

2016 specification
first exams in 2018



Course Companion for GCSE Edexcel B Paper 1 Section 2 – Christianity

Marriage and the Family

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Teacher's Introduction

This resource has been designed to support the learning and teaching of Edexcel B Short Course GCSE Religious Studies Area of Study 1: Section 2: Marriage and the Family – for study with the religion of Christianity. All areas of the specification are covered, and questions and activities are included to test knowledge and ability, and to help students to engage with the topics.

Remember!

Always check the exam board website for new information, including changes to the specification and sample assessment material.

The information is comprehensive, and images help to illustrate concepts. Key words and Bible quotes are included to help students to understand the material and to further their grasp of the subjects. A brief introduction to the course and answering exam questions is provided for students at the start, and answers and a mark scheme are included at the end.

This course companion can be used in full as an alternative or complement to a textbook, as a class text or for independent learning or revision. Alternatively, teachers might use a section for a specific classroom activity or homework.

This topic involves studying a number of different arguments, ideas and opinions, from different Christian and non-religious perspectives. This should both inform students, and develop their thinking, enabling them to approach issues from different points of view.

Common and divergent Christian perspectives are covered, as are non-religious views where necessary.

We have sought a balance between explaining relevant concepts in sufficient detail without oversimplification, while not going beyond GCSE level and becoming too complicated. Throughout we have tried to present all views in a neutral and informative way.

Hopefully, this resource will encourage students in their learning and help to prepare them for their exams. It should take the pressure away from teachers by providing the bulk of the content which they want to teach to their class.

***Note:** this theme covers several controversial and potentially upsetting issues such as homosexuality and divorce. It is advised that teachers review these sections before sharing them with their classes, and warn students about any content which may distress or offend.*

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* resulting from minor specification changes, suggestions from teachers and peer reviews, or occasional errors reported by customers

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Introduction to the Course and How to Answer

This course aims to cover Christian and non-religious beliefs, and teachings and the family, as well as philosophical and ethical theory – and to assess your

This course companion is designed to equip you with the information you need knowledge and ability to answer related questions. Note that the questions and answers are in exam-style, but those which are should be answered in particular ways.

The exam board will give you multiple choice questions and ask you to give brief examples, and asking you to 'explain' and 'evaluate' beliefs and positions. When answering all questions it is important to use technical terms where possible, and to write well using a style that is easy to follow and using correct spellings and grammar. More or less writing will be required, depending on the number of marks. Try to spend as little time as possible on the shorter questions, to allow yourself more time for longer ones.

For this section you will get a 3-mark, 4-mark, 5-mark, and 12-mark question in the exam.

Hopefully this resource will be interesting, informative, and help you to achieve good results.

For the **3-mark question** you will be asked to 'outline' three examples, such as teaching. For 'outline' questions you can give three one-sentence answers. You will get 1 mark for each point to a maximum of 3 marks.

For the **4-mark question** you will be asked to 'explain' two things, e.g. reasons for a belief. You must give two different points, and, to get full marks, you must develop/justify both; for example, with a quote or other evidence. So you can think of it as two points and a mark for developing each point. This should show that you understand the information as well as being able to recall it. The developments must be relevant to the question, and you will not get full marks if you are justifying and to the question, and you will not get full marks if you give the same justification for both points you give in one answer.

The **5-mark question** is very similar to the 4-mark question. As well as making/developing/justifying both, you should refer to at least one source of wisdom or teaching from the Bible or Catholic teaching (as well as your development/justification). Again, the points are as different as possible so that the person marking gives you credit for each point/development you make.

The **12-mark question** is the longest, and there is a lot more to remember. You will need to give arguments and justification **for** and **against** the statement (so agreeing with the statement and an alternative point of view). You must have good reasons for all the points you make. You also need to refer to the teaching, picking the most convincing side of the argument (based on the teaching given!) and explain why you think this is the case. You need to refer to Christian teaching, non-religious arguments and philosophical/ethical arguments, or different Christian points

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Marriage and the Family

Many Christians look to their religion to provide them with **moral** guidance. Teachings regarding **marriage**, sexual relationships and families within Christianity. **homosexuality**, **contraception** and **divorce** are controversial within the religion. Some Christians support local families, and some Christians see different roles for men and women, while others do not.

Keywords:

- ❖ **contraception** – methods which aim to stop someone becoming pregnant. Includes sexual intercourse with contraception.
- ❖ **divorce** – the legal end of a marriage.
- ❖ **homosexuality** – a sexual orientation where people are attracted to people of the same sex.
- ❖ **marriage** – a legal joining of two people. In Christianity, this is normally a sacrament, which is seen as spiritual as well.
- ❖ **morality** – ideas about what is right and wrong.

Marriage

The Bible contains teaching about **marriage**, and different Church **denominations** have different views about marriage, which may be due to different interpretations of the Bible.

Keywords:

- ❖ **atheist** – someone who does not believe in God.
- ❖ **cohabitation** – living with a partner unmarried, often with a sexual relationship.
- ❖ **denomination** – a particular branch within a religion, e.g. Catholicism, Anglicanism.
- ❖ **humanist** – someone who aims to live a good life, without belief in God.
- ❖ **procreation** – making/having children.
- ❖ **sacrament** – a particularly important worship practice which has even higher status in some churches, like the Catholic and Orthodox Churches.
- ❖ **sanc** – something that is considered holy or sacred.

Christian Teachings about the Purpose and Importance of Marriage

Different Christians may think **marriage** has different purposes and is important for different reasons.

- A purpose of marriage for Christians is **procreation** and raising a family. Some Christians see being married as being a good thing *if* you want to have a family, to provide a stable environment for children. Other Christians think that once married you *should* have a family and should actively try to have children. This is based on Bible verses such as 'Be fruitful and multiply, and fill the earth...' (Genesis 1:28 NRSV), which tells humans to have children. This is taught by the Catholic Church, and some more conservative Orthodox Christians or Protestant **denominations** of Christianity).
 - ↳ So marriage can be important for Christians if they believe it provides a stable environment for children. Those who see having a family as being an important part of God's plan, see marriage as significant in their Christian life in that it allows them to raise children in the faith.

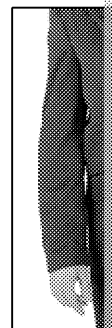
'Be fruitful and multiply, and fill the earth...' (Genesis 1:28 NRSV)

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- A purpose of marriage for Christians is to allow couples to express love and friendship; to care for and support each other through life.
 - ✎ This makes marriage important because a married couple's love and friendship may play a very large part in their lives. Because of the amount of time a Christian will spend with their spouse, trying to love and support them, marriage will be significant in their Christian life as Jesus taught to love and treat them well.



A person in a white garment.



'The first principle is that you must love others as you would have them do to you; for this is the law of love.'
(Matthew 7:12 NRSV) [The Golden Rule]

- A purpose of marriage for many Christians is being able to have sex. Many Christians believe that sex should not have sex outside of marriage, or at least that long-term sex should be within marriage, to make them official. The Catholic Church teaches that sex is a person's dignity, so marriage is important for allowing sex which they consider 'good'.
 - ✎ This makes marriage important for Christians as it allows them to have a commitment to their partner through sex.

'But from the beginning of creation, "God made them male and female." For this reason the man will leave his father and mother and be joined to his wife, and the two shall become one flesh.'
(Mark 10:6-8 NRSV)

'Fornication is carnal union between a married man and an unmarried woman. It is a sin against the dignity of persons and of the sexual faculty which is naturally ordered to the good of spouses and the education of children.' (Catholic Catechism 2353)



- Many Christians also think a purpose of marriage is to symbolise the relationship between Jesus (represented by the husband) and his Church (represented by the wife) because of this; this is indicated in Ephesians 5.
 - ✎ So marriage represents an even more important relationship of love and commitment. Some feminist Christians may not like this comparison, as it may make the female partner. However, for those who do make this comparison, it reflects the relationship between Jesus and Christians.

'For the husband is the head of the wife just as Christ is the head of the church...' (Ephesians 5:22-23)

- Some Christians believe that marriage is important because it is a **sacrament**, a sacred practice, which they believe conveys God's grace. It is significant in Christianity as a way of receiving God's grace and fulfilling his purpose. This is believed by some other branches of Christianity. For those who believe this, marriage is a sacrament. Those who believe this believe it is especially important not to divorce. Those who do not believe marriage is a sacrament still think it is an important part of life.

'So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.'
(Mark 10:8-9 NRSV)

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- Many Christians think that marriage is important because it has been a good idea for people to get married, and Jesus appears to have approved of marriage. He had intended for marriage, and joined people together in marriage (in the Bible).
- Many Christians see marriage as important in helping to maintain a stable society. Marriage helps with break-ups and changing relationships.

Atheist and Humanist Approaches to Marriage and Cohabitation

Some non-religious people (including **atheists** and **humanists**) see no need for marriage. They may feel that **cohabitation** – living together unmarried – is perfectly acceptable, because there is no God to decree that marriage is the only way and people can live together in just the same way without making public promises on a piece of paper. They would not feel that marriage has **sanctity**. They may feel that cohabiting couples still help to form a stable society, and provide stability for raising a family.

They may also feel that there is no point to marriage and/or that cohabiting is more sensible than marriage because many couples split up, and having to go through a **divorce** is messy and expensive, and does not help with stability for any children involved.

However, some atheists and humanists may still think that marriage is a good idea, not for religious reasons, but for stability, and because it requires couples to make a commitment to each other, which may make them happy and help them to lead good lives. Many humanists have humanist weddings, so that they can have a ceremony which suits them, but is not religious. In some places in the world, humanist marriages are legally recognised, and in others humanists may have a humanist celebration after an ordinary civil ceremony. The fact that Humanists have ceremonies shows that many humanists do value marriage, even without religious significance.

Christian Responses

Some Christians object to cohabitation due to believing that sex should only be for marriage (e.g. Catholics). Some may feel that there are valid objections to **cohabitation** if you do not take God's will and religious factors into account:

- Being comfortable with cohabitation may mean that couples move forward with a relationship – this can cause problems if they decide to split up and one of them has to move out of their shared accommodation.
- Cohabitation and sex before marriage may be a bad idea if children are born from an unstable cohabiting relationship.

However, tolerant Protestants may accept cohabiting couples – the Church of England, for example, accept cohabiting couples working towards marriage. Some modern Christians may think it is fine even if the couple are not sure they will get married, because they think that the teaching in Christianity, such as the Golden Rule (see above).

Quick Question

1. Outline **three** reasons why a Christian may feel marriage is important.
2. Outline **three** reasons why a non-religious person may feel that marriage is important.
3. Explain **two** purposes of marriage for Christians.

Sexual Relationships

As seen above, part of the importance of **marriage** for Christians is the intimate relationship. Different Christians have different views on different types of sexual relationships.

Keywords:

- ❖ **celibacy** – the state of not engaging in romantic relationships or sexual activity
- ❖ **contraception** – methods which aim to stop someone becoming pregnant or prevent sexually transmitted infections
- ❖ **extramarital sex** – sex where at least one of the participants is married to someone else
- ❖ **fornication** – sex outside of marriage
- ❖ **homosexuality** – a sexual orientation where people are attracted to people of the same sex
- ❖ **nuclear family** – a unit of parents living together with their biological children
- ❖ **open marriage** – a marriage where the partners agree they can have sex with other people
- ❖ **premarital sex** – sex before being married

Nature and Importance of Sexual Relationships for Christians

Most Christians see sexual relationships as important, and not something to be avoided, because they see them as something which conveys love and commitment. Some Christians indicate that sex forms a bond between a couple, so sex is significant.

'But from the beginning of creation, "God made them male and female." For this reason the father and mother and he joined to his wife, and the two shall become one flesh' (Mark 10:6-8 NRSV)

Some Christians believe that sex is only for **procreation** (the teaching of the church that the only form of artificial contraception should be used). Moreover, some Christians believe that sexual acts other than vaginal sexual intercourse, as other sexual acts are not acts of procreation. Some Christians will not engage in other types of sexual activity, though many Christians see sex as designed as an enjoyable activity, and will engage in other types of sexual activity with their partner/spouse.

One important early Christian, St Paul, believed that it was better to be **celibate** than to marry and remain more focused on God. Some Christians have agreed with this, and have dedicated their lives more fully to God. Some join religious orders and become monks or nuns. In the Catholic Church, priests must remain unmarried and celibate, as they are seen to be more focused on God.

'...he who marries his fiancée does well; and he who refrains from marriage does better' (1 Corinthians 7:38 NRSV)

St Paul recommended that married couples should have sex with each other regularly, but if they decided to refrain from sex for a time to focus on their relationship with God, that was also acceptable.

'Do not let us leave one another except perhaps by agreement for a set time, to devote yourselves to prayer and to come together again, so that Satan may not tempt you because of your lack of self-control' (1 Corinthians 7:5 NRSV)

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Attitudes to Sex Outside of Marriage

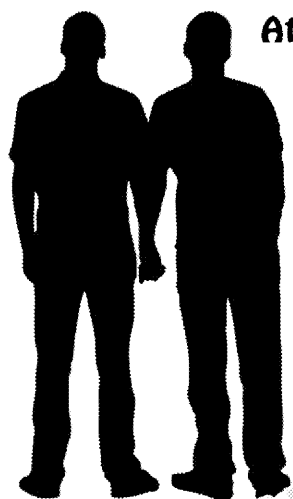
Many Christians believe that sexual relationships should take place only with the teaching of the Catholic Church, and a more conservative Christian view. However, other Christians have a more relaxed view to **premarital sex**, sex before being married in a committed relationship.

However, most Christians disapprove of **adultery**, a so-called **extramarital relationship** where a person who is married has sex with someone other than their spouse (husband or wife). This is against the Ten Commandments, important parts of the **Old Testament** which many Christians believe in. It is generally seen to be the opposite of being loving. Most people would not want to do something they would not want done to them, so Christians believe it is wrong to do something they would not want done to them (see the Rule in the **Marriage** above).

'You shall not commit adultery.' (Exodus 20:14 NRSV)

Non-religious people such as **humanists** and **atheists** are likely not to have a problem with premarital sex so long as it is consensual. Some will feel that sex should only take place in a committed relationship, though others feel that sex is a personal decision and if someone wants to have sex before marriage then that is their choice. Some Christians do agree, and accept some premarital sex (see the **Marriage** above). However, this is not the case with many Christians – see Christian objections to premarital sex.

Humanists and atheists are likely to disapprove of adultery in the sense that cheating on your partner is wrong. This is especially true for humanists, as they believe in treating others with respect and dignity. However, humanists and atheists may not see adultery as a problem if a couple has already split up and is going through the process of divorce. They may see the cheating as the problem, rather than the breaking of marriage. Atheists may also accept **polyamorous marriages**, where a couple is married, but they can have sex with other people; because both partners agree on this, it may be seen as acceptable. However, most Christians will not see this as acceptable because they believe in a committed relationship and married partners should only have sex with each other.



Attitudes to Homosexuality

There are various different attitudes to **homosexuality**.

Some Christians, such as Evangelical Christians, believe that homosexuality is wrong in itself, and that if people **pray** to God, he will help them control their homosexual feelings. This is based on teaching in the Bible about homosexuality.

'You shall not lie with a male as with a woman; it is an abomination.' (Leviticus 18:22 NRSV)

'You must not indulge in sexual immorality...' (1 Corinthians 6:18 NRSV)

Some other Christians believe that homosexual activity is a sin, but that it is not sinful if people control them and do not act on them, because their feelings are not sinful. This is taught by the Catholic Church, and also believed by some conservative Orthodox Christians. They believe homosexual activity is sinful because it is prohibited in the Bible.

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example in Leviticus, and sexual immorality is prohibited in some **New Testament**. Some Christians interpret these references to include homosexual sex. The Catholic Church opposes homosexual sex because its position is that all sexual activity should be open to the possibility of procreation; this is not possible with homosexual sex. They may also feel that homosexuality is a sin because of the role of the traditional **nuclear family** as a foundation for society.

However, some Christians, such as more liberal Protestants, are not opposed to homosexual relationships. One reason for this is that they may feel that the commandments in the Old Testament do not need to be followed any more because Christians are not bound by the **Jewish law**. For example, Christians do not keep many Jewish dietary laws, which Jews see as a matter of purity, or cleanliness, as Christians feel that they have been freed from Jesus' death. They may see commandments against homosexuality as relating to **morality**, and so they would also be redundant in this way. Christians may believe that love is more important than following rules, and that loving homosexual relationships has not stopped. Further, there is no record of Jesus condemning homosexuality, and he did not judge others, and did not always condemn those who had committed sins. Jesus forgave an adulterous woman in John 8. Some Christians may feel that homosexuality is sinful, but since everyone is made by God, so it is unfair to treat homosexuals badly when no one is perfect.

'Or how can you say to your neighbour, "Let me take the speck out of your eye," while you do not see the log in your own eye?' (Matthew 7:4 NRSV) [Jesus on not judging others, when you are not perfect]

'Let anyone among you who is without sin be the first to throw a stone...' (John 8:7 NRSV) [Jesus on not judging others, when you are not perfect]

However, not all Christians who accept homosexual couples and homosexuals believe that homosexuals should be allowed to be **married**. They may believe this because marriage is between a man and a woman, and Jesus taught that marriage was between a man and a woman (in Matthew 19:4-6). Some also feel that if Christian **denominations** accept homosexual marriage, vicars who do not agree with homosexual marriage will be forced to perform it or will face legal challenges.

'But from the beginning of creation, "God made them male and female." For this reason, a man will leave his father and mother and be joined to his wife, and the two shall become one flesh.' (Mark 10:6-8 NRSV)

Some non-religious people will discriminate against **homosexual** people or think it is wrong. However, many **humanists** and **atheists** do not have a problem with homosexuality. If homosexuality is not seen as a sin against God, then they see no reason to treat homosexuals differently from heterosexual ones. Humanists campaign for equality in general, including for sexual orientation. Those non-religious people who feel that homosexuality is acceptable in a loving relationship, and those that feel that any consensual sex is acceptable, support both homosexual and heterosexuals who have a more casual sex, or more partners.

Christians who do not accept homosexuality may have very similar views to humanists. Christians who do not accept homosexuality, or homosexual sexual activity, may feel that while allowing homosexuality may seem fair, it is not part of God's plan. If something does not make sense to humans, it should still be followed.

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Interpretations of 1 Corinthians 6:7–20 – Sexual Relationships and Homosexuality

One reason that there are different views within Christianity on sexual relationships outside of marriage and homosexuality is that some quotes can be interpreted in different ways. On first glance, 1 Corinthians 6:7–20 clearly condemns sexual relationships outside of marriage and homosexuality – it claims that **fornicators** (those who have sex outside of marriage), **male prostitutes** (who would have had sex with other men) and **sodomites** (people who have anal sex) will not inherit the kingdom of God. It also claims that sexual sin is a sin against the body, and the Spirit of God should live in a Christian's body, the proper use of the body. However, it can also be interpreted in other ways.

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'Do you not know that whoever is united to a prostitute becomes one body with her? For you will be one flesh.' ... Shun fornication! Every sin that a person commits is outside the body except the sin against the body itself. Or do you not know that your body is a temple of the Holy Spirit who has been given to you by God and that you are not your own?'
(1 Corinthians 6:16, 18–19 NRSV)

- It is possible that fornication was regarded as such a sin because it often involved sex with prostitutes was seen as polluting. This is very different from a committed relationship, especially one which leads to marriage. So some Christians regard 'fornication' within relationships as bad because it is in a different context, not emphasised in biblical passages such as this.
- If fornication (sex outside of marriage) is such a sin, then if homosexual relationships are also a sin, then in the UK and many other countries, they would not be committing this sin.

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither the idolaters, nor the immoral, nor the prostitutes, nor the sodomites, nor the thieves, nor the greedy, nor the drunkards, nor the revilers will inherit the kingdom of God. (1 Corinthians 6:9–10 NRSV)

- Male prostitution is also condemned because of the type of relationship involved, where money for sexual acts, or engaging in ritualistic sex as part of worship, is involved within Christianity. Condemning male prostitutes does not automatically condemn homosexual relationships.
- There is also debate about how the word 'sodomite' is used in the Bible. It refers to someone from the place Sodom, which God condemned in the Old Testament for its sin with anal sex, as the male inhabitants of Sodom wanted to rape two (male) angels. However, other places in the Bible claim that Sodom's sin was not homosexuality but refusal to help others. So some argue that 'sodomite', when used negatively, refers to these 'sins' and not to homosexuality.

'This was the guilt of your sister Sodom: she and her daughters had pride, excess of food, they were not giving help to the poor and needy.' (Ezekiel 16:49 NRSV)

Quick Questions

- Outline **three** reasons why a Christian may refrain from having sex.
- Explain **two** reasons why Christians may oppose sex outside of marriage.
- Explain **two** attitudes to homosexuality in Christianity. Refer to a source of authority.

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Families

Christians and non-religious people may have different views on families, and there are many different types of families.

Keywords:

- ❖ **baptism** – a sacrament which involves immersion in water, or, for younger children, pouring water over the head. The baptism of small children is sometimes called a Christening.
- ❖ **contraception** – methods which aim to stop someone becoming pregnant or to prevent sexually transmitted infections.
- ❖ **faith** – belief and trust in something, here, in Jesus and God.
- ❖ **moral** – ideas about what is right and wrong.
- ❖ **procreation** – making/having children.
- ❖ **sacrament** – a particularly important worship practice which has even higher status in religions like the Catholic and Orthodox Churches.

The Purpose and Importance of Family

Procreation

Many Christians feel that they should have a family because, in Genesis, God told Adam and Eve to 'be fruitful and multiply'. Therefore, the purpose of having a family is to fulfil God's plan and having a family is important because the family is part of God's plan for the world.

'Be fruitful and multiply, and fill the earth...' (Genesis 1:28 NRSV)

As seen above, some Christians, such as Catholics, believe that all sexual acts should be open to the possibility of procreation. Some Christians take this even further – some Christian movements, such as Quiverfull, do not use any forms of **contraception** or family planning (including natural family planning such as the rhythm method), as they believe all children are a blessing from God. They feel that they should not do anything to stand in the way of God giving them children, and often have very large families.



Some people, including Christians, believe in **marriage**, but do not feel that they should have a family. So not all married Christians feel called to procreation.

Additionally, some couples cannot have children even if they want to (due to infertility in either or both members of the couple). They may accept remaining childless, or they may seek fertility treatment, adoption or fostering. Those who adopt or foster a child do so for the purpose of having children, just not through procreation. Note: while the Church teaches that all sexual acts *should* be open to the possibility of procreation, it also accepts that some couples are infertile through no fault of their own. It does not condemn such couples, but it does encourage them to have a sexual relationship that is open to the possibility of procreation. It does not encourage infertile, married couples to have a sexual relationship that is not open to the possibility of procreation, but it does encourage them to have a sexual relationship that is open to the possibility of procreation.

Security

Many people feel that one purpose of a family is to provide security – stable homes for children, who can grow up in a loving and safe environment; parents should provide a safe environment for their children. Many religious and some non-religious people feel that **marriage** is the best way to provide this security.

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for a stable family for children, as this shows the commitment of a couple to each other without disrupting their children's family unit. Others will disagree, and feel that children should be married to provide security for children. They may also feel that different types of single-parent families, or separated parents who share custody of their children, provide a safe and stable environment for their children.

Education of Children

Christians may also feel that part of the purpose of a family unit is to raise children. The Catholic Church makes the **marriage** promise to raise their children in the faith. The family is therefore seen as a place for learning about God and Christianity. Christians feel that it is their responsibility to educate their children in other respects as well. Some people also see the family as important in the **moral** education and general upbringing of children without the focus on religious education.

Many Christian families get their children **baptised**, to show that they are raising them as Christians and educating them in the **faith**. Baptism also symbolises a child's entry into the family of God. As an alternative, they may dedicate their child(ren) to God; holding a ceremony similar to baptism, but without the **sacrament** taking place, so the child(ren) can choose to be baptised later, if they wish.

Christians want their children to follow the right path in life, and believe that this can be achieved by raising them correctly. The Bible teaches that raising children correctly will set them on the right path in life.

'Train children in the right way, and when old, they will not stray.' (Proverbs 22:6)

Christians not only believe that teaching children to believe in God will allow them to grow up with him, but also that it will help them to develop good morals. The Bible teaches that children should be kind and not to anger their parents – a Christian upbringing should include teaching children to be good people and it should encourage someone to be a good person while growing up.

'And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.' (Ephesians 6:4 NRSV)

Christianity places an emphasis on children respecting the instruction of their parents and learning from their education, which it inherits from Judaism.

'Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you.' (Exodus 20:12 – the 5th of the Ten Commandments)

'Children, obey your parents in the Lord, for this is right. "Honour your father and mother" is the first commandment with a promise: "so that it may be well with you and you may live long in the Lord."' (Ephesians 6:1-3 NRSV)

Other

Some people may feel that the purpose of having a family is so that you have someone to rely on in your old age and that families are important for this reason. Others may feel that families are important for other reasons, but they may agree that families are important because they can support each other.

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Importance of Family

Christians may see the family as important because the human family reflects the family of all Christians throughout the world. Also, Jesus took part in family life at the start of Luke's Gospel, and appeared to approve of family life in the Gospels. This shows that family is definitely important to God.

Christians, and those who are not religious, may feel that it is a personal choice that the family is important in fulfilling the desire of parents to have children, as well as providing security and care for them. Both Christians and non-Christians may feel that families are important in making up a stable society.

Different Types of Family

In the 21st Century there are many different types of family.

Type of Family	Description	Different Christians' Views
Nuclear	A family unit where two parents live with their biological children, or adopted children. Some think of this as the traditional family.	<ul style="list-style-type: none"> Most Christians approve of nuclear families. Some Christians will not have children if they cannot provide a stable family.
Single-Parent	A family unit where just one parent looks after their child or children. This can be due to the death of one parent, the end of a relationship between parents, or (in recent times) where a woman has become pregnant with donated sperm or a single man has adopted a child.	<ul style="list-style-type: none"> Christians may respect the decision on all the responsibilities would normally be shared. Some Christians disapprove of single-parent families if they result from a relationship breakdown, or a single parent feel that children should be in a stable family, and not have children if they cannot provide a stable family.
Same-Sex Parents	A family unit where both the parents are the same gender. They could have adopted a child; one member of a lesbian relationship could have become pregnant with donated sperm; or one member of a male gay relationship could have fertilised a donor egg.	<ul style="list-style-type: none"> Some Christians may disapprove of same-sex couples wish to provide a stable family for their children. Christians who disapprove of homosexuality may disapprove of homosexual relationships are bad for society. Equally, they may feel that all families are good examples of both genders.
Extended	A family unit where extra members of the family live with parents and their children, for example grandparents or aunts, uncles and cousins.	<ul style="list-style-type: none"> Christians may approve of extended families together and support each other. Christians may not approve of extended families if members are taking advantage of the family's hospitality.
Blended	A family unit where one member of a couple has children from a previous relationship. The children therefore live with one parent and one step-parent, or children of the new couple live with their half-sibling(s).	<ul style="list-style-type: none"> Christians may approve of blended families if a partner has children because they are providing a stable family for their children. Christians may disapprove of blended families if parents of their children are not committed to the relationships.

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Quick Questions

7. Outline three different types of family.
8. Explain **two** ways in which Christians may respond to a single-parent family.
9. Explain **two** reasons why families are important to Christians. Refer to a biblical teaching on wisdom and authority.



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Support for the Family in the Local Parish

The family is not just important for members of the family itself. Other members of the community often try to help because the family is important to the Church.

Keywords:

- ❖ **confirmation** – where a Christian affirms their faith, often where they have a child and want to make promises to God themselves
- ❖ **counselling** – helping people to discuss their problems and suggesting solutions
- ❖ **parish** – the area around which the local church works

How and Why the Local Church Community Tries to Support Families

Local churches often provide forms of worship for all the family. This may include classes for children, often called Sunday school, which aim to teach children about Christianity in an age-appropriate, and often fun, way. There are various approaches to Sunday school in churches and for different ages. Often this is down to those who organise it. For young children may be heavily focused on colouring pictures from Bible stories, which may or may not be linked to the Bible. As children get older, the focus may shift to spending longer telling the children Bible stories and, while there may still be fun activities, less time will be spent on activities which do not particularly help children to learn about Christianity.

Teenagers may study passages directly from the Bible, rather than hearing the stories re-told, and will do more age-appropriate activities. They may also focus more on more complex Bible passages, not necessarily stories, but passages of teaching. Some Sunday schools will try to incorporate modern technology, e.g. showing animations / live-action films of Bible stories, or other relevant television clips. They might also ask teenagers to research Bible passages or relevant ideas on the Internet. Many churches run separate Sunday-school activities during services, but the children may return for the end of the service (some or all weeks), and may share what they have done and learnt.

Many churches will also hold family-worship services, where talks are more appropriate for a younger audience, and where there may be more lively music, for example. Some churches also hold alternative types of worship (usually at a time when other Church services are not happening, such as Saturday afternoon), such as Messy Church, where fun activities are provided for children before a short time of worship.

Churches do this to help parents educate their children about the Christian faith, and where parents and children can celebrate their Christian faith together.

Additionally, churches may provide other groups for children, such as youth groups or Boys'/Girls' Brigade. These groups may teach about God and Christianity, but children help each other. Churches provide this to help parents teach their children about Christianity in other ways, such as through teaching them practical skills associated with church will make children want to attend church, and keep their faith in Christianity.

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Churches also provide rites of passage for children. When children are born, they may have a baby thanksgiving service, or Christening (infant **baptism**) to dedicate their child to God and name them as a Christian. As a child gets older, if they have not been baptised, they may be baptised. Once children are baptised and old enough to understand Christianity, they will be **confirmed**, to make promises about their faith and commitment to their beliefs, and when and whether they happen varies between different churches.

Churches provide rites of passage to help teenagers focus on bringing their faith, and to help children to focus on their faith as well.

Churches may also help parents with childcare; members of the church can help with babysitting, and churches may hold toddler groups for children to; or set up groups of new parents so that they can support each

Churches and church members do this to support parents with their practice and provide them with people to talk to about any issues they may be having with their children.

Some churches also provide classes to teach parents about childcare, or families to work through issues, whether this is parents who are struggling, falling-outs.

This is because churches want their members to be happy, and have good relationships. They want people to be able to serve each other, and in doing so, to serve God.

In general, churches want to help families with their children because Jesus loves children, and St Paul wanted families to be harmonious and loving, as we learn to serve God.



*Bernhard Plockhorst's Christ Blessing
the Children.*

Interpretations of Matthew 19:13

There have been different interpretations

"Then little children were being brought to lay his hands on them and pray. The disciples who brought them; but Jesus said, "Let the and do not stop them; for it is to such as heaven belongs."

(Matthew 19:13-14 N

An important point not to overlook is the ordinary people. This shows Jesus, and God **incarnate**) to be approachable, and everyday. And they help families because

A subject of debate is exactly what Jesus means when he talks about whom belongs to the kingdom of heaven, and who cannot enter it. It is generally understood that Jesus is talking about children, and that they have a place in the kingdom of heaven, and no adults do, but rather that the kingdom is for the child which good Christians ought to share. For example, the children probably have a place in the kingdom of heaven, or that they deserve one; maybe adults should act like children themselves in order to have a relationship with God, accept salvation and to

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help families because they believe that children should be nurtured the right way in humble Christianity, and because they want adults to live out Christianity in their families.

Also, Jesus is not presumed to mean that people must become Christians with no hope for them. Following on from before, he may mean that those who are on God, as children rely on their parents; if they feel that they can enter the Kingdom of God's help, then they will not be able to. Churches exist to support families.

It may also be that Matthew shows Jesus' disapproval of the disciples' counselling Christians not to claim Jesus as their Lord and deny him to others – God calls whom Church leaders choose, but to those who will gladly accept it – church support because Jesus' help could be available for everyone.

The Importance for Family Support for Christians

Such family support can be very important for Christians.

Church-provided religious education for children, such as through Sunday schools, can help parents with teaching their children about their **faith**, especially if parents do not know much about Christianity, or do not know how to explain it to children. Further, family worship allows parents a space to express their faith with their children, which they might not otherwise have.

What is the importance of local church support to families?

Parents may also be grateful for activity groups which build a positive relationship between the family and the Church by making Christianity enjoyable; the support is important to families connected with Christianity.

Rites of passage, such as Christening, are important in helping parents focus on the Christian faith, and churches can help them with finding support for this, as they often approach parents with giving their children a Christian upbringing. Churches also support parents in their faith.

Other support from the Church and church members can be important to parents practically; they may need help with childcare, or with knowing how to be a parent. They may need help resolving issues between family members.

Quick Questions

10. Outline **three** services/facilities which the local church may provide for families.
11. Outline **three** reasons why the local church supports families.
12. Explain **two** ways in which the local church community may help to support families.

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Family Planning, Regulation of Births and Contraception

Different Christians have different attitudes to **contraception** and family planning (choosing when and how many children to have) in general, and to different

Keywords:

- ❖ **consequentialist** – a type of ethical theory concerned with the morality of actions
- ❖ **contraception** – methods which aim to stop someone becoming pregnant or sexually transmitted infections
- ❖ **emergency contraception** – contraception used after sex which may prevent pregnancy
- ❖ **encyclical** – an open letter from the Pope to Catholics, instructing them
- ❖ **ethical theory** – something which suggests how people should act, and suggests what is right or wrong
- ❖ **Humanae Vitae** – an encyclical about the importance of life and not using contraception
- ❖ **natural law** – rules about morality drawn from nature and reason
- ❖ **procreation** – making/having children
- ❖ **situation ethics** – ethical theory which suggests decisions should evaluate what the consequences in each situation
- ❖ **utilitarianism** – ethical theory which believes actions should try to produce the greatest number

Christian Attitudes to and Teachings about Contraception and Family Planning

Some Christians, such as some Catholics, and conservative Christians (e.g. some churches), are opposed to all forms of artificial **contraception**, as they believe the purpose of **procreation**. The Catholic Church teaches that all sexual activity has the possibility of new life and Pope Paul VI continued the Church's stance on contraception in his encyclical **Humanae Vitae** (1968).



'Be fruitful and multiply, and fill the earth...' (Genesis 1:28 NRSV)

"every action which, whether in anticipation of the conjugal act, or in its accomplishment, is not ordered towards its natural consequences, but which deliberately omits the development of its natural consequences, proposes, whether as an end or as a means, to avoid the possibility of new life and therefore is intrinsically evil." (Catholic Catechism 2370, quoting Humanae Vitae)

The Catholic Church also disagrees with contraception because of **natural law**. Natural law is that God has shown humans what is right through nature and reason, and how to act. Because sex naturally carries the possibility of producing children, contraception goes against nature, and disobeys natural law.

However, many Christians from other **denominations**, such as many Protestant denominations, are not opposed to contraception and family planning in general, but may approve of some methods but not others. They allow artificial contraception because *there is nothing in the Bible which expressly forbids contraception* and because they believe people should be able to plan the size of their families without having to stop having sex if they do not want more children.

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Among other things, contraception and family planning are likely to:

- improve the health of women, as they do not have to constantly have children (especially in developing countries, where there is often sub-standard health care);
- improve women's social position because they can have other roles than mothering to choose;
- improve the health of children, because parents will be able to provide better care for them;
- and improve the quality of life for children and parents because people can have children when they are able to look after them properly, and when they are financially able to do so.

Further, in the modern world, many people believe that overpopulation can be a problem. If people have more, or no, children this means there is more to go round. Some forms of contraception, like condoms, can also prevent the spread of some diseases.

However, while many traditional and liberal Protestants (not all evangelical Protestants) accept artificial contraception today, it is relatively modern that the church has accepted it. The Church has only officially allowed contraception since 1930.

One method of contraception which some Catholics accept is the **rhythm method**. Couples try to have sex when they believe the woman is less fertile, lowering the chance of becoming pregnant. Because this still allows the possibility of procreation, it is seen as a natural method. Family better while allowing that they may conceive at any time, if God wills. Some Christians who approve of artificial contraception are much more likely to use artificial contraception in addition, as it is more reliable.

One type of contraception which Christians (e.g. many Protestants) who approve of artificial contraception are likely to approve of is the **barrier method** of contraception, such as condoms. This is seen as more acceptable because it stops sperm from reaching the egg, preventing fertilisation occurring. The barrier method is seen as safe because if it fails, it in no way risks harming an embryo.

Some Christians also approve of **sterilisation**, where someone has a procedure that makes them unable to conceive in the future. Christians may feel this is sensible if someone wants no more children, and does not want to have to worry about contraception. However, many object on the basis that Christians could feel called by God to have more children. Some types of sterilisation can be reversed if necessary. The Catholic Church disapproves of sterilisation for the same reasons it disapproves of artificial contraception, though it accepts sterilisation as a medical treatment for other reasons, for example removing the uterus (women's health).

Many Christians are happy to use **hormonal methods** of contraception such as the pill. Hormonal methods involve using chemicals to convince the female body not to release an egg, stopping it releasing an egg. Some Christians, however, will not use such methods, if there is the small chance that if conception takes place, the hormones could cause an early miscarriage – some Christians see this as murder, and not in line with the Ten Commandments (see below).

Some Christians will not use the **withdrawal method** of contraception, where the man withdraws from the woman's vagina before ejaculating semen (containing sperm), because of teaching against this in the Bible. In Genesis 38, a man called Onan uses the withdrawal method. The Bible records that God was displeased and killed him. However, some other Christians believe that it was the withdrawal method which displeased God, but that Onan did not want to fulfil his duty to have children with his dead brother's wife to raise children for him.

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most Christians would probably not use this method as a main method of contraception, but it is an unreliable method.

While many Christians agree with artificial contraception, many are opposed to **emergency contraception**. This method of contraception is used after sex, and is designed to delay the ovary releasing an egg, therefore preventing conception. Some people argue that certain types of emergency contraception also have the potential to change the conditions of the uterine lining, which might mean that an embryo (fertilised egg) cannot be implanted – so the embryo would be destroyed. Many Christians believe that life begins at fertilisation, when the sperm meets the egg and becomes an embryo. These people are likely to oppose emergency contraception in the embryo, which they think should be treated as any other human life. The Bible has given embryos souls from the moment of conception. The Bible has given embryos souls from the moment of conception.



Pill

'You shall not murder.' (Exodus 20:13 NRSV) [from the Ten Commandments]

Some Christians will allow emergency contraception as being the most logical choice in certain circumstances; for example, if a woman was raped.

Atheist and Humanist Attitudes to Family Planning and Christianity

Most **atheists** and **humanists** have no problem with artificial **contraception**, believing that sex is at least partly for pleasure, and that there are good reasons for having children. They may be in favour of being able to choose when it is best to have children (see the section on contraception above). They may have similar views to many Christians (see the section on contraception above).

Some may have problems with hormonal methods of contraception which can sometimes lead to **emergency contraception**, if they feel that one should not kill human embryos. However, many will accept all forms of contraception.

Christians who are against contraception might argue against more liberal attitudes to sex. They might say that there would be no need for contraception to stop diseases or pregnancies if everyone only had sex with their lifelong marriage partner. However, this does not mean that everyone should not want children at all, even with their spouse, or those who want a reliable method of contraception. They might also argue that if everyone had children they would have to live with the consequences of their actions, and of choosing when to have them.

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Application of Ethical Theories and Christian Responses

Situation Ethics

Situation ethics is an **ethical theory** associated with many theologians and philosophers, such as Joseph Fletcher. It promotes evaluating individual situations by what is most loving, rather than by any other laws, teachings or considerations. It is a **consequentialist** ethical theory, as it cares about there being loving consequences, rather than about what actions are carried out to achieve this. However, it does care that the intention is also for loving consequences. Loving consequences are those which benefit the people involved.

Consider
and the
contradiction
argument

Many would feel that situation ethics would allow the use of **contraception** in loving to allow couples to be able to have sex for pleasure without the stress of children. It is also loving to allow couples to plan the timing and number of children if they are emotionally and financially able to look after them – this is loving to the children. Also, contraception can allow couples to have sex without passing on STDs, which is loving to the couple having sex without contraception and infecting others.

However, it might be argued that situation ethics would not allow the use of contraception in situations. If people use contraception to have many promiscuous relations (which risk without contraception) which have the potential to emotionally hurt the people involved, then contraception would not be loving – especially as contraception is not 100% effective and could result within unstable relationships. However, it could be argued that using contraception is universally more loving than the alternative – many people would still have children without contraception these would be more likely to end in unwanted pregnancies and STDs.

Situation ethics is supported by many Christians as there are several places in the Bible which teaches that loving and treating others well, are the most important things. This is in line with the application of situation ethics to contraception – they feel that using contraception is a loving thing for people who desire to have sex without having children, and that it is loving to the children created or not created. They may or may not feel that there are times situation ethics allows the use of contraception.

'[Jesus] said to him, "You shall love the Lord your God with all your heart, and with all your mind." This is the greatest and first commandment. And a second is like it: "You shall love your neighbour as yourself." On these two commandments hang all the law and the prophets.' (Matthew 22:37-40)

'In everything do to others as you would have them do to you; for this is the law and the prophets.' (Matthew 7:12 NRSV)

However, many other Christians feel that it is important to follow other laws such as the Ten Commandments. They feel that judging actions by what seems to be a good way of making decisions. For example, the Catholic Church feels that the commandment to be chaste and allow the possibility of **procreation** in every sexual act is more important than loving. However, it is interesting to note that one reason why some Christians feel that sex should be open to the possibility of procreation is because they feel that people who are not loving, as they are using the person someone is having sex with as a means to an end, does not honour their dignity.

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Utilitarianism

Utilitarianism is an **ethical theory** associated primarily with philosophers Jeremy Bentham and John Stuart Mill. It holds that an action should try to produce the greatest happiness for the greatest number of people – producing pleasure and not producing pain makes actions good. It is also a **consequentialist** ethical theory as it cares about consequences – pleasure and pain – not actions.

In many ways, utilitarianism and **situation ethics** are similar – what makes something good for people and loving for them are often the same thing. They can both be applied in similar situations, such as family planning. However, there are important differences. Utilitarianism is based on motives (something would create happiness without meaning to, and this would be a bad situation). Situation ethics cares that people try to act in a loving way. (Some would argue that this is not always the case when being happy is not what is good for someone, or being in pain is not what is bad for someone). If contraception encourages promiscuous sex, those applying situation ethics would be more likely to oppose it than utilitarians if they deem that promiscuous sex is not loving. However, if it leads to more people happy, and the happiness it brings may outweigh the distress caused by promiscuity, utilitarians would not condemn contraception for this reason.

Most people would feel that allowing contraception and family planning would be better than not allowing it. People would be happy being able to have sex without committed relationships, and those who are not; people would be happy having children when they want them and children would be happy, brought up by loving parents who want them, and are able to care for them. If people have fewer unwanted pregnancies, this would benefit many people if the population is lower and so government resources would be more available.

It is doubtful that utilitarianism would be used to argue against allowing contraception. However, you could use the case of someone who has sex because they cannot have sex without it – because contraception is not certain to work, there is a risk they could experience an unwanted pregnancy or STD which would make them less happy. If they had sex in a committed place, utilitarianism could be used to argue against having sex without it.

One type of utilitarianism – qualitative utilitarianism – is concerned with the quality of happiness rather than the quantity. It would be possible to use this to argue against the use of contraception in committed relationships (if people would not otherwise have sex), because it is better to have sex with someone that you are committed to, even if you have a committed relationship, than to have lots of sex with people one is not committed to. This is a meaningful (possible argument – not fact).

Some Christians feel that increasing happiness is a good goal, and so might support arguments for (and against) contraception and family planning.

However, many will feel that there are things which are more important than increasing happiness. If Christians feel that teachings to **procreate**, or to have children, conflict with utilitarian arguments about contraception and family planning, they might support them.

Quick Questions

- Outline **two** reasons why situation ethics may support the use of contraception.
- Explain **two** reasons why some Christians allow the use of contraception and family planning.
- Explain **two** reasons why some Christians oppose artificial contraception as a source of wisdom and authority.

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Divorce

Keywords:

- ❖ **annulment** – the cancelling of a marriage, saying it never existed
- ❖ **divorce** – the legal end of a marriage
- ❖ **remarriage** – where people who have been married, before marry other people (the same person again)
- ❖ **sacrament** – a particularly important worship practice which has even higher status than the Eucharist, like the Catholic and Anglican Churches
- ❖ **separated** – where a couple remain married legally, but do not live together

Christian Teachings on and Attitudes towards Divorce and Remarriage

Some Christians have very strict views when it comes to **divorce**. The Catholic Church does not acknowledge legal divorce (so they would see a divorced person as **separated** from their spouse). This is because the Catholic Church sees marriage as a sacrament given by God, and Jesus taught that people should not separate what God has joined together. However, Catholics will allow **annulments** in some circumstances, which say that a marriage has never taken place. This is decided by a Catholic marriage tribunal, and reasons for an annulment include: if the marriage was never consummated (the couple never had sex), one of the parties was not fully committed, or that (at least) one of the parties was tricked or coerced into marriage. However, Catholics will allow **divorce** for **adultery** or desertion (when one partner leaves the other and refuses to return).

The Catholic Church will not **remarry** people who are divorced because they have been married in the first marriage, so they view it as adultery: entering into a new marriage while still married to the first spouse. They have to get a Catholic annulment or a legal divorce in order to be remarried in the Catholic Church. (Catholics will, however, **remarry** those whose spouses have died.)

“...what God has joined together, let no one separate.” They said to him, “Why then do you not give a certificate of dismissal and to divorce her?” He said to them, “It was because you hearts were hard that Moses allowed you to divorce your wives, but from the beginning it was not so.” (Matthew 19:6-9)

“The Lord Jesus insisted on the original intention of the Creator who willed that marriage be a permanent, exclusive communion of the two flesh and blood persons of man and woman, abrogates the accommodations that had slipped into the old Law.” (Catholic Catechism 2382)

[Jesus believed that God’s original intention should be honoured and insisted that marriage is something which cannot be cancelled or dissolved. Jesus (recognises that the Law of Moses allowed and) removes the adjustments (to the original law from God) which had been made in Jewish law (allowing divorce).]

While some non-Catholic Christians may also hold strict views on divorce, many others will allow divorce in some circumstances.

For example, many moderate Protestants may accept divorce in limited circumstances:

- if someone’s spouse committed **adultery** against them;
- abused them; or
- deserted them.

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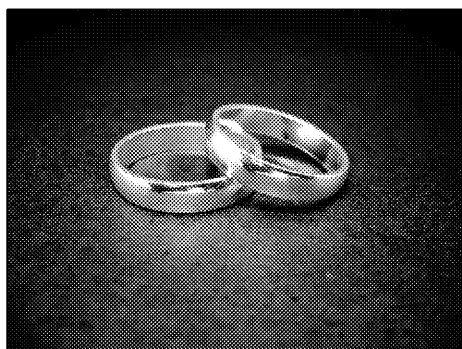
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In these cases, they may feel that the other person broke the **marriage** vow and the relationship with them is dangerous or practically impossible. Jesus appears in the case of unfaithfulness. Protestant churches and the Catholic Church interpret this differently here – Catholics follow verses 4–8 – that while Moses allowed divorce, God's intention was that humans should not divorce. Protestants see verse 9 (below) as saying that if a spouse commits adultery, then it is acceptable to divorce them and remarry.

'And I say to you, whoever divorces his wife, except for unchastity, and marries another woman, commits adultery.' (Matthew 19:9 NRSV)

'...anyone who divorces his wife, except on the ground of unchastity, causes her to become a prostitute; whoever marries a divorced woman commits adultery.' (Matthew 5:32)



Wedding rings, symbolising the promises made during a marriage ceremony, which are broken by divorce.

Matthew 19 goes on to discuss what Jesus said if they cannot divorce. While it may seem like Jesus is trying to tell Jesus that his teaching is too strict, he responds that for some, it will be better not to marry (however, this implies that most people will marry for their whole lives, without divorce).

'His disciples said to him, "If such is the case, it is better not to marry." But Jesus answered them, "Everyone can accept this teaching, but not all. For some, the kingdom of heaven is like this..."' (Matthew 19:10)

Moderate Protestants believe that God forgives sins and mistakes, and so will allow remarriage in Church, for those who have had good reasons (see above) for divorce. However, they may choose not to remarry someone who has committed adultery or abuse. All Churches will remarry someone who has committed adultery or abuse.

'...for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.' (Matthew 26:28 NRSV)

Remarriage is up to the individual vicar or minister, and some may not marry someone who has been divorced; did not try sufficiently hard to save a marriage or have had more than one divorce.

More liberal Christians, such as liberal Protestants, may allow divorce for many reasons, such as if a couple decide that they are no longer in love. Some such **denominations** are happy to marry all those who have previously been divorced if they believe they are genuinely making this new commitment. They may remarry people who have abused previous partners (if they believe they have repented their mistakes), and may choose to remarry anyone who has had several divorces, as they always deserve an opportunity for a new marriage, and Jesus taught that you should continue to love your spouse.

'Then Peter came and said to him, "Lord, if another member of the church sins against you, how many times should I forgive? As many as seven times?" Jesus said to him, "Not seven times, but, I tell you, seventy-seven times." (Matthew 18:21–22 NRSV)

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Reasons for remarriage may include:

- A divorced person falls in love again.
- A divorced person desires to have a fulfilling sexual relationship and/or should marry their new partner in order for this to happen.
- Marrying a new partner may provide security for existing children.

Non-religious Attitudes to Divorce and Remarriage, and Christian Responses

Non-religious people may feel that getting a **divorce** in any circumstances is longer wish to remain married. They may see no reason to stick to such a commitment if they are unhappy. But because marriage being a commitment to God/gods, there are no

Non-religious people may also have no problem with divorced people **remarrying**, if they wish to make new promises.

This does not mean that all non-religious people are casual about divorce and remarriage, but they are unlikely to recommend that an unhappy couple stay married.

Divorce rates are higher than in the twentieth century (and so on) out (and so on) to the

Christians might respond that marriage is not only a promise to God, but also a promise to each other. Allowing divorce at all, or allowing divorce for any old reason, makes promises casually, and creates an unstable society. However, while these may be reasonable concerns, if someone is in a relationship that is not working seriously, and not aiming to get a divorce, once a relationship has broken down, it is often better to want the chance for a fresh start.

Both religious and non-religious people may feel that there are negative side-effects to breaking promises to God and/or one's spouse. People who get divorced may find it difficult to find a new partner, and may find it difficult to afford living costs on their own. Children of divorce may find it difficult to cope. However, some people may feel that unhappy marriages are better for the children in the long run, as unhappy parents will also have a negative impact on their children.

Not all Christians have the same perspectives on marriage, as this can be a matter of interpretation. Catholics may have more liberal views on divorce than the Catholic Church. Some Christians think that their Churches are too lenient with accepting divorces and allowing remarriage. Some opinions on divorce may change depending on the circumstances, and some people should break their marriage promises to God and their spouse may be able to do so themselves if they feel that their marriage has failed.

Application of Ethical Theories and Christian Responses

Situation Ethics

Applying situation ethics is likely to mean that divorce and remarriage should be allowed if it is more loving to do so. It may be more loving to make someone who has been married to someone who had cheated on them, to be allowed to divorce and remarry. Neither is it more loving to make a couple who have fallen out of love, to be forced to stay together.

It would be unlikely for someone to use situation ethics to argue against divorce. It is hard to think of a situation where it would be more loving to force someone to stay married than they wanted to divorce, or more loving to forbid someone marrying again. However, it is still likely to be more loving to the children for unhappy parents to be allowed to remarry and create new family units.

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As seen above, many Christians will agree that it is compassionate to allow people to divorce. However, many will feel that God would not want people to be unhappy.

However, many Catholics and some other Christians will feel that what is important is God, Jesus, and the Church, and these teach against divorce (and hence more loving to allow unhappy couples to divorce, this is still a sin against God). Some Christians recommend unhappy couples separate instead of divorce, as they are not breaking the marriage bond.

Utilitarianism

As with situation ethics, utilitarians are likely to allow divorce and remarriage if this will produce more happiness and less pain than the alternative. (People can leave their current partners, and have a new chance at happiness with someone else.)

It is possible to argue that divorce destabilises society, and means that many children do not have enough access to both parents, and so utilitarians might argue that it is best to stay in a marriage, even if they think it is likely to end in divorce, as this could reduce potential pain. However, if they are unhappy, it is likely that they will be happier divorced.

As with situation ethics, many Christians will agree that it is acceptable to divorce and to remarry if this will make people happy, while others will feel that it is God's law rather than happiness which matters. Most Christians would not suggest people abstain from marriage in order to avoid divorce, unless they feel called to celibacy, as they believe marriage is important.

Quick Questions

16. Outline **three** reasons for divorce within Christianity.
17. Outline **three** reasons why the Catholic Church may allow an annulment.
18. Explain **two** reasons why some Christians disagree with divorce. Refer to the Bible and to the teaching of wisdom and authority.

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Equality of Men and Women in the Family

There are different opinions within Christianity about whether men and women are equal in the family, and whether they are **equal**.

Keywords:

- ❖ **equality** – not necessarily being the same, but being treated with the same level of authority
- ❖ **role** – a part or job carried out

Christian Things About and Attitudes to the Role of Men and Women

Many Christian attitudes to the **role** of men and women in the family are based on the Bible. For example, in his letter to the Ephesians, St Paul writes that husbands are to love their wives in the same way that Jesus is the head of the church. This indicates to some Christians that wives are subordinate to, inferior to, or less important than men, and are under their charge. If the husband's role in the family is to lead, and the wife's role is to follow, then the husband's role in the family is to lead, and the wife's role is to follow. Note: St Paul's teaching does not suggest that husbands can abuse their power. Husbands are to love their wives as they love themselves.

'Wives, be subject to your husbands as you are to the Lord. For the husband is the head of the church, the body of which he is the Saviour. Just as the church is subject to Christ, so ought to be, in everything, to their husbands. Husbands, love your wives...' (Ephesians 5:22-33)



A serpent. A serpent tempts woman to mislead man in Genesis 3.

Some Christians also justify different roles for men and women based on the Bible, specifically chapters 2 and 3. They claim that in Genesis 2, God created Adam first, then Eve. This shows men to be more important. In Genesis 3, Eve is tempted by the serpent and then tempts her husband. This shows women as a 'helper' for man. Some use this as an indicator that husbands should lead but support their wives.

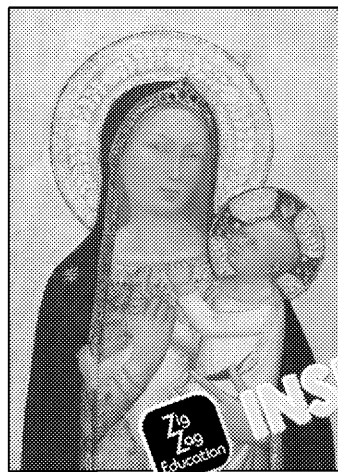
'Then the Lord God said, "It is not good that the man should be alone; I will make him a helper as his partner..."' (Genesis 2:18 NRSV)

Some Christians who believe that husbands should be in charge of their wives and help their husbands, do not think that this makes men and women **unequal**. They believe that they are different and have different roles. In the Bible, men are often seen as providers and women as mothers and caregivers. It can be argued that Mary is one of the most important women in the Bible because of her role as Jesus' mother. In the Catholic and Orthodox churches, women are not inferior to men.

However, some Christians believe in different roles where the husband is in charge of the wife, but they still believe that men and women have **equal** status in the family. Liberal Christians are likely to believe that expecting different roles of men and women is treating them **unequally** by demanding that men focus on career and women on motherhood. They may believe that it is unfair to expect women to focus on motherhood and men to focus on career, and to expect that men will take a lesser role in parenting and be the primary provider.

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An image of Mary, Jesus' mother, with Jesus.

On the other hand, some Christians have argued that men and women should not have different roles in the family. They may refer to St Paul in Ephesians because it was originally a letter written to non-Christian Jews; not intended to teach Christians seven centuries later. Equally, they may claim that St Paul was not infallible; he may have made mistakes; what he believed may not have reflected the reality of the family. Indeed, there is no record in the Gospels of Jesus saying that women should have different roles from men in the family. He had a female following, and spoke to women, such as the Samaritan woman in John 4 and the woman at the well in John 7, with whom other Jews would not have had contact. In Galatians 3, Paul encourages a woman called Mary, who chooses to follow Jesus, rather than helping her sister Martha with the traditional role of the housework.

Further, it can be argued that the word for 'helper', in Genesis 2, is also used on several occasions in the **Old Testament** to describe God, and therefore if a wife is her husband's helper, this in no way makes her less important than him; it would actually indicate that the role of helper is more important. Also, in Genesis 1, there is no mention of man being created before woman, but of them both being created at the same time in the image of God. This suggests that they have different roles in the family, but that they are both equal.

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'So God created humankind in his image, in the image of God he created them; male and female he created them.' (Genesis 1:27-28 RSV)

Christians have also argued that biblical teaching must be understood in the context of the time it was written, and that it may have been good teaching at the time, in a male-dominated society, but is no longer relevant in the 21st century. They claim that the core teaching of the Bible is loving to treat men and women equally, as having equal roles in the family. If God created men and women equally, and if he sees them as no different (see Galatians 3), then Christians should not treat them differently either.

'...there is no longer male and female; for all of you are one in Christ Jesus.' (Galatians 3:28)

Christians who do agree with gender roles will respond that Bible quotes about equality do not mean that men and women should not have different roles in the family. They argue that all teachings in the Bible are there for a reason, and teachings about different roles are not out-of-date as they are from God.

Quick Questions

- Outline **three** reasons why some Christians may feel men and women are spiritually equal.
- Explain **three** reasons why some Christians argue that men and women should have different roles in the family.
- Explain **two** reasons why some Christians argue that men and women should have equal roles in the family. Refer to a source of wisdom and authority.

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Gender Prejudice and Discrimination

Gender **prejudice** is where someone thinks that women or men cannot or should not do certain things, or are different in an inferior way because of their gender. Gender **discrimination** is where gender prejudice is put into practice, and someone treats someone differently because of their gender – not allowing them to do certain things, or making them do certain things. Many Christians and people about gender often see women as inferior to men, and gender discrimination is often against women; however, it can also disadvantage men.

Women have been discriminated against for years – they could not vote in the 19th century, and were paid lower wages than men. In some countries, they can still be discriminated against. Gender equality has risen within the last hundred years, but many women still experience gender discrimination. Most Christians feel that such examples of gender discrimination are justified if they agree with other types of gender discrimination (see below).

Keywords:

- ❖ **discrimination** – treating someone differently or unfairly because of prejudice
- ❖ **prejudice** – a biased belief about someone or a group of people

Christian Gender Prejudice and Discrimination – Teaching and Examples

It can be argued that some Christians are **prejudiced** based on gender, and **discriminate** based on gender. It can be argued that this is done by Christians who think there should be, and implement, different gender **roles** in the family – they may expect wives to submit to their husbands, and women to focus on motherhood (see the section above) – and by Christian **denominations** who will not allow women to perform church roles, such as becoming a priest in the Catholic and Orthodox churches.

Such Christians and denominations may claim that the Bible provides reasons for performing different church roles; for example, Jesus' closest twelve disciples were all men. Other Bible quotes against women speaking in church and having authority. Christians should discriminate in the same way they believe God does. However, such treatment of women is not prejudiced, because prejudice implies that there is no good reason; they believe it is justified by God.

'...women should be silent in the churches. For they are not permitted to speak, but should be as the Lord's church, which he himself saves, as his body, of which he is the head, and he himself saves the church, cleansing it with the word of water by the word, that he might present it to himself, a glorious church, not having spot or wrinkle or anything of the kind, but that it should be holy and without blemish.' (1 Corinthians 14:34 NRSV)

'I permit no woman to teach or to have authority over a man; she is to keep silent, as the Lord's church, which he himself saves, as his body, of which he is the head, and he himself saves the church, cleansing it with the word of water by the word, that he might present it to himself, a glorious church, not having spot or wrinkle or anything of the kind, but that it should be holy and without blemish.' (1 Timothy 2:11-12 NRSV)

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Christian Responses to Christian Gender Prejudice and Discrimination

Many Christians who feel women should be able to lead in church, and have all the same opportunities as men, argue that Bible quotes which **discriminate** against women were written in a very different time when women were not educated, and therefore might not have been well-placed as church leaders. They also argue that Jesus' main disciples were men because of the society he lived in – he didn't have female disciples and treated them kindly, so the Church should not assume that women should not be church leaders from this.

Christian Opposition to Gender Prejudice and Discrimination – Teaching and Examples

As seen above, many Christians believe that Jesus treated women well, and approved of **equal** treatment for men and women; dying to save everyone. As seen in Galatians 3, some early Christians believed that God does not view men and women differently, and many Christians believe this today. Galatians refers to the problem of teachings in the **Old Testament** which may suggest men are different, or that women are less important than men – it teaches that the law that Jesus has brought salvation, people do not need to follow the law.

'Now before faith came, we were imprisoned and guarded under the law until faith would come; that faith has come, we are no longer subject to a disciplinarian... There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.' (Galatians 3:22-28 NRSV)

Examples of Christian opposition to gender **prejudice** and **discrimination** include the Quakers, who aim to treat men and women equally. They were at Quaker meetings from the beginning of the movement (in the 1600s), giving equal worship. Apart from arguments for female equality (see above), there are also examples from the early church there were female leaders (such as Phoebe), and female apostles (the gender and apostleship of Junia are debated), therefore female leadership.

'I commend to you our sister Phoebe, a deacon of the church at Cenchreae... Greet Ananias and his relatives who were in prison with me; they are prominent among the apostles, and this is how they were.' (Romans 16:1, 7 NRSV)

Several other denominations have also allowed women to become vicars and priests, allowing that women can perform the same **roles** as men on an equal footing. Some should not, or not not allowing them to, because of their gender. In the Church of England, women have been able to become priests since 1993, and bishops since 2014.

Christians have also worked to combat gender prejudice and discrimination in the church. Many Christians have worked to help the (female) victims of domestic violence, and have tried to stop women being trafficked (moved) around the world by donating to existing charities, or working with charities; some Christians have campaigned against inequality against women. Some Christians have also campaigned about pay discrimination against women. This has become more common in recent decades as women have political rights. A contemporary issue which Christian women have campaigned about is Tampon Tax – whether women should have to pay taxes on necessary sanitary products.

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Gender Differences

Christians who think that men and women should have different roles might back this up. They might try to argue that differences between men and women have been designed to perform different roles.

However, those who disagree might argue that science and psychology suggest psychological differences between men and women, which they are born with. Differences between men and women can be explained environmentally; unequal social expectations expecting them to perform different roles.

Some Christians who think men and women should be **equal** in the family and have different **roles** as partners, may still accept that men and women are different in the upbringing of small children – for example, men cannot breast-feed, and women may see it as the couple's choice how they divide up parenting responsibilities. If men are trying to take equal responsibility, they may expect a father to do his fair share as well as the mother, even if not all tasks can be divided equally.

Many Christians will note that while there may be some differences between men and women, they should try to avoid making generalisations, or decisions based on generalisations. If a man wants something lifted, there may be a woman there who is stronger than the man. To promote an equal society.

Many of the arguments about and positions on gender equality and gender roles are relevant here.

Quick Questions

22. Outline **three** examples of religious gender discrimination.
23. Explain **two** reasons why some Christians may support some forms of gender discrimination.
24. Explain **two** reasons why some Christians believe that women should be ordained. Refer to a source of wisdom and authority.

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Summary of Marriage and the Family

- **Marriage** is important within Christianity for purposes such as **procreation**, expressing love within a couple, having sex and because Christians believe that God intended humans to marry. Non-religious people may also see marriage as important, or they might not and favour **cohabitation**. Some Christians disapprove of cohabitation, but others accept it as a step towards marriage, or have no problem with it.
- Different Christians have different attitudes to sexual relationships. Some think that all sexual relationships should take place within **marriage**, while others think that **premarital sex** may be acceptable. Some Christians believe that all sex is for the possibility of creating new life. Most Christians disapprove of **adultery**. There are different Christian opinions about whether **homosexuality** is acceptable. Some religious people are likely to have a more relaxed attitude to consensual sex, but many may still think that sex should take place within a committed relationship. Some think it is wrong, because it is hurtful to the spouse who is cheated on.
- Most Christians feel that families are important because God wanted humans to **procreate**. They may feel that it is their duty to educate their children (and pass on their **faith**), and that they should provide security and love for their children, and enjoy raising a family. There are many different types of families, such as **same-sex parents, extended** and **blended**.
- The local church and community may support a family in a number of ways, such as providing family worship, education, counselling, fun activities, rites of passage, classes for parents, and family **counselling**. They may do this because they believe in the importance of family and because Jesus taught love for children.
- Different Christians have different attitudes to **contraception**, family planning and births. Some Christians will not use any artificial contraception, feeling that sex should be open to the possibility of new life – the Catholic **encyclical, Humanae Vitae**. However, they might use the rhythm method as a way of limiting the likelihood of pregnancy. Others may be happy to use barrier methods or sterilisation. Some will use contraception, while others may not if there is a chance that they could cause a miscarriage. Some are likely to be more open to contraception, though they may not approve of artificial methods. Applying **situation ethics** would suggest that using contraception and family planning – they are the most loving choices in many situations.
- There are also different Christian positions on **divorce** and **remarriage**. Some Christians allow divorce, but will allow an **annulment** in some circumstances. Those who are divorced, but may remarry those whose partners have died, or those whose marriages have been annulled. Other Christians may allow divorce in limited circumstances, such as **adultery**, as Jesus appeared to allow for divorce in this instance. Some Christians are more open to allowing divorce for other reasons. Churches which allow divorce may allow people to remarry. Non-religious people are likely to be more relaxed about divorce and remarriage. Applying **situation ethics** would suggest that many divorces are justified – this is the most loving thing to do.

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- Some Christians believe that men and women should have different **roles** due to passages in Ephesians and at the start of Genesis. They may still believe men and women are **equal** before God, but the roles they think they should have are not necessarily the same. Other Christians believe that men and women should not have different roles and find such teaching outdated, because they interpret biblical teaching in other passages in the Bible imply that God sees men and women equal and treat them differently.
- Different Christians have different positions on gender **prejudice** and **discrimination**. Some Christians believe that prejudice and discrimination are wrong, and that men and women should perform all the same **roles**. Christians have also campaigned for **equality** and the end of prejudice and discrimination. Some Christians discriminate against women in some ways, because they believe they should have the same roles as men. For example, women cannot become priests in churches.

Now Try This...

25. 'All sexual relationships outside of heterosexual marriage are wrong.' Evaluate this statement.

Argue for and against this statement. You must give Christian teaching points of view. Reach a conclusion which follows from your argument.

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Answers

Marriage and the Family

Question Number	Answer / Mark Scheme
1	<ul style="list-style-type: none"> It is a gift from God. It is a sacrament. It allows them to be a family. <p>Accept any relevant point</p> <p>1 mark per point, maximum 3</p>
2	<p>A non-religious person may feel that marriage is not important because they do not believe that it has sanctity.</p> <ul style="list-style-type: none"> They may feel that marriage is not important because people can have sexual relationships without marriage. They may feel that marriage is not important because people can provide for children without being married. <p>Accept any relevant point</p> <p>1 mark per point, maximum 3</p>
3	<ul style="list-style-type: none"> Many Christians believe that a purpose of marriage is to procreate and have children. This is taught in the book of Genesis, and Catholics feel that all married couples aim to procreate and all sexual acts should be open to the possibility of pregnancy. Many Christians feel that a purpose of marriage is to symbolise the relationship between God and the Church. For some this implies that the husband is more important than the wife and his purpose is to have authority over her. <p>Accept any relevant reason, and any relevant development</p> <p>1 mark per simple point, 2 marks per developed point (maximum 4)</p> <p>One development cannot be repeated twice. Each development must be relevant to the question asked.</p>
4	<ul style="list-style-type: none"> A Christian may refrain from having sex because they are not married, and therefore it is wrong for them to have sex. A Christian may refrain from having sex because they are a monk/nun or a priest who has committed to being celibate and unmarried to focus better on their faith. A Christian may refrain from having sex for a certain period of time to focus on their faith. <p>Accept any relevant point</p> <p>1 mark per point, maximum 3</p>
5	<ul style="list-style-type: none"> Many Christians feel that premarital sex is wrong, as Jesus taught that when a man and woman would be physically united (and so they should be united through sex before this). Many churches back this up – the Catholic Church teaches firmly against premarital sex. Christians disagree with adultery because it is often painful for the person who is cheated on, and because it breaks the sacrament of marriage. Adultery is forbidden in the Ten Commandments. <p>Accept any relevant reason, and any relevant development</p> <p>1 mark per simple point, 2 marks per developed point (maximum 4)</p> <p>One development cannot be repeated twice. Each development must be relevant to the question asked.</p>

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Question Number	Answer / Mark Scheme	Number of Marks
6	<ul style="list-style-type: none"> Some Christians oppose homosexuality because homosexuality is condemned in the Bible. 'You shall not lie with a male as with a woman; it is an abomination.' (Leviticus 18:2 NRSV) Not only is homosexuality forbidden, but the Bible says that marriage is between a man and a woman, implying that homosexuals cannot marry – as marriage is the ideal romantic relationship in Christianity, many Christians oppose homosexuality because they believe that it cannot lead to marriage. Other Christians do not oppose homosexuality. They feel that teaching against homosexuality in the Old Testament is out-dated. Further, they believe that Jesus' teachings mean that everyone should be treated with love and respect and not judged, as everyone sins, so homosexuals should not be treated badly or differently. 'Or how can you say to your neighbor, "Let me take the speck out of your eye," when the log is in your own eye?' (Matthew 7:4 NRSV) <p>Accept any relevant reason, any relevant development, and any relevant source of wisdom and authority.</p> <p>1 mark per simple point, 1 mark per development (maximum 4), 1 mark for a reference to a source of wisdom and authority.</p> <p>One development cannot be credited twice. Each development must be relevant to the question and it is supporting <i>and</i> to the question asked, as must the reference to a source of wisdom and authority.</p>	(5 marks)
7	<ul style="list-style-type: none"> A nuclear family is where a couple of heterosexual parents live with their own children. A single-parent family is where there is only one adult in the family, e.g. due to divorce or relationship break-up. An extended family is one where there are parents and children also living with other relatives, such as grandparents. <p>Accept any relevant point</p> <p>1 mark per point, maximum 3</p>	
8	<ul style="list-style-type: none"> Some Christians will admire the single parent in a single-parent family. They will feel that looking after children on one's own is a really hard job, and it requires a lot of love and dedication, which are good traits. Some Christians will disapprove of single-parent families if they have resulted from divorce or casual sex. They may feel that people should only have sex with their marriage partner with whom they intend to spend the whole life, and should not have children in unstable relationships. <p>Accept any relevant reason, and any relevant development</p> <p>1 mark per simple point, 2 marks per developed point (maximum 4)</p> <p>One development cannot be credited twice. Each development must be relevant to the question and it is supporting <i>and</i> to the question asked.</p>	
9	<ul style="list-style-type: none"> Families are important to Christians because having a family fulfils God's command to procreate and have children. Christians such as Catholics believe that all married couples should be open to having a family, and the Quiverfull movement believe they should use no forms of family planning, as all children are seen as a blessing from God. 'Be fruitful and multiply, and fill the earth...' (Genesis 1:28 NRSV) Families are important to Christians because the family is a place where children are educated in the Christian faith. Many Christians believe that a Christian upbringing in the family can also help children to develop morally. 'Train children in the right way, and when old, they will not stray.' (Proverbs 22:6 NRSV) <p>1 mark per simple point, 1 mark per development (maximum 4), 1 mark for a reference to a source of wisdom and authority.</p> <p>One development cannot be credited twice. Each development must be relevant to the question and it is supporting <i>and</i> to the question asked, as must the reference to a source of wisdom and authority.</p>	

Question Number	Answer / Mark Scheme	Number of Marks
10	<ul style="list-style-type: none"> ◆ The local church may provide family worship, so that families can worship together ◆ The local church may provide toddler groups so that young children can play together and parents are supported. ◆ The local church may provide youth groups where children / young people can socialise as well as learn about God. <p>Accept any relevant point 1 mark per point, maximum 3</p>	(3 marks)
11	<ul style="list-style-type: none"> ◆ The local church helps to support families practically because it wants to help parents with their children out of compassion. ◆ The local church helps to support families because it wants families to be able to serve God, and facilities such as counselling may help families to live in harmony and be better able to serve God. ◆ The local church helps to support families because Jesus taught his disciples to allow children to come to him, so local churches support children in doing this (spiritually) today. <p>Accept any relevant point 1 mark per point, maximum 3</p>	
12	<ul style="list-style-type: none"> ◆ The local church can help to support families by providing family worship, and activities for children. ◆ This means that parents are able to worship with their children, and also that their children can learn about Christianity in an age-appropriate way. ◆ The local church can help to support families by providing counselling and groups for parents with young children. ◆ These can provide parents with moral and practical support to make raising children easier. <p>Accept any relevant reason, and any relevant development 1 mark per simple point, 2 marks per developed point (maximum 4) One development cannot be credited twice. Each development must be relevant to the question it is supporting <i>and</i> to the question asked.</p>	
13	<ul style="list-style-type: none"> ◆ Situation ethics may support the use of contraception because it is loving to allow couples to have sex to strengthen their relationship, even when they do not want children. ◆ Also, it is loving to allow couples to plan the number and timing of their children so that they are able to look after them. ◆ It may also support the use of contraception because having unprotected sex when there is a possibility of passing on STDs would not be loving. <p>Accept any relevant point 1 mark per point, maximum 3</p>	
14	<ul style="list-style-type: none"> ◆ Some Christians allow contraception and family planning because there is nothing expressly forbidding them in the Bible. ◆ They feel that as God has not forbidden it, they should be free to use it – they may feel that sex was given for pleasure as well as procreation. ◆ Some Christians allow contraception and family planning because they feel that this is best for the health, security and happiness of parents and children. ◆ They feel that the health of women is improved if they can have fewer children, and children will be better supported if parents can have fewer, and have them at convenient times. <p>Accept any relevant reason, and any relevant development 1 mark per simple point, 2 marks per developed point (maximum 4) One development cannot be credited twice. Each development must be relevant to the question it is supporting <i>and</i> to the question asked.</p>	

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Question Number	Answer / Mark Scheme	Number of Marks
15	<ul style="list-style-type: none"> Some Christians such as Catholics oppose artificial contraception because they believe that all sexual acts should be open to the possibility of new life. They believe this because God commanded humans to be fruitful and multiply in Genesis, and the Catholic Church has also produced official teachings against trying to artificially prevent pregnancy. 'Be fruitful and multiply, and fill the earth...' (Genesis 1:28 NRSV) "every action which, whether in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible" is intrinsically evil' (Catechism 2370, quoting Humanae Vitae) Some Christians, such as Catholics, oppose artificial contraception because they believe it goes against natural law. They feel that God has designed nature to show what is right and wrong, and so because sex is naturally for procreating children, nothing artificial should be used to try to stop this. <p>Accept any relevant point, any relevant development, and any relevant source of wisdom and authority.</p> <p>1 mark per simple point, 1 mark per development (maximum 4), 1 mark for a reference to source of wisdom and authority.</p> <p>One development cannot be credited twice. Each development must be relevant to the question and it is supporting <i>and</i> to the question asked, as must the reference to a source of wisdom and authority.</p>	(5 marks)
16	<ul style="list-style-type: none"> Adultery. Desertion. Physical abuse. <p>Accept any relevant point</p> <p>1 mark per point, maximum 3</p>	
17	<ul style="list-style-type: none"> The Catholic Church may allow an annulment if one of the couple is not baptised. It may also allow an annulment if someone was coerced into being married. It may also allow an annulment if the marriage was never consummated. <p>Accept any relevant point</p> <p>1 mark per point, maximum 3</p>	
18	<ul style="list-style-type: none"> Some Christians disagree with divorce because Jesus taught that God did not want divorce and divorce had only been allowed because people had hard hearts. He taught that because God had made a married couple, no one could dissolve this union. "...what God has joined together, let no one separate." They said to him, "Why then did you command us to give a certificate of dismissal and to divorce her?" He said to them, "It was because you were so hard-hearted that Moses allowed you to divorce your wives, but from the beginning it was not so." (Matthew 19:6-8 NRSV) Some Christians disagree with divorce because they believe that people should not break their marriage vows. Not only may they believe this because some believe marriage is a sacrament and so the vows are sacred to God, but because they believe that it is wrong to break one's marriage vows to one's spouse as this is unfair on the other person. <p>1 mark per simple point, 1 mark per development (maximum 4), 1 mark for a reference to source of wisdom and authority.</p> <p>One development cannot be credited twice. Each development must be relevant to the question and it is supporting <i>and</i> to the question asked, as must the reference to a source of wisdom and authority.</p>	
19	<ul style="list-style-type: none"> Christians may feel that men and women are spiritually equal because Genesis 1 teaches that they were both created in God's image. They may also feel this because Galatians 3 teaches that gender does not matter in Christianity / to God. Also, Jesus treated both men and women equally, well, which some Christians believe implies that men and women are equal to God. <p>Accept any relevant point, any relevant development, and any relevant source of wisdom and authority.</p> <p>1 mark per simple point, 1 mark per development (maximum 4), 1 mark for a reference to source of wisdom and authority.</p> <p>One development cannot be credited twice. Each development must be relevant to the question and it is supporting <i>and</i> to the question asked, as must the reference to a source of wisdom and authority.</p>	

Question Number	Answer / Mark Scheme	Number of Marks
20	<ul style="list-style-type: none"> Some Christians argue that men and women should have different roles in the family because of teaching in the New Testament letters. For example, St Paul taught that the husband should be the head of the wife, and authority over her. Some Christians argue that men and women should have different roles in the family because of biblical teaching about Adam and Eve. They argue that God made Eve as a 'helper' for Adam, so women should be there to help men, and that women should not lead their husbands, because Eve directing Adam to eat the forbidden fruit was what made God throw them out of the Garden of Eden. <p>Accept any relevant reason, and any relevant development</p> <p>1 mark per simple point, 2 marks per developed point (maximum 4)</p> <p>One development cannot be credited twice. Each development must be relevant to the question it is supporting <i>and</i> to the question asked.</p>	(4 marks)
21	<ul style="list-style-type: none"> Some Christians argue that men and women should not have different roles in the family because they are spiritually equal. They feel that if they have been created equally by God, then it is wrong to treat them unequally in practice. 'So God created humankind in his image, in the image of God he created them; male and female he created them.' (Genesis 1:27 NRSV) '...there is no longer male and female; for all of you are one in Christ Jesus.' (Galatians 3:28 NRSV) Some Christians argue that men and women should not have different roles in the family because this is just a human tradition, rather than something which God wants. In Luke 10:38–42, Jesus encouraged a woman called Mary to listen to him rather than do housework, and this can be seen to support the view that gender roles are not from God. <p>1 mark per simple point, 1 mark per development (maximum 4), 1 mark for a reference to a source of wisdom and authority.</p> <p>One development cannot be credited twice. Each development must be relevant to the question it is supporting <i>and</i> to the question asked, as must the reference to a source of wisdom and authority.</p>	
22	<ul style="list-style-type: none"> Women cannot become priests in the Catholic Church. Some Christians expect wives to submit to their husbands' authority. Some Christians expect women to prioritise their family and see their place as in the home (while men should work). <p>Accept any relevant point</p> <p>1 mark per point, maximum 3</p>	
23	<ul style="list-style-type: none"> Some Christians may support some forms of gender discrimination because they believe that men and women have been given different roles by God. For example, they believe that women should not have authority over men because of biblical teaching about the family, or in other situations – and enforcing this can be seen as discrimination. Some Christians do not believe that women should be ordained, meaning that they do not support this form of gender discrimination. This can be for various reasons, including that priests are supposed to represent Jesus at the Eucharist, and he was a man; or that the Catholic Church believes in apostolic succession – that the priesthood can trace its roots back directly to Jesus' male disciples/apostles, and that St Paul teaches against female ordination in the New Testament. <p>1 mark per simple point, 2 marks per developed point (maximum 4)</p> <p>One development cannot be credited twice. Each development must be relevant to the question it is supporting <i>and</i> to the question asked.</p>	

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Question Number	Answer / Mark Scheme	Number of Marks															
24	<ul style="list-style-type: none"> Some Christians believe that women should be allowed to be ordained because they believe that unequal treatment of women in this respect is unfair if men and women are spiritually equal. Quakers have always allowed women to lead in church for this reason as they see no difference between women and men before God. Some Christians believe that women should be allowed to be ordained, because they believe that women were leaders in the early church so female ordination cannot go against any of the teachings of Christianity. The New Testament mentions a female deacon, and appears to mention a female apostle, indicating that actually it goes against early Christianity not to ordain women. 'I commend to you our sister Phoebe, a deacon of the church at Cenchreae... Greet Andronicus and Junia, my relatives who were in prison with me; they are prominent among the apostles, and they were in Christ before I was.' (Romans 16:1, 7 NRSV) <p>1 mark per simple point, 1 mark per development (maximum 4), 1 mark for a reference to a source of wisdom and authority. One development cannot be used twice. Each development must be relevant to the question it is supporting. The question asked, as must the reference to a source of wisdom and authority.</p>	(5 marks)															
25	<p>You must use the criteria for connections AND judgements to get top marks in each band.</p> <table border="1"> <thead> <tr> <th>Connections</th><th>Judgements</th><th>Marks</th></tr> </thead> <tbody> <tr> <td>A few shallow links between <u>little</u> material relevant to question. <u>Very</u> narrow understanding of religion and philosophy/ethics.</td><td>Points not well supported and conclusion does not follow from arguments.</td><td>1-3 marks</td></tr> <tr> <td>Many shallow links between material relevant to question. Narrow understanding of religion and philosophy/ethics.</td><td>Some attempt at supporting argument and evaluation, though conclusion does not <u>completely</u> follow.</td><td>4-6 marks</td></tr> <tr> <td>Good reasoning and different positions considered – many links made. <u>Partially</u> answers question. Good understanding of religion and philosophy/ethics.</td><td><u>Most</u> points are well supported with reasonable evaluation, leading to a conclusion which is <u>somewhat</u> supported.</td><td>7-9 marks</td></tr> <tr> <td>Good critical reasoning and different positions considered. Substantial links made. <u>Fully</u> answers question. <u>Consistent</u> good understanding of religion and philosophy/ethics.</td><td><u>All</u> points are well supported with thorough evaluation leading to a conclusion which is <u>completely</u> supported.</td><td>10-12 marks</td></tr> </tbody> </table>	Connections	Judgements	Marks	A few shallow links between <u>little</u> material relevant to question. <u>Very</u> narrow understanding of religion and philosophy/ethics.	Points not well supported and conclusion does not follow from arguments.	1-3 marks	Many shallow links between material relevant to question. Narrow understanding of religion and philosophy/ethics.	Some attempt at supporting argument and evaluation, though conclusion does not <u>completely</u> follow.	4-6 marks	Good reasoning and different positions considered – many links made. <u>Partially</u> answers question. Good understanding of religion and philosophy/ethics.	<u>Most</u> points are well supported with reasonable evaluation, leading to a conclusion which is <u>somewhat</u> supported.	7-9 marks	Good critical reasoning and different positions considered. Substantial links made. <u>Fully</u> answers question. <u>Consistent</u> good understanding of religion and philosophy/ethics.	<u>All</u> points are well supported with thorough evaluation leading to a conclusion which is <u>completely</u> supported.	10-12 marks	
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	<p>Points and Justification For:</p> <ul style="list-style-type: none"> ♦ God instituted marriage for heterosexual couples to have sex within. ♦ 'But from the beginning of creation, "God made them male and female." For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' (Gen. 1:26-8 NRSV) ♦ Jesus implied that sex should take place within heterosexual marriage. ♦ The Catholic Church believes that all sex should be open to the possibility of procreation and homosexual sex is not; and it may not be a good idea to have children outside of marriage, as this is a less stable environment for them. ♦ The Bible teaches against sexual immorality, and sexual relationships outside of heterosexual marriage may be believed to be sexually immoral. 	<p>Points and Justification For:</p> <ul style="list-style-type: none"> ♦ Jesus never said anything against homosexual sex. ♦ Teaching against homosexual sex in the Bible is outdated. ♦ Jesus taught that everyone would like to be loved by others, and say that all relationships are good for people well / loved. ♦ Jesus taught that no one is wrong to marry. ♦ 'Or how can you love your neighbour, "Let your eye, which is of your eye, which is of your eye?"' (Matt. 7:1-5) (Matthew on not judging others, as you are not perfect yourself). ♦ Some liberal Protestants say that couples have sex before married, this means they know if they want to be together forever before they are married, meaning people are more seriously committed to divorce.
	Accept any relevant point or justification	

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