



GCSE MARKING SCHEME

SUMMER 2025

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

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

EDUQAS GCSE RELIGIOUS STUDIES (ROUTE B)
COMPONENT 1 – FOUNDATIONAL CATHOLIC THEOLOGY
SUMMER 2025 MARK SCHEME

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked. Please note: the mark scheme is not a checklist. Other valid points must also be credited.

1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes that is accurate and relevant, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Errors should be ignored, not penalised.

2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

Using the banded mark scheme

Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. It is extremely important to note that **indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

Assessment Objectives

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief*, including:
 - belief, practices and sources of authority
 - influence on individuals, communities and societies
 - similarities and differences within and/or between religions and belief
- AO2 Analyse and evaluate aspects of religion and belief*, including their significance and influence

* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

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

See instructions provided with indicative content.

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

Band	Band Descriptor	Mark total
3	An excellent, coherent answer showing knowledge and understanding into the religious idea, belief, practice, teaching or concept. Excellent understanding of how belief influences individuals, communities and societies. Uses a range of appropriate religious/specialist language and terms and sources of wisdom and authority extensively, accurately and appropriately.	4–5
2	A good, generally accurate answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies. Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.	2–3
1	A limited statement of information about the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies. Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.	1
0	No relevant information provided.	0

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

Band	Band Descriptor	Mark total
4	An excellent, highly detailed explanation showing knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies. Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	7–8
3	A very good, detailed explanation showing knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A very good understanding of how belief influences individuals, communities and societies. Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.	5–6
2	A good, generally accurate explanation showing some knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies. Uses religious/specialist language, terms and/or sources of wisdom and authority generally accurately.	3–4
1	A limited and/or poorly organized explanation showing limited knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies. Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way.	1–2
0	No relevant information provided.	0

Question 1(d) Origins and Meaning ONLY

Band	Band Descriptor	Mark total
5	An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies. An excellent, highly detailed consideration of non-religious beliefs, such as those held by Humanists and Atheists. Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	13–15
4	A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies A very good, detailed consideration of non-religious beliefs, such as those held by Humanists and Atheists. Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.	10–12
3	A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies. A good, reasonably detailed consideration of non-religious beliefs, such as those held by Humanists and Atheists. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.	7–9
2	Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies. A limited consideration of non-religious beliefs, such as those held by Humanists and Atheists. Uses limited religious/specialist language, terms and/or few sources of wisdom and authority	4–6
1	A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Little attempt or no attempt made to demonstrate how belief influences individuals, communities and societies. A very basic consideration or no consideration of non-religious beliefs, such as those held by Humanists and Atheists. Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.	1–3
0	No relevant point of view stated.	0

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

Band	Band Descriptor	Mark total
5	An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies. Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.	13–15
4	A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies. Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.	10–12
3	A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies. Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.	7–9
2	Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies. Uses limited religious/specialist language, terms and/or few sources of wisdom and authority.	4–6
1	A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Little attempt or no attempt made to demonstrate how belief influences individuals, communities and societies. Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.	1–3
0	No relevant point of view stated.	0

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

Band	Performance descriptions
<i>High performance</i> 5–6 marks	• Learners spell and punctuate with consistent accuracy • Learners use rules of grammar with effective control of meaning overall
<i>Intermediate performance</i> 3–4 marks	• Learners spell and punctuate with considerable accuracy • Learners use rules of grammar with general control of meaning overall
<i>Threshold performance</i> 1–2 marks	• Learners spell and punctuate with reasonable accuracy • Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall
0	• The learner writes nothing • The learner's response does not relate to the question • The learner's achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning

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

For all (a) questions, credit 1 mark for a very simple definition or example and 2 marks for a developed definition with or without an example.

1. Origins and Meaning

(a) (i) What do Catholics mean by ‘stewardship’? AO1 [2]

- The duty to care for creation responsibly, as stewards rather than consumers, and to protect it for future generations.

(ii) What do Catholics mean by ‘evolution’? AO1 [2]

- The process of mutation and natural selection which leads to changes in species over time to suit particular environments.

Refer to the marking bands for question (b).

(b) (i) Describe Catholic attitudes towards peace. AO1 [5]

- The Church teaches that everyone has a responsibility to work towards peace; Catholic social teaching encourages peace through resolving conflict and through reconciliation, as stated in Gaudium et Spes 78.
- The Catholic Church’s teachings on peace reflect the themes of the Gospels, e.g. ‘blessed are the peacemakers’, Matthew 5:9.
- The Catholic Church believes everyone should be able to live in a world without violence, pain, fear or suffering and it is everyone’s responsibility to work towards this.
- The absence of war and conflict helps to live a secure life and enables everyone to have access to education, work, and necessities.
- Working for peace can allow people to live without fear, allowing them to uphold dignity through access to work, education and necessities.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

“A firm determination to respect other men and peoples and their dignity, as well as the studied practice of brotherhood is absolutely necessary for the establishment of peace. Hence peace is likewise the fruit of love” Gaudium et Spes 78

‘Blessed are the peacemakers’ Matthew 5:9.

(ii) **Describe two Catholic beliefs expressed in Michelangelo's Creation of Adam.** **AO1 [5]**

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

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

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

Refer to the marking bands for question (c).

- (c) (i) Explain, from either Catholic Christianity and Judaism or two Christian traditions, beliefs about the origin of human beings.**
AO1 [8]

Catholics

- Catholics believe that human beings are made imago Dei, which means “in the image of God”. This is taken from the Genesis account of the creation of Adam, when God says, “Let us make human beings in our own image
- Most Catholics do not believe that the Genesis accounts of the Creation of Adam are literal, scientific descriptions of the origins of human beings.
- They accept the scientific theory of evolution and Pope John Paul II stated there is no conflict between a belief that human beings are created by God and the theory of evolution.

Other Christians:

- Also believe that human beings are created by God in his image. However, many Christians – especially those who belong to fundamentalist Evangelical Churches – reject the scientific theory of evolution as incompatible with the scriptural account of the creation of Adam as the first parent of humanity.
- They see the Genesis account of Adam and Eve’s creation as literal, scientific descriptions of how human beings came to exist on the earth. The Bible states that human beings were made in ‘the image of God’ and that all the creatures of the earth are in the control of humans.

Judaism:

- There are different views about what is meant by ‘image’, although most Jews agree with Maimonides that the Hebrew word translated as “image” in Gen. 1:27 does not refer to the physical form of a thing.
- Many Jews consider that it is the nature of human beings that is ‘God-like’ through an ability to understand. Some Jews believe the Genesis account of Adam and Eve as literal, but others believe the story can be interpreted. The etymology of the word Adam connects it with Adamah, ‘ground or soil,’ and with Adom, ‘red’ so suggesting that Adam was formed from red soil or clay and that people should always remember where they came from.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

- *“Then God said, “Let us make humankind in our image, in our likeness”.”* Genesis 1:26-27 26
- *“Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.”* Genesis 2:7

(ii) **Explain, from either Catholic Christianity and Judaism or two Christian traditions, teachings about abortion.** **AO1 [8]**

Answers may include the following points, but other relevant and accurate points must also be credited.

Catholic

- Catholics believe that a foetus is a human person from the moment of conception and therefore has all the rights of a human being, including the right to life.
- They believe that abortion is wrong in all circumstances and is a type of murder, breaking the teaching, 'Do not kill'.
- If the mother's life is in danger because of the pregnancy and there are therapies that she could undergo that would threaten the life of the unborn foetus.
- Some Catholics would say that the doctrine of double effect would permit a medical intervention that caused the foetus to die.

Other Christians

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

Judaism

- Most Jews believe that abortions should only take place for serious reasons and that a rabbi should be consulted.
- The unborn foetus is not considered a 'person' in Jewish law until it is born and therefore the principle of Pikuach Nefesh allows for the mother's life to be saved.
- Orthodox Jews are often opposed to abortion as they believe God is the creator and only He can take life.
- Reform Judaism teaches that any decision should be left up to the woman within whose body the foetus is growing.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

- The Ten Commandments
- "... you, O Lord... made something in the Beginning, which is of yourself, in your wisdom, which is born of your own substance" St Augustine Confessions XII, 7
- "When I had not yet formed you in the womb, I know you, and when you had not yet emerged from the womb, I had appointed you; a prophet to the nations I made you". Jeremiah 1:5

Refer to the marking bands for question (d).

(d) 'There is no such thing as sanctity of life'.

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)

AO2 [15+6]

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

- Catholics believe that all life is planned and a gift from God, we are made *imago Dei* and so are different from other animals.
- Sanctity of life means that human life has a special value in God's eyes and should be protected from harm. As the creator God, only he should take life away.
- Catholics reject euthanasia and abortion, seeing it as murder, apart from in the case of the doctrine of double effect, permitting a lifesaving medical intervention for the mother that could cause the foetus to die. Alternatives to abortion should be considered e.g. adoption, in order to preserve the sanctity of life.
- Other Christians also believe we are created in God's image and human life is sacred.
- However, some liberal Christians might believe that in some circumstances (e.g. rape) abortion could be the most loving thing to do, considering the needs and wishes of the mother.
- Humanists don't believe life is sacred but have respect for human life.
- Many Humanists consider a foetus does not have feelings or rights until well after conception, they don't have an official position on abortion but tend to lean towards a pro-choice stance.
- Peter Singer rejects sanctity of life in favour of quality of life in a form of utilitarianism, linking to the amount of suffering/enjoyment. Abortion could end the suffering of the mother and would prioritise this over a foetus that would not be considered a 'rational and self-conscious being'. *Practical Ethics*. Speciesism means we are no more important than animals.
- However, Catholics would be critical of an artificial division when making moral decisions, and a human is still a person due to the soul, whether unborn, asleep or in a coma.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

"Then God said, 'Let us make humankind in our image, after our likeness; and let them have dominion over the fish of the sea and over the birds of the air, and over the cattle and over all the earth ...so God created man in his own image, in the image of God he created him; male and female he created them.'" Genesis 1:26-27:

"...In his encyclical Humani Generis (1950) my predecessor Pius XII has already affirmed that there is no conflict between evolution and the doctrine of the faith regarding man and his vocation" Pope St John Paul II's Message To The Pontifical Academy Of Sciences: On Evolution (22 October 1996, paragraph 3 &4)

“The soul’s dignity is that of her creation, seeing that she is the image of God, and this has been given her by grace, and not as her due.... Let us make man in our own image,’ and this You did, oh eternal Trinity, that man might participate in everything belonging to You, the most high and eternal Trinity”. St Catherine of Siena, The Dialogue of St Catherine of Siena, of Discretion 4.13

“... you, O Lord... made something in the Beginning, which is of yourself, in your wisdom, which is born of your own substance”. St Augustine ConfessionsXII,7

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

For all (a) questions, credit 1 mark for a very simple definition or example and 2 marks for a developed definition with or without an example.

2. Good and Evil

(a) What do Catholics mean by ‘goodness’? AO1 [2]

- The quality of being like God, seeking the well-being of others selflessly.

Refer to the marking bands for question (b).

(b) Describe two Catholic teachings about suffering. AO1 [5]

- Old Testament description of ‘the suffering servant’, seen as a prophecy of Jesus and his suffering would bring blessings to others.
- In this passage, ‘the suffering servant’ is rejected by his own people and cruelly punished by them.
- The acceptance of suffering can lead to salvation: through Jesus’ suffering, we have salvation.
- St Augustine felt that God allows suffering because his goodness and power can always bring greater good.
- Suffering is caused by human free will/original sin.
- Suffering can be a result of moral evil or natural evil.
- Suffering as a mystery leading to greater good and understanding.
- Suffering is part of commitment and love which enables growth of the virtues.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

“He was despised and rejected by humankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.” Isaiah 53: 1-3

“Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.” Isaiah 53:4

Refer to the marking bands for question (c).

- (c) **Explain, from either Catholic Christianity and Judaism or two Christian traditions, beliefs about Original Sin.** AO1 [8]

Catholic beliefs:

- Catholics would appeal to the teachings of St Augustine, *The Enchiridion* (3:11) saying evil is a privation.
- The doctrine of Original Sin is that God made a perfect world which the first humans damaged by their deliberate choice to disobey God's commands.
- Evil is a consequence of the misuse of human freewill and not part of God's plan.
- We were all present 'in Adam', we inherit his corruption as we are descendants of him.

Other Christian beliefs:

- Many Christians believe that when Adam and Eve sinned in Eden and turned away from God, they brought sin into the world and turned the whole human race away from God.
- An alternative understanding of the story of the fall emphasises that Adam and Eve did wrong because they 'gave in' to the temptation of the serpent in the Garden of Eden.

Jewish beliefs:

- People are not born sinful but are born with two inclinations – to do good actions and to do evil actions.
- All have an ability to make own choices and be held responsible for them.
- Humans are given free will to keep the mitzvot or not and sins will be considered separately by God during the Ten Days of Repentance.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

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

Genesis 3

Refer to the marking bands for question (d).

(d) (i) 'Jesus is the most important moral authority for Catholics'.

Discuss this statement, showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) **AO2 [15]**

- Evidence in scripture shows Jesus as God incarnate and so Catholics should follow his moral teaching as part of their faith.
- St Paul speaks of Jesus as God but emptying himself to become human and so has the authority in moral teachings.
- Jesus teaches *The Beatitudes* as a model for human living e.g. caring for the poor, and the need for righteousness. He praises the peacemakers, merciful, the meek, as a model for society today.
- Papal authority is arguably more important as it provides direct contact with God.
- Clergy, such as local priests, may be considered more important as they can offer moral authority to individuals based on their pastoral needs.
- An argument could be made that Old Testament laws hold more importance as moral authority, however it could be argued that Jesus upheld the laws and reinterpreted them to have greater moral authority.
- Catholic doctrine and tradition can be seen to hold more moral authority for Catholics today.
- Writings of saints, e.g. St Augustine and St Catherine of Sienna hold importance as their teachings are accepted by the Church.
- Some may consider conscience to hold more moral authority.
- Laws of the land may be considered more authoritative as they are inclusive.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

"I believe in one Lord Jesus Christ, the Only begotten Son of God, God from God, Light from Light" Nicene Creed

*"Blessed are the poor in spirit, for theirs is the kingdom of heaven.
Blessed are those who mourn, for they will be comforted.
Blessed are the meek, for they will inherit the earth.
Blessed are those who hunger and thirst for righteousness, for they will be filled."* Matthew 5:3-48

"Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates." Deuteronomy 6:4-9

(ii) 'Going on pilgrimage is pointless for Catholics.'

Discuss this statement, showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) **AO2 [15]**

Answers may include the following points, but other relevant and accurate points must also be credited.

- Pilgrimage is an important spiritual experience to a place of religious significance for believers.
- Going on a spiritual journey helps pilgrims to set aside time for them to reflect on the meaning of their lives and to spend time with other believers.
- It can be a response to suffering – pilgrimage sites are often places of healing where believers accompany sick and disabled people as a sign of solidarity with them.
- Jesus also went on annual pilgrimage to Jerusalem.
- The only thing that makes a pilgrimage different to a holiday is its religious significance, but some would argue that there is no need to take a religious journey.
- Many argue it is pointless because God is present in all places. There is no need to go to a particular place to experience God's presence.
- Some Catholics may argue that the healings that are claimed to have taken place at pilgrimage sites can be explained in other ways and are nothing to do with the significance of the place or the journey.
- Pilgrimage can be expensive in time and money that could be used for the good of others.
- It could be argued that other practices are more important e.g. going to Mass every Sunday, receiving the sacraments or fighting for peace and justice.

Sources of Wisdom and Authority may include the references below, but other relevant sources must also be credited:

- Lourdes as a Pilgrimage site
- Reference to other religious practices
- The Rosary