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# **GCSE MARKING SCHEME**

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**SUMMER 2023**

**RELIGIOUS STUDIES (ROUTE B) COMPONENT 1  
FOUNDATIONAL CATHOLIC THEOLOGY  
C120U80-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2023 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

**EDUQAS GCSE RELIGIOUS STUDIES (ROUTE B)**  
**COMPONENT 1 – FOUNDATIONAL CATHOLIC THEOLOGY**  
**SUMMER 2023 MARK SCHEME**

**General Marking Instructions for Examiners**

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

**1. Positive marking**

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes that is accurate and relevant, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Errors should be ignored, not penalised.

**2. Banded mark schemes**

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

**3. Two-mark questions**

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

**Using the banded mark scheme**

**Stage 1 – Deciding on the band**

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

## Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. It is extremely important to note that **indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

### Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief\*, including:
  - belief, practices and sources of authority
  - influence on individuals, communities and societies
  - similarities and differences within and/or between religions and belief
- AO2 Analyse and evaluate aspects of religion and belief\*, including their significance and influence

\* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

**Question 1 (a) (i) and (ii) and 2 (a)**

See instructions provided with indicative content.

**Question 1 (b) (i) and (ii) and 2 (b)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>3</b>	<p>An excellent, coherent answer showing awareness and insight into the religious idea, belief, practice, teaching or concept. Excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of appropriate religious/specialist language and terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>4–5</b>
<b>2</b>	<p>A good, generally accurate answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.</p>	<b>2–3</b>
<b>1</b>	<p>A limited statement of information about the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.</p>	<b>1</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question 1 (c) (i) and (ii) and 2 (c)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>4</b>	<p>An excellent, highly detailed explanation showing knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>7–8</b>
<b>3</b>	<p>A very good, detailed explanation showing knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.</p>	<b>5–6</b>
<b>2</b>	<p>A good, generally accurate explanation showing some knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority generally accurately.</p>	<b>3–4</b>
<b>1</b>	<p>A limited and/or poorly organized explanation showing limited knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way.</p>	<b>1–2</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question 1(d) Origins and Meaning ONLY**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>5</b>	<p>An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>An excellent, highly detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>13–15</b>
<b>4</b>	<p>A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies</p> <p>A very good, detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>	<b>10–12</b>
<b>3</b>	<p>A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies.</p> <p>A good, reasonably detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>7–9</b>
<b>2</b>	<p>Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies.</p> <p>A limited consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses limited religious/specialist language, terms and/or few sources of wisdom and authority</p>	<b>4–6</b>
<b>1</b>	<p>A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Tenuous attempt or no attempt made to demonstrate how belief influences individuals, communities and societies.</p> <p>A very basic consideration or no consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>1–3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>

**Question 2 (d) (i) and (ii)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>5</b>	<p>An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>13–15</b>
<b>4</b>	<p>A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints.</p> <p>A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>	<b>10–12</b>
<b>3</b>	<p>A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>7–9</b>
<b>2</b>	<p>Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses limited religious/specialist language, terms and/or few sources of wisdom and authority.</p>	<b>4–6</b>
<b>1</b>	<p>A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Tenuous attempt or no attempt made to demonstrate how belief influences individuals, communities and societies.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>1–3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>

**Assessment of spelling, punctuation and the accurate use of grammar and specialist terminology.**

<b>Band</b>	<b>Performance descriptions</b>
<p><i>High performance</i></p> <p>5–6 marks</p>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with consistent accuracy</li> <li>• Learners use rules of grammar with effective control of meaning overall</li> </ul>
<p><i>Intermediate performance</i></p> <p>3–4 marks</p>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with considerable accuracy</li> <li>• Learners use rules of grammar with general control of meaning overall</li> </ul>
<p><i>Threshold performance</i></p> <p>1–2 marks</p>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with reasonable accuracy</li> <li>• Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall</li> </ul>
<p>0</p>	<ul style="list-style-type: none"> <li>• The learner writes nothing</li> <li>• The learner’s response does not relate to the question</li> <li>• The learner’s achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning</li> </ul>

## 1. Origins and Meaning

(a) (i) **What do Catholics mean by ‘transcendence’?** AO1 [2]

Candidates do not need to give examples in order to be awarded 2 marks

- Existing outside of space and time; God exists in a way that makes him nothing like anything else that exists, above and beyond creation.

(ii) **What do Catholics mean by ‘revelation’?** AO1 [2]

Candidates do not need to give examples in order to be awarded 2 marks

- The word used to describe all of the ways in which God makes himself known to human beings. Christians believe that God does this finally and fully in the person of Jesus Christ.

(b) (i) **Describe Catholic teachings about peace.** AO1 [5]

Answers may include the following points, but other relevant and accurate points must also be credited.

- The Catholic Church teachings on peace reflect the themes of the Gospels, ‘blessed are the peacemakers’.
- The Catholic Church believes everyone should be able to live in a world without violence, without pain, fear or suffering.
- The absence of war and conflict helps to live a secure life and enables everyone to have access to education, work, and necessities.
- The Church teaches that everyone has a responsibility to work towards peace, Catholic social Teaching encourages peace through resolve of conflict through reconciliation, as stated in Gaudium et Spes 78
- Working for peace can allow people to live without fear, allowing them to be secure in upholding dignity through access to work, education and necessities.

**Sources of Wisdom and Authority may include the reference below, but other relevant sources must also be credited:**

*Gaudium et Spes 78*

*“A firm determination to respect other men and peoples on their dignity, as well as the studied practise of brotherhood and absolutely necessary for the establishment of peace. Hence peace is likewise the fruit of love”*

(ii) **Describe how Catholics interpret the creation accounts in Genesis.** AO1 [5]

Answers may include the following points, but other relevant and accurate points must also be credited.

- Most Catholics understand the Genesis creation accounts to be symbolic stories.
- Catholics read Genesis as an inspired text which means that God worked through human authors to be revealed to human beings.
- Catholics believe that the authors were of course fully human and therefore limited in their understanding and living in a particular time and place.
- Catholics interpret the creation accounts in Genesis to describe God as the ultimate creator and God's creation is good.

**Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:**

*Genesis 1-2*

*"The Beginning 1 In the beginning God created the heavens and the earth. 2 Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. 3 And God said, "Let there be light," and there was light. 4 God saw that the light was good, and he separated the light from the darkness. 5 God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day. 6 And God said, "Let there be a vault between the waters to separate water from water." 7 So God made the vault and separated the water under the vault from the water above it. And it was so. 8 God called the vault "sky." And there was evening, and there was morning—the second day. 9 And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. 10 God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good.*

*Papal/Catechism teachings on Catholic interpretations of Genesis 1 and 2.*

- (c) (i) **Explain, from either Catholic Christianity and Judaism or two Christian traditions, teachings about preserving the environment.**  
AO1 [8]

Answers may include the following points, but other relevant and accurate points must also be credited.

Catholic teachings:

- Human beings have a duty to preserve the planet for the good of all human beings both now and in the future and creation is a gift to human beings from God – they do not own it, they are its care-takers;
- Catholics believe that all of creation is holy and a gift from God because it is made by God and therefore must be cared for and protected.
- Catholics believe that human beings are stewards of creation and human beings have a God-given responsibility to care for the planet and the animals that live on it.

Other Christian teachings:

- Christians also believe that human beings have a duty to care for and preserve the environment as stewards of creation.
- Other Christians take the command to have dominion over the earth as permission to use the earth and its resources to promote human development.
- Most Christians, view human beings as more important than other animals and may use this as a justification for putting the needs of human beings above those of other animals.

Jewish teachings:

- Jews believe that because God is the creator, God gave human beings a duty to care for nature.
- Jews are committed to making the world a better place to live in, referred to as tikkun olam (healing the world).
- During the Jewish festival of Sukkot (a harvest festival), those who celebrate live in a sukkah, a temporary shelter often made of leaves and plants as a reminder of human connection with nature and the environment.
- Jewish people also have a festival where they plant trees (Tu B'Shvat – New Year of the Trees/Ecological Awareness Day).

**Sources of Wisdom and Authority may include the reference below, but other relevant sources must also be credited:**

*Genesis 1:26-28: "Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."*

(ii) **Explain, from either Catholic Christianity and Judaism or two Christian traditions, views about the value of human life. AO1 [8]**

Answers may include the following points, but other relevant and accurate points must also be credited.

Catholic teachings:

- Catholics believe in imago Dei, they believe that human beings were a part of God's deliberate creative plan and that human beings are like God in some important respects that makes them different from the other animals. This also means that human life has a special value in God's eyes. This is called the "sanctity of life".
- Catholics believe all human life is sacred and must be protected from harm. They would reject abortion and euthanasia in all circumstances.

Other Christian teachings:

- Many Christians also believe that both abortion and euthanasia should be rejected, believing that human beings are created in God's image and that human life is sacred.
- Some Christians – especially those who would consider themselves to be liberal Christians within their own denominations – might believe that there are some circumstances in which abortion and euthanasia may be acceptable.

Jewish teachings:

- In Judaism the emphasis is on life and not on death. Saving of life (pikuach nefesh) is an important mitzvah (duty) of Judaism. As God is the giver of life so life is sacred, should be preserved and lived to the full. In the Talmud there are references to how other mitzvah, such as keeping Shabbat, can be broken if a life can be saved.
- There are different views within Judaism regarding issues such as abortion and euthanasia. Attitudes are often based on individual interpretations of the Torah and Talmud.

**Sources of Wisdom and Authority may include the reference below, but other relevant sources must also be credited:**

*Genesis 1:26-27: "Then God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea and over the birds of the air, and over the cattle and over all the earth ...so God created man in his own image, in the image of God he created him; male and female he created them."*

*Pope St John Paul II's Message To The Pontifical Academy Of Sciences: On Evolution (22 October 1996, paragraph 3 &4) "...In his encyclical Humani Generis (1950) my predecessor Pius XII has already affirmed that there is no conflict between evolution and the doctrine of faith regarding man and his vocation."*

*St Catherine of Siena, The Dialogue of St Catherine of Siena, of Discretion 4.13*

*"[The soul's] dignity is that of her creation, seeing that she is the image of God, and this has been given her by grace, and not as her due.... Let us make man in our own image,' and this You did, oh eternal Trinity, that man might participate in everything belonging to You, the most high and eternal trinity."*

*Michelangelo's Creation of Adam, Sistine Chapel.*

*St Augustine Confessions XII,7 "... you, O Lord... made something in the Beginning, which is of yourself, in your wisdom, which is born of your own substance."*

**(d) 'Only science can explain creation.'**

**Discuss this statement, showing you have considered more than one point of view. (You must refer to religious and non-religious beliefs, such as those held by Humanists and Atheists, in your answer.)AO2 [15]**

**Marks for spelling, punctuation and the accurate use of grammar are allocated to this question. [6]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- Catholic priest George Lemaitre first proposed that the universe began from a 'Big Bang'.
- God must have created the matter and caused the conditions to enable the explosion of The Big Bang therefore the universe was created *ex nihilo* by God, meaning the science and religion can be compatible.
- Pope Francis stated that the Big Bang requires God, and science and religion can be compatible.
- Scientific evidence supports the Big Bang theory, finding evidence of a huge explosion for the creation of the universe.
- God is the answer to the "why" of creation and evolution is the answer to the "how" of creation: God used evolution to bring about the creation of human beings.
- Christians could point to the fact the Creation stories in Genesis present the appearance of life in an order that approximately follows the scientific view.
- Humanists believe that The Big Bang is a complete explanation and there is no need to bring God into it, so creation stories of the Bible are unnecessary as an explanation of anything.
- Humanists point to the cruel nature of creation; this would seem contrary to the idea of a creator God
- Non-religious people would argue that only science can be proven and that the biblical accounts of creation are just stories without any factual truth.
- It could also be argued that creation and the big Bang are incompatible because the biblical explanation of creation differs so greatly from the scientific account of the origins of the universe.

**Sources of Wisdom and Authority may include the reference below, but other relevant sources must also be credited:**

*Genesis 1-2*

*“The Beginning 1 In the beginning God created the heavens and the earth. 2 Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. 3 And God said, “Let there be light,” and there was light. 4 God saw that the light was good, and he separated the light from the darkness. 5 God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—the first day. 6 And God said, “Let there be a vault between the waters to separate water from water.” 7 So God made the vault and separated the water under the vault from the water above it. And it was so. 8 God called the vault “sky.” And there was evening, and there was morning—the second day. 9 And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so. 10 God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good.*

*Non-religious views on the creation of the universe.*

## 2. Good and Evil

**(a) What do Catholics mean by 'free will'? AO1 [2]**

Candidates do not need to give examples in order to be awarded the 2 marks.

- The decision making part of a person's mind is called the will. A will is free if a person is able to choose right from wrong without being controlled by other forces.

**(b) Describe Catholic beliefs about Original Sin. AO1 [5]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- The doctrine of Original Sin is that God made a perfect world that the first humans damaged by their deliberate choice to disobey God's commands.
- Original Sin refers to the idea that humans have a natural tendency to sin as it is inherited from the first human beings, Adam and Eve.
- Original Sin is considered a privation of goodness.
- The account of Adam and Eve can be interpreted to show that human beings have a natural inclination that can lead them to do the wrong thing this is where the concept of Original Sin or first sin comes from.
- The sacrament of Baptism absolves a person of Original Sin.

**Sources of Wisdom and Authority may include the reference below, but other relevant sources must also be credited:**

*Genesis 3*

**(c) Explain, from either Catholic Christianity and Judaism or two Christian traditions, ways of understanding pilgrimage. AO1 [8]**

Answers may include the following points, but other relevant and accurate points must also be credited.

Christian/Catholic beliefs:

- Pilgrimage is a religious practice that is a journey to a holy site focused on religious beliefs.
- Pilgrimage can help a believer feel closer to God and can give a sense of spiritual renewal.
- Pilgrimage as a response to human suffering.
- Some Christians feel pilgrimage is important as a way of asking for physical or emotional healing or seeking forgiveness
- Many people have claimed to experience a healing miracle at Lourdes and some have been verified by the Catholic Church.
- The act of travelling together is a visible sign of a journey with God.
- Pilgrimages can also unite Christians from different denominations who can share their devotion to God, e.g. Our Lady of Walsingham shrine.

Jewish beliefs:

- The Torah refers to Jews being required to go to Jerusalem three times a year on the festivals of Sukkoth, Pesach and Shavuot.
- These became known as Pilgrim Festivals and many Jews pray daily one to fulfill this commandment.
- There are no modern-day traditions or duties to fulfil pilgrimages in Judaism.
- Some Jews consider it important to visit Israel and worship at the Western Wall.

**Sources of Wisdom and Authority may include the reference below, but other relevant sources must also be credited:**

*Teachings about religious pilgrimage*

**(d) (i) 'If God was all-loving he would not allow suffering.'**

**Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)** **AO2 [15]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- St Augustine argued that suffering is caused by evil and evil is not a separate thing but simply an absence of good.
- Humans' free will enables them to make their own decisions that may result in suffering.
- Christians would argue that the existence of suffering helps people to appreciate the good things in the universe more.
- Some good can come from suffering, overcoming suffering strengthens people's characters and resilience, making them better people.
- Human response to suffering can help and support others through charity work, or work to reduce the risk of suffering being caused in the future e.g. causes of war.
- Jesus' suffering was an example of sacrifice that Christians can follow in the belief that it can strengthen faith and be for the greater good.
- Being willing to experience suffering is a sign of commitment to another person or cause, being a good person requires the development of virtue and virtues are made stronger by suffering.
- Non-religious views: suffering does not always improve a person's character – a serious illness could make someone bitter and resentful.
- Suffering might improve a person's character, but a person's character could improve even without suffering.
- It is dependent on the sort of suffering. Some suffering is so horrendous that it destroys a person, rather than making them a better person. Sometimes people never recover from serious experiences of suffering.

- Philosophers such as Mackie and Hume argued, using the Inconsistent Triad, that the existence of evil and suffering proves that God does not exist as how could an omnibenevolent and omnipotent God allow it?

**Sources of Wisdom and Authority may include the reference below, but other relevant sources must also be credited:**

*Pope John Paul II, Salvifici Doloris 13 & 23:*

*'...to perceive the true answer to the "why" of suffering, we must look to the revelation of divine love, the ultimate source of the meaning of everything that exists ...In the Letter to the Romans, the Apostle Paul deals still more fully with the theme of this "birth of power in weakness", this spiritual tempering of man in the midst of trials and tribulations, which is the particular vocation of those who share in Christ's sufferings. "More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us". Suffering as it were contains a special call to the virtue which man must exercise on his own part. And this is the virtue of perseverance in bearing whatever disturbs and causes harm. In doing this, the individual unleashes hope, which maintains in him the conviction that suffering will not get the better of him, that it will not deprive him of his dignity as a human being...'*

*Michelangelo's 'Pieta'*

*References to non-religious views about the existence of God and the concept of suffering*

**(ii) 'Praying the Rosary is the most important practice for Catholics.'**

**Discuss this statement, showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.)** **AO2 [15]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- The rosary is a form of devotion which is very important to Catholics. Some Catholics feel it important to pray the rosary daily it is particularly important during the month of May, the month of Mary, a time when the rosary is dedicated to her.
- The rosary is important as it helps to remember key events in the life of Jesus, for example the sorrowful mysteries which focus on Christ's death and the significance of incarnation. A central belief for Catholics, praying the rosary helps focus on these important events.
- Praying the sorrowful mystery reminds Catholics of what Jesus went through for humanity suffering and dying on the cross to save humans with it gives hope eternal life with God.

- For many Catholics is a great comfort, believing in Christ and his hardships he went through, praying the rosary can thank God for what he's done for them and brings comfort and hope.
- Some Catholics would recognise the importance of the Rosary as a form of devotion but may feel other forms of prayer and worship are more important e.g., celebrating Mass and receiving the Eucharist.
- Others may argue that other beliefs and actions are more important e.g., taking action for social justice, supporting charities.
- Other practices could be seen as more important, e.g., going on pilgrimage or The Stations of the Cross.
- Some would argue receiving the sacraments is a more important practice for Catholics, e.g., Baptism.

**Sources of Wisdom and Authority may include the reference below, but other relevant sources must also be credited:**

*St Augustine De Trinitate 8:10.*

*Nicene Creed: "We believe in one God, the Father, the Almighty, maker of heaven and earth, and of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father... We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified."*

*John 1:1-18: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made...The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth...No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known."*

*The Rosary.*

*The Lord's Prayer.*

*Biblical references to the importance of faith in action/agape.*