



GCSE MARKING SCHEME

AUTUMN 2020

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

INTRODUCTION

This marking scheme was used by WJEC for the 2020 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.

COMPONENT 2

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)

Band	Band Descriptor	Mark Total
3	<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>	4 – 5
2	<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>	2 – 3
1	<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>	1
0	No relevant information provided.	0

Question 1 (c)

Band	Band Descriptor	Mark Total
4	<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>	7 – 8
3	<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>	5 – 6
2	<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>	3 – 4
1	<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>	1 – 2
0	No relevant information provided.	0

Question 1 (d) (i) and (ii) and 2 (d)

Band	Band Descriptor	Mark Total
5	<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>	13 – 15
4	<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>	10 – 12
3	<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>	7 – 9
2	<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>	4 – 6
1	<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>	1 – 3
0	No relevant point of view stated.	0

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

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

**EDUQAS GCSE RELIGIOUS STUDIES (ROUTE B) COMPONENT 2
APPLIED CATHOLIC THEOLOGY**

AUTUMN 2020 MARK SCHEME

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

Component 2.1 Life and Death

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

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

- The ultimate choice to choose God or reject God at the end of life.
- Judgement decides whether we go to Heaven or Hell.

Refer to the marking bands for question (b).

(b) Describe what two of the symbols on a Paschal candle represent. [5]

- 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.

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."

Refer to the marking bands for question (c).

(c) Explain how Faure's '*Requiem*' shows Catholic beliefs about eternal life. [8]

- Catholics believe that after death, those that go to heaven enter a state of eternal peace and rest; this is shown in Faure's requiem by the calm and gentle melodies.
- Catholics believe that life after death is a reason to be hopeful as well as sad at a funeral; this is shown in Faure's requiem by the beauty and joy Faure's melodies capture and the use of harps and angelic sopranos.
- Catholics believe that at the end of life, those who are saved will be welcomed into paradise; this is shown in the tranquillity and hope of the *In Paradisum* movement where the music rises and soars before fading into silence.
- Faure's requiem is gentle and hopeful showing that Catholics are more inspired by a hope in God's mercy than a fear of death.

Where appropriate, relevant references are likely to include:

- The text of the *In Paradisum* from the commendation of the funeral rite: May the angels lead you into paradise; may the martyrs come to welcome you and take you to the holy city the new and eternal Jerusalem. May choirs of angels welcome and lead you to the bosom of Abraham; and where Lazarus is poor no longer May you find eternal rest.
- The words of Faure on his own composition:
"It has been said that my Requiem does not express fear of death and someone has called it a lullaby of death. But it is thus that I see death: as a happy deliverance, an aspiration towards happiness above, rather than as a painful experience...my Requiem is dominated from beginning to end by very human feeling of faith in eternal rest."

- (d) (i) 'Only God has the right to end a life.'

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

Refer to the marking bands for question (d).

- God is the creator of life and only God has the right to determine when life should end.
- If human beings decide to take life, they are going against God's command not to commit murder.
- All human life is sacred, no matter how weak or disabled that life may be, and it shows a lack of respect for the dignity of the person to end their life because it is judged no longer worth living.
- Caring for a person when they are sick or dying and until their natural death shows a love for them and is a way of honouring their value; good palliative care removes the need for euthanasia.
- All human beings are free and have moral autonomy. Deciding when and in what manner one dies is an expression of that freedom; human beings have a right to die.
- Some illnesses are so debilitating that they remove everything the person found valuable about their life. At such a point death is better than living with this burden.
- Since God does not exist, decisions about when and in what circumstances it is moral to kill another human being is for human beings to decide. Euthanasia is justified on the grounds of self-determination or mercy.

Where appropriate, relevant references are 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 taught by the ordinary and universal Magisterium. Depending on the circumstances, this practice involves the malice proper to suicide or murder."
- **Exodus 20:13:**
"Do not kill"

(ii) 'There is no need to pray for the dead.'

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

Marks for spelling, punctuation and the accurate use of grammar are allocated to this question. [15+6]

Refer to the marking bands for question (d).

- Even if you believe in life after death, praying for the dead does not seem to serve any purpose because the person is either in heaven already and so does not need prayers, or in hell, where prayers will make no difference.
- If God is all loving then that is enough to save them from Hell, prayers for them are not necessary.
- It is the quality of a person's life that determines whether they go to heaven or hell and praying for them once they are dead will make no difference to this.
- Catholics believe in purgatory, a place where those who are saved are purified before they go to heaven. Prayers help the souls in purgatory to enter heaven.
- Nobody dies perfect, so in order to respect human freedom, God has to allow those who have died to be cleansed and made new before they enter God's presence for eternity. Prayers help them in this process.
- Praying for the dead is a very ancient practice and goes right back to the earliest days of the Church and continuing this practice connects Christians to this long tradition.
- How prayer works is a mystery in an case and praying for the dead is an act of love for those who have died and is helpful to comfort those who are left behind.
- It is a practice that is referred to in scripture in 2 Maccabees 12:39-46, so there must be some value in it.

Where appropriate, relevant references are likely to include:

- **The Catholic prayer for the dead:**
"Eternal rest grant unto them, O Lord and let perpetual light shine upon them. May they rest in peace. Amen. May their soul and the souls of the faithful departed, through the mercy of God, rest in peace. Amen."
- **1 Corinthians 3:11-15:**
¹ For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ. ¹² Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— ¹³ the work of each builder will become visible, for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each has done. ¹⁴ If what has been built on the foundation survives, the builder will receive a reward. ¹⁵ If the work is burned up, the builder will suffer loss; the builder will be saved, but only as through fire.

- **2 Maccabees 12:39-46**

⁹ On the next day, as by that time it had become necessary, Judas and his men went to take up the bodies of the fallen and to bring them back to lie with their kinsmen in the sepulchres of their fathers. ⁴⁰ Then under the tunic of every one of the dead they found sacred tokens of the idols of Jam'nia, which the law forbids the Jews to wear. And it became clear to all that this was why these men had fallen. ⁴¹ So they all blessed the ways of the Lord, the righteous Judge, who reveals the things that are hidden; ⁴² and they turned to prayer, beseeching that the sin which had been committed might be wholly blotted out. And the noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen. ⁴³ He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin offering. In doing this he acted very well and honorably, taking account of the resurrection. ⁴⁴ For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. ⁴⁵ But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, that they might be delivered from their sin.

- **Texts from the Catholic funeral rite:**

"In Baptism, (name) received the sign of the cross. May he/she now share in Christ's victory over death."

"In the waters of baptism, (name) died with Christ and rose with him to new life. May he/she now share with him eternal glory."

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

Component 2.2 Sin and Forgiveness

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

2. (a) (i) What do Catholics mean by ‘punishment’? [2]

- The penalty imposed by a person in authority on the person who has committed wrongdoing.
- The consequences of a wrong decision.

(ii) What do Catholics mean by ‘sin’? [2]

- Acting against the will or laws of God.

Refer to the marking bands for question (b).

(b) (i) Describe two reasons for punishing criminals. [5]

- Retribution: a criminal is punished because it is deemed that they deserve to be punished and the victims of their crime are reassured that they have paid for their crimes.
- Deterrence: a criminal is punished in order to show to other potential criminals what the consequences of crime are in the hope that it will discourage them from committing a similar crime.
- Rehabilitation: a criminal is punished in order to help them to be remorseful for their crime and to reform their character to make them able to re-enter society.

Where appropriate, relevant references are likely to include:

- St Augustine in Letter 153 to Macedonius, 3:
“... 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:
“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.”

(ii) **Describe two features of moral relativism.** [5]

- Moral relativism is the belief there are always exceptions to moral laws;
- Moral relativism is the belief that moral laws are a consequence of human society and are invented.
- Moral relativism is the belief that moral laws change from place to place and from age to age.

Where appropriate, relevant references could to include:

- **Pope Benedict, *Address to Young People gathered for World Youth Day, 17 July, 2008:***

There is also something sinister which stems from the fact that freedom and tolerance are so often separated from truth. This is fueled by the notion, widely held today, that there are no absolute truths to guide our lives. Relativism, by indiscriminately giving value to practically everything, has made “experience” all-important. Yet, experiences, detached from any consideration of what is good or true, can lead, not to genuine freedom, but to moral or intellectual confusion, to a lowering of standards, to a loss of self-respect, and even to despair.

Refer to the marking bands for question (c).

(c) (i) Explain why Catholics see the Eucharist as central to Christian life. [8]

- Catholics celebrate the Eucharist at least once a week and many celebrate it daily because Jesus commanded his followers to repeat the words and the actions of the Last Supper.
- They see the Eucharist as the source of the Christian life because they believe that the bread and wine becomes the body and blood of Jesus and that by eating it they are given the gift of eternal life.
- They also see the Eucharist as the source of Christian life because they believe that receiving Jesus' body and blood in the sacrament gives them the spiritual strength they need to be faithful to the life of discipleship they are trying to live.
- They see the Eucharist as the summit of Christian life because they believe that when they celebrate the Eucharist that are standing in God's presence and that it is the closest they will get to heaven until they die.
- They also see the Eucharist as God's greatest gift to believers because they believe that in celebrating the Eucharist, they are able to be present at the moment Jesus offered his life in love to the Father for them.
- They believe that the Eucharist is the greatest gift God can give to believers (and so is the source of the Christian life) and is the greatest offering believers can make back to God (and so is the summit of the Christian life).

Where appropriate, relevant references are likely to include:

- Luke 22:14-20
'¹⁴When the hour came, he took his place at the table, and the apostles with him. ¹⁵He said to them, "I have eagerly desired to eat this Passover with you before I suffer; ¹⁶for I tell you, I will not eat it until it is fulfilled in the kingdom of God." ¹⁷Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; ¹⁸for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." ¹⁹Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." ²⁰And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood.'
- Catechism of the Catholic Church 1324-25:
'The Eucharist is "the source and summit of the Christian life." The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch. The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God's action sanctifying the world in Christ and of the worship human beings offer to Christ and through him to the Father in the Holy Spirit.'

(ii) Explain Catholic teaching about salvation.

[8]

- Catholics believe that Jesus' life, death and resurrection save them from sin.
- They believe Jesus' life saves them from sin because through his life he sets them a perfect example of how to live a life of loving service that will save them from the sin of selfishness.
- They believe Jesus' death saves them from sin because in it he offers himself as a perfect offering of love to the Father and takes on himself the punishment that human beings are owed because of sin, so opening a way to heaven for everyone.
- They believe that Jesus' resurrection saves them from sin because by rising again he destroys death forever and shows believers what awaits them after death, saving them from sin by guaranteeing eternal life to them.
- Catholics believe in grace, which is God's free-gift of love and forgiveness. This is why they believe that salvation is possible for all people, because God's forgiveness has no limits.
- Catholics also believe in free-will, which is the choice human beings have to accept or reject this grace. This is why they believe that some people will not be saved because they will freely choose to reject God's offer of salvation.
- Catholics believe that in order to receive the gift of salvation human beings must be Baptised and have faith in God, this is why they believe that outside of the Church there is no salvation.

Where appropriate, relevant references are likely to include:

- Catechism of the Catholic Church 846-848
How are we to understand this affirmation, often repeated by the Church Fathers? 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. This affirmation is not aimed at those who, through no fault of their own, do not know Christ and his Church: Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience - those too may achieve eternal salvation. "Although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men." ...

Refer to the marking bands for question (d).

- (d) 'People should not evangelise in a society where there are many religions.'

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

[15+6]

- 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.
- 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.

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 11 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" (Mk 6:37)

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. ...