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# **GCSE MARKING SCHEME**

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**SUMMER 2022**

**RELIGIOUS STUDIES (ROUTE B) COMPONENT 2  
APPLIED CATHOLIC THEOLOGY  
C120U90-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2022 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 2: APPLIED CATHOLIC THEOLOGY**

#### **SUMMER 2022 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)**

See instructions provided with indicative content.

**Question (b)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>3</b>	<p>An excellent, coherent answer showing knowledge and understanding 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 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)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark total</b>
<b>4</b>	<p>An excellent explanation showing knowledge and understanding 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 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.</p>	<b>5–6</b>
<b>2</b>	<p>A good, generally accurate explanation 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, 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 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) (i) and (ii) and 2 (d)**

<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. 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>
<i>High performance</i> 5–6 marks	<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>
<i>Intermediate performance</i> 3–4 marks	<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>
<i>Threshold performance</i> 1–2 marks	<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>
0	<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>



## COMPONENT 2.1 LIFE AND DEATH

Please note: the mark scheme is not a checklist. Other valid points must be credited.

- An accurate definition of the word, as it is used in the specification – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

1. (a) What do Catholics mean by 'heaven'? AO1 [2]

**Indicative content here:**

- those who have accepted God's grace and forgiveness in this life will enjoy an eternal existence in God's presence in the next life. This face-to-face encounter with God is what we call "Heaven".

Refer to the marking bands for question (b)

(b) Describe Catholics teachings about euthanasia. AO1 [5]

**Indicative content here:**

Candidates could include some or all of the following, but other relevant points should be credited:

- The Catholic Church teaches that the deliberate action taken to end a life before its natural death is always wrong, as it goes against the belief in sanctity of life, that all life is sacred and holy as a gift from God.
- Euthanasia goes against the instruction of the Ten Commandments: 'do not murder', all life is precious and should be respected from conception till a natural death.
- Suitable alternatives to euthanasia are available through palliative care, to reduce pain to maintain dignity.
- Pope St John Paul II spoke out against euthanasia calling it a 'grave violation'.

Relevant reference to sources could include:

- *Evangelium Vitae* 65  
"Taking into account these distinctions, in harmony with the Magisterium of my Predecessors and in communion with the Bishops of the Catholic Church, I confirm that euthanasia is a grave violation of the law of God, since it is the deliberate and morally unacceptable killing of a human person. This doctrine is based upon the natural law and upon the written word of God, is transmitted by the Church's Tradition and taught by the ordinary and universal Magisterium. Depending on the circumstances, this practice involves the malice proper to suicide or murder".
- *Exodus* 20 "Thou shall not murder".

Refer to the marking bands for question (c)

(c) Explain Catholic beliefs about the importance of prayer.

AO1 [8]

Indicative content here:

- Prayer is defined by the Catholic Church as a raising of the mind and heart to God, both formulaic and extempore prayers, could make particular reference to the Lord's Prayer and its importance.
- Prayer focuses on a communication with God and setting time aside to be in his presence in order to deepen the relationship.
- There are different purposes for prayer:
  - Adoration, the acknowledgement, and praise Of God recognising that they are in his presence.
  - Thanksgiving, it is common for believers to thank God for different reasons, could be an answer to prayers or gift from God. The Liturgy of the Eucharist during mass is the most important act of thanksgiving, giving thanks for the sacrifice of Jesus in his death and resurrection.
  - Repentance, this is an expression of regret a new way of saying sorry for sin significantly used during the sacrament of reconciliation and more personal experience asking for forgiveness as an important part of salvation.
  - Intercession, these prayers ask God for help for others and are part of every Mass. The Church has a long tradition of praying for the dead, so they can be welcomed into God's presence and eternal life in heaven.
  - Petitions, individual Christians asking God for personal help a request to respond to their own needs.

Relevant reference to sources could include:

- The Lord's Prayer  
*Our Father who art in heaven,  
hallowed be thy name.  
Thy kingdom come,  
Thy will be done  
on earth, as it is in heaven.  
Give us this day our daily bread,  
and forgive us our trespasses,  
as we forgive those who trespass against us,  
and lead us not into temptation,  
but deliver us from evil.  
Amen.*
- The Catechism of the Catholic Church (CCC) defines prayer as "... the raising of the mind and heart to God, or the petition of good things from him according to his will" (CCC 534)

Refer to the marking bands for question (d)

(d) (i) 'Religious funerals are pointless.'

AO2 [15 + 6]

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

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

**Indicative content here:**

Candidates could include some or all of the following, but other relevant points should be credited:

- The symbols, prayers, and texts of the Catholic funeral rite in Britain express Catholic beliefs about eternal life.
- The order of the Catholic funeral rite focuses on beliefs about resurrection, heaven, and prayer for the deceased persons eternal life.
- Symbols used are a reminder of Jesus' death and resurrection, e.g. the Paschal candle, all signs of faith and hope and a focus for prayers for the dead.
- Prayers are an important part of a funeral Mass; Catholics believe their prayers can intercede on behalf of the deceased in order for God to welcome them into heaven.
- Many Catholics see a funeral as a way of remembering Jesus' sacrifice, death, and resurrection and as we are created by God with a purpose, it is an expression of faith and trust for the dead in the afterlife.
- A range of symbols and actions are used during a Catholic funeral to remind friends and family of belief and faith in eternal life with God, many mourners find comfort in the expression of hope of a future life with God.
- The readings remind those present of a promise of resurrection and eternal life, bring comfort to the grieving.
- Prayers of intercession are included for the grieving friends, family and wider community, a eulogy may be included, where a friend or relation speaks about the life of the deceased and their positive contribution to their lives.
- Some may argue that a funeral makes no difference to the deceased, their hope of eternal life has already been determined by their actions during life.
- The focus should be on the living and not on the dead.
- Non-religious views can be credited.

Relevant reference to sources could include:

- Faure's *Requiem*.
- 1 Cor. 3:11-15 11 - "For no one can lay any foundation other than the one already laid, which is Jesus Christ. If anyone builds on this foundation using gold, silver, costly stones, wood, hay or straw, their work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person's work.
- 1 Cor. 15:12-17 - "The Resurrection of the Dead But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is your faith. More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. For if the dead are not raised, then Christ has not been raised either. And if Christ has not been raised, your faith is futile; you are still in your sins.
- Luke 16:19-31 The Rich Man and Lazarus
- *The Paschal Candle*

(ii) **'The paschal candle is the best way of showing Catholic beliefs about resurrection.'** **AO2 [15]**

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

**Please note: the mark scheme is not a checklist. Other valid points must be credited.**

- The candle is used in the Easter Vigil and during Baptism, representing Catholic beliefs about salvation and gives a message of new life.
- It reminds believers that Jesus is present as the light of the world and he is past, present, and future.
- The Alpha and the Omega represent that Christ is the beginning and end of all things.
- The cross is the symbol of Christ's death and the Christian faith in the power of his death.
- The five grains of incense represent the five wounds of Christ on the cross.
- The year represents the belief that the power of the Resurrection extends to every age and that Jesus is Lord of time.
- The candle itself represents the Resurrection.
- Other artefacts could be argued to be as or more important, The Sarcophagus has detailed representation of Jesus' death and resurrection and symbolises the importance of salvation.
- The altar, as part of the Eucharist is central to Catholic beliefs.
- Music, font, funeral rites could all be seen as better expressing Catholic beliefs about resurrection.

Where appropriate, relevant references are likely to include:

- The prayer over the paschal candle at the Easter vigil: “Christ yesterday and today, the beginning and the end, Alpha and Omega, all time belongs to him, and all ages; to him be glory and power, through every age and for ever. Amen”.
- The relevant part of the Rite of Baptism” “The celebrant takes the Easter candle and says: Receive the light of Christ. Someone from the family (such as the father or godfather) lights the child's candle from the Easter candle. The celebrant then says: Parents and godparents, this light is entrusted to you to be kept burning brightly. This child of yours has been enlightened by Christ. He (she) is to walk always as a child of the light. May he (she) keep the flame of faith alive in his (her) heart. When the Lord comes, may he (she) go out to meet him with all the saints in the heavenly kingdom.”
- Revelation 22:13 “I am the Alpha and the Omega, the first and the last, the beginning and the end.

## COMPONENT 2.2 SIN AND FORGIVENESS

- An accurate definition of the word, as it is used in the specification – 2 marks
- If the definition is accurate, an example is not necessary for 2 marks.
- If there is no definition, or an inaccurate definition, but an appropriate example is given, 1 mark.
- The definition does not have to be the official definition given in the Eduqas/WJEC 'Key Concepts' resource.

2. (a) (i) What do Catholics mean by 'Eucharist'? AO1 [2]

Indicative content here:

- meaning "thanksgiving". The name Catholics use to describe the rite where the bread and wine become the body and blood of Jesus and is received by the people. Also, the name for the real presence of Jesus in the Sacrament of Holy Communion.

(ii) What do Catholics mean by 'sin'? AO1 [2]

Indicative content here:

- Acting against the will or laws of God.

Refer to the marking bands for question (b)

(b) (i) Describe two features of absolute morality.

AO1 [5]

**Indicative content here:**

Candidates could include some or all of the following, but other relevant points should be credited:

- The belief that there are certain actions that are always right or always wrong.
- The belief that moral laws exist eternally and are not just human inventions.
- Crime is something that is against the law of the land, sin is an action which goes against the will of God and so absolute morality is applied.
- Could be applied to an example such as it is wrong to kill, abortion and euthanasia.

Relevant reference to source is likely to include:

- *Evangelium Vitae* 65  
Taking into account these distinctions, in harmony with the Magisterium of my Predecessors and in communion with the Bishops of the Catholic Church, I confirm that euthanasia is a grave violation of the law of God, since it is the deliberate and morally unacceptable killing of a human person. This doctrine is based upon the natural law and upon the written word of God, is transmitted by the Church's Tradition and 7 taught by the ordinary and universal Magisterium. Depending on the circumstances, this practice involves the malice proper to suicide or murder.

(ii) Describe the use of two sacred objects within a Catholic church.

AO1 [5]

**Indicative content here:**

Candidates could include some or all of the following, but other relevant points should be credited:

- The architectural features of a church building reflect the importance of Catholic belief in salvation through Jesus' death and resurrection, e.g., the Eucharist, as the central part of Mass is celebrated on the altar, reminding Christians of the sacrifice of Jesus and so salvation through the redemption of sin.
- The baptismal font: sacrament by which a person becomes Catholic, first sacrament to be received.
- The lectern: used for the Liturgy of the Word, Catholics feel they can be spiritually nourished by listening to the Word of God at Mass.
- The crucifix: a cross with the image of the crucified Christ, reminder of the suffering and death of Jesus, to gain salvation and eternal life for believers.

Relevant reference to source is likely to include:

- *The Catechism of the Catholic Church: 846 – 848*
- "Outside the Church there is no salvation" 846 How are we to understand this affirmation, often repeated by the Church Fathers? 335 Re-formulated positively, it means that all salvation comes from Christ the Head through the Church which is his Body: Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and Baptism, and thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it.
- Matthew 28:19  
"Go make disciples of all nations... baptise them in the name of the Father, Son and Holy Spirit".



**Refer to the marking bands for question (c)**

**(c) (i) Explain Catholic beliefs about capital punishment. AO1 [8]**

**Indicative content here:**

Candidates could include some or all of the following, but other relevant points should be credited:

- The development of Catholic teaching on capital punishment with reference to St Augustine and Pope John Paul II.
- References to beliefs and sacred texts about the sanctity of life and only God has the right to take life.
- Reference to beliefs on the aims of punishment.
- Belief that only God can punish and that will happen at the end of life.
- Pope Francis' latest statement regarding capital punishment is that it is never justifiable.

Relevant reference to sources could include:

- *St Augustine in Letter 153 to Macedonius*,  
... we pity the person, but hate the offence or transgression. In fact, the more we dislike the vice in question, the less do we want the offender to die without correcting his vices. It comes easily and effortlessly to hate the bad because they are bad. It is an uncommon mark of piety to love the same people because they are human beings, so that at one and the same time you disapprove of their guilt while approving of their nature. Indeed, you have more right to hate their guilt precisely because it mars their nature, which you love. Therefore if you take action against the crime in order to liberate the human being, you bind yourself to him in a fellowship of humanity rather than injustice. Moreover, there is no space to reform character except in this life. After that, each person will have whatever he has won for himself here. That is why we are forced to intercede for the guilty, out of love for the human race. For otherwise punishment will end this life for them, and once it is ended, they will not be able to bring their punishment to an end.
- *Pope John Paul II, Evangelium Vitae 56 56*  
... The primary purpose of the punishment which society inflicts is "to redress the disorder caused by the offence". Public authority must redress the violation of personal and social rights by imposing on the offender an adequate punishment for the crime, as a condition for the offender to regain the exercise of his or her freedom. In this way authority also fulfils the purpose of defending public order and ensuring people's safety, while at the same time offering the offender an incentive and help to change his or her behaviour and be rehabilitated. It is clear that, for these purposes to be achieved, the nature and extent of the punishment must be carefully evaluated and decided upon, and ought not go to the extreme of executing the offender except in cases of absolute necessity: in other words, when it would not be possible otherwise to defend society. Today however, as a result of steady improvements in the organization of the penal system, such cases are very rare, if not practically non-existent. In any event, the principle set forth in the new Catechism of the Catholic Church remains valid: "If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority must limit itself to such means, because they better correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person".

**(ii) Explain Catholic beliefs about the nature of the Church. AO1 [8]**

Candidates could include some or all of the following, but other relevant points should be credited:

**Indicative content here:**

- Catholics believe that the Church is one, holy, catholic, and apostolic.
- One – there is only one Church and all those who believe in Christ and are baptised are members of it, comes from one source: God. 'one' refers to the idea that all are equally able to share in salvation.
- Holy – the members of the Church are saved by Christ as God incarnate and are therefore set aside (made holy) and will receive eternal life after they die. All are baptised and called to 'holiness'.
- Catholic – the Church is universal and the same in all times and places, worldwide and universal, it is open to all people, belief comes with the responsibility to spread the Good News.
- Apostolic – the Church was founded by the apostles and bishops are their successors. 'Apostle' refers to one as a messenger. Special authority was given to St Peter, one of the first apostles as the first Pope and all Popes are continuing that role with the work of the Bishops.

Refer to the marking bands for question (d)

(d) 'Evangelisation is the main duty for Catholics.'

AO2 [15]

**Discuss this statement showing that you have considered more than one point of view. (You must refer to religious belief in your answer).**

**Indicative content here:**

Candidates could include some or all of the following, but other relevant points should be credited:

- Evangelisation is an act of love for the other person; if a person's faith has had a transforming and positive effect on a person's life it is natural that they would want to share it with other people.
- Evangelisation is an act of charity; if you believe that without faith then a person is at risk of Hell, it would be cruel not to try and convert them
- Evangelisation does not necessarily mean trying to convert other people but is about witnessing to the love of God by treating other people with kindness and compassion.
- In a multi-faith community attempts to convert people through evangelisation shows a lack of respect for them and their beliefs.
- Attempts to evangelise can lead to tensions between different kinds of religious communities, who see attempts to convert members of their community as an attack on their way of life.
- Attempts to convert other people to the faith in which one believes is a sort of arrogance and does not recognise that other people's beliefs are just as valid as one's own.  
It could be argued that going to Mass, providing for the poor, campaigning for justice or protecting life could be seen as the main duty for Catholics.

Where appropriate, relevant references are likely to include:

- Pope Francis' *Evangelii Gaudium* 15,48-49,197-198,264-265  
'...evangelization is first and foremost about preaching the Gospel to those who do not know Jesus Christ ... John Paul II asked us to recognize that "there must be no lessening of the impetus to preach the Gospel" to those who are far from Christ, "because this is the first task of the Church". Indeed, "today missionary activity still represents the greatest challenge for the Church" and "the missionary task must remain foremost". If the whole Church takes up this missionary impulse, she has to go forth to everyone without exception. But to whom should she go first? When we read the Gospel we find a clear indication: not so much our friends and wealthy neighbours, but above all the poor and the sick, those who are usually despised and overlooked, "those who cannot repay you" (Lk 14:14). ... Let us go forth, then, let us go forth to offer everyone the life of Jesus Christ ... I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security ... More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: "Give them something to eat" God's heart has a special place for the poor, so much so that he himself "became poor"

(2 Cor 8:9). The entire history of our redemption is marked by the presence of the poor. Salvation came to us from the “yes” uttered by a lowly maiden from a small town on the fringes of a great empire. The Saviour was born in a manger, in the midst of animals, like children of poor families; he was presented at the Temple along with two turtledoves, the offering made by those who could not afford a lamb (cf. Lk 2:24; Lev5:7); ...Inspired by this, the Church has made an option for the poor which is understood as a “special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness”...This is why I want a Church which is poor and for the poor. The primary reason for evangelizing is the love of Jesus which we have received, the experience of salvation which urges us to ever greater love of him. What kind of love would not feel the need to speak of the beloved, to point him out, to make him known? ...There is nothing more precious which we can give to others. Jesus’ whole life, his way of dealing with the poor, his actions, his integrity, his simple daily acts of generosity, and finally his complete selfgiving, is precious and reveals the mystery of his divine life. Whenever we encounter this anew, we become convinced that it is exactly what others need, even though they may not recognize it: “What therefore you worship as unknown, this I proclaim to you” (Acts 17:23) ... Enthusiasm for evangelization is based on this conviction. We have a treasure of life and love which cannot deceive, and a message which cannot mislead or disappoint. It penetrates to the depths of our hearts, sustaining and ennobling us. It is a truth which is never out of date because it reaches that part of us which nothing else can reach. Our infinite sadness can only be cured by an infinite love. ...