



# **GCSE MARKING SCHEME**

**SUMMER 2022**

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

## **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 1 – FOUNDATIONAL 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) (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>
<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 1.1 ORIGINS AND MEANING

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) (i) What do Catholics mean by 'omnipotence'? AO1 [2]

Indicative content here:

- The belief that God is all powerful.

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

Indicative content here:

- "God breathed" The belief that the spirit of God guides an individual to act or write what is good and true.

Refer to the marking bands for question (b).

**(b) (i) Describe Catholic attitudes about caring for the planet. AO1 [5]**

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

**Indicative content here:**

- Catholics believe we have a duty to care for the environment because it is a gift from God and so should be cherished.
- Human beings have been made stewards of creation, and so have responsibility to preserve the planet for future generations.
- Some Christians may believe that humans have dominion over the earth and so may use it for human gain.
- Humans are seen as the pinnacle of creation and so they should only care for the environment where it is in human interest to do so.

Relevant reference to source is likely to include:

- *Genesis 1:1*  
“In the beginning God created the heavens and the earth.”
- *Genesis 1:26*  
“Then God said, “Let us make mankind in our image, in likeness, so that they may rule over the fish in the sea and the birds in the sky...”

**(ii) Describe how Catholic teachings are shown in Michelangelo’s *Creation of Adam*. AO1 [5]**

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

**Indicative content here:**

- God is eternal, shown by his age in the painting.
- God is creator, shown by his extended hand and the cloud full of future creatures.
- God is the Father of all creation, shown by the difference between the youth of Adam and the age of God.
- God is transcendent, shown by his suspension above the earth in a cloud.
- Humans are made in the image of God, shown by God and Adam in mirror image of each other.

**Where appropriate, relevant references are likely to include:**

- *Genesis 1:26-27*  
26 Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.” 27 So God created mankind in his own image, in the image of God he created them; male and female he created them.
- *Genesis 2:7*  
Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

Refer to the marking bands for question (c).

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

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

**Indicative content here:**

Catholic teachings:

- Sanctity of Life means that human life has a special value in God's eyes and should be protected from harm, as the creator God only he should take life away.
- Catholics reject abortion, seeing it as murder, apart from in the case of the doctrine of double effect, permitting a lifesaving medical intervention for the mother that could cause the foetus to die.

Other Christian teachings:

- Most Christians also believe that a foetus is a human person from the moment of conception, and they would also oppose abortion.
- Some Christians – for example, some members of the Church of England – while still strongly opposed to abortion recognise that there are some circumstances (for example, in the case of a pregnancy from rape), where it is better than the alternative.

Jewish teachings:

- In the Tenakh (Jeremiah 1:5) there are references to a relationship with God before birth.
- The Ten Commandments forbid the taking of life.
- In some Jewish beliefs the unborn foetus is not considered a person in Jewish law until it is born and therefore the principle of Pikuach Nefesh allows a mother's life to be saved.
- Orthodox Jews often oppose abortion as God is the creator and so only he can take life.

Relevant reference to sources is likely to include some of:

- *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”.
- *Jeremiah 1:5*  
“When I had not yet formed you in the womb, I know you, and when you had not yet emerged from the womb, I had appointed you; a prophet to the nations I made you”.

- (ii) **Explain from either Catholic Christianity and Judaism or two Christian traditions, beliefs about the interpretation of the Creation accounts in Genesis.** **AO1 (8)**

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

**Indicative content:**

Catholic teachings could include:

- The Bible is the Word of God and is a record of God's revelation to human beings.
- It was written by real human authors who were inspired by the Holy Spirit. Therefore, it needs to be interpreted and understood in the context in which it was written.
- It contains many different literary forms, and these affect the meaning of the text.
- The Creation account in Genesis is best understood as poetic or liturgical literary form that expresses truths about human beings and God.
- It is not understood as a literal, scientific or historical account of the beginning of the universe.

Other Christian teachings could include:

- Some Christians would share the Catholic beliefs about the Bible.
- For other Christians, the Bible is the literal Word of God and contains all truth.
- They believe the author of the Bible is ultimately God and therefore the context of the writers is not relevant to understanding what God is communicating.
- They believe that every word in the Bible is literally true.
- They would therefore read the Creation accounts in Genesis as literal scientific or historical descriptions of the beginnings of the universe.

Jewish teachings could include:

- It contains many different literary forms, and these affect the meaning of the text.
- The Creation account in Genesis is best understood as poetic or liturgical literary form that expresses truths about human beings and God.
- It is not understood as a literal, scientific or historical account of the beginning of the universe.

Where appropriate, relevant references are likely to include:

- Catechism of Catholic Church, 110 In order to discover the sacred authors' intention, the reader must take into account the conditions of their time and culture, the literary genres in use at the time, and the modes of feeling, speaking and narrating then current.
- 2 Timothy 3:16-17: All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

Refer to the marking bands for question (d).

**(d) 'Evolution proves that God does not exist.'**

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

**AO2 [15+6]**

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

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

**Indicative content here:**

- Pope John Paul II stated there is no contradiction between the theory of evolution and the Christian belief in a creator God.
- 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 is approximately correct.
- Humanists believe that evolution is a complete explanation and there is no need to bring God into it, so creation stories are unnecessary as an explanation of anything.
- Humanists point out that evolution is a random process and human beings the product of chance, so there can be no grand design or plan of God's that uses evolution.
- Humanists point to the cruel nature of evolution, since evolution of species involves a huge number of extinctions; this would seem contrary to the idea of a creator God who is loving.
- It could also be argued that creation and evolution are incompatible because the biblical explanation of creation differs so greatly from the scientific account of the origins of the universe and of human beings.
- Some people regard Evolution as a theory and not a proven fact.

Relevant reference to sources mentioned in the spec could include:

- Pope John Paul II, Message To The Pontifical Academy Of Sciences: On Evolution (22 October 1996, paragraphs 3 & 4): “...there is no conflict between evolution and the doctrine of the faith regarding man and his vocation, ... [I]draw attention to the necessity of using a rigorous hermeneutical approach in seeking a concrete interpretation of the inspired texts. It is important to set proper limits to the understanding of Scripture, excluding any unseasonable interpretations which would make it mean something which it is not intended to mean. In order to mark out the limits of their own proper fields, theologians and those working on the exegesis of the Scripture need to be well informed regarding the results of the latest scientific research.”
- Charles Darwin, Letter to Asa Gray: “I cannot see as plainly as others do... evidence of design and beneficence on all sides of us. There seems to me too much misery in the world. I cannot persuade myself that a beneficent and omnipotent God would have designedly created the *Ichneumonidae* [a parasitic wasp] with the express intention of their feeding within the living bodies of caterpillars.”
- Richard Dawkins, *The Blind Watchmaker*: “Natural selection, the blind, unconscious, automatic process which Darwin discovered, and which we now know is the explanation for the existence and apparently purposeful form of all life, has no purpose in mind. It has no mind and no mind's eye. It does not plan for the future. It has no vision, no foresight, no sight at all.”

## COMPONENT 1.2 GOOD AND EVIL

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.

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

Indicative content here:

- The absence of good or the impulse to seek our own desires at the expense of the good of others which often results in suffering.

Refer to the marking bands for question (b).

(b) Describe two features of Natural Law. AO1 [5]

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

Indicative content here:

- Natural Law is the moral law of right and wrong, these are universal and not dependent on human laws. It is the belief that moral law can be known by every human and it is the same for all people, in all places and at all times.
- Natural Law was put forward by St Thomas Aquinas, all humans have purposes in common: preserving life, living in society, seeking the truth, procreation, and worshipping God. It is a key part of Catholic teaching.
- This is for common purpose all humans should obey for example laws against murder, based on the idea that humans should avoid evil and do good.
- Credit should be given for describing two of the five common purposes of Natural Law.

Relevant reference to sources could include:

- *Exodus 20:13* Do not commit murder.

Refer to the marking bands for question (c).

- (c) **Explain, from either Catholic Christianity and Judaism or two Christian traditions, the use of sculpture and statues in worship.** AO1 [8]

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

**Indicative content:**

Catholics:

- Statues are a common feature in most Catholic Churches and are used as a focus for private prayer by many Catholics. For this reason, these statues will often have a place to light candles and to kneel near these statues.
- For Catholics the statues are reminders of Jesus, Mary and the lives of the Saints that help them to pray to God with greater reverence. In their prayers, Catholics ask Mary and the Saints to pray for them.

Christian:

- Apart from some Anglican Churches, most other Christians would not have statues in their Churches or homes and would not use them as a focus for prayer.
- For some Christians, the Catholic practice of venerating statues they would view as being against the Ten Commandments that prohibit the making of graven images. Some Christians would view the Catholic practices as idolatrous – which means the worshipping of false gods.

Judaism:

- The central belief that there is only one God is shown in the design of most synagogues. Although synagogues may be decorative, they do not have statues or representations of human beings as it is God alone who should be worshipped.
- Venerating statues would be viewed as going against the second of the Ten Commandments that prohibit the making and worshipping of graven images.
- The requirement that a synagogue should have windows is mentioned in the Talmud where it is suggested that the sky inspires a reverence of God.
- Places associated with Judaism e.g. Yad Vashem, have sculptures but these are for commemoration not for worship.

Relevant reference to sources could include:

- Genesis 20:4-5 – “You shall not make for yourself any images... you shall not bow down to them or serve them”
- Exodus 20:1-15
- Michelangelo’s *Pieta*



Refer to the marking bands for question (d).

(d) (i) 'All evil is created by humans.'

**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]**

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

**Indicative content here:**

- Catholics would appeal to the teachings of St Augustine, *The Enchiridion* (3:11) saying evil is a consequence of Original Sin. In *Genesis*, the world was created in goodness and so God did not create evil. The explanation being privation, the absence of good. St Augustine examines evil as a privation not something created.
- The doctrine of Original Sin is God made a perfect world that the first humans damaged by their deliberate choice to disobey God's commands.
- Suffering is a consequence of the misuse of human freewill and not part of God's plan.
- We were all present 'in Adam', we inherit his corruption as we are descendants of him. All have an ability to make own choices and be held responsible for them.
- St Augustine examines evil as a privation.
- Philosophical and non – religious view challenge God's goodness, evil proves that God does not exist, questioning why an all-loving and all-powerful God can let evil happen, especially to innocent people.
- Hume and John Mackie's theory of 'Inconsistent Triad' is used as an argument against the existence of God, and so evil must be man-made if God does not exist.
- Evil can result in the loss of life, and destroys the potential of a person, causing suffering to them and their loved ones.

Possible sources could include:

- *John Mackie's Inconsistent Triad.*
- *St Augustine, The Enchiridion 3:11*  
11. In this universe, even what is called evil, when it is rightly ordered and kept in its place, commends the good more eminently, since good things yield greater pleasure and praise when compared to the bad things. For the Omnipotent God, whom even the heathen acknowledge as the Supreme Power over all, would not allow any evil in his works, unless in his omnipotence and goodness, as the Supreme Good, he is able to bring forth good out of evil. What, after all, is anything we call evil except the privation of good? In animal bodies, for instance, sickness and wounds are nothing but the privation of health. When a cure is effected, the evils which were present (i.e., the sickness and the wounds) do not retreat and go elsewhere. Rather, they simply do not exist anymore. For such evil is not a substance; the wound or the disease is a defect of the bodily substance which, as a substance, is good. Evil, then, is an accident, i.e., a privation of that good which is called health. Thus, whatever defects there are in a soul are privations of a natural good. When a cure takes place, they are not transferred elsewhere but, since they are no longer present in the state of health, they no longer exist at all.

- *Genesis 1:9 -12*  
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. 11 Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. 12 The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good.

**(ii) 'Pilgrimage is most important religious 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]**

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

**Indicative content here:**

- Pilgrimage might be compared with other religious practices such as celebrating the sacraments.
- Pilgrimage is much more than just a holiday. It is an important spiritual experience to a place of religious significance for believers.
- Going on a journey represents the journey of life and helps pilgrims to set aside time for them to reflect on the meaning of their lives and to spend time with other believers.
- It is often a profound response to suffering – pilgrimage sites are often places of healing where believers take the sick and disabled as a sign of solidarity with them in their need.
- Jesus also went on annual pilgrimage to Jerusalem.
- The only thing that makes a pilgrimage more than a mere holiday is its religious significance, but some would argue that there is no such thing as spiritual reality and that pilgrims are deceiving themselves or are deceived by others.
- Even if God is real, then God would be present in all places. There is no need to go to a particular place to experience God's presence.
- The healings that are claimed to have taken place at pilgrimage sites can be explained in other ways and are nothing to do with the significance of the place or the journey.
- It could be argued that other practices are more important e.g. going to Mass every Sunday, receiving the sacraments or fighting for peace and justice.

Where appropriate, relevant references are likely to include:

- Lourdes as a Pilgrimage site
- The Rosary