plans / the unborn child has no say in the matter and is an innocent victim / each unborn child is unique and should not be killed / abortion undermines the basic right to life / human life is sacred / the right to life is not dependent on what another person’s choice may be / Roman Catholics see abortion as wrong in all circumstances / there are alternatives to abortion / the Vatican II document Gaudium et Spes says that life must be protected from the moment of conception, etc.

**Other views**

Women have a right over their own bodies and the Law recognises this / abortion should be allowed in the case of rape or the mother’s life is in danger / principle of double effect / indirect abortion / the lesser of two evils / some women may be unable, either physically or mentally, to care for a baby, or go through with a pregnancy / it is better not to continue pregnancy if the baby is severely disabled / every child has a right to be born into a loving family that can meet the baby’s material and emotional needs / if a baby is not going to be cared for properly it is better to have an abortion / a foetus is not a human being, etc.

**[6 marks] AO2**



**A4 Christian Vocation**

**(a) Explain, using an example, what is meant by ‘Christian Vocation’.**

**Target: Understanding of what is meant by ‘Christian Vocation’ and knowledge of one example of this**

<b>Levels</b>	<b>Criteria</b>	<b>Comments</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.		0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	One relevant and accurate point.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, eg two simple points.	<ul style="list-style-type: none"> <li>• At least two relevant and accurate points</li> <li>• One point with development</li> </ul>	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	<ul style="list-style-type: none"> <li>• Two or more relevant and accurate points with one developed</li> <li>• One well developed point</li> </ul>	3 marks

**Students may include some of the following points:**

Christian vocation is a calling from God to serve him and others / Christians believe that Jesus calls them to follow him / the laity (lay people) are called to love God and others and to support the Church in many different ways / people who follow their Christian vocation will try to live out what Jesus taught about love and forgiveness / they will support the liturgical life of the Church / they will try to be good Christian parents / they will work for justice and peace / Christian vocation means that all Christians must use the talents God has given to the best of their ability / some Christian men and women are called to the religious life / priests, nuns, monks, etc. / they totally dedicate their lives to God and the service of others / they take vows of poverty, chastity and obedience, etc.

Maximum 2 marks if no example is given.

**[3 marks] AO1**

**(b) Describe the work of a priest in his parish.**

**Target: Knowledge of the work a priest does in a parish**

<b>Levels</b>	<b>Criteria</b>	<b>Comments</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.		0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	One relevant and accurate point.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, eg two simple points.	<ul style="list-style-type: none"> <li>• At least two relevant and accurate points</li> <li>• One point with development</li> </ul>	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	<ul style="list-style-type: none"> <li>• Two or more relevant and accurate points with one developed</li> <li>• One well developed point</li> </ul>	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis	<ul style="list-style-type: none"> <li>• Two or more relevant and accurate points with development of at least two</li> <li>• A single point that is exceptionally well-developed may reach this level</li> </ul>	4 marks

**Students may include some of the following points:**

Consecrates the bread and wine at Mass / visits the sick and may take Communion to them / he may offer them the Sacrament of the Sick / conducts funeral services and burials / preaches word of God / leads Christian community worship / offers absolution in the Sacrament of Reconciliation / comforts those suffering bereavement / prepares the parents of new babies for the baptism of their children / he prepares for baptism adults who intend joining the Church / he prepares candidates for confirmation / acts as the Church's representative at weddings / he will lead the parish council / he may visit school and share in Christian celebration / he gives pastoral support to those who need it in his parish, etc.

**[4 marks] AO1**

(c) ‘Roman Catholic priests should not marry.’

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

**Target: Evaluation of whether Roman Catholic priests should not marry**

Levels	Criteria	Quality of Written Communication & Guidance	Marks
<b>0</b>	Unsupported opinion or no relevant evaluation.	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	The student presents some relevant information in a simple form. The text produced is usually legible.	1 mark
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.	2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons, with slight development of one. <b>NB Students who make no religious comment should not achieve more than Level 3.</b>	<b>Levels 3 and 4 QWC</b> The student 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.	3 marks
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	<b>Level 4 Guidance</b> A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	<b>Levels 5 and 6 QWC</b> The student 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. <b>Level 5 Guidance</b> Two different points of view must be considered, but the consideration does not need to be balanced, ie one view could be much briefer than the other. ‘Informed insights’ implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument.	5 marks

<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	<b>Level 6 Guidance</b> The keywords are ‘well-argued’ and ‘apply...effectively’. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable.	6 marks
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**Students may include some of the following points:**

**Agree**

Jesus did not marry and so priests should not / a priest who is not married can give his undivided love and commitment to God and the Church / marriage and family life are very demanding and it is inevitable that at times there would be conflict between his love for his family and his love and duties to his parish / priests may be asked by their bishop to move quite frequently and this would not be as easy for someone with family commitments / an unmarried priest has the freedom to totally devote his life to God and the service of others, etc.

**Other views**

Even though Jesus was not married some of his disciples were / a married priest may be better able to understand and help families / some men may be called to the priesthood and marriage but because of the Church’s rule on celibacy they cannot fulfil both vocations / allowing priests to marry might help to increase the number of vocations to the priesthood / having married priests in other Christian denominations works well, etc.

**[6 marks] AO2**

**B5 Christian Marriage and Christian Forgiveness****(a) Explain the importance of the marriage vows made by Roman Catholics.****Target: Knowledge and understanding of the importance of the marriage vows made by Roman Catholics**

Levels	Criteria	Comments	Marks
<b>0</b>	Nothing relevant or worthy of credit.		0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	One relevant and accurate point.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, eg two simple points.	<ul style="list-style-type: none"> <li>At least two relevant and accurate points</li> <li>One point with development</li> </ul>	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	<ul style="list-style-type: none"> <li>Two or more relevant and accurate points with one developed</li> <li>One well developed point</li> </ul>	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis	<ul style="list-style-type: none"> <li>Two or more relevant and accurate points with development of at least two</li> <li>A single point that is exceptionally well-developed may reach this level</li> </ul>	4 marks
<b>Level 5</b>	A detailed answer with some development and / or analysis	<ul style="list-style-type: none"> <li>Two or three relevant and accurate points with detailed development of at least two</li> </ul>	5 marks
<b>Level 6</b>	A full and coherent answer showing good development and / or analysis.	<p>The main difference between Level 5 and Level 6 is coherence.</p> <p>Level 6 answers will be well-structured with good development.</p> <p>Quality – v – quantity: Level 6 responses do <b>not</b> have to be very long. A concise, well-argued response could be awarded Level 6.</p>	6 marks

**Students may include some of the following points**

The vows are important as the couple could not marry in a Roman Catholic Church without making them / when the couple make their vows they confer the sacrament on each other / only the couple can make the vows and that is why marriage is the only sacrament that two people confer on each other / the vows are important because they sum up the meaning of Christian marriage / the vows are important because the couple make very important promises to each other / the couple commit themselves in a loving relationship to each other for life / this vow, if kept, will enable the marriage to grow and provide a secure basis to bring up children / they promise to support each other at all times and this vow is important as it will bring the couple closer together as they support each other in the good and bad times / the vows commit the couple to be faithful and exclusive and this is essential for a lasting relationship / the vows are important as they enable the couple to form a special covenant with each other of unconditional love, etc.

Credit answers that focus on the content of vows.

**[6 marks] AO1**

**(b) ‘The Roman Catholic Church should allow divorce.’**

**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 whether or not the Roman Catholic Church should allow divorce**

<b>Levels</b>	<b>Criteria</b>	<b>Quality of Written Communication &amp; Guidance</b>	<b>Marks</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	The student presents some relevant information in a simple form. The text produced is usually legible.	1 mark
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.	Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.	2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons, with slight development of one. <b>NB Students who make no religious comment should not achieve more than Level 3.</b>	<b>Levels 3 and 4 QWC</b> The student 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.	3 marks
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	<b>Level 4 Guidance</b> A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	<b>Levels 5 and 6 QWC</b> The student 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. <b>Level 5 Guidance</b> Two different points of view must be considered, but the consideration does not need to be balanced, ie one view could be much briefer than the other. ‘Informed insights’ implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument.	5 marks

<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	<b>Level 6 Guidance</b> The keywords are ‘well-argued’ and ‘apply...effectively’. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable.	6 marks
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**Students may include some of the following points:**

**Agree**

Divorce should be allowed in cases such as domestic violence, abuse against children or adultery / people make mistakes or they change over time and grow apart / people should not be forced to stay in a relationship that has totally failed / an unhappy marriage can have a serious impact on children / other Christian Churches allow divorce when this happens / Jesus’ teaching in Matthew 5:27-30 seems to suggest that divorce is allowed in the case of adultery / Jesus’ teaching on divorce is ambiguous / one partner may be a victim when the husband or wife walks out and sets up a permanent relationship with someone else / victims like this deserve another chance of happiness with someone else / God is forgiving and he wants people to be happy, etc.

**Other views**

When a couple marry they freely make the vows to stay together in a permanent, exclusive and lifelong relationship / in Mark 10:9 Jesus says, ‘Therefore what God has joined together, let no man separate.’ / Saint Paul in 1 Corinthians 7:10-11 states that a husband and wife should not divorce / the Roman Catholic Church interprets these passages to mean that a valid marriage cannot be dissolved / a valid marriage is a sacrament and it cannot be dissolved so the Roman Catholic Church cannot accept divorce / the Roman Catholic Church does not believe that any authority on earth has the right to dissolve a valid marriage, etc.

**[6 marks] AO2**

**(c) Give an account of the Parable of the Unmerciful Servant.**

**Target: Knowledge of the text of the Parable of the Unmerciful Servant**

<b>Levels</b>	<b>Criteria</b>	<b>Comments</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.		0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	One recognisable / accurate detail from the story / teaching.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, eg two simple points.	Two recognisable / accurate details from the story / teaching.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	This could be: <ul style="list-style-type: none"> <li>• a basic account with some omissions or confusion</li> <li>• several recognisable / accurate details from the story / teaching</li> </ul>	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis	Clear knowledge and good recall of elements of the narrative. This could be <ul style="list-style-type: none"> <li>• an account covering a limited number of details across the whole range of the story / teaching</li> <li>• an account covering most of the main details across a limited range of the story / teaching</li> </ul>	4 marks
<b>Level 5</b>	A detailed answer with some development and / or analysis	A detailed answer with accurate recall but some minor omissions or inaccuracies / a reasonable account covering most of the main details across the whole range of the story / teaching. A lack of structure / coherence in an otherwise good response could prevent Level 6 being awarded.	5 marks
<b>Level 6</b>	A full and coherent answer showing good development and / or analysis.	A full and coherent answer showing accurate recall throughout. A competent though not necessarily perfect account. The main difference between Level 5 and Level 6 is coherence. Level 6 answers will be well-structured and although not necessarily word perfect would reflect the text accurately and include full detail from across the whole range of the story / teaching. Quality – v – quantity: Level 6 responses do <b>not</b> have to be very long. A concise, coherent response could be awarded Level 6.	6 marks



<b>Matthew 18: 23-35 The Parable of the Unmerciful Servant</b>		
<b>GNB</b>	<b>NIV</b>	<b>RSV</b>
<p><sup>23</sup> The Kingdom of heaven is like this. Once there was a king who decided to check on his servants' accounts. <sup>24</sup> He had just begun to do so when one of them was brought in who owed him millions of pounds. <sup>25</sup> The servant did not have enough to pay his debt, so the king ordered him to be sold as a slave, with his wife and his children and all that he had, in order to pay the debt. <sup>26</sup> The servant fell on his knees before the king. 'Be patient with me,' he begged, 'and I will pay you everything!'</p> <p><sup>27</sup> The king felt sorry for him, so he forgave him the debt and let him go. <sup>28</sup> "Then the man went out and met one of his fellow-servants who owed him a few pounds. He grabbed him and started choking him. 'Pay back what you owe me!' he said.</p> <p><sup>29</sup> His fellow-servant fell down and begged him, 'Be patient with me, and I will pay you back!'</p> <p><sup>30</sup> But he refused; instead, he had him thrown into jail until he should pay the debt. <sup>31</sup> When the other servants saw what had happened, they were very upset and went to the king and told him everything. <sup>32</sup> So he called the servant in. 'You worthless slave!' he said. 'I forgave you the whole amount you owed me, just because you asked me to.'</p> <p><sup>33</sup> You should have had mercy on your fellow-servant, just as I had mercy on you.' <sup>34</sup> The king was very angry, and he sent the servant to jail to be punished until he should pay back the whole amount." <sup>35</sup> And Jesus concluded, "That is how my Father in heaven will treat every one of you unless you forgive your brother from your heart."</p>	<p><sup>23</sup> "Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. <sup>24</sup> As he began the settlement, a man who owed him ten thousand bags of gold<sup>[h]</sup> was brought to him. <sup>25</sup> Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt. <sup>26</sup> "At this the servant fell on his knees before him. 'Be patient with me,' he begged, 'and I will pay back everything.' <sup>27</sup> The servant's master took pity on him, canceled the debt and let him go. <sup>28</sup> "But when that servant went out, he found one of his fellow servants who owed him a hundred silver coins.<sup>[i]</sup> He grabbed him and began to choke him. 'Pay back what you owe me!' he demanded. <sup>29</sup> "His fellow servant fell to his knees and begged him, 'Be patient with me, and I will pay it back.' <sup>30</sup> "But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. <sup>31</sup> When the other servants saw what had happened, they were outraged and went and told their master everything that had happened. <sup>32</sup> "Then the master called the servant in. 'You wicked servant,' he said, 'I cancelled all that debt of yours because you begged me to. <sup>33</sup> Shouldn't you have had mercy on your fellow servant just as I had on you?' <sup>34</sup> In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed. <sup>35</sup> "This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart."</p>	<p><sup>23</sup> "Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. <sup>24</sup> When he began the reckoning, one was brought to him who owed him ten thousand talents,<sup>[i]</sup> <sup>25</sup> and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. <sup>26</sup> So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' <sup>27</sup> And out of pity for him the lord of that servant released him and forgave him the debt. <sup>28</sup> But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii;<sup>[ii]</sup> and seizing him by the throat he said, 'Pay what you owe.' <sup>29</sup> So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' <sup>30</sup> He refused and went and put him in prison till he should pay the debt. <sup>31</sup> When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. <sup>32</sup> Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; <sup>33</sup> and should not you have had mercy on your fellow servant, as I had mercy on you?' <sup>34</sup> And in anger his lord delivered him to the jailers,<sup>[k]</sup> till he should pay all his debt. <sup>35</sup> So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."</p>

[6 marks] AO1

(d) 'It is too difficult for Christians to forgive everyone.'

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

Target: Evaluation of whether or not it is too difficult for Christians to forgive everyone

Levels	Criteria	Quality of Written Communication & Guidance	Marks
0	Unsupported opinion or no relevant evaluation.	The student's presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
Level 1	Opinion supported by simple reason.	The student 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.	1 mark
Level 2	Opinion supported by one developed reason or two simple reasons.		2 marks
Level 3	Opinion supported by one well developed reason or several simple reasons, with slight development of one. <b>NB Students who make no religious comment should not achieve more than Level 3.</b>	<b>Levels 3 and 4 QWC</b> The student 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.	3 marks
Level 4	Opinion supported by two developed reasons with reference to religion.	<b>Level 4 Guidance</b> A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4.	4 marks
Level 5	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	<b>Levels 5 and 6 QWC</b> The student 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. <b>Level 5 Guidance</b> Two different points of view must be considered, but the consideration does not need to be balanced, ie one view could be much briefer than the other. 'Informed insights' implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument.	5 marks

<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	<b>Level 6 Guidance</b> The keywords are ‘well-argued’ and ‘apply...effectively’. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable.	6 marks
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**Students may include some of the following points:**

**Agree**

Forgiveness for Christians is an ideal that is hard to live up to in the real world / Christians have feelings and it is natural that they sometimes get angry and want revenge and are unable to forgive / it is hard for a victim to forgive someone who has committed a terrible crime against him / her / some people may not forgive those who commit terrible crimes like rape or murder or terrorists who plant bombs and kill indiscriminately / sometimes a husband or wife cannot forgive a partner who cheats on him/her / some people find it impossible to forgive anyone who deliberate hurts or molests children / some things are easy to forgive, others are not / criminals who commit serious crimes need to be punished to deter others and so protect society / the standard of forgiveness that Jesus sets in his own life and in his teaching is almost impossible for many Christians to follow today, etc.

**Other views**

Christians are expected to follow Jesus’ teaching on forgiveness and follow his example in the way he forgave everyone / when Jesus met those who might be considered sinners he did not condemn or ignore them / he offered them friendship and forgiveness / he had a meal with Zacchaeus (Luke 19:1-10), he did not condemn the adulterous woman (John 8:3-11), he welcomed Levi the tax collector to be one of his disciples (Mark 2:13-14 and on the cross he asked his Father to forgive those who had crucified him (Luke 23:34) / the Parable of the Forgiving Father shows the unconditional forgiveness of God that Christians must imitate / the Our Father tells Christians to forgive others who trespass against them because if they do not they cannot expect God’s forgiveness / the Parable of the Unmerciful Servant teaches about the importance of mercy and forgiveness that Christians must have / Christians, like Jesus, must be willing to give others a second chance to change and mend their ways, etc.

**[6 marks] AO2**

**B5 Spelling, punctuation and grammar**

Award up to 4 marks for spelling, punctuation and grammar.

<b>High performance</b>	Students spell, punctuate and use the rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.	[4 marks]
<b>Intermediate performance</b>	Students spell, punctuate and use the rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.	[2-3 marks]
<b>Threshold performance</b>	Students spell, punctuate and use the rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.	[1 mark]
<b>Below Threshold</b>	Response does not meet the threshold performance. For example, errors in spelling, punctuation and grammar severely hinder meaning or nothing is written.	[0 marks]

**B6 Christian Responses to Global Issues and Christian Reconciliation**

**(a) Explain why some Christians are willing to fight in wars.**

**Target: Knowledge and understanding of why some Christians are willing to fight in wars**

Levels	Criteria	Comments	Marks
<b>0</b>	Nothing relevant or worthy of credit.		0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	One relevant and accurate point.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, eg two simple points.	<ul style="list-style-type: none"> <li>At least two relevant and accurate points</li> <li>One point with development</li> </ul>	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	<ul style="list-style-type: none"> <li>Two or more relevant and accurate points with one developed</li> <li>One well developed point</li> </ul>	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis	<ul style="list-style-type: none"> <li>Two or more relevant and accurate points with development of at least two</li> <li>A single point that is exceptionally well-developed may reach this level</li> </ul>	4 marks
<b>Level 5</b>	A detailed answer with some development and / or analysis	<ul style="list-style-type: none"> <li>Two or three relevant and accurate points with detailed development of at least two</li> </ul>	5 marks
<b>Level 6</b>	A full and coherent answer showing good development and / or analysis.	<p>The main difference between Level 5 and Level 6 is coherence.</p> <p>Level 6 answers will be well-structured with good development.</p> <p>Quality – v – quantity: Level 6 responses do <b>not</b> have to be very long. A concise, well-argued response could be awarded Level 6.</p>	6 marks

**Students may include some of the following points**

War is sometimes the lesser of two evils / if war is the last resort / all peaceful means have been tried and they have failed / if the cause is just, such as for the defence of one's country or to come to the defence of an ally / the cause is good, such as to overcome an evil threat and restore peace and order / the war has been declared by a legitimate authority / some Christians will only fight in wars where weapons are used proportionally and innocent people are not indiscriminately killed / some Christians believe that Jesus was not a pacifist and used force where necessary (Matthew 21:12-14 and Luke 19:45-46 'The expulsion of the dealers from the Temple') / some Christians believe that wars are sometimes necessary to defend the civil and human rights of people / it is a truly Christian act to come to the defence of the weak and defenceless, etc.

**[6 marks] AO1**

**(b) ‘No country should have nuclear weapons.’**

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

**Target: Evaluation of whether or not a country should have nuclear weapons**

<b>Levels</b>	<b>Criteria</b>	<b>Quality of Written Communication &amp; Guidance</b>	<b>Marks</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	The student 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.	1 mark
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.		2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons, with slight development of one. <b>NB Students who make no religious comment should not achieve more than Level 3.</b>	<b>Levels 3 and 4 QWC</b> The student 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.	3 marks
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	<b>Level 4 Guidance</b> A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	<b>Levels 5 and 6 QWC</b> The student 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. <b>Level 5 Guidance</b> Two different points of view must be considered, but the consideration does not need to be balanced, ie one view could be much briefer than the other. ‘Informed insights’ implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument.	5 marks

<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	<b>Level 6 Guidance</b> The keywords are ‘well-argued’ and ‘apply...effectively’. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable.	6 marks
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**Students may include some of the following points:**

**Agree**

No country should have nuclear weapons because they pose a serious threat to all life on earth and the possible destruction of the world / present day nuclear weapons have the power to destroy the world and everyone many times over / Christians believe that they are God’s stewards on earth and to possess weapons that could destroy God’s creation goes totally against God’s plan for the human race and the world / modern day nuclear weapons are many times more powerful than the first nuclear bombs / the ‘Just War Theory’ could not morally justify the use of nuclear weapons because of their disproportional and indiscriminate destruction / Pope John XXIII in his encyclical ‘Pacem in Terris’ (Peace on Earth) agrees with this / the Catholic Catechism (2314) states that acts of war that lead to indiscriminate destruction of vast areas with their inhabitants is a crime against God and man / to have nuclear weapons as a deterrent is morally wrong as they are an evil threat to many innocent people / the money used to update nuclear weapons to provide deterrence could be put to better uses / the 5<sup>th</sup> (6<sup>th</sup>) commandment would be broken on a massive scale if nuclear weapons were used, etc.

**Other views**

Many countries have nuclear weapons today and they are seen as a necessary evil for defence and protection / nations have a right and duty to protect their citizens / they are needed for protection against rogue states who may have these weapons / the presence of nuclear weapons has prevented world wars since 1945, so they are an effective deterrent / the Roman Catholic Church accepts the deterrence argument as a step towards total disarmament / total multilateral disarmament is a goal that is unlikely to be achieved, so nuclear weapons are needed as a deterrent / deterrence using nuclear weapons could be considered morally right if it prevents a greater evil, etc.

**[6 marks] AO2**

**(c) Give an account of the Parable of the Forgiving Father (the Lost Son)**

**Target: Knowledge of the text of the Parable of the Forgiving Father (the Lost Son)**

<b>Levels</b>	<b>Criteria</b>	<b>Comments</b>	<b>Marks</b>
<b>0</b>	Nothing relevant or worthy of credit.		0 marks
<b>Level 1</b>	Something relevant or worthy of credit.	One recognisable / accurate detail from the story / teaching.	1 mark
<b>Level 2</b>	Elementary knowledge and understanding, eg two simple points.	Two recognisable / accurate details from the story / teaching.	2 marks
<b>Level 3</b>	Sound knowledge and understanding.	This could be: <ul style="list-style-type: none"> <li>• a basic account with some omissions or confusion</li> <li>• several recognisable / accurate details from the story / teaching</li> </ul>	3 marks
<b>Level 4</b>	A clear knowledge and understanding with some development and / or analysis	Clear knowledge and good recall of elements of the narrative. This could be <ul style="list-style-type: none"> <li>• an account covering a limited number of details across the whole range of the story / teaching</li> <li>• an account covering most of the main details across a limited range of the story / teaching</li> </ul>	4 marks
<b>Level 5</b>	A detailed answer with some development and / or analysis	A detailed answer with accurate recall but some minor omissions or inaccuracies / a reasonable account covering most of the main details across the whole range of the story / teaching. A lack of structure / coherence in an otherwise good response could prevent Level 6 being awarded.	5 marks
<b>Level 6</b>	A full and coherent answer showing good development and / or analysis.	A full and coherent answer showing accurate recall throughout. A competent though not necessarily perfect account. The main difference between Level 5 and Level 6 is coherence. Level 6 answers will be well-structured and although not necessarily word perfect would reflect the text accurately and include full detail from across the whole range of the story / teaching. Quality – v – quantity: Level 6 responses do <b>not</b> have to be very long. A concise, coherent response could be awarded Level 6.	6 marks



Luke15: <sup>11-32</sup> The Parable of the Forging Father (the Lost Son)		
GNB	NIV	RSV
<p><sup>11</sup> Jesus went on to say, "There was once a man who had two sons.<sup>12</sup> The younger one said to him, 'Father, give me my share of the property now.' So the man divided his property between his two sons.<sup>13</sup> After a few days the younger son sold his part of the property and left home with the money. He went to a country far away, where he wasted his money in reckless living.<sup>14</sup> He spent everything he had. Then a severe famine spread over that country, and he was left without a thing.<sup>15</sup> So he went to work for one of the citizens of that country, who sent him out to his farm to take care of the pigs.<sup>16</sup> He wished he could fill himself with the bean pods the pigs ate, but no one gave him anything to eat.<sup>17</sup> At last he came to his senses and said, 'All my father's hired workers have more than they can eat, and here I am about to starve!<sup>18</sup> I will get up and go to my father and say, "Father, I have sinned against God and against you."<sup>19</sup> I am no longer fit to be called your son; treat me as one of your hired workers.'<sup>20</sup> So he got up and started back to his father. "He was still a long way from home when his father saw him; his heart was filled with pity, and he ran, threw his arms around his son, and kissed him.<sup>21</sup> 'Father,' the son said, 'I have sinned against God and against you. I am no longer fit to be called your son.'<sup>22</sup> But the father called to his servants. 'Hurry!' he said. 'Bring the best robe and put it on him. Put a ring on his finger and shoes on his feet.<sup>23</sup> Then go and get the prize calf and kill it, and let us celebrate with a feast!<sup>24</sup> For this son of mine was dead, but now he is alive; he was lost, but now he has been found.' And so the feasting began.<sup>25</sup> "In the meantime the older son was out in the field. On his way back, when he came close to the house, he heard the music and dancing.<sup>26</sup> So he called one of the servants and asked him, 'What's going on?'<sup>27</sup> 'Your brother has come back home,' the servant answered, 'and your father has killed the prize calf, because he got him back safe and sound.'<sup>28</sup> The older brother was so angry that he would not go into the house; so his father came out and begged him to come in.<sup>29</sup> But he spoke back to his father, 'Look, all these years I have worked for you like a slave, and I have never disobeyed your orders. What have you given me? Not even a goat for me to have a feast with my friends!<sup>30</sup> But this son of yours wasted all your property on prostitutes, and when he comes back home, you kill the prize calf for him!'<sup>31</sup> 'My son,' the father answered, 'you are always here with me, and everything I have is yours.<sup>32</sup> But we had to celebrate and be happy, because your brother was dead, but now he is alive; he was lost, but now he has been found.'</p>	<p><sup>11</sup> Jesus continued: "There was a man who had two sons.<sup>12</sup> The younger one said to his father, 'Father, give me my share of the estate.' So he divided his property between them.<sup>13</sup> "Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living.<sup>14</sup> After he had spent everything, there was a severe famine in that whole country, and he began to be in need.<sup>15</sup> So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs.<sup>16</sup> He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.<sup>17</sup> "When he came to his senses, he said, 'How many of my father's hired servants have food to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you.<sup>18</sup> I am no longer worthy to be called your son; make me like one of your hired servants.'<sup>19</sup> So he got up and went to his father. "But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.<sup>20</sup> "The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.'<sup>21</sup> "But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet.<sup>22</sup> Bring the fattened calf and kill it. Let's have a feast and celebrate.<sup>23</sup> For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate.<sup>24</sup> "Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing.<sup>25</sup> So he called one of the servants and asked him what was going on.<sup>26</sup> 'Your brother has come,' he replied, 'and your father has killed the fattened calf because he has him back safe and sound.'<sup>27</sup> "The older brother became angry and refused to go in. So his father went out and pleaded with him.<sup>28</sup> But he answered his father, 'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends.<sup>29</sup> But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!'<sup>30</sup> "My son," the father said, 'you are always with me, and everything I have is yours.<sup>31</sup> But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.'</p>	<p><sup>11</sup> And he said, "There was a man who had two sons; <sup>12</sup> and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. <sup>13</sup> Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. <sup>14</sup> And when he had spent everything, a great famine arose in that country, and he began to be in want. <sup>15</sup> So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. <sup>16</sup> And he would gladly have fed on the pods that the swine ate; and no one gave him anything. <sup>17</sup> But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! <sup>18</sup> I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; <sup>19</sup> I am no longer worthy to be called your son; treat me as one of your hired servants."<sup>20</sup> And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. <sup>21</sup> And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.'<sup>22</sup> But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; <sup>23</sup> and bring the fatted calf and kill it, and let us eat and make merry; <sup>24</sup> for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. <sup>25</sup> "Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. <sup>26</sup> And he called one of the servants and asked what this meant. <sup>27</sup> And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.'<sup>28</sup> But he was angry and refused to go in. His father came out and entreated him, <sup>29</sup> but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. <sup>30</sup> But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' <sup>31</sup> And he said to him, 'Son, you are always with me, and all that is mine is yours. <sup>32</sup> It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'</p>

[6 marks] A01

**(d) ‘For Christians, the most important aim of punishment is retribution.’**

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

**Target: Evaluation of whether or not that for Christians the most important aim of punishment is retribution**

<b>Levels</b>	<b>Criteria</b>	<b>Quality of Written Communication &amp; Guidance</b>	<b>Marks</b>
<b>0</b>	Unsupported opinion or no relevant evaluation.	The student’s presentation, spelling, punctuation and grammar seriously obstruct understanding.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	The student 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.	1 mark
<b>Level 2</b>	Opinion supported by one developed reason or two simple reasons.		2 marks
<b>Level 3</b>	Opinion supported by one well developed reason or several simple reasons, with slight development of one. <b>NB Students who make no religious comment should not achieve more than Level 3.</b>	<b>Levels 3 and 4 QWC</b> The student 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.	3 marks
<b>Level 4</b>	Opinion supported by two developed reasons with reference to religion.	<b>Level 4 Guidance</b> A Level 4 response could be one-sided. One well-developed reason and one with slight development would reach this level. There must be reference to religion, but this could be brief / general. Reference to religion does not necessarily mean a response is Level 4.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view, showing informed insights and knowledge and understanding of religion.	<b>Levels 5 and 6 QWC</b> The student 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. <b>Level 5 Guidance</b> Two different points of view must be considered, but the consideration does not need to be balanced, ie one view could be much briefer than the other. ‘Informed insights’ implies that reference to religion must be more than a generalised statement. However, it does not need to be on both sides of the argument.	5 marks

<b>Level 6</b>	A well-argued response, with evidence of reasoned consideration of two different points of view showing informed insights and ability to apply knowledge and understanding of religion effectively.	<b>Level 6 Guidance</b> The keywords are ‘well-argued’ and ‘apply...effectively’. The difference between Level 5 and Level 6 is the quality of the argument and the coherence of the response. There needs to be more than a passing reference to religion. However, the two points of view may not be completely balanced, and a non-religious counter-argument is still acceptable.	6 marks
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**Students may include some of the following points:**

**Agree**

For some people retribution is the most important aim of punishment because they believe that the punishment should fit the crime / it is important because it allows society to take revenge on criminals / this punishment gives justice to the victim / it is the most important aim of punishment because its application is a better deterrent than any of the other aims / retribution requires that the courts give punishments that reflect the gravity of crimes and this in turn gives people confidence in the justice system / the Old Testament makes it clear that those who commit crimes should be punished, ‘...an eye for an eye and a tooth for a tooth. As he has injured the other so he is to be injured...’ (Leviticus 24: 19-20) and some Christians justify the importance of retribution based on this teaching, etc.

**Other views**

Retribution cannot be the most important aim of punishment for Christians / retribution or revenge as an aim of punishment is incompatible with Jesus’ teaching / Jesus stressed the importance of forgiveness and the desire not to seek revenge, which conflict with the idea of retribution / he asked God to forgive those who had crucified him when he was dying on the cross / Jesus in the Parable of the Lost Son and in the Parable of the Unmerciful Servant stresses the importance not of retribution but of forgiveness / in Matthew 18:21-22 Jesus tells Peter he must be willing to forgive ‘not seven times but seventy times seven.’ / retribution also lacks the idea of reform which is very important for Christians in relation to punishment / for Christians reform is the most important aim of punishment as it is based on loving forgiveness and not revenge, etc.

**[6 marks] AO2**

**B6 Spelling, punctuation and grammar**

Award up to 4 marks for spelling, punctuation and grammar.

<b>High performance</b>	Students spell, punctuate and use the rules of grammar with consistent accuracy and effective control of meaning in the context of the demands of the question. Where required, they use a wide range of specialist terms adeptly and with precision.	[4 marks]
<b>Intermediate performance</b>	Students spell, punctuate and use the rules of grammar with considerable accuracy and general control of meaning in the context of the demands of the question. Where required, they use a good range of specialist terms with facility.	[2-3 marks]
<b>Threshold performance</b>	Students spell, punctuate and use the rules of grammar with reasonable accuracy in the context of the demands of the question. Any errors do not hinder meaning in the response. Where required, they use a limited range of specialist terms appropriately.	[1 mark]
<b>Below Threshold</b>	Response does not meet the threshold performance. For example, errors in spelling, punctuation and grammar severely hinder meaning or nothing is written.	[0 marks]