

Curriculum Intent for Component 1 Good and Evil- Eduqas Route B

This theme requires you to consider philosophical questions concerning the origins and nature of good and evil and different religious answers to the problem of evil and suffering. You are expected to make relevant references to scripture and other sources of authority. This theme must also be studied, where appropriate, from the perspective of the Jewish religious tradition.

Component 1 Origins and Meaning (covered in Year 9) and Good and Evil 1 hour and 30 minutes

Format of paper

Origins and Meaning 45 minutes

Two 2 mark questions	4
Two 5 mark questions	10
Two 8 mark questions	16
One 15 mark question	15 +6 SPAG

Good and Evil 45 minutes

one 2 mark question	2
one 5 mark question	5
one 8 mark question	8
two 15 mark questions	15 + 15

Mark boundaries 2019

82/96	85.4%	= 9	A**
74/96	77%	= 8	A*
65/96	68%	= 7	A
59/96	61%	= 6	B
52/96	54%	= 5	high C
44/96	46%	=4	C

Mark Boundaries 2022

82/96	85.4%	=9
75/96	78%	=8
67/96	69.7%	=7
59/96	61%	= 6
51/96	53%	= 5
42/96	43.75%	=4

Content and Knowledge, Teaching Sequence taken from Eduqas Specification route B

Areas of Study	Specific Content
Good, Evil and Suffering	<ul style="list-style-type: none"> ➤ Catholic perspectives on the origin of evil: Original Sin and evil as a "privation", with reference to St Augustine, <i>The Enchiridion</i> (3.11) ➤ Alternative Christian and non-Christian views on the nature and origin of evil and the difference between moral and natural evil. ➤ Catholic beliefs about the relationship between God's goodness and the goodness of the created world ➤ Philosophical and non-religious challenges posed by belief in God's goodness, free will and the existence of evil and suffering ➤ The meaning of suffering and Catholic ambivalence towards it, with reference to the significance of Christ's suffering and death and Isaiah 53
Beliefs: Trinity	<ul style="list-style-type: none"> ➤ The nature of the Trinity as expressed in the Nicene creed – One God in three persons: Father, Son and Spirit ➤ The biblical support for the doctrine and its historical development, with reference to the metaphorical explanation of the doctrine as a trinity of love, lover and beloved in St Augustine <i>De Trinitate</i> 8.10
Beliefs: Incarnation	<ul style="list-style-type: none"> ➤ The meaning and significance of the belief in Jesus as Incarnate Son, divine Word, fully God and fully human; its scriptural origins with reference to John 1:1-18 and the kenosis hymn (Phil 2:5-11) ➤ The importance of the doctrine in framing Catholic responses to the Problem of Evil, with reference to Pope John Paul II, <i>Salvifici Doloris</i> 13 & 23
Sources: Jesus and moral authority	<ul style="list-style-type: none"> ➤ The example and teaching of Jesus as the authoritative source for moral teaching, with reference to Jesus as the fulfilment of the law in Matthew 5-7 ➤ The existence of the Natural Law and conscience as evidence of God's goodness and the role of suffering in the development of the virtues

Forms: Sculpture and Statuary	<ul style="list-style-type: none"> ➤ The meaning and significance of sculpture and statues to Catholic tradition and worship ➤ The importance of sculpture and statuary as an expression of Catholic beliefs about God's goodness and the meaning of human suffering, with reference to Michelangelo's <i>Pieta</i>
Practices: Popular devotion as practised in Catholic communities in Britain and elsewhere	<ul style="list-style-type: none"> ➤ The meaning and significance of pilgrimage for Catholics as a response to human suffering, with particular reference to Lourdes ➤ Popular piety, such as the Rosary as a reflection on the meaning and significance of the Incarnation with particular reference to the Sorrowful Mysteries

Tier 1 Vocabulary Key words 2 marks

Conscience, Evil, Free-will, Goodness, Incarnation, Natural Law, Privation, Suffering

DIVINITY GCSE KNOWLEDGE ORGANISER



ORIGINS+MEANING	GOOD+EVIL
1. creation ex nihilo - creation out of nothing	15. Conscience - Human reason making moral decisions; the God-given knowledge of what's right and wrong
2. evolution - the process of mutation and natural selection which leads to changes in species over time	16. Evil - The absence of good and the urge to pursue our own selfish desires at the expense of others
3. imago Dei - in the image of God	17. Free-will - The ability to choose right from wrong without being controlled by other forces
4. inspiration - the belief that the Holy Spirit guides an individual to act or write what is good and true.	18. Goodness - The quality of being like God: seeking the well-being of others selflessly
5. omnipotence – the belief that God is all-powerful	19. Incarnation - 'Made flesh' – the Christian belief that God became man in the person of Jesus
6. revelation - the ways in which God makes himself known to human beings	20. Natural Law - The moral laws of right and wrong which apply in all times and places and are not dependent on human laws
7. stewardship - to care for creation, as stewards rather than consumers	21. Privation - The loss or absence of something (evil is a privation of good)
8. transcendence – existing outside of space and time (like God)	22. Suffering - Pain or loss which harms humans – moral evil is caused by other humans, while natural evil is not
9. Confessions - A work by St Augustine in which he explains why God must have made the universe out of nothing	23. The Enchiridion - A work by St Augustine in which he states evil is a privation of good and that God can bring good out of evil
10. Message to the Pontifical Academy of Sciences: on evolution - An address by Pope John Paul II making clear Catholic acceptance of evolution, calling it 'more than a hypothesis'	24. The Suffering Servant - A passage from Isaiah about a man who will suffer for the sins of others. Christians see it as about Christ – Jews think it's about Israel
11. The Dialogue of Divine Providence - A work by St Catherine of Siena in which she says being made <i>imago Dei</i> gives us dignity and the ability to recognise our faults	25. The Nicene Creed - A prayer declaring belief in the Trinitarian nature of God and the reality of the incarnation
12. Genesis 1 - A Biblical account of God making the universe by the power of his word in six days before resting on the seventh	26. De Trinitate - A work by St Augustine in which he compares the Trinity to the lover, the beloved and the love between them
13. Genesis 2 - A Biblical account of God making Adam and Eve and giving them responsibilities in relation to nature	27. John's Prologue - The opening of John's Gospel in which the incarnation is described as the 'Word' becoming flesh and dwelling among us
14. Gaudium et Spes - A Vatican II example of Catholic Social Teaching. It asserts 'the basic equality of all' because 'all men possess a rational soul'	28. The Kenosis Hymn - A passage from St Paul's letter to the Philippians in which the incarnation is described as Christ taking the form of a slave rather than clinging to his divinity
	30. Salvifici Doloris - An encyclical by John Paul II which suggests the cross answers the question of the meaning of suffering and that suffering helps produce <u>endurance+character</u>
	31. The Sermon on the Mount - A collection of Jesus' teachings in Matthew's Gospel in which he claims moral authority and describes those who suffer as 'blessed'

JUDAISM	LIFE+DEATH	SIN+FORGIVENESS
32. Synagogue - house of assembly; building for Jewish public prayer, study and assembly	47. Death - the end of physical life when the body ceases to function	62. Forgiveness - pardoning someone for the wrongs they have done you
33. Shekinah - the place where God's presence rests and can be felt	48. Eternal life - life in heaven after death; Jesus' phrase for living as God intends leading to life in heaven	63. Absolutism - believing certain actions are always right or always wrong
34. Shabbat - day of spiritual renewal and rest. Beginning at sunset on Friday and closing at nightfall on Saturday	49. Heaven - a face to face encounter with God for those who accept his grace and forgiveness	64. Relativism - believing what's right or wrong might change depending on the situation
35. Kosher - ('fit' or 'proper') - foods that are permitted to be eaten according to Leviticus (chapter 11)	50. Hell - the total lack of God for all eternity for those who reject his grace and forgiveness	65. Evangelisation - spreading the Gospel ('Good news') of Jesus
36. Torah - the five books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy)	51. Judgement - people being held to account for what they do in life, and what they fail to do	66. Punishment - the penalty put in place for a person who has done wrong
37. Mitzvot - <u>has</u> a mix of meanings. Often used to refer to duties (such as the 613 in the Torah) and good deeds	52. Magisterium - the teaching authority of the Church, exercised by its leaders (e.g. Pope and bishops)	67. Salvation - the belief that humans have the possibility of going to heaven because of Jesus' death and resurrection
38. Messiah - the anointed one who Jews believe will bring in a new era or age of peace for humankind	53. Resurrection - the raising of the body to life again after death, as experienced by Jesus (and one day everyone)	68. Sin - acting against the will of God
39. Covenant - a promise or agreement between two parties (as made between God & Noah/Abraham/Moses)	54. Soul - the eternal part of a human that survives death – also a human's rational nature	69. Eucharist - 'thanksgiving' – the Catholic term for the bread and wine that contains the real presence of Christ
40. Tanakh - The Jewish Bible. Its name comes from its three sections: Torah, <u>Nevi'im</u> (the prophets) and Ketuvim ('writings')	55. 1 Corinthians 15 - Biblical passage in which St Paul asks death 'Where is your sting' because of his belief in the resurrection of the dead	70. Forgiveness teachings in Matthew's Gospel - Jesus teaches we should always forgive (not just 7 times, but 70x7) and ask God to forgive us 'as we forgive those who trespass against us'
41. Oral Torah - All the traditions that have been passed down to explain and interpret the five books of Moses (written Torah)	56. The Parable of the Unmerciful Servant - A story in which Jesus suggests that we need to forgive others in order to be forgiven by God	71. Letters to Macedonius and Apringius - Writings in which St Augustine opposes capital punishment because revenge isn't Christian and it leaves 'no room to reform character'
42. Talmud - A work which contains the <i>Mishnah</i> (a written version of the oral Torah) and the <i>Gemara</i> (a rabbinic commentary on the <i>Mishnah</i>)	57. The Rich Man and Lazarus - A parable in which Jesus suggests we must comfort the less fortunate if we are to be comforted by God in the afterlife	72. Exodus 21:24 - 'Life for life, eye for eye' – a teaching in the Bible/Torah that suggests murderers should face capital punishment, though Jesus challenged this
43. Shema - A prayer from Deuteronomy declaring belief in one God: 'Hear, O Israel, the Lord our God, the Lord is one'	58. Sacrosanctum Concilium - Vatican II document that introduced a change in Masses from Latin to vernacular	73. Genesis 9:6 - Bible/Torah verse supporting cap. punishment: 'Whoever sheds a person's blood shall have their blood shed'
44. The 13 Principles of Judaism - A work by Maimonides outlining what he saw as the key beliefs of Judaism, including belief in the resurrection of the dead and the coming of the Messiah	59. Lumen Gentium - A Vatican II document that called on all Catholics (not just its leaders) to serve others and be 'lights to the world' while recognising that there are elements of 'sanctification and truth' in other religions	74. Catechism - States that 'outside the Church there is no salvation' since all salvation comes through Christ, though <i>Lumen Gentium</i> clarifies that other religions have elements of 'sanctification and truth'
45. Siddur - Jewish prayer book containing a set order of prayers for Jews to say each day	60. Dei Verbum - Document from Vatican II that encouraged Catholics to make the Bible a bigger part of their prayer life	75. Evangelii Gaudium - An encyclical by Pope Francis that calls on Catholics to evangelise first and foremost to the marginalised, caring for refugees, addicts, the homeless etc.
46. Maimonides - A 12 th century rabbi and philosopher who wrote <u>The 13 Principles</u> – considered a source of authority by Orthodox Jews, but less so by Reform Jews	61. 1 Corinthians 3 - A hint at purgatory, with St Paul stating 'It will be revealed with fire, and the fire will test the quality of each person's work'	76. a Evangelium Vitae - An encyclical by Pope John Paul II that criticises overuse of capital punishment, saying it should only be used if it's the only way to defend society
	76. b Evangelium Vitae - The same document describes euthanasia as a 'grave violation of the law of God' and promotes palliative care instead	

Source	Key points summarised
Saint Augustine: <i>De Trinitate</i>	<p>1. That all parts of the trinity are like an equation where all parts are equal</p> <p>2. God is the Lover, Jesus is the Beloved and the Holy Spirit is the Love. Explaining God as love helps us to understand that love is important in our relationships with each other and the Trinity is an example of this.</p> <p>3. That Jesus is begotten not made.</p>
Isaiah 53: Prophecy of Jesus's death	<p>1. He was despised and rejected by mankind...he took up our pain and bore our suffering...</p> <p>2. the punishment that brought us peace was on him, and by his wounds we are healed...</p> <p>3. he was led like a lamb to the slaughter...</p> <p>4. by his knowledge my righteous servant will justify many...(suffering servant)</p>
Philippians 2:5-11: Kenosis Hymn Jesus	<p>1. In your relationships with one another, have the same mindset as Christ Jesus</p> <p>2. Who, being in very nature God, did not consider equality with God... rather, he made himself nothing by taking the very nature of a servant.</p> <p>3. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!</p>
Pope John Paul: <i>Salvifici Doloris</i> 13	<p>1. Suffering is redemptive - 'there is a saving power to suffering' - Our suffering can redeem us and others!</p> <p>2. We must 'offer up' our own suffering to help others, just as Jesus did on the cross.</p> <p>3. We must act out of love like Jesus both when we suffer and to help others who suffer.</p>
Matthew 5-7: The sermon on the Mount	<p>1. The Beatitudes—Blessed are the Peacemakers for they shall be called sons of God</p> <p>2. I have come to fulfil the law not to abolish it...You have heard it was said and eye for an eye but instead I tell you to turn the other cheek</p> <p>3. Love your enemies and pray for those who persecute you</p> <p>4. Pray the our father</p>
Nicene Creed: Trinity	<p>1. We believe in one God, the Father, the Almighty, maker of heaven and earth...</p> <p>2. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father... one in Being with the Father...</p> <p>3. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son</p>
Saint Augustine: <i>'The Enchiridion'</i>	<p>1. Evil helps us appreciate good</p> <p>2. Evil makes us better</p> <p>3. Evil is not a 'thing'</p>
John 1:1-18: Incarnation	<p>1. "...the Word was with God..." Jesus is part of the Trinity but is distinct from God the Father.</p> <p>2. "...the Word was God..." Jesus is equal to God the father.</p> <p>3. "...the Word became flesh and made his dwelling among us..." Jesus was God in human form.</p> <p>4. "...in the beginning was the Word" Jesus is eternal</p>

Assessment for GCSE Divinity



Get set for success

in WJEC Eduqas GCSE (9–1) Religious Studies Route B

In your exams you must demonstrate your ability to:

DEFINE

the a. questions
2 marks

This question is asking you to **define** one of the **key concepts** and add an **example** to show that you really understand what the word means.

DESCRIBE

the b. questions
5 marks

For these questions, you will need to **describe** an event, belief, teaching, attitude or practice. Remember to include **good religious language** and **sources of wisdom and authority** in your description. You should also consider how believers are **affected or influenced**.

Top Tip 🍌
Supporting your answers with relevant sources of wisdom or sacred texts will help to improve your marks. You don't need to remember the exact words or references, but state in your own words what these sources say and how believers interpret them.

EXPLAIN

the c. questions
8 marks

This time the question is asking you to **explain** an event, belief, teaching, attitude or practice. 'Explain' questions require you to provide a detailed explanation of not just 'what' but also 'why'. Using the word 'because' is a good way to do this.

Again, you must include **good religious language** and **sources of wisdom and authority** in your answer and show understanding of how beliefs **affect and influence** individuals, communities and societies.

Don't Forget
In the Component 1 (Foundational Catholic Theology) c. questions you must explain the views of two different religious – either Catholic Christianity and Judaism, or two different Christian traditions. Don't include non-religious beliefs here.

DISCUSS

the d. questions
15 marks

These questions ask you to **discuss** the given statement. Read the statement carefully, analyse it and consider it from **more than one viewpoint**. You need to **evaluate** how true or valid the statement is according to different viewpoints and then reach a **judgement** on how true or valid it is.

You must use **good religious language** and **sources of wisdom and authority** in your answer and consider how beliefs **affect and influence** individuals, communities and societies.

Don't Forget
Remember to include the views of **non-religious believers** in the 'Origins and Meaning' d. question.

Top Tip 🍌
You can pick up extra marks for spelling, punctuation and grammar in the first d. questions of Components 1 and 2, so try to use your best written English when answering these questions.

The Keys to Success



- K = Knowledge and understanding
- I = Influence of belief
- S = Sources of wisdom and authority
- S = Specialist religious language
- J = Judgements/evaluation
- O = Other views

Find out more about the assessment requirements overleaf



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HODDER EDUCATION
LEARN MORE

You will be asked one of the 8 key words from this component. (1 minute to complete)

You will be asked one 5-mark question. (5 minutes to complete)

A 5-mark question always begins with the word 'Describe' Look at giving 2 paragraphs using religious specialist language (from KO) and SOWA sources of wisdom and authority.

You have 5 minutes to answer this question in the exam.

You will be asked one 8-mark question. (8 minutes to complete)

An 8-mark question always begins with 'Explain'

To gain the maximum marks on this question you must give Catholic Christianity and Jewish views on the topic you are asked (Orthodox and Reform Jews) You must explain why your points are important to Catholics because.... Use Religious Specialist language and SOWA. Explain why your points are important for Orthodox Jews because... back up with RSL and SOWA. Explain why your points are important for Reform Jews because... back up with RSL and SOWA.

I would give 2 detailed paragraphs, 4 points on Catholic Views but you must explain why it is important to Catholics..... This is important to Catholics because

Then give 4 points from an Orthodox View use RSL SOWA, remember to say this is important to Orthodox Jews because....

Explain what Reform Jews would say, back up with RSL and SOWA and explain why it is important for Reform Jews.

You will be asked two 15-mark d question. (15 minutes to complete) You must refer to religious and non-religious beliefs such as humanist and atheists in this answer. **So, revise Catholic, Jewish, Atheist, Humanist views as well as preparing your own detailed conclusions on topics with further SOWA for your d tasks.**

Curriculum Impact: Examples of Tasks to be completed in class/ to complete in preparation for assessments

Part a Questions-Key words 2 marks

You will need to know the correct definition of the following terms:

Conscience

Evil

Freewill

Goodness

Incarnation

Natural Law

Privation

Suffering

Part b Questions- Describe 5 marks

Describe the Catholic Churches understanding of the nature/mystery of the Trinity.

Describe the Nicene Creed's teachings on the Trinity.

Describe how the Trinity is expressed in the Bible.

Describe St Augustine's teaching on the Trinity.

Describe Catholic understanding of the Incarnation.

Describe the significance of 1 John 1:1-18 for the incarnation.

Describe what St Pope John Paul II said about evil and suffering in Salvific Doloris.

Describe how Natural law reflects God's goodness.

Describe how Isaiah 53 explains the significance of the suffering and death of Christ.

Describe the significance of the Kenosis Hymn as evidence for the incarnation.

Describe Jesus' moral teachings.

Describe how Catholics use statues for worship.

Describe how sculptures/statues express God's goodness and the meaning of suffering.

Describe 3 features of Michelangelo's Pieta.

Describe how Catholics use the Rosary.

Describe two of the sorrowful mysteries of the Rosary.

Part c questions- Explain 8 marks

Explain from either Catholic Christianity and Judaism or two Christian traditions attitudes towards original sin.

Explain from either Catholic Christianity and Judaism or two Christian traditions, religious beliefs about God's goodness and the goodness of the world.

Explain from either Catholic Christianity and Judaism or two Christian traditions, religious beliefs about the origin of evil.

Explain from either Catholic Christianity and Judaism or two Christian attitudes towards the significance of Isaiah 53.

Explain from either Catholic Christianity and Judaism or two Christian attitudes about the significance of Christ's suffering and death.

Explain from either Catholic Christianity and Judaism or two different Christian traditions, attitudes towards conscience.

Explain from two different religions/ religious traditions whether Jesus may be considered as a source of moral authority.

Explain from either Catholic Christianity and Judaism or two Christian traditions, beliefs about the Incarnation.

Explain from either Catholic Christianity and Judaism or two Christian traditions, attitudes towards Jesus as a source of moral authority.

Explain from either Catholic Christianity and Judaism or two Christian traditions, beliefs about the Trinity.

Explain from either Catholic Christianity and Judaism or two Christian traditions, attitudes towards the use of statues.

Part d questions- Statement 15 marks

'Evil and suffering means there is no God.'

'Suffering is not always evil.'

'Suffering makes you a better person'.

'You don't have to go on pilgrimage to be holy.'

RE Beck [RE Beck - YouTube](#)

Good and Evil videos [Good and Evil 5min recap - YouTube](#)

INCONSISTENT TRIAD LESSON SUMMARY:

- some people (such as Epicurus, J.L. Mackie and Richard Dawkins) are atheists because of the inconsistent triad
- they think that suffering shows God cannot exist as he is supposed to be powerful enough to stop it and caring enough to want to
- this is sometimes called 'the problem of evil' because the existence of evil poses a problem for believing in God
- this is why David Hume referred to it as 'the rock of atheism'
- counter-arguments to this 'problem of evil' are called theodicies
- for example, Lactantius argues that we need to experience evil in order to recognise good
- Irenaeus and John Hick says suffering allows 'soul-making' - we can mature through it and develop godly characteristics (e.g. compassion)
- the free will defence argues that bad human choices (e.g. murder) are a cause of suffering (moral evil) and therefore not God's fault
- some people reject this because they think everything is determined by physical laws/chemical reactions, therefore free will doesn't exist
- natural evil is the suffering caused by nature (e.g. earthquakes), though sometimes human behaviour may lead to natural disasters (e.g. triggering climate change and floods through excessive use of greenhouse gases)

THE GOODNESS OF GOD AND THE WORLD LESSON SUMMARY:

Christians believe in the goodness of God and creation because:

- Jesus says God is good (Mark 10:18)
- St Anselm says that God is 'that than which nothing greater can be thought'
- God repeatedly describes what he has made as 'good' in the six-day creation account (Gen. 1:1-2:4a)
- Creation's beauty points to a creator God, who is good (St Thomas Aquinas), and anything God makes must in turn be good
- Creation is loved by God, as affirmed by Pope Francis in *Laudato Si'*
- God (along with his goodness) is present in creation, as portrayed in Genesis by His breathing life into Adam. This image also shows how humans are both physical and spiritual, and that both aspects of creation are good (this conflicts with dualism, which suggests the physical world is inferior to the spiritual one)

Despite the goodness of God and creation, life still contains suffering as:

- humans (and even spirit beings such as Satan) can be a force for evil
- God may have reasons for allowing suffering that we lack the intelligence to understand (the Book of Job theodicy)

NON-CATHOLIC IDEAS ABOUT GOOD, EVIL AND SUFFERING:

- Traditional Protestant Christians tend to agree with Catholic teaching that humanity is at odds with God, itself and the earth, and are influenced by Luther and the Biblical passage: 'all have sinned and fall short of God's glory' (Romans)
- Liberal Protestant Christians view evil as something tolerated by God to allow humanity to mature in wisdom and compassion, with John Hick seeing the world as a place of 'soul-making'
- Orthodox Christians use the term 'ancestral sin' rather than 'original sin' - humans suffer because of Adam and Eve's sin but aren't guilty of it
- Judaism has the story of the Fall, but not the concept of original sin - rabbis have instead referred to *Yetzer Ha'Ra* (a tendency to sin)
- Psalm 51:5 'I was born guilty, a sinner from the moment of conception'
- In the *Torah* (the most important part of the Jewish Bible), it teaches that God has given humans freedom, and that evil/suffering results when people abuse it

GOOD EVIL AND SUFFERING (CATHOLIC IDEAS) SUMMARY:

- original sin is the sin which is passed on to all humans
- Catholicism teaches that this is metaphorically explained in the parable of The Fall (Gen. 3), in which Adam and Eve eat fruit forbidden by God
- Adam and Eve's expulsion from Eden symbolically shows how sin separates us from God, who is good
- This leads to a privation (absence) of good, which is how St Augustine defines evil in *The Enchiridion*
- because we are made *imago Dei*, we know what goodness is - that's how we recognise its absence (evil)
- Augustine says that God might sometimes use evil for good purposes
- St Pope John Paul II wrote about a 'Gospel of suffering' in *Salvifici Doloris*
- He encouraged Christians to accept suffering patiently, reminding us that Christ accepted the suffering of the cross lovingly

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(c) Explain the views of two different religions/religious traditions on the nature and origin of evil and suffering. (8)

Catholicism teaches that evil and suffering originate in the decision of humans to commit sin. Catholics believe that this is symbolically shown in the story of The Fall (Gen. 3), with suffering entering the world when Adam and Eve disobey God by eating from the forbidden tree (referred to as original sin, which is defined by the Catechism as 'the deprivation of original holiness and justice'). As a result, they are exiled from Eden, helping Catholics to understand evil as a privation (absence) of good. This idea was developed by Saint Augustine in his work, *The Enchiridion*.

Jews don't believe in original sin, even though Adam and Eve feature in the *Torah*. Instead, rabbis spoke of the *yetzer ha ra* (an evil impulse or will). This impulse is hinted at in the Psalms, which include a verse about being born guilty and being a sinner from the moment of conception. The Jewish scriptures as a whole suggest that God created us with the ability to choose right from wrong, and that evil results from people misusing their free will.

FREE WILL, CONSCIENCE AND NATURAL LAW SUMMARY:

- Catholicism teaches that humans have free will to choose good or evil
- God cannot keep interfering to prevent suffering (miracles being a rare exception) - this would require Him to stop us from making certain choices
- Determinists such as Sam Harris don't believe we are free - every action we perform is a result of factors such as our past, environment and biology
- Conscience is our in-built sense of right and wrong
- The Catechism teaches that it calls us to love and comes to us from God, although we do have a responsibility to inform (educate) our conscience
- Freud rejects this, saying the conscience is just a mixture of voices which have come to us from parents, role models and wider society
- Natural law is the idea that nature can teach us moral truths
- 'All activity of reason and will springs from us as being what we are by nature.' (Thomas Aquinas, *Summa Theologiae*)
- Aquinas says that reproduction, nurturing offspring and preserving life are things common to all creatures...
- ...while orderly living and the pursuit of truth regarding God are features unique to humans as rational creatures made *imago Dei*

SUFFERING AS LIFE AND LOVE SUMMARY:

- Many parts of the Old Testament (OT) suggest that leading a good life prevents suffering
- Other OT works (the Book of Job; Isaiah's 'Suffering Servant') dispute this
- Christians read Isaiah's 'Suffering Servant' passage as a prophecy of Jesus, who would be 'pierced for our sins' (Isaiah 53:5)
- Jews read Isaiah's 'Suffering Servant' passage as a metaphorical description of Israel - experiencing suffering, but ultimately saving the world
- Jews accept the free will defence, but also see some suffering as sent by God as a test (e.g. Job) or punishment (e.g. Adam+Eve)
- In the New Testament, Jesus' crucifixion shows how love can lead to extreme suffering...
- ...but Jesus teaches this is ultimate goodness: 'Greater love has no one than to lay down their life for their friends' (John 15:13)
- Being a Christian means being prepared to 'carry our cross [suffering]'
- Christ's resurrection shows that self-sacrifice for love - even to the point of death - ultimately leads to (after)life
- Catholicism sees suffering as a way of uniting with Christ, who is the Suffering Servant
- St Therese of Lisieux saw her sufferings as something she could offer to Christ as an act of devotion

(d) 'Suffering should be accepted gladly because of Jesus.' MODEL ANSWER USING PEE/SONIC:

Many Christians would agree with this statement. One reason is because Jesus sometimes spoke positively about suffering. For example, in Matthew's Gospel, he called the poor, the meek and persecuted 'blessed', suggesting that the lowest in the world are often closest to God. He also told his followers that they would need to be prepared to 'carry their cross' following him, highlighting how acting out of love can lead to hardship. Jesus said the best example of this is laying down one's life for one's friends. Secondly, other Biblical passages (and some saints) point to Jesus' own suffering as reasons to accept suffering gladly. Christians read Isaiah's 'Suffering Servant' passage as a description of Christ's suffering leading to ultimate triumph, while Catholic saints such as St Therese of Lisieux have suggested suffering allows people to imitate and share in Christ's suffering (St Pope John Paul II said something similar in *Salvifici Doloris*).

Jews would disagree with this statement. They read Isaiah's 'Suffering Servant' passage as a reference to the nation of Israel rather than Jesus, and don't share Christian beliefs about Jesus saving the world through his suffering. However, they might agree that suffering should be accepted gladly, as they believe that it can be a test from God (as it was with Job and Abraham), and that 'love is stronger than death' (Song of Songs).

In conclusion, I would agree with this statement. I find the argument that Jesus made positive statements about suffering strong, because as a Christian I believe him to be the Son of God, therefore his words carry authority. If Jesus said the poor and mournful are blessed, these are reasons to accept poverty and bereavement gladly. I also find the Jewish argument that suffering should be accepted because it might be a test from God strong as it is based on Biblical examples, and as a Christian, I believe the Bible to be the word of God. This argument also helps to explain why an omnipotent, omnibenevolent God would allow suffering.

(Notice: the conclusion is based on evaluation of arguments already covered. No credit will be given for conclusions that just repeat arguments you agree with.)

SUMMARY OF THE TRINITY LESSON:

- The Trinity is the Christian concept of the one God in three persons (Father, Son and Holy Spirit)
- It has been compared to the shamrock by St Patrick, and H₂O by others, yet the Trinity remains a mystery beyond words and images
- The term 'Trinity' is not Biblical - it was first used by Tertullian (2nd cent.)
- However, references to the Father, Son and Holy Spirit together do appear in the Bible (e.g. at Jesus' baptism and at the end of 2 Corinthians)
- The Nicene Creed states that all persons of the Trinity share the same divinity, with the Son and Spirit co-equal ('consubstantial') with the Father
- In *De Trinitate*, St Augustine used the idea of the lover, the beloved and the shared love between them to illustrate the Trinity
- Richard of Saint Victor says that, since God is a communion of three persons, and we are made in God's image, humans need to be in communion (i.e. form relationships) with others to feel fulfilled
- Jews do not believe that Jesus was God's son, nor in the Trinity
- Jews would say that the idea of the Trinity challenges God's oneness
- God's oneness is made clear in the Ten Commandments and the *Shema* (Judaism's most important prayer)

(c) Explain the teaching of two religions on the doctrine of the Trinity.

Catholicism teaches that three distinct, divine persons (Father, Son and Holy Spirit) make up the one God. While these persons share the same essence and are all God, they are not the same as each other and form only one God, not three. The Nicene Creed states that the three persons of the Trinity are co-equal ('consubstantial'). St Patrick compared the Trinity to the shamrock (one leaf in three parts), while in De Trinitate, St Augustine compared it to the idea of the lover, the beloved and the love between them, but all analogies are inadequate because the Trinity is a mystery beyond words and images. It is a mystery that reveals something about human nature, however. As Richard of Saint Victor argued, God exists as a Trinity of three persons, and we are made imago Dei, therefore human beings must need to form relationships with others in order to be fully alive.

Jews do not believe in the Trinity. They do not believe that Jesus was God's son nor God on earth. To Jews, the idea of the Trinity challenges God's oneness. Belief in the oneness of God is important to Jews as monotheists. This is because God is declared to be one in the Shema (Judaism's most important prayer) and the Torah's Ten Commandments.

SUMMARY OF INCARNATION LESSON:

- The incarnation = God becoming man in Jesus Christ
- The doctrine of the incarnation teaches that the eternal Son, *through whom all things were made* (Nicene Creed), temporarily became human
- So Jesus was both God and man - fully human and fully divine
- 'In the beginning was the Word...and the Word became flesh' (John 1)
- St Paul's 'kenosis hymn' appears in his letter to the Philippians
- The hymn says Christ did not grasp at his equality with God - instead he 'emptied himself, taking the form of a slave' (Philippians 2:7)
- As God in human form, Jesus' sacrifice on the cross breaches the gap sin places between God and humanity (see The Fall story)
- This self-giving act of love points to Christ as the 'Suffering Servant' described by Isaiah, and shows humanity the supreme example
- The subsequent resurrection offers one solution to the problem of evil: ultimately, love is stronger than death and can transform suffering

JESUS, THE CROSS AND HUMAN VIRTUES SUMMARY:

- For Christians, the cross is a symbol of God's self-sacrificial love - the incarnate Son undergoing crucifixion to pay the price of humanity's sins
- The Jews would have struggled with this because the *Torah* (in Jewish Bible) states 'anyone left to hang from a tree is cursed in the sight of God'
- Likewise for the Greeks and Romans, the cross was a symbol of defeat and humiliation
- Yet for Christians, the cross shows how, through the Christ who is both human and divine, God shares in our suffering
- Pope John Paul II focuses on the link between human and divine suffering in *Salvifici Doloris*
- The answer to the question of the meaning of suffering 'has been given by God to man in the Cross of Jesus Christ' (*Salvifici Doloris*)
- *Salvifici Doloris* encourages Christians to unite their sufferings with Christ's and to draw courage, strength and hope from the Resurrection
- Suffering can transform people: 'Suffering produces endurance, and endurance produces character, and character produces hope.' (*Salvifici Doloris*)

HAPPINESS AND JESUS' MORAL AUTHORITY SUMMARY:

- In the Sermon on the Mount, Jesus gives various moral teachings and declares himself to be the fulfilment of the Law
- Teaching on a mountainside hints at Jesus' moral authority since the Old Testament Law (*Torah*) was given to Moses on a mountain
- For these reasons, and because he is God incarnate and "the Way, the Truth and the Life", many Christians regard Jesus as THE moral authority
- Some Christians would say that the Church, natural law and the conscience also carry some moral authority
- Jews would reject Jesus as a moral authority because they don't see him as God incarnate and regard the *Torah* as God's law instead
- The *Torah* says anyone left to hang from a tree is cursed by God, so Jesus' crucifixion makes it hard for Jews to accept Jesus' moral authority
- In the Beatitudes, Jesus praises those who suffer
- The Church says the appropriate response to suffering is virtuous living
- St Paul identifies three *theological* virtues: faith, hope and love
- St Ambrose and St Thomas Aquinas identified four *cardinal* virtues: prudence, justice, fortitude and temperance

(c) Explain from two different religions whether or not Jesus may be considered the source for moral authority. MODEL ANSWER:

Many Christians would regard Jesus as the source for moral authority because they believe he is the incarnation - the 'Word made flesh', as John's Gospel puts it. In Matthew's Gospel he is shown as the fulfilment of the Law, preaching from a mountain just as Moses (whom Jesus overrules on the issue of divorce) had when delivering the original law (the Ten Commandments). Christians see Jesus as God's final revelation to humanity, while in his own words, Jesus is "the Way, the Truth and the Life" (John 14:6). As followers of Jesus, Christians would see this as evidence of his moral authority.

Nearly all Jews would disagree with this. With the exception of Messianic Jews, they do not believe Jesus was our saviour or the incarnation. They believe that scriptures, particularly the *Torah*, carry moral authority, and the *Torah* even gives reason to question Jesus' moral authority: Jesus was crucified, and Deuteronomy 21:23 says that anyone left to hang from a tree is cursed by God. As such, Jews would not tend to regard Jesus as the source for moral authority.

SUMMARY OF PILGRIMAGE LESSON:

- Pilgrimages are spiritual journeys, often (for Catholics) to places connected to Jesus (e.g. Jerusalem) or visions of Mary (e.g. Lourdes)
- Life can be seen as a pilgrimage as it is a journey towards heaven
- Pilgrimages are prayerful, with pilgrims often praying for a particular thing or person
- Many pilgrims seek to be 'healed' from the guilt and suffering of sin, and may go to Confession as part of their pilgrimage
- Some pilgrimage sites (such as Lourdes) are associated with miraculous physical healings - signs that God will ultimately take away our suffering
- Lourdes is a place in France where Mary is said to have appeared to St Bernadette and told her to dig for a spring reported to have healing powers
- Many sick people travel to Lourdes, creating a community where suffering is normal and helping the sick is commonplace
- Solidarity between the sick and healthy mark an important Christian response to suffering

SUMMARY OF ROSARY LESSON:


- The Rosary is a prayer in which Catholics contemplate scenes from the life of Christ and Mary
- These scenes are divided into four sets of five mysteries (Joyful, Luminous, Sorrowful, Glorious)
- They follow the journey from Christ's incarnation through to his adult life, his suffering, his resurrection and ascension
- While reflecting on each scene, Catholics say one Our Father, ten Hail Marys and one Glory Be (this is called a decade of the Rosary)
- The Sorrowful mysteries help Catholics to reflect on how God embraced the world and its suffering
- They do not explain why God allows suffering, but they do show God sharing in it (through the person of Jesus) on Good Friday
- Some Catholics find that saying the Rosary quietly and prayerfully can help bring peace of mind

SUMMARY OF SCULPTURE AND STATUARY LESSON:

- Jews and some Protestants would find the images in Catholic churches odd because the Ten Commandments forbid the making of graven images
- Pope Gregory the Great ordered images to be made as a way to help people who couldn't read 'see' Bible stories
- Holy images are venerated in Catholicism; i.e. shown respect, but not worshipped
- In *On Holy Images*, St John of Damascus wrote that before Jesus, God had neither body nor face so could not be shown in an image, but through the incarnation 'he has made himself visible', so images are OK
- 'Christ is the icon of the invisible God' (Colossians 1:15)
- Michelangelo's *Pieta* sculpture shows Mary holding Christ's dead body
- The image highlights the link between love and suffering - Christ's suffering out of love for us, and Mary suffers the loss of her loved son
- Mary is shown younger than she really would have been - this could symbolise her purity+innocence...
- ...or that (spiritually) she is the daughter of her Son, needing him for life and salvation
- Christ's face is calm and shows no signs of his torture. The artwork hints at the hope of resurrection after a time of suffering

(d) 'As Christian places of worship, Catholic churches should not contain statues or paintings of people.' MODEL ANSWER:

Many non-Catholic Christians would agree with this statement. This is because one of the Ten Commandments, given by God to Moses in the book of Exodus, says not to make 'graven images'. In Moses' time, many people worshipped false gods in the form of idols, and so the rule against making images helped to prevent this. Many Christians would say that the Ten Commandments apply to everyone, especially Christians, and that Catholic churches should therefore contain no images. This is a strong argument because it is based on a Biblical teaching, and the Bible is the holy book of all Christians (even considered the literal word of God by some).



[Note that the underlined sentences in this model answer are ones that *evaluate* the arguments presented - such sentences need to be included for high marks in a (d) task!]

Catholic Christians would probably disagree with this statement. They might say that the relevant Commandment relates to worshipping idols, and Catholics don't worship images (even if some are venerated). The images in churches exist to help worshippers do things like reflect on the work of saints or visualise stories from the Bible. Furthermore, there are examples in the Bible of God asking images to be made, such as when Moses was told to put figures of angels on top of the Ark of the Covenant. St Paul also wrote in his letter to the Colossians that Jesus is 'the image of the invisible God'. St John of Damascus developed this idea to suggest that, before Jesus, God was hidden and unknowable, and not having images therefore made sense, but since God is revealed through his incarnation in Christ, having religious images is acceptable.

Having considered the arguments, I disagree with the statement. Although there is a clear Biblical rule against graven images, the examples of God asking for images to be made show that this doesn't mean 'no images whatsoever', but rather 'don't worship images'. It is also the Bible that tells us God is revealed in Jesus, so images of Jesus can help Christians to think about God rather than distract from him.