



GCSE MARKING SCHEME

AUTUMN 2020

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

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 1

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)

Band	Band Descriptor	Mark Total
3	<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>	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) (i) and (ii) and 2 (c)

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

Question 1(d) Origins and Meaning ONLY

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>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>	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>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>	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>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>	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>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>	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>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>	1 – 3
0	No relevant point of view stated.	0

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

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
<i>High performance</i> 5 – 6 marks	<ul style="list-style-type: none"> • Learners spell and punctuate with consistent accuracy • Learners use rules of grammar with effective control of meaning overall
<i>Intermediate performance</i> 3 – 4 marks	<ul style="list-style-type: none"> • Learners spell and punctuate with considerable accuracy • Learners use rules of grammar with general control of meaning overall
<i>Threshold performance</i> 1 – 2 marks	<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
0	<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 1
FOUNDATIONAL CATHOLIC THEOLOGY**

AUTUMN 2020 MARK SCHEME

COMPONENT 1.1 ORIGINS AND MEANING

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

Component 1.1 Origins and Meaning

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) (i) **What do Catholics mean by '*imago Dei*'?** [2]

- In the image of God.
- The belief that human beings are reflections of God.

(ii) **What do Catholics mean by 'revelation'?** [2]

- The ways in which God makes himself known to human beings.
- Christians believe that God does this in the person of Jesus Christ.
- Catholics believe God's revelation is communicated through scripture and tradition.

(b) (i) **Describe what '*Gaudium et Spes*' teaches about peace.** [5]

Refer to the marking bands for question (b).

- Peace is not just the absence of war, but the presence of justice.
- Peace is only possible when the rights of every person are protected and their basic needs met.
- A false peace can exist when two nations or groups are afraid of entering into conflict.
- A false peace can exist when a dictator imposes it unjustly on a nation or group.
- True peace arises when all peoples love each other and share what they have so that there is no injustice.

Where appropriate, relevant references are likely to include:

- *Gaudium et Spes* 78:
Peace is not merely the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice. Peace results from that order structured into human society by its divine Founder, and actualized by men as they thirst after ever greater justice. The common good of humanity finds its ultimate meaning in the eternal law ... peace on earth cannot be obtained unless personal well-being is safeguarded and men freely and trustingly share with one another the riches of their inner spirits and their talents. A firm determination to respect other men and peoples and their dignity, as well as the studied practice of brotherhood are absolutely necessary for the establishment of peace. Hence peace is likewise the fruit of love, which goes beyond what justice can provide.

- (ii) **Describe two Catholic beliefs about God that are shown in Michelangelo's *'Creation of Adam'*.** [5]

Refer to the marking bands for question (b).

- 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 the 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.

- (c) (i) Explain from **either** Catholic Christianity and Judaism **or** two Christian traditions how the Creation accounts in Genesis are interpreted. [8]

Refer to the marking bands for question (c).

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:

- Jews believe that the Torah, which contains the book of Genesis, was given by God to Moses on Mount Sinai.
- Because of this, many Orthodox Jews insist it must be read literally and that the Creation accounts in Genesis are literal, scientific or historical accounts of the beginning of the universe.
- Other Reform and Liberal Jews believe that the teachings of the Torah need to be interpreted in the light of current understanding and would therefore read the Creation accounts as symbolic and not to be taken literally.

Where appropriate, relevant references are likely to include:

- **Pope John Paul II, *Message To The Pontifical Academy Of Sciences: On Evolution* (22 October 1996, paragraph 3)**
... 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... some new findings lead us toward the recognition of evolution as more than an hypothesis. In fact it is remarkable that this theory has had progressively greater

influence on the spirit of researchers, following a series of discoveries in different scholarly disciplines. The convergence in the results of these independent studies— which was neither planned nor sought—constitutes in itself a significant argument in favour of the theory.

- ***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.

- (ii) **Explain from either Catholic Christianity and Judaism or two Christian traditions beliefs about the sanctity of life.** [8]

Refer to the marking bands for question (c).

Catholic teachings could include:

- Human beings are made in the image of God and therefore human life is sacred.
- All human life, from the moment of conception to natural death is sacred and must be protected.
- All human beings, no matter how young, old, sick or disabled they are have an innate dignity.
- Therefore, Catholics are opposed to both abortion and euthanasia.

Other Christian teachings could include:

- Human beings are made in the image of God and therefore human life is sacred.
- Some Christians would share Catholic beliefs about the sanctity of life.
- Other Christians believe that human life does not begin at conception but at some later point in a pregnancy, for this reason (or others) they may recognise the acceptability of abortion in some cases.
- Some Christians also believe that quality of life is just as important as sanctity of life, for this reason may see euthanasia as a loving response to a person whose life has been severely limited by accident or disease.

Jewish teachings could include:

- Human beings are made in the image of God and therefore human life is sacred.
- God is the sole creator and the only one who can give or take life.
- There are references in the Tenakh to a relationship between human beings and God before birth, so human life is sacred before birth as well as afterwards.
- All Jews are committed to the Pikuach Nefesh, which means “the saving of a life”, and shows that preserving life is more important than almost all of the other mitzvot.
- For many Jews, the importance of life expressed in Pikuach Nefesh would rule out all abortion and euthanasia.
- For others, it may mean that saving the life of the mother, for example, might mean that abortion is sometimes acceptable.

Where appropriate, relevant references are likely to include:

- **Genesis 1:26-27**

²⁶Then 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." ²⁷So God created mankind in his own image, in the image of God he created them; male and female he created them.

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

...in the knowledge which the soul obtains of herself, she knows more of God, and knowing the goodness of God in herself, the sweet mirror of God, she knows her own dignity and indignity. Her dignity is that of her creation, seeing that she is the image of God, and this has been given her by grace, and not as her due... What made you establish man in so great a dignity? Certainly the incalculable love by which you have looked on your creature in yourself! You are taken with love for her; for by love indeed you created her, by love you have given her a being capable of tasting your eternal Good. ...

- **Jeremiah 1:5**

'Before I formed you in the womb, I knew you;
Before you were born I sanctified you.'

- **Psalms 139:13-14**

For it was you who formed my inward parts;
you knit me together in my mother's womb.
I praise you, for I am fearfully and wonderfully made.
Wonderful are your works.

- **Catechism of the Catholic Church, 2270**

Human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognised as having the rights of a person – among which is the inviolable right of every innocent human being to life.

- **Talmud, Babylonian Yoma 84b**

One engages in saving a life on Shabbat, and one who is vigilant to do so is praiseworthy. And one need not take permission from a court but hurries to act on his own. How so? If one sees a child who fell into the sea, he spreads a fisherman's net and raises him from the water. And one who is vigilant and acts quickly is praiseworthy, and one need not seek permission from a court, although in doing so he catches fish in the net as well. Similarly, if one sees a child fall into a pit and the child cannot get out, he digs part of the ground out around the edge of the pit to create a makeshift step and raises him out. And one who is vigilant and acts quickly is praiseworthy, and one need not seek permission from a court, although in doing so he fashions a step.

- (d) **‘No-one should have the right to an abortion’.**

Discuss this statement showing that you have considered more than one point of view.

(You must refer to religious and non-religious beliefs, such as those held by Atheists and Humanists, in your answer.)

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

Refer to the specific marking band for question (1.d.)

- All human life is sacred, from the moment of conception to the point of natural death, therefore abortion is murder, and no-one has the right to commit murder.
- Only God has the right to take life; an unborn foetus is an innocent human life and no human being has the right to take an innocent human life.
- All human beings have rights, including unborn human beings; the right to choose should not override the more basic right to life of the unborn child.
- Not all human life should be considered personal life if it lacks higher brain functioning; aborting an unborn foetus is not the same as killing a human being, since they do not have human rights.
- If women do not have the right to access safe abortions this leads to back-street abortions which have been shown to be horribly harmful, and often fatal, to women who feel they have no other option.
- A pregnancy can be felt as a threat to a woman's health or life and she has a right to protect herself from these harms, even if it leads to the death of the unborn in the same way that she has the right to protect herself from other sorts of aggressor.

Where appropriate, relevant references are likely to include:

- **Genesis 1:26-27**
‘ “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.” So God created mankind in his own image, in the image of God he created them; male and female he created them.’
- **Gaudium et Spes 29**
Since all human beings possess a rational soul and are created in God's likeness, since they have the same nature and origin, have been redeemed by Christ and enjoy the same divine calling and destiny, the basic equality of all must receive increasingly greater recognition... with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, colour, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent. For in truth it must still be regretted that fundamental personal rights are still not being universally honoured ... Therefore, although rightful differences exist between people, the equal dignity of persons demands that a more humane and just condition of life be brought about... Human institutions, both private and public, must labour to minister to the dignity and purpose of each person.

- **Jeremiah 1:5**
Before I formed you in the womb, I knew you; before you were born, I set you apart; I appointed you as a prophet to the nations.
- **Catechism of the catholic Church 2270**
Human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person - among which is the inviolable right of every innocent being to life.
- **Peter Singer, *Practical Ethics***
Those who protest against abortion but dine regularly on the bodies of chickens, pigs and calves can hardly claim to have concern for “life” as such. Their concern about embryos and foetuses suggests only a biased concern for the lives of members of our own species. On any fair comparison of morally relevant characteristics, like rationality, self-consciousness, awareness, autonomy, pleasure and pain and so on, the calf, the pig and the much derided chicken come out well ahead of the foetus at any stage of pregnancy – whereas if we make the comparison with an embryo, or a foetus of less than three months, a fish shows much more awareness.

My suggestion, then, is that we accord the foetus no higher moral status than we give to a nonhuman animal at a similar level of rationality, self-consciousness, awareness, capacity to feel and so on. Because no foetus is a person, no foetus has the same claim to life as a person. Until a foetus has some capacity for conscious experience, an abortion terminates an existence that is – considered as it is and not in terms of its potential – more like that of a plant than of a sentient animal like a dog or a cow.

COMPONENT 1.2 GOOD AND EVIL

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

Component 1.2 Good and Evil

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) **What do Catholics mean by 'privation'?** [2]
- The loss or absence of a quality or something that is normally present.
- (b) **Describe two ways Michelangelo's '*Pieta*' shows Catholic beliefs about the meaning of human suffering.** [5]

Refer to the marking bands for question (b).

- The *Pieta* is a picture of Mary holding her dead son, but it also resembles a mother holding a new-born child, showing the Catholic belief that suffering is part of love.
- In the statue there are many references to the pain of childbirth, showing the Catholic belief that suffering can bring about greater goods.
- Mary's upturned palm shows an acceptance of suffering despite its cost, showing the Catholic belief that if suffering is embraced it can become a source of redemption.
- It shows that even the Mother of God was not exempt from human suffering, showing the Catholic belief that God is with human beings even in their darkest times.
- Despite the horrific scene the *Pieta* depicts it is still presented serenely and beautifully, showing the Catholic ambivalence towards suffering.

Where appropriate, relevant references are likely to include:

- **Isaiah 53:1-5**
Who has believed our message and to whom has the arm of the LORD been revealed? He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem. Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.
- **Pope John Paul II, *Salvifici Doloris* 13**
But in order to perceive the true answer to the "why" of suffering, we must look to the revelation of divine love, the ultimate source of the meaning of everything that exists. Love is also the richest source of the meaning of suffering, which always remains a mystery: we are conscious of the insufficiency and inadequacy of our explanations. Christ causes us to enter into the mystery and to discover the "why" of suffering, as far as we are capable of grasping the sublimity of divine love. Love is also the fullest source of the answer to the question of the meaning of suffering. This

answer has been given by God to man in the Cross of Jesus Christ... Those who share in Christ's sufferings have before their eyes the Paschal Mystery of the Cross and Resurrection, in which Christ descends, in a first phase, to the ultimate limits of human weakness and impotence: indeed, he dies nailed to the Cross. But if at the same time in this weakness there is accomplished his lifting up, confirmed by the power of the Resurrection, then this means that the weaknesses of all human sufferings are capable of being infused with the same power of God manifested in Christ's Cross. In such a concept, to suffer means to become particularly susceptible, particularly open to the working of the salvific powers of God, offered to humanity in Christ. In him God has confirmed his desire to act especially through suffering, which is man's weakness and emptying of self, and he wishes to make his power known precisely in this weakness and emptying of self... In the Letter to the Romans, the Apostle Paul deals still more fully with the theme of this "birth of power in weakness", this spiritual tempering of man in the midst of trials and tribulations, which is the particular vocation of those who share in Christ's sufferings. "More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us". Suffering as it were contains a special call to the virtue which man must exercise on his own part. And this is the virtue of perseverance in bearing whatever disturbs and causes harm. In doing this, the individual unleashes hope, which maintains in him the conviction that suffering will not get the better of him, that it will not deprive him of his dignity as a human being...

- (c) **Explain from either Catholic Christianity and Judaism or two Christian traditions beliefs about the origin of evil** [8]

Refer to the marking bands for question (c).

Catholic teachings could include:

- Evil is the consequence of Original Sin.
- The sin committed by Adam and Eve causes a breakdown in human relationships and the relationship between human beings and the natural world, causing moral and natural evil.
- Freewill is the origin of evil: suffering is the consequence of the wrong choices human makes and the impact this has on others.
- Evil is not a real thing; it is just the absence of good and is brought about by human beings not choosing the good.

Other Christian teachings could include:

- Some Christians would agree with the Catholic view that suffering is the consequence of sin.
- Other Christians believe that God allows suffering because it helps human beings to become better.
- John Hick says that God deliberately made an imperfect world so that human beings could learn for themselves how to be good and loving.

Jewish teachings could include:

- Jews do not believe in Original Sin and they reject the idea that human beings are born with a natural tendency to sin.
- They believe that human beings are born with two inclinations: to do good (yetzer ha tov) or to do evil (yetzer ha ra) and they must choose between them.
- Jews believe that evil and suffering is a consequence of human beings making the wrong choice between these two inclinations.

Where appropriate, relevant references are likely to include:

- **St Augustine, *Enchiridion* 3,11**
And in the universe, even that which is called evil, when it is regulated and put in its own place, only enhances our admiration of the good; for we enjoy and value the good more when we compare it with the evil. For the Almighty God, who, as even the heathen acknowledge, has supreme power over all things, being Himself supremely good, would never permit the existence of anything evil among His works, if He were not so omnipotent and good that He can bring good even out of evil. For what is that which we call evil but the absence of good? ... disease and wounds mean nothing but the absence of health; for when a cure is effected, that does not mean that the evils which were present— namely, the diseases and wounds—go away from the body and dwell elsewhere: they altogether cease to exist; ... Just in the same way, what are called vices in the soul are nothing but privations of natural good. And when they are cured, they are not transferred elsewhere: when they cease to exist in the healthy soul, they cannot exist anywhere else.
- **Genesis 3**
Now the serpent was more crafty than any other wild animal that the Lord God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden?’” The woman said to the serpent, “We may eat of the fruit of the trees in the garden; but God said, ‘You

shall not eat of the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.” But the serpent said to the woman, “You will not die; for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves. They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, “Where are you?” He said, “I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself.” He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” The man said, “The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.” Then the Lord God said to the woman, “What is this that you have done?” The woman said, “The serpent tricked me, and I ate.” The Lord God said to the serpent, “Because you have done this, cursed are you among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel.” To the woman he said, “I will greatly increase your pangs in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.” And to the man he said, “Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return.” The man named his wife Eve, because she was the mother of all living. And the Lord God made garments of skins for the man and for his wife, and clothed them. Then the Lord God said, “See, the man has become like one of us, knowing good and evil; and now, he might reach out his hand and take also from the tree of life, and eat, and live forever”— therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken. He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a sword flaming and turning to guard the way to the tree of life.

- (d) (i) **'All Catholics need to do to live a good life is to follow the example of Jesus.'**

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+ 6]

Refer to the marking bands for question (d).

- Jesus is a perfect model of what it means to live a good life and so following his example is all that is necessary for Catholics to live a good life too.
- Jesus is sinless. Therefore, by definition, following him will lead to a perfect life.
- Jesus offers an example of perfect love in giving up his life to save others.
- It is not just following Jesus' example that matters but following his teaching too. In Matthew's Gospel Jesus gives a lengthy list of ways in which his followers must live a good life, so his teachings matter as much as his example.
- Human beings are not sinless and therefore not like Jesus, so it is not possible for us to follow him exactly – humans need more help with living a good life than simply following an unattainable example.
- As well as the example of Jesus, Catholic teaching has also promoted Natural Law and conscience as legitimate sources of moral authority.
- The cost is too high – Jesus' example of self-sacrificing love is an extreme example of a good life that it would be unrealistic to expect most people to follow.

Where appropriate, relevant references are likely to include:

- **Matthew 5-7**

He said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you. ...

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

"You have heard that it was said to the people long ago, 'You shall not murder, and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with a brother or sister will be subject to judgment. ... "You have heard that it was said, 'You shall not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. ... "It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.' But I tell you that anyone who divorces his wife, except for sexual immorality, makes her the victim of adultery, and anyone who marries a divorced woman commits adultery. "Again, you have heard that it was said to the people long ago, 'Do not break your oath, but fulfil to the Lord the vows you have made.' But I tell you, do not swear an oath at all: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black. All you need to say is simply 'Yes' or 'No'; anything beyond this comes from the evil one. "You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you. "You have heard that it was said, 'Love your neighbour and hate your enemy.' But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven...Be perfect therefore as your heavenly Father is perfect.

..."Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!' "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash." When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law.

(ii) **'A pilgrimage is just another type of holiday.'**

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+ 6]

Refer to the marking bands for question (d).

- 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 – as do many Jews to this day.
- The only thing that makes a pilgrimage more than a mere holiday is its religious significance, but some would argue that there is not 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.

Where appropriate, relevant references are likely to include:

- **Luke 2:41-51**

¹ Now every year his parents went to Jerusalem for the festival of the Passover. ⁴² And when he was twelve years old, they went up as usual for the festival. ⁴³ When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. ⁴⁴ Assuming that he was in the group of travellers, they went a day's journey. Then they started to look for him among their relatives and friends. ⁴⁵ When they did not find him, they returned to Jerusalem to search for him. ⁴⁶ After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. ⁴⁷ And all who heard him were amazed at his understanding and his answers. ⁴⁸ When his parents ⁴⁹ saw him they were astonished; and his mother said to him, 'Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety.' ⁴⁹ He said to them, 'Why were you searching for me? Did you not know that I must be in my Father's house?' ⁵⁰ But they did not understand what he said to them. ⁵¹ Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.

- **The Congregation for Divine Worship and Discipline of the Sacraments, *The Directory on Popular Piety* (262-265, 279)**

Pilgrimage is a universal religious experience and a typical expression of popular piety. It is invariably connected with a shrine, for which it is an indispensable component. Pilgrims need shrines, and shrines need pilgrims. Theologically, a shrine, which often derives from popular piety, is a sign of the active and saving presence of the Lord in history, and a

place of respite in which the people of God on its journey to the heavenly City can renew its strength for the pilgrim journey. Shrines, like churches, have enormous symbolic value: they are icons "of the dwelling place of God among men" and allude to "the mystery of the Temple" which was fulfilled in the Body of Christ in the ecclesial community of the faithful. Shrines have an important cultic function. The faithful visit shrines to participate in the liturgical celebrations and the various pious exercises practised there. This fact, however, should not cause the faithful to overlook the Gospel teaching according to which no specific place is decisive for authentic worship of the Lord.