

## **KS4 GCSE Divinity GCSE Eduqas Catholic Christianity Route B**

### **Year 10 Curriculum Intent**

#### **Component 1 Origins and Meaning 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 2023**

87/96	91%	= 9	A**
81/96	84%	= 8	A*
74/96	77%	= 7	A
68/96	71%	= 6	B
61/96	64%	= 5	high C
53/96	55%	=4	C

##### **Examiners feedback report 2024**

The Route B (Catholic) continues to grow and 24,046 candidates were entered for this route through the GCSE Religious Studies qualification. Generally, most questions were attempted by most candidates and the full range of marks were awarded, demonstrating that the questions were largely accessible but still provided challenge. Many candidates used sources of wisdom and authority well, but some used them in an arbitrary way without direct relevance to the question asked. Religious language was in evidence but there is still room for improvement in the use of the key concepts across questions other than the a. The Assessment Objective 2 skills of analysis, discussion and evaluation were often strong, and candidates used very different approaches to these d. questions. Fewer candidates appeared to rely on rigid writing frames which often constrain discussion. Even lower scoring candidates were often able to give more than one viewpoint and were awarded marks for doing so. Some candidates planned their responses before starting to answer and whilst this clearly helped with organising their answers, ensuring enough time is available to answer all questions is still an important consideration. Candidates must recognise that each question type demands a different skill; defining, describing, explaining and discussing. Reading the question carefully is also important as some candidates confused euthanasia with evangelisation. Candidates must not include non-religious responses in the Component 1 c. questions that explicitly demand two religious responses. However, non-religious responses are required in question 1d and were also relevant in the other d. questions on these 2024 papers

##### **What you must revise for Origins and Meaning**

Areas of Study	Specific Content
Origins and Meaning	<ul style="list-style-type: none"> <li>➤ Catholic beliefs and teachings about the origin of the universe and the concept of creation <i>ex nihilo</i> as expressed in the writing of St Augustine (specifically <i>Confessions</i> XII, 7)</li> <li>➤ The relationship between Catholic views and other Christian views on the origin of the universe and the extent to which these conflict</li> <li>➤ The relationship between Catholic and non-religious views about the origins of the universe and of human beings (Stephen Hawking's theory of the Big Bang) and the extent to which these conflict</li> <li>➤ Comparison of scientific theory of evolution (Charles Darwin, Richard Dawkins), with Catholic beliefs about the purposeful creation of human beings; the extent to which creation and evolution are compatible, with reference to Pope John Paul II's <i>Message To The Pontifical Academy Of Sciences: On Evolution</i> (22 October 1996, paragraphs 3 &amp; 4)</li> <li>➤ Catholic beliefs and teachings about the origin and sanctity of human life and the concept of <i>imago Dei</i> as expressed in the writings of St Catherine of Siena (specifically The Dialogue of St Catherine of Siena, of <i>Discretion</i>)</li> <li>➤ The relationship between Catholic views, other fundamentalist Christian views and non-religious views about the value of human life, including attitudes toward abortion</li> <li>➤ Humanist critiques of Catholic beliefs about sanctity of life issues (for example, Peter Singer's views on 'speciesism') and Catholic responses to these challenges</li> </ul>

<b>Beliefs:</b> Creation	<ul style="list-style-type: none"> <li>➤ Comparison of the first (Genesis 1:1-2:3) and second (Genesis 2:4-24) creation accounts, and their respective representations of God and human beings</li> <li>➤ The significance of the Creation narratives with regards to Catholic beliefs about the nature of human beings and their relationship with creation</li> <li>➤ A comparison of Catholic and Humanist beliefs on the importance of preserving the planet and the environment</li> </ul>
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<b>Sources:</b> The Bible	<ul style="list-style-type: none"> <li>➤ The Catholic understanding of the nature of revelation and inspiration, with reference to the structure and origins of scripture and its literary forms</li> <li>➤ Different Christian views on the literary form of Genesis and the significance of this for the interpretation of the accounts</li> </ul>
<b>Forms:</b> Painting	<ul style="list-style-type: none"> <li>➤ The meaning of Michelangelo's Creation of Adam in the Sistine chapel</li> <li>➤ The extent to which Michelangelo's <i>Creation of Adam</i> expresses Catholic beliefs about creation, God and human beings</li> </ul>
<b>Forms:</b> Symbolism	<ul style="list-style-type: none"> <li>➤ The use of symbolism and imagery in Christian art, with particular reference to the Tree of Life Apse mosaic in San Clemente in Rome and the meanings of the symbols contained within it, for example, the Alpha and Omega, the Chi-Rho, lamb, dove and the four evangelists</li> <li>➤ The symbol of cross as the tree of life with reference to the theology of Christ as the New Adam and how this is expressed in the San Clemente mosaic</li> </ul>
<b>Practices:</b> Loving and Serving in Catholic communities in Britain and elsewhere	<ul style="list-style-type: none"> <li>➤ The influence of the concept of <i>imago Dei</i> on Catholic Social Teaching about justice, peace and reconciliation, with reference to <i>Gaudium et Spes</i> 29 &amp; 78</li> <li>➤ The importance of the role of the Catholic Church in inter-faith dialogue to promote understanding, respect, tolerance and harmony between the different religious and non-religious traditions in Great Britain, including: Christianity; Buddhism; Hinduism; Islam; Judaism; Sikhism; Humanism and Atheism</li> <li>➤ The extent to which the work of one Catholic charity, such as CAFOD and one local charity, such as SVP, reflect Catholic beliefs about the dignity of human beings, the importance of loving one's neighbour, and respecting creation</li> </ul>

### Key words 2 marks

DIVINITY GCSE – 3. ORIGINS & MEANING	
1. Transcendent	Outside of space and time.
2. Omnipotence	The belief that God is all-powerful.
3. Ex nihilo	The belief that God created the universe out of nothing.
4. imago Dei	The belief that human beings are made in the image and likeness of God.
5. Revelation	The ways in which God makes himself known to human beings.
6. Inspiration	The belief that the Holy Spirit guides an individual to do or write what is good and true.
7. Stewardship	To care for creation, as stewards and co-creators, rather than consumers.
8. Evolution	The process of mutation and natural selection which leads to changes in species over time.

### Assessment Criteria



# 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.

*Find out more about the assessment requirements overleaf*

### 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



**Master the content and perfect your exam technique with My Revision Notes from Hodder Education**

For more detailed guidance on how to answer the different question types, more exam tips, and practice exam questions and answers, check out our WJEC Eduqas GCSE Religious Studies Route B revision guide.

Find out more and buy your resources online at [www.hoddereducation.co.uk/WJEC-Eduqas-GCSE-RS](http://www.hoddereducation.co.uk/WJEC-Eduqas-GCSE-RS)



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### The key to the Keys to Success

You will be asked two 5-mark questions.

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 two 8-mark questions.

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.

Personally, I would look at creating revision mind maps for each area on Catholic Christianity and Judaism to cover your 8 marks. Look at RSL you can use and SOWA.

You will be asked one 15-mark question. **You must write in full paragraphs and look at SPAG as you will be marked out of 6 on this question.** 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 task.**

### Exam practice questions

#### Part a Questions-Key words 2 marks

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

Omnipotent

Transcendent

Imago Dei

Ex Nihilo

Stewardship

Revelation

Inspiration

Evolution

#### Part b questions- Describe 5 marks

Describe St Augustine's teachings on Ex nihilo in his book Confessions.

Describe St Augustine's teachings about the origins of the universe.

Describe how Christians respond to scientific origins of the universe.

Describe non-religious views about how humans came into existence.

Describe Catholic responses to the Theory of evolution.

Describe Catholic responses to scientific theories about creation.

Describe what Catholics believe about the Genesis stories.

Describe what Creation stories teach us about humans.

Describe what creation stories teach us about God.

Describe Pope Francis' teachings on Laudato Si.

Describe humanist attitudes towards the environment.

Describe how Michelangelo's creation of Adam expresses Catholic beliefs about Creation.

Describe what two of the symbols of the Tree of Life apse mosaic in St Clemente in Rome represent.

Describe how the Tree of Life apse mosaic shows the theological belief of Christ as the new Adam.

Describe how the Bible is a source of Inspiration and Revelation.

Describe how Cafod reflects Church teachings.

Describe St Catherine of Sienna's teaching about being made in the image of God.

Describe Pope Paul's teachings in Gaudium et Spes.

Describe with reference to Gaudium et Spes how the concept of Imago Dei will affect how a Catholic addresses issues of peace, forgiveness and justice.

Describe what inter-faith dialogue is.

Describe Catholic Social Teachings.

#### Part c questions- Explain 8 marks

Explain from either Catholic Christianity and Judaism or two different Christian traditions teachings about the origins of the universe.

Explain from either Catholic Christianity and Judaism or two different Christian traditions teachings about the origins of human beings.

Explain from either Catholic Christianity and Judaism or two different Christian traditions teachings attitudes towards the environment.

Explain from either Catholic Christianity and Judaism or two different Christian traditions how the Bible is interpreted.

Explain from either Catholic Christianity and Judaism or two different Christian traditions how the Creation stories are interpreted.

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

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

Explain from either Catholic Christianity and Judaism or two different Christian traditions attitudes towards the value of human life.

#### Part d questions- Statement 15 marks.

'The Theory of Evolution is the best explanation for the origin of the universe'.

‘Catholics are right about creation’.

‘Abortion is murder’.

**Questions that have not been asked so far.**

What do Catholics mean by Evolution? (2)

What do Catholics mean by stewardship? (2)

Describe the first and second accounts of Creation in Genesis.(5)

Describe Catholic understanding of the nature of revelation and inspiration(5)

Describe the extent to which Michelangelo’s Creation of Adam expresses Catholic beliefs about creation, God and human beings. (5)

Describe the symbol of cross as the tree of life with reference to the theology of Christ as the New Adam and how this is expressed in the San Clemente mosaic( 5)

All 8 mark questions asked with reference to Catholic Christianity and Judaism from textbook. Worth pointing out to students any question with a Jewish perspective could be asked for 8 marks on this paper. Revision mindmaps to include Jewish viewpoints.

Interfaith dialogue is the most important thing a person can do. (include beliefs of atheists and humanists)(15)

EDUQAS GCSE RELIGIOUS STUDIES - PAST EXAM QUESTIONS

COMPONENT 1 – FOUNDATIONAL CATHOLIC THEOLOGY Theme 1 - Origins and Meaning

<b>Q</b>	<b>2022</b>
<b>a (i)</b>	What do Catholics mean by 'omnipotence'? (2)
<b>a (ii)</b>	What do Catholics mean by 'inspiration'? (2)
<b>b (i)</b>	Describe Catholic attitudes about caring for the planet.(5)
<b>b (ii)</b>	Describe how Catholic teachings are shown in Michelangelo's Creation of Adam. (5)
<b>c (i)</b>	Explain, from either Catholic Christianity and Judaism or two Christian traditions, attitudes about abortion.(8)
<b>c (ii)</b>	Explain from either Catholic Christianity and Judaism or two Christian traditions, beliefs about the interpretation of the Creation accounts in Genesis. (8)
<b>d</b>	'Evolution proves that God does not exist.' Discuss this statement showing you have considered more than one point of view. (You must refer to religious and non -religious beliefs, such as Humanists and Atheists in your answer). (15 + 6 SPAG)

EDUQAS GCSE RELIGIOUS STUDIES - PAST EXAM QUESTIONS

COMPONENT 1 – FOUNDATIONAL CATHOLIC THEOLOGY Theme 1 - Origins and Meaning

<b>Q</b>	<b>2021</b>
<b>a (i)</b>	What do Catholics mean by 'creation ex nihilo'? (2)
<b>a (ii)</b>	What do Catholics mean by 'revelation'? [2]
<b>b (i)</b>	Describe the work of a Catholic charity (5)
<b>b (ii)</b>	Describe the role of the Catholic Church in interfaith dialogue. (5)
<b>c (i)</b>	Explain, from either Catholic Christianity and Judaism or two Christian traditions, beliefs about the creation of the universe. [8]
<b>c (ii)</b>	Explain, from either Catholic Christianity and Judaism or two Christian traditions, beliefs about the value of human life. [8]
<b>d</b>	'Loving your neighbour is the most important thing a person can do.' 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 Humanists and Atheists, in your answer.) [15] Marks for spelling, punctuation and the accurate use of grammar are allocated to this question. [6]



## **EDUQAS GCSE RELIGIOUS STUDIES - PAST EXAM QUESTIONS**

### **COMPONENT 1– FOUNDATIONAL CATHOLIC THEOLOGY Theme 1 -Origins and Meaning**

<b>Q</b>	<b>2020</b>
<b>a (i)</b>	What do Catholics mean by ' <i>imago Dei</i> '? (2)
<b>a (ii)</b>	What do Catholics mean by 'revelation'? (2)
<b>b (i)</b>	Describe what ' <i>Gaudium et spes</i> ' teaches about peace. (5)
<b>b (ii)</b>	Describe two Catholic beliefs about God that are shown in Michelangelo's ' <i>Creation of Adam</i> '. (5)
<b>c (i)</b>	Explain, from either Catholic Christianity and Judaism or two Christian traditions, how the Creation accounts in Genesis are interpreted. (8)
<b>c (ii)</b>	Explain, from either Catholic Christianity and Judaism or two Christian traditions, beliefs about the sanctity of life. (8)
<b>d</b>	'No-one should have the right to an abortion.' (include beliefs of Humanists and Atheists) (15)

<b>Q</b>	<b>2019</b>
<b>a (i)</b>	What do Catholics mean by 'inspiration'? (2)
<b>a (ii)</b>	What do Catholics mean by 'transcendence'? (2)
<b>b (i)</b>	Describe St Augustine's teaching about the origin of the universe. (5)
<b>b (ii)</b>	Describe two ways in which the work of CAFOD reflects Catholic teaching about human dignity. (5)
<b>c (i)</b>	Explain, from either Catholic Christianity and Judaism or two Christian traditions, beliefs about abortion. (8)
<b>c (ii)</b>	Explain, from either Catholic Christianity and Judaism or two Christian traditions, beliefs about caring for the environment. (8)
<b>d</b>	'The Theory of Evolution is the best explanation for the origin of humans.' (include beliefs of Humanists and Atheists) (15)

### **COMPONENT 1 – FOUNDATIONAL CATHOLIC THEOLOGY** **Theme 1 - Origins and Meaning**

<b>Q</b>	<b>2018</b>
<b>a (i)</b>	What do Catholics mean by 'omnipotence'? (2)
<b>a (ii)</b>	What do Catholics mean by 'stewardship'? (2)
<b>b (i)</b>	Describe St Catherine of Siena's teaching about being made in the image of God. (5)
<b>b (ii)</b>	Describe what two of the symbols in the 'Tree of Life' apse mosaic in St Clemente in Rome represent. (5)
<b>c (i)</b>	Explain, from either Catholic Christianity and Judaism or two Christian traditions, teachings about the origins of the universe. (8)
<b>c (ii)</b>	Explain, from either Catholic Christianity and Judaism or two Christian traditions how the Bible is interpreted. (8)
<b>d</b>	'Only Humanists have a duty to care for the environment.' (include beliefs of Humanists and Atheists) (15)

  

<b>Q</b>	<b>SAMPLE PAPER</b>
<b>a (i)</b>	What do Catholics mean by creation <i>ex nihilo</i> ? (2)
<b>a (ii)</b>	What do Catholics mean by ' <i>imago Dei</i> '? (2)
<b>b (i)</b>	Describe the teaching of the Catholic Church on the scientific theory of evolution. (5)
<b>b (ii)</b>	Choose one Christian charity and describe how its work reflects Catholic beliefs about the dignity of the human being. (5)
<b>c (i)</b>	Explain, from either Catholic Christianity and Judaism or two Christian traditions, attitudes towards abortion. (8)
<b>c (ii)</b>	Explain, from either Catholic Christianity and Judaism or two Christian traditions, belief in humanity as created <i>imago Dei</i> . (8)
<b>d</b>	'The world is ours to do what we like with.' (include beliefs of Humanists and Atheists) (15)

RE BECK video [RE Beck - YouTube](#)

Origins and Meaning RE Beck [Origins and Meaning 5min recap - YouTube](#)

## Origins and Meanings

Lesson summaries and model  
answers

### 1.1 LESSON SUMMARY

- The Catholic Church believes that the universe was created by God out of nothing - *creatio ex nihilo*
- This idea was written about in depth by St Augustine in *Confessions*
- He said only God is eternal (without beginning or end), and so there couldn't have been anything for God to make the universe out of...
- ...nor could he have made it out of himself, otherwise the universe would be equal to God...
- ...therefore God must have made the universe out of nothing
- St Augustine also suggests God is: transcendent (beyond time and space); Trinity (three-in-one: Father, Son and Holy Spirit=one God)...
- ...creator; supreme (no part of creation is equal to him)...
- ...omnipotent (all-powerful - how else could he make the universe out of nothing?)...
- ...omnibenevolent (all-loving - God loves creation into existence, and it is good because God its creator is good)

### 1.2+9 LESSON SUMMARY:

- Two creation stories are contained in Genesis, the first book of the Bible
- The six-day creation story (Gen. 1:1-2:4a) describes what God creates on each day, starting with light on day 1 and humans on day 6
- The Adam+Eve story (Gen. 2:4b-25) focuses on humanity - on man's role in relation to nature and the human need for companionship
- All Christians believe these stories contain the central truth that God lovingly created the universe
- All Christians also believe that God inspired all writers of the Bible
- Catholic Christians DO NOT TAKE THE GENESIS CREATION STORIES LITERALLY - they see them as mythology, not history
- Fundamentalist Christians do read all of the Bible as literal history
- This makes them Creationists: unlike Catholics, they do believe we went from nothing to humans in six days
- Catholics think Fundamentalists are making a 'category mistake' by doing this, reading one literary form (mythology) as though it were another (history)

### 1.3 LESSON SUMMARY

- The Catholic Church accepts the Big Bang Theory (BBT)
- Indeed, the BBT was proposed by Fr Georges Lemaitre, a Catholic priest
- The BBT fits in with Catholic ideas about the universe coming into existence from nothing (*ex nihilo*) in a single moment
- This allows for the explanation that God must have caused the Big Bang
- Catholics don't mind that the BBT doesn't match the Genesis creation account because they don't take that literally - it's theology, not science
- Fred Hoyle criticised the BBT for being too close to Genesis, and worried that some might associate it with 'Let there be light' (Gen. 1:3)
- Hoyle (along with philosopher Bertrand Russell) believed in the 'steady-state' theory (SST) - the idea that the universe has always existed
- Stephen Hawking rejects the SST, saying there is plenty of evidence that the universe is a particular age (about 14 billion years old)
- Hawking says the universe did have a 'moment of singularity' - a moment of dense energy before which nothing existed
- Unlike the Catholic Church, Hawking does not think that this therefore suggests God caused the Big Bang

#### 1.4 LESSON SUMMARY:

- Evolution is the scientific theory first proposed by Charles Darwin that complex organisms developed from earlier, simpler forms of life
- Creationists (Fundamentalist Christians) reject evolution because it contradicts the description of how God made man in Gen. 2:7
- It also contradicts the description of the time creation took in Gen. 1
- Catholics don't read Genesis 1+2 literally so don't see the above as a problem
- Pope Pius XII said there was no conflict between evolution and Catholic understanding of God's role in creation in the encyclical *Humani Generis*
- Pope John Paul II accepted evolution, describing it as 'more than a hypothesis'
- The scientist and atheist Richard Dawkins thinks evolution provides evidence that there is no God
- He says evolution suggests a lack of design/purpose in life, so there is no reason to believe life has a designer (i.e. God)
- Dawkins sees humans as packets of genes trying to survive, and says there is no evidence for humans having a soul
- Catholics don't accept Dawkins' conclusions because they think for humans to have evolved from simpler life forms, someone must have created that life (God)
- Also, souls are not physical, so you couldn't expect to find scientific evidence for them as science is the study of the physical (not spiritual) world

#### 1.5 LESSON SUMMARY

- Christians believe humans are made *imago Dei* (in the image of God), which means having some of his characteristics (loving, creative etc.)
- Genesis 1:26-27 describes God making humans uniquely in his own image
- Fundamentalists take these words literally, while Catholics would say it's a poetic way of expressing a truth about humans
- Both would say that being made *imago Dei* gives humans dignity+value
- St Catherine of Siena wrote ideas about what being made in God's image means in *The Dialogue of Divine Providence*
- She said the soul's dignity 'is that of her creation' (i.e. humans are precious because God made them)
- She said that being made by God gives us some understanding of his goodness and an ability to develop a conscience that recognises our faults
- She suggests we were created through and for love and to return to God, so life is sacred in both origin and destiny
- G.K. Chesterton says that since everyone bears the image of God, all (however sinful) are equally precious, just as all pennies (however damaged) have equal worth
- Charles Taylor compares us to sponges - we are 'spiritually porous'

#### 1.6 LESSON SUMMARY:

- Catholicism is completely opposed to abortion because, as stated in the Catechism, life is sacred and begins at conception
- 'Before I [God] formed you in the womb, I knew you' (Jer. 1:5)
- Because life starts at conception, abortion is seen to break one of the Ten Commandments ('Do not murder')
- The Catholic Church encourages mothers who can't face parenthood to choose adoption over abortion

- Anglicans agree with Catholics that life is sacred and that abortions are undesirable, with adoption generally being preferable
- However, Anglicans don't think life begins at conception, but rather at a later point in pregnancy, so not all abortions are seen as murder
- Because Jesus taught 'love your neighbour', Anglicans think abortion is acceptable if it is the loving thing to do
- Examples of loving abortions could include when the mother's life is at risk or the foetus has a disability which would result in a life of pain



#### 1.7 LESSON SUMMARY:

- Humanists base moral decisions on what is best for humans/society
- They reject religious concepts such as the 'sanctity of life', focusing instead on the 'quality of life'
- They tend to be pro-choice because: (i) abortion prevents unsafe 'back-street' abortions and poor quality of life for women and unwanted children...
- ... (ii) a foetus doesn't become a person until well after conception...
- ... (iii) preference should be given to a more mature human being who already exists in the world
- The humanist Peter Singer accepts the Catholic position that a foetus is a human being from conception...
- ...but thinks it doesn't become a person until much later (when it is a 'rational and self-conscious being')
- Singer supports abortion because it only kills 'non-person humans' and can help reduce suffering in society
- Catholics would say society's pleasure/suffering can't be calculated
- Singer thinks it's wrong ('speciesist') to say human life has unique value, arguing that animals can experience pain+pleasure and so should have more rights than an unconscious foetus
- Catholics would say humans are more valuable as they are made *imago Dei* and have a soul, but that caring for animals is a human responsibility

#### 1.8a LESSON SUMMARY:

- The Bible is a collection of books formed over a period of around 2000 years
- Many Biblical stories were passed down by word before ever being written
- Once the books were written, another process involved selecting which ones would be included in the Bible
- The list of books in Catholic Bibles was finalised by Pope Damasus in 382 AD
- Protestant Bibles contain fewer books than Catholic ones
- The Bible contains different kinds of literature: law, aetiologies, history, prophecy, wisdom, Gospels, letters and apocalyptic
- The Catholic Church thinks that awareness of a given Biblical book's literary form is important for helping to understand its meaning
- Understanding the historical/cultural context of the book is also regarded as important by the Catholic Church
- QUOTE: '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' (*Catechism of the Catholic Church*)

#### 1.8b LESSON SUMMARY:

- Catholicism accepts what it says in the New Testament: 'All scripture is inspired by God and can be profitably used for teaching' (2 Timothy 3:16)
- For Catholics, this means that the Holy Spirit influenced the events recorded in the Bible and helped the Biblical writers to perceive and understand things about God and humanity
- It does not mean that God told the writers what to put (though some Fundamentalists would interpret 'inspiration' in this way)
- Catholicism also teaches that those who decided upon the canon of the Bible were guided by the Holy Spirit
- Because the Bible is inspired by God, it is seen to contain God's revelation ('showing'; 'uncovering') about Himself as humanity's loving Father
- Fundamentalists think that coming from God makes the meaning of Biblical texts self-evident and not in need of interpretation
- Catholics disagree with this - although inspired by God, Biblical writings are still the work of humans, so their own historical and cultural contexts affect interpretation
- As human works, Catholics also think Biblical writings can contain human error when they address things other than God's nature and human relationships with Him
- Fundamentalists completely reject this idea: as a divine work, the Bible must be perfect

#### 1.10 LESSON SUMMARY:

- The six-day creation story (Gen. 1) reveals a God who is eternal ('In the beginning, God...')...
- ...and omnipotent (creating out of nothing by just his word)
- He is also transcendent (separate from the universe He creates)...
- ...and omnibenevolent (all-loving - he didn't need to make us, so must love us)
- The Adam and Eve creation story (Gen. 2:4b-24) shows God as creator (forming man from dust and woman from man's rib)
- It also shows God as omnibenevolent (creating a companion for Adam to stop him getting lonely)...
- ...and immanent (involved with - not distant from - his creation)
- While God is omnipotent in the Adam and Eve account, God gives humans a role to play in looking after creation in this story

#### 1.11 LESSON SUMMARY

- Each creation account shows humans made *imago Dei*
- In Gen. 2, God breathes life into Adam, while Gen. 1:27 says, 'God created man in the image of himself'
- Both creation accounts emphasise distinction between male and female, but also that they complement each other...
- ...relationships help to complete human beings, who are incomplete if they do not relate to others with love
- The goodness of creation is made explicit at the end of each of the six days in Gen. 1, and implied by the paradise of Eden in Gen. 2
- Both stories encourage humans to flourish: 'Go forth and multiply' (Gen. 1:28), while co-operation allows Adam and Eve to initially flourish together
- In Gen. 1, humans are implied to be stewards by virtue of being given mastery/dominion over the other animals
- In Gen. 2, the stewardship role of humans is more explicit, with man placed in Eden 'to work it and care for it' (v15) and name the animals (v19)
- Both accounts emphasise the sanctity of life - it comes from God and belongs to him

#### 1.12 LESSON SUMMARY:

- Catholicism teaches that humans must care for the environment (i.e. be good stewards) because Genesis teaches that creation is a gift from God
- Pope Francis called upon Catholics to behave in environmentally friendly ways in his 2015 encyclical *Laudato Si'*
- Many Catholics feel they should help prevent climate change as it damages the lives of many, especially those living in poorer countries
- By doing this, Catholics follow Jesus' teaching to love thy neighbour and abide by the Church's instructions to contribute to society's common good
- For other reasons, Humanists agree we should protect the environment
- They think we should look after the earth because it's our home and doing so improves the quality of people's lives (present and future)
- They say human intelligence makes us responsible for looking after the earth, and that doing so is a way of ensuring respect for other creatures
- Some Christians are less concerned about stewardship because they interpret words in Genesis ("you shall have dominion over all the animals") as meaning the world is ours to do with as we please
- They also think that if things got really bad, God would intervene, or that if the world is destroyed, then that must be part of God's plan

#### 1.13 LESSON SUMMARY:

- *The Creation of Adam* is part of a painting by Michelangelo on the ceiling of the Vatican's Sistine Chapel
- It shows God (in an unusual-looking carriage) reaching out his hand to Adam, perhaps to show that it's God who gives us life
- Adam's hand is only half raised, perhaps to show that humans are spiritually sluggish
- God's grey hair and beard suggest he is old and wise, conveying his eternal and omniscient (all-knowing) nature
- God's muscularity conveys his omnipotence, while the physical similarities between God and Adam show that man is made *imago Dei*
- The carriage God is in has been compared to a brain, perhaps showing that God is the source of all knowledge and wisdom
- It also looks like a womb, perhaps to show that life comes from God...
- ...an idea supported by the flailing ribbon, which looks like an umbilical cord cut loose (perhaps symbolising that God gives us free will)
- Next to God is a woman, who might be Eve (already in God's thoughts in anticipation of Adam's loneliness)...
- ...or it could be Mary, the 'New Eve', with the Christ-child (the 'New Adam') next to her (already in God's thoughts in anticipation of The Fall)

#### 1.14 LESSON SUMMARY:

- *The Tree of Life* is a symbolic artwork in Rome's San Clemente church
- It shows Christ on a cross on top of a tree (Eden's tree of life)
- This symbolises how the cross brings life and forgiveness rather than death because through it, Christ offers heavenly salvation (eternal life)
- 12 doves on the cross represent the apostles, as do 12 sheep underneath
- The sheep surround a lamb, representing Jesus ('The Lamb of God', sacrificed to take away the sins of the world)
- Vines swirl around the artwork, representing 'Jesus the vine' (John 15:5), whose saving drops of blood are in the vines
- They also symbolise the Church - stretching out to all shows the Church is universal and that salvation available for everyone
- The greenery reminds us of Eden, as do the four rivers beneath the cross
- A hand reaches down from the top of the image to crown Jesus
- This shows how the transcendent God who is beyond time and space becomes immanent (directly involved) in the world through Jesus
- The four Gospel writers are also represented on the image through the winged man (Matthew), lion (Mark), ox (Luke) and eagle (John)



#### 1.15a LESSON SUMMARY:

- Catholic Social Teaching (CST) is the name given to the Church's guidelines on how the world should respect and all human dignity
- Such teaching is based on applying Biblical teachings to modern times, often by Popes and Bishops
- One aspect of CST is the 'preferential option for the poor', which means putting the needs of the world's poorest first
- CST stems from the belief that all humans are made *imago Dei* and are therefore of equal value and worthy of respect (see lesson 1.5)
- Modern CST can be traced back to Pope Leo XIII's 1891 encyclical, *Rerum Novarum*, supporting factory workers in their fight for fairness
- A lot of CST was generated during the Second Vatican Council (a meeting of the world's bishops in Rome [1962-1965] to discuss Catholic teaching)
- One document from the Second Vatican Council was *Gaudium et Spes*
- It states that 'the basic equality of all' should be recognised because 'all men possess a rational soul and are created in God's likeness'
- It also states that human dignity and world peace are damaged by 'excessive economic and social differences' between people

#### 1.15b LESSON SUMMARY:

- CAFOD stands for Catholic Agency For Overseas Development
- It is a charity inspired by the teachings of Jesus and the Church
- It works to help end poverty because it sees this as a way of following Jesus' teaching to love your neighbour as yourself
- Its efforts to feed the hungry and house the homeless meet the Church's call to give a 'preferential option for the poor'
- Feeding the hungry and housing the homeless are also things Jesus praises in the Parable of the Sheep and Goats
- One of CAFOD's methods for fighting poverty is through development programmes (e.g. educating homeless street children in Brazil)
- Another method is by having a disaster fund to respond to sudden crises (e.g. sending supplies for the victims of the 2004 tsunami)
- Another is by spending 5% of its budget raising awareness of the problems of poverty and how people can help (e.g. through its website)
- A fourth is through speaking out on behalf of the poor to bring social justice (e.g. CAFOD was involved in the 2005 Make Poverty History campaign)

#### 1.15c LESSON SUMMARY:

- SVP stands for *The St Vincent de Paul Society*
- It is a Catholic charity that tries to help tackle poverty and disadvantage by offering practical assistance
- It does this because of Jesus' teachings such as 'love thy neighbour', the Sheep and Goats Parable...
- ...as well Catholic teachings on stewardship and human dignity
- EXAMPLES: (i) it shows love for neighbours by running support centres that offer things like counselling and literacy/numeracy training
- (ii) it responds to Jesus' call in the Sheep+Goats parable to care for the hungry by organising soup runs in disadvantaged areas
- (iii) the same parable calls for compassion towards the sick and imprisoned, which SVP members do by visiting them
- (iv) it responds to Catholic teachings regarding stewardship by encouraging people to donate furniture that can be reused rather than be thrown away
- (v) it respects human dignity by helping people regardless of colour, race, faith, status or sexual orientation



Explain Catholic Beliefs about the Origin of the Universe and the Concept of 'creatio ex nihilo'. (MODEL ANSWER)

Catholics believe that the universe was created out of nothing, 'creatio ex nihilo'. This is different to some Greek philosophers (for example, Aristotle) who believed that the universe had always existed.

St Augustine of Hippo was a Christian thinker who explained this idea in a book called *Confessions*. In it, he stated that earth and 'the heavens' were created by God, but were not made from God (otherwise they would be equal to him). 'Therefore you must have created them from nothing,' he wrote.

In other words the universe was created out of nothing. This is where the Latin term *creatio ex nihilo* is used by Augustine.

He also notes that the universe God created was good. Augustine also noted that, in the beginning, there was only God and apart from God there was nothing: 'besides you nothing was'.

(d) 'God created the universe in six days.' Discuss this statement from more than one view, including religious and non-religious ideas. MODEL ANSWER (using PEE+SONIC):

Some Christians, such as Fundamentalists, would agree with this statement. This is because they believe the Bible is the literal word of God and free from scientific or historical error. As such, when the first chapter of Genesis records God creating the universe in just six days, they take this as fact. Fundamentalists are sometimes called Creationists because of their belief in the literal truth of the Genesis creation accounts.

Other Christians, such as Catholics, would agree with the first part of the statement, but not the 'in six days' part. Catholics read the Genesis creation story as mythology rather than history. They believe the true message it contains is that God created the universe out of nothing, but that the details of how as described in the story are poetic rather than scientifically or historically accurate. So while they believe that God created the universe, they would accept scientific ideas about the length of time this process took.

Non-religious people, particularly atheists such as Richard Dawkins, would completely disagree with the statement. They believe that the Bible is simply a collection of stories, many of which have no historical truth at all. They would say that scientific theories (such as the Big Bang) prove that it took a lot longer than six days for the universe to form to the point where life on earth could be found. They also think that such theories can explain the origins of the universe without relying on a creator God, and that there is therefore no reason to believe he exists.

In conclusion, I believe the statement to be false. I think Fundamentalists are making a category mistake by reading the Genesis creation account as history - I think the authors were trying to tell us who created the universe and why, and that the details given as to how should be seen as poetic rather than as scientific fact. If the universe was created in six days, there would not be overwhelming scientific evidence to suggest otherwise.

(Notice that in the concluding paragraph, previously mentioned ideas are not just simply repeated: conclusions should evaluate one or two previous arguments, or at least introduce new ideas.)

Describe the teaching of the Catholic Church on the scientific theory of the Big Bang. (5 marks) MODEL ANSWER:

The Catholic Church fully accepts the Big Bang theory, not least because it was first put forward by a Catholic priest called **Georges Lemaitre**. One reason why the Catholic Church finds the big Bang theory agreeable is because the Church (unlike **Creationists**) does not see **Genesis** as a scientific text that needs to be **interpreted literally**, but rather as **mythical** telling of a greater truth; that is, that God created the universe through his **omnipotence**. Since the Big Bang theory can be seen to point to a moment of creation (and in turn a creator), it is seen as supporting this Biblical idea. Furthermore, scientists who agree with the Big Bang theory (e.g. Stephen Hawking) say that nothing existed before it. This fits in with the Catholic idea put forward by **St Augustine** in *Confessions* of **creatio ex nihilo** - creation out of nothing.

CRITERIA FOR A FULL-MARK ANSWER - 'An excellent, coherent answer showing awareness and insight into the religious...teaching or concept. Uses a range of **appropriate religious/specialist language** and terms **and sources of wisdom and authority** extensively, accurately and appropriately.'

(c) Explain from **two different religions/religious traditions** belief in humanity as created *imago Dei*. MODEL ANSWER using PEE:

Catholics believe that being made *imago Dei* (in the image of God) allows us to develop certain qualities (e.g. being loving, creative etc.) that God has. For example, St Catherine of Siena suggested in *The Dialogue of Divine Providence* that God made us out of love and for love. She also said that, like God, we can recognise right from wrong because we can look in the 'mirror of the goodness of God'. Catholics also believe that being made *imago Dei* gives us all dignity and value, with G.K. Chesterton comparing us to pennies - all are equally valuable, even if some are more damaged than others.

Fundamentalists also believe humans are made in God's image. They take all the Bible literally, and it describes God making humans in his own image and likeness (Gen. 1:26-27). As such, Fundamentalists would agree with Catholics about the value and dignity of human life.

(d) 'Abortion is morally wrong.'

Some Christians, such as Catholics, would agree with this statement. The Catechism asserts that life begins at conception, a view that finds its basis in Biblical passages such as Jeremiah 1:5 ('Before I formed you in the womb, I knew you'). Given this view, abortion is regarded as morally wrong because it involves the killing of innocent human life, which is forbidden in the Ten Commandments. Furthermore, Catholics believe in the sanctity of life - the idea that life is holy and belongs to God - so only God can decide when people should die. Since all humans are made in the image of God (*imago Dei*), all are of equal value, regardless of their circumstances, just as (to use GK Chesterton's analogy) all pennies are of equal worth, even though some are more damaged than others. As such, the life of a foetus is as valuable as anyone else's, making abortion wrong.

Other Christians, such as Anglicans, hold similar views to the Catholic Church on the sanctity of life and in regarding adoption as preferable to abortion, but do not go so far as to suggest that abortion is always morally wrong. This is partly because the Anglican Church does not regard life as beginning at conception, but mostly because it accepts that there may be times when abortion follows Jesus' teaching to 'love your neighbour as yourself'. One example of this would be if pregnancy was posing a threat to the life of the mother - an abortion to save the life of the mother might be deemed the most loving thing for her and any family she may have.

Non-religious people are often pro-choice. For example, humanists argue that quality of life is what is most important, and that an abortion to prevent a lowering of the life-quality of the mother and/or her family is perfectly acceptable. Some humanists would argue that there does not even have to be a particular moral justification for having an abortion - Peter Singer suggests that since a foetus is incapable of thinking and hoping, it is not really a person (despite being human) and so there is nothing wrong with killing it. Since humanists don't believe in God, they reject the idea that abortion breaches any divine laws or destroys God's creation.

In conclusion, I think the arguments supporting the statement are stronger. The argument that life begins at conception is strong because it seems to be a biological fact, and the arguments against taking life are strong because they are rooted in the Bible, which as a Christian I believe to be the word of God. The argument that abortion is justified if it improves the quality of life for others is very weak. I might have nicer things if my parents didn't have to also buy things for my little brother, but that doesn't make it acceptable for me to kill him. If life begins at conception, abortion is taking away a human life, and all humans, including foetuses and my little brother, have the right to life.



(b) Describe the origins of the Catholic Bible. MODEL ANSWER:

The Bible is the outcome of a process that took around 2000 years. Many of the Bible's stories were preserved and passed down verbally ('the oral tradition') before eventually being written down, though some parts of the Bible (such as St Paul's letters) were writings from the beginning. Even after all the different parts of what we now call the Bible had been written, the Bible itself still did not yet exist - there was still a process for deciding which religious writings would and would not be included in it, and in what order the chosen books (called 'the canon') would be put. After much discussion, this canon was finalised by Pope Damasus in 382 A.D.

(Key terms and sources of authority underlined)

Explain the attitudes of two different Christian traditions towards the reading of scripture. MODEL ANSWER:

The Catechism of the Catholic Church states that, when reading the Bible, both the context in which the Biblical book was written, as well as the literary form used by the author, must be considered. While the Catholic Church agrees with the author of 2 Timothy that scripture 'is inspired by God and can profitably be used for teaching', it would add that Biblical writings are also affected by the authors' own experiences and should not necessarily be read at a literal level. The Church believes that while all of the Bible contains truth, such truths may not be historical or scientific. For example, the Genesis creation stories contain truth in identifying God as the creator of the universe, but the timings and methods described are poetic, not historical/scientific.

Fundamentalist Christians disagree with this interpretive approach. They see the whole Bible as literally, historically true, with the meaning of what's written being obvious and self-evident. Since God is seen as the true author of the Bible, with the human writers the vessels through which he wrote it, the Bible is God's clear revelation to humans and free from any kind of error (historical, scientific or otherwise).

(d) 'Humans must look after the planet carefully.' MODEL ANSWER USING PEE+SONIC.

Some religious people, such as Catholics, would agree with this statement. One reason is because the Bible suggests that creation is a gift and humans are its stewards. For example, in Genesis, God places Adam in Eden and tells him to "work it and care for it". This suggests that caring for the earth is a human responsibility. Furthermore, caring for the earth has been identified as a duty by Pope Francis in his encyclical *Laudato Si*. It outlines the Catholic view that working to prevent climate change is a way of contributing to the common good of society and following Jesus' teaching to love thy neighbour (as neighbours in poor countries suffer most from it). As Catholics follow Jesus and are guided by the Pope, they would agree that humans must care for the planet.

Other religious people (e.g. a small minority of Christians) would disagree with the statement. They argue that when God says in Genesis to 'subdue' the earth and have 'dominion' over it, this means that the earth is ours to do with as we please. Such Christians might also suggest that God would intervene if we risked destroying the planet, or that if He didn't, that must be because the end of the world is part of His plan.

Many non-religious people (e.g. Humanists) would agree with this statement. As atheists, they would reject the idea that we must care for the earth because God made it or the Bible tells us to, arguing instead that we have a duty to care for our planet simply because it is our shared home. As such, we have a responsibility to care for it to ensure that others (including animals and future generations) can enjoy a good quality of life. One method supported by many Humanists is controlling population growth, but this is rejected by many religious people (including Catholics) because of opposition to contraception.

In conclusion, I would agree with this statement. The argument that God will intervene if things get bad lacks supporting evidence (plenty of disasters have happened without God stopping them), whereas rising global temperatures are an observable fact (as are the effects, such as the melting of the ice caps and the increase in extreme weather). As these things have such devastating effects on the lives of people and animals, caring for our planet is an urgent duty if life on earth is to be able to continue to thrive, or perhaps even just survive.

(d) 'Michelangelo's *The Creation of Adam* is an accurate representation of our human nature and origins.' MODEL RESPONSE USING SONIC+PEE

Some Christians, such as Catholics, would have a mixed view about this statement. On the one hand, they would agree that Michelangelo's painting conveys certain truths about our origins. For example, God's outstretched hand conveys that life comes from God, which Catholics agree with, while Adam's limp hand also suggests something Catholics would accept (i.e. that humans are spiritually sluggish and in need of God's help to do good). Furthermore, the similarity in form between God and Adam would be seen to accurately show that humans are made in God's image (*imago Dei*). However, since Catholics don't read Genesis 2 literally, they don't really believe that the creation of Adam is an historical event, accepting the theory of evolution instead. As such, Catholics would say that the painting is historically and scientifically inaccurate regarding our origins.

Other Christians, such as Fundamentalists, would be happier with the historical and scientific accuracy of the painting, as they do read Genesis 2 literally. They would also agree with the symbolic meanings that Catholics accept about the painting. However, Fundamentalists would see inaccuracy in the way God brings Adam to life with his hand, as Gen. 2 describes God

doing this by breathing into Adam's nostrils. Also, the woman placed next to God in the picture is thought by many to represent Eve. If this is true, Fundamentalists would see this as an inaccurate depiction of female origins as Genesis describes Eve being formed by God from Adam's rib.

Non-religious groups such as atheists and humanists would completely disagree with the statement. This is because they don't believe in God and do believe in scientific explanations regarding our origins and nature. As such, they would regard the painting simply as a scene from a fictional story, not an accurate portrayal of who we are or how we came to exist.

In conclusion, I would disagree with the statement. While the painting may have theological accuracy in identifying God as our creator and us as creatures made in His image, its images are metaphorical and unscientific. Fossil records provide plenty of evidence that evolution plays a significant part in explaining our origins, so the absence of evolution from the painting means it has some inaccuracy in terms of representing our origins.

(b) Describe the teaching of the Catholic Church on human dignity.  
MODEL ANSWER:

The Church's views on human dignity form the basis of what is often called Catholic Social Teaching. These teachings argue that, since all people 'possess a rational soul' and are created *imago Dei*, everyone is of equal value (*Gaudium et Spes*). Catholic Social Teaching offers guidance on how society should foster human dignity in all sorts of ways, from dealing with poverty to combating climate change (the theme of Pope Francis' 2015 encyclical, *Laudato Si'*). The Church teaches that one of the biggest obstacles to human dignity is the inequality caused by huge wealth gaps between the richest and poorest in the world. To address this, Catholic Social Teaching is guided by a principle called the 'Preferential Option for the Poor'; that is, considering the needs of the poorest and most vulnerable first.