



Pearson

Pearson Edexcel Entry Level Certificate in Religious Studies

Curriculum Mapping to GCSE Religious Studies Specification A (1RA0)

First teaching September 2024

First certification from 2025

The information in this document is relevant if you are currently teaching Pearson Edexcel's GCSE in Religious Studies Specification A (1RA0) and intend to offer Pearson Edexcel's Entry Level Certificate in Religious Studies Specification (NRS0).

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Section 1: Rationale for the qualification

1.1 Introduction

GCSE Religious Studies is too demanding for some candidates. ELC Religious Studies is designed as a qualification that offers candidates who are unlikely to achieve grade 1 in GCSE Religious Studies the opportunity to achieve a certificated award. This specification has been designed to build on work undertaken at Key Stage 3, and is aimed specifically at Catholic schools, which typically require all students to continue taking RS until age 16.

It is designed to be fully co-teachable with the most popular route in the Edexcel GCSE Religious Studies A, which is that offered in Catholic schools. This means that ELC students can be taught in the same classes as GCSE students.

1.2 Learning aims and objectives

The aims and learning objectives for this qualification are to:

- develop knowledge and understanding of religious beliefs and practices
- develop knowledge and understanding of sources of wisdom and authority
- develop knowledge and understanding of forms of expression and ways of life
- develop knowledge and understanding of key ideas of religious philosophy and ethics.

Section 2: Qualification Content

This section details how the content for the ELC in Religious Studies has been developed.

2.1 Content development

The content of the Pearson Edexcel Entry Level Certificate in Religious Studies is based on the content of Edexcel GCSE Religious Studies A qualification, specifically those papers taken by Catholic schools, which are:

- 1A Catholic Christianity: Study of Religion
- 2F Judaism: Study of Second Religion
- 3A Catholic Christianity: Philosophy and Ethics

The weighting of these GCSE papers is 50/25/25.

We have divided the GCSE Content for paper 1 into two ELC Papers, and thus end up with four equally weighted ELC Papers.

Entry Level Certificate	GCSE RS A
Paper 1: Catholic Beliefs, Teachings and Practices	Paper 1: Study of First Religion Option 1A Catholic Christianity
Paper 2: Catholic Wisdom and Living	
Paper 3: Jewish Beliefs, Teachings and Practices	Paper 2: Study of Second Religion, Option 1F Judaism
Paper 4: Catholic Philosophy and Ethics	Paper 3: Philosophy and Ethics Option 3A Catholic Christianity

The ELC content is a simplified version of the GCSE content, with nothing added. In some cases, complex and non-essential GCSE ideas are omitted in order that greater focus can be given to the key points. Greater detail is provided in ELC so that teachers are clear about the essential points that must be learned.

As can be seen in the tables below, the references in the ELC correspond exactly to their equivalents in the GCSE.

Entry Level Certificate	GCSE Reference
<p>Paper 1: Catholic Beliefs, Teachings and Practices</p> <p>Section 1: Beliefs and Teachings</p>	<p>Paper 1A (Catholic Christianity)</p> <p>Section 1: Beliefs and Teachings</p>
<p>1.1 The Trinity</p> <p>The nature of the Trinity:</p> <ul style="list-style-type: none"> • God as Father, Son and Holy Spirit • the oneness of God in three persons. <p>The Trinity described in the Nicene Creed:</p> <ul style="list-style-type: none"> • God as maker of heaven and earth • the Holy Spirit as the giver of life, who has spoken through the prophets. • God the Son, who became human to save all people. <p>How the Trinity is reflected in worship and belief for Catholics today:</p> <ul style="list-style-type: none"> • in pouring of water during baptism • when making the sign of the cross in prayer. 	<p>Area of Study 1 (1A), 1.1</p> <p>The Trinity: the nature and significance of the Trinity as expressed in the Nicene Creed; the nature and significance of the oneness of God; the nature and significance of each of the Persons individually: God as the Father, Son and Holy Spirit; how this is reflected in worship and belief in the life of a Catholic today.</p>
<p>1.2 The Trinity in the Bible</p> <p>How the Trinity is shown at the Baptism of Jesus (Matthew 3:13–17):</p> <ul style="list-style-type: none"> • God’s voice from heaven • the Holy Spirit descending like a dove • Jesus being physically present. 	<p>AoS1 (1A), 1.2</p> <p>Biblical understandings of God as a Trinity of Persons: the nature and significance of God as a Trinity of Persons, including reference to the baptism of Jesus (Matthew 3:13–17); the historical development of the doctrine of the Trinity, including reference to the First Council of Nicaea and the First Council of Constantinople.</p>

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<p>1.3 Creation</p> <p>The Biblical accounts of Creation (Genesis 1–3):</p> <ul style="list-style-type: none"> • that Creation took place over six days, followed by a day of rest • the creation of Adam and Eve • the first sin and the Fall of Adam and Eve. <p>How this can be understood by Catholics today:</p> <ul style="list-style-type: none"> • as a literal (true) story • as a way of understanding that the world was created by an all-powerful God (a symbolic story). <p>What the Creation accounts can teach Catholics about God:</p> <ul style="list-style-type: none"> • God is the Creator • God is loving (benevolent) as he made it good • God is all powerful (omnipotent) as he created the world from nothing • God has always existed and will always exist. 	<p>AoS1 (1A), 1.3</p> <p>Creation: the nature and significance of the biblical account of Creation, including Genesis 1–3; and how it may be understood in divergent ways in Christianity, including reference to literal and metaphorical interpretations; the significance of the Creation account for Catholics in understanding the nature and characteristics of God, especially as Creator, benevolent, omnipotent and eternal.</p>
<p>1.4 The importance of creation</p> <p>The idea that humans are created in the image of God (with reference to Genesis 1–3) and that they:</p> <ul style="list-style-type: none"> • are intelligent • have freedom to choose between right and wrong • have a relationship with God • are able to demonstrate some of God’s qualities, such as love. <p>Different understandings of humanity’s relationship with creation:</p>	<p>AoS1 (1A), 1.4</p> <p>The significance of the Creation account in understanding the nature of humanity: the nature and significance of the nature of humanity being created in the image of God, including reference to Genesis 1–3 and divergent understandings of humanity’s relationship with Creation (dominion and</p>

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<ul style="list-style-type: none"> • dominion (control of the world) • stewardship (a responsibility to care for the world). <p>How Catholics can be good stewards:</p> <ul style="list-style-type: none"> • care for the natural world, such as animals and environment • recycling • action against climate change • supporting CAFOD and other charities. 	<p>stewardship); the implications of these beliefs for Catholics today.</p>
<p>1.5 The Incarnation</p> <p>What is meant by the Incarnation:</p> <ul style="list-style-type: none"> • God became a human being • God’s physical presence in the world. <p>How Jesus is described in John 1:1–18:</p> <ul style="list-style-type: none"> • as the ‘Divine Word’ (God’s Word or message) • as the ‘Incarnate Son’ (fully God and fully human). <p>How the Bible presents Jesus as both fully God and fully human:</p> <ul style="list-style-type: none"> • being able to do Godly things such as miracles • human as he gets tired, hungry and even angry. 	<p>AoS1 (1A), 1.5</p> <p>The Incarnation: Jesus as incarnate Son, the divine Word, both fully God and fully human; the scriptural origins of this belief, including John 1:1–18 and its importance for Catholics today.</p>
<p>1.6 The Paschal Mystery</p> <p>Catholic teachings about the life, death, resurrection and ascension of Jesus (Luke 24):</p> <ul style="list-style-type: none"> • his life shows us how to live a good and holy life 	<p>AoS1 (1A), 1.6</p> <p>The events in the Paschal Mystery: Catholic teachings about the life, death, resurrection</p>

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<ul style="list-style-type: none"> • his death was proof of God’s love for the world • his resurrection shows that he was fully God • his ascension shows that he is seated at the right hand of the Father • his life, death, resurrection and ascension save us from sin. 	<p>and ascension of Jesus, including reference to Luke 24; the redemptive efficacy of these events and their significance for Catholics today.</p>
<p>1.7 The importance of Jesus</p> <p>How the life, death, resurrection and ascension of Jesus links to the Catholic beliefs about salvation and grace (John 3:10–21 and Acts 4:8–12):</p> <ul style="list-style-type: none"> • through following Jesus’s example, Catholics believe they can renew their relationship with God, who loves them and forgives them • Catholics are shown a special type of love from God (Grace) • through God’s grace, Catholics believe they can join with him after death in heaven. <p>The importance of grace and salvation for Catholics today:</p> <ul style="list-style-type: none"> • it reminds them that they are loved and can be saved by having a relationship with God. 	<p>AoS1 (1A), 1.7</p> <p>The significance of the life, death, resurrection and ascension of Jesus for Catholic beliefs about salvation and grace, including John 3:10–21 and Acts 4:8–12; the implications and significance of these events for Catholic practice today.</p>
<p>1.8 Life after death</p> <p>Catholic beliefs about life after death:</p> <ul style="list-style-type: none"> • Catholics believe that there is life after death because Jesus rose from the dead and because of the promise he made. <p>What is understood by Catholics by resurrection, judgement, heaven, hell and purgatory (John 11:17–27 and 2 Corinthians 5:1–10):</p> <ul style="list-style-type: none"> • resurrection – a physical return to life, like Jesus • judgement – going to heaven, hell or purgatory because of the choices a person has made in life 	<p>AoS1 (1A), 1.8</p> <p>Catholic beliefs about eschatology: life after death; the nature of resurrection, judgment, heaven, hell and purgatory, including reference to John 11:17–27 and 2 Corinthians 5:1–10; divergent Christian beliefs about life after death, with reference to purgatory and the nature of resurrection; why belief in life after death is important for Catholics today.</p>

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<ul style="list-style-type: none"> • heaven – an eternal life with God • hell – an eternal life away from God for those who reject God • purgatory – a preparation for heaven for those who are not ready. <p>Other Christian beliefs about life after death:</p> <ul style="list-style-type: none"> • some Christians believe it is only a spiritual afterlife • some do not believe in purgatory, only heaven and hell. <p>Reasons why belief in life after death is important for Catholics today:</p> <ul style="list-style-type: none"> • they want to be with God in heaven • it gives them comfort in times of grief and illness. 	
<p>Paper 1: Catholic Beliefs, Teachings and Practices</p> <p>Section 2: Practices</p>	<p>Paper 1A (Catholic Christianity)</p> <p>Section 2: Practices</p>
<p>2.1 The sacramental nature of reality</p> <p>Catholic teachings about how the whole of creation can show the presence of God:</p> <ul style="list-style-type: none"> • through the whole of creation, humanity can experience the presence of God • the symbols involved in sacraments remind people of God’s presence through all of creation • this particularly includes bread, wine, water and oil. <p>The seven sacraments are a meeting point with God:</p> <ul style="list-style-type: none"> • baptism – washes away original sin and welcomes you into the Church as a Christian – through the use of water and oil • confirmation – provides the Gifts of the Holy Spirit– through the use of oil and the laying of hands 	<p>AoS1 (1A), 2.1</p> <p>The sacramental nature of reality: Catholic teachings about how the whole of creation manifests the presence of God; the meaning and effects of each of the seven sacraments, including Catechism of the Catholic Church 1210–1211; the practice and symbolism of each sacrament; how sacraments communicate the grace of God; divergent Christian attitudes to sacraments, including reference to Orthodox and Protestant Christianity.</p>

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<ul style="list-style-type: none"> • Eucharist (Mass) – God gives himself as food as the body and blood of Jesus in Holy Communion – through use of bread and wine • reconciliation (confession) – seeking forgiveness – through prayer • anointing of the sick – giving strength and comfort in sickness – through the use of oil • marriage – getting married in the Church – through making vows and giving of a wedding ring • holy orders – becoming a deacon, priest or bishop – through the use of oil and special clothing. <p>Different Christian attitudes to sacraments:</p> <ul style="list-style-type: none"> • most other Christians have only two sacraments – baptism and Eucharist. 	
<p>2.2 The Catholic Mass</p> <p>What happens at the Catholic Mass/Eucharist:</p> <ul style="list-style-type: none"> • Introductory Rite: the people gather, the priest welcomes them and they ask for forgiveness • Liturgy of the Word: readings from the Bible, including from the Gospel • Liturgy of the Eucharist: the priest prays for the Holy Spirit to transform the bread and wine into the Body and Blood of Jesus, which people then receive in Holy Communion • Concluding Rite: the people are blessed and sent into the world to share the good news and carry out God’s mission. <p>Reasons why the Mass/Eucharist is important:</p> <ul style="list-style-type: none"> • it is the ‘source and summit of Christian life’ • it strengthens faith by receiving Jesus in a physical way • it makes the Last Supper, crucifixion and resurrection present for Catholics now 	<p>AoS1 (1A), 2.2</p> <p>Liturgical worship within Catholic Christianity: the nature and significance of the Mass for Catholics, including its structure and the Eucharist as the ‘source and summit of Christian life’, with reference to Lumen Gentium paragraph 7; divergent Christian attitudes towards the practice and meaning of liturgical worship, including its significance for Catholics and the less structured worship in evangelical Christian denominations.</p>

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<ul style="list-style-type: none"> • it brings Catholics together, which is a source of strength. <p>Different Christian attitudes:</p> <ul style="list-style-type: none"> • some other Christians have less formal worship where there is not a set order or way of doing things • the Bible is usually still central in all Christian worship. 	
<p>2.3 The funeral Rite</p> <p>What happens at the funeral rite:</p> <ul style="list-style-type: none"> • at the church – the main funeral • at the cemetery or crematorium – the farewell. <p>The aims of the funeral rite:</p> <ul style="list-style-type: none"> • to pray for the person who has died • to support the family in their journey through grief • to bring together the Catholic community in prayer • to remind everyone about belief in eternal life. 	<p>AoS1 (1A), 2.3</p> <p>The funeral rite as a liturgical celebration of the Church: practices associated with the funeral rite in the home, the church and the cemetery, including reference to 'Preparing my funeral' by Vincent Nichols, Archbishop of Westminster; the aims of the funeral rite, including communion with the deceased; the communion of the community and the proclamation of eternal life to the community and its significance for Catholics.</p>
<p>2.4 Prayer</p> <p>Reasons why prayer is important:</p> <ul style="list-style-type: none"> • it allows you to open your heart and talk to God • it allows you to hear from God. <p>Different types of prayer:</p>	<p>AoS1 (1A), 2.4</p> <p>Prayer as the 'raising of hearts and minds to God': the nature and significance of different types of prayer; the Lord's Prayer, including Matthew 6:5–14, set (formulaic) prayers and informal (extempore) prayer; when each type might be used and why; the importance of</p>

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<ul style="list-style-type: none"> • praising God (adoration), thanking God (thanksgiving), asking forgiveness (repentance), asking for others (intercession), asking for yourself (petition) • set (formulaic) prayers: the Lord’s Prayer, Hail Mary, the Creed • informal prayer: prayer using your own words. 	<p>prayer and the importance for Catholics of having different types of worship.</p>
<p>2.5 Popular piety</p> <p>What popular piety means and its role in the Catholic Church:</p> <ul style="list-style-type: none"> • it refers to people showing their faith through religious actions • popular piety does not replace Mass but adds to it. <p>Forms of popular piety:</p> <ul style="list-style-type: none"> • the Rosary – beads are often used to say sets of one Lord’s Prayer, ten Hail Marys and a Glory Be • Eucharistic Adoration – praying in front of the Blessed Sacrament (Consecrated Host) • the Stations of the Cross – praying at 14 images that show the suffering and death of Jesus. 	<p>AoS1 (1A), 2.5</p> <p>The role and importance of forms of popular piety: the nature and significance of the Rosary, Eucharistic adoration and Stations of the Cross; how each of these might be used and why; the importance of having different types of worship for Catholics, including reference to Catechism of the Catholic Church 1674–1676; divergent Christian attitudes to these forms of piety.</p>
<p>2.6 Pilgrimage</p> <p>Purposes of pilgrimage:</p> <ul style="list-style-type: none"> • to visit the origins of Christianity • to visit a place connected to a saint • to take time out of everyday life and pray. <p>Key places of pilgrimage and why people go there:</p>	<p>AoS1 (1A), 2.6</p> <p>Pilgrimage: the nature, history and purpose of Catholic pilgrimage; the significance of the places people go on pilgrimage; divergent Christian understandings about whether pilgrimage is important for Christians today, with specific reference to Jerusalem, Lourdes,</p>

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<ul style="list-style-type: none"> • Jerusalem – where Jesus died and was resurrected • Lourdes – where Mary appeared to St Bernadette and healing miracles have happened • Rome – the centre of the Catholic Church, where the Pope lives and where St Peter (the first Pope) died. 	<p>Rome, Walsingham and the Catechism of the Catholic Church 2691–2696.</p>
<p>2.7 Catholic social teaching</p> <p>Catholic social teaching:</p> <ul style="list-style-type: none"> • justice – making the world a fairer place • peace and reconciliation – preventing war and resolving conflict • Catholics will love and help those in need – for example through charity, donations, volunteering. <p>The Biblical basis for Catholic social teaching:</p> <ul style="list-style-type: none"> • the Good Samaritan – teaches people to always love their neighbour • the Parable of the Sheep and Goats – teaching people that when they help the poor, they are taking care of Jesus and will be rewarded. <p>The work of CAFOD:</p> <ul style="list-style-type: none"> • praying for peace and those living in poverty • raising money for emergency and long-term aid • educating people about the difficulties for many people around the world. 	<p>AoS1 (1A), 2.7</p> <p>Catholic Social Teaching: how Catholic Social Teaching reflects the teaching to show love of neighbour; Catholic teaching on justice, peace and reconciliation, Evangelii Gaudium paragraphs 182–237 – The inclusion of the poor in society; how these teachings might be reflected in the lives of individual Catholics, including reference to Matthew 25:31–46 (the Parable of the Sheep and Goats); the work of CAFOD, what it does and why.</p>
<p>2.8 Catholic mission and evangelism</p> <p>The history of mission and evangelism:</p> <ul style="list-style-type: none"> • the disciples were told at the Great Commission to baptise and spread the word of the Good News 	<p>AoS1 (1A), 2.8</p> <p>Catholic mission and evangelism: the history and significance of mission and evangelism for Catholics; divergent ways this is put into</p>

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<ul style="list-style-type: none"> • many Catholics have travelled the world spreading Christianity • Catholics can spread the Good News in their everyday lives, including in their jobs, and to their friends and family. <p>How mission and evangelism are put into practice by the Church:</p> <ul style="list-style-type: none"> • mission – living as a good example and copying the example of Jesus • evangelism – spreading Christianity by helping others to find God. 	<p>practice by the Church and individual Catholics locally, nationally and globally, and how this fulfils the commission of Jesus and teachings of the Church, including Evangelii Gaudium Chapter 5.</p>

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<p>Paper 2: Catholic Wisdom and Living</p> <p>Section 1: Sources of Wisdom and Authority</p>	<p>Paper 1A (Catholic Christianity)</p> <p>Section 3: Sources of Wisdom and Authority</p>
<p>1.1 The Bible</p> <p>The Bible is a collection of books in two main parts:</p> <ul style="list-style-type: none"> • the Old Testament – the story of the Israelites • the New Testament – the story of Jesus and the early Church. <p>The types of books in the Bible:</p> <ul style="list-style-type: none"> • Old Testament: Law, History, Prophets (messages from God), Writings (poetry and wisdom/advice) • New Testament: Gospels (stories of Jesus), Letters (to early church communities), the Acts (the story of the early Church). 	<p>AoS1 (1A), 3.1</p> <p>The Bible: the development and structure of the Bible as the revealed Word of God: the origins, structure and different literary forms of the Bible: Old Testament: law, history, prophets, writings; and New Testament: gospels, letters; including divergent Christian understandings about which books should be within the Bible with reference to the Council of Trent.</p>
<p>1.2 Interpreting the Bible</p>	<p>AoS1 (1A), 3.2</p>

Entry Level Certificate	GCSE Reference
<p>Different Christian communities understand the Bible in contrasting ways:</p> <ul style="list-style-type: none"> • as inspired by God – God guided humans to write the Bible • as the literal Word of God – God dictated the Bible and the human authors had no impact on it. <p>Meaning for Catholics:</p> <ul style="list-style-type: none"> • Catholics believe that people were inspired by the Holy Spirit to write the word of God in the Bible • Catholics believe that the Bible messages contain truth • some of the stories should not be taken literally; it is the message behind the stories that is more important • Catholics believe that as the Bible is inspired by God, it guides people on how to live • some parts of the Bible are not always clear, and the Church helps people to understand what it means. 	<p>Interpretation of the Bible: Catholic interpretation of the Bible and understanding of the meaning of inspiration; divergent interpretations of the authority of the Bible within Christianity: the literal Word of God, the revealed Word of God and as source of guidance and teaching, including 2 Timothy 3:16 and Catechism of the Catholic Church 105–108; the implications of this for Catholics today.</p>
<p>1.3 The authority of the Church</p> <p>Church leadership:</p> <ul style="list-style-type: none"> • the priest leads his parish • the bishop leads his diocese • the Pope leads the worldwide Church. <p>How the Church leads and teaches:</p> <ul style="list-style-type: none"> • sayings and writings of bishops and popes • by organising meetings called councils • by the Pope making declarations. 	<p>AoS1 (1A), 3.3</p> <p>The magisterium of the Church: the meaning, function and importance of the magisterium both conciliar and pontifical with reference to Catechism of the Catholic Church 100; the magisterium as the living teaching office of the Church and authentic interpreter of the affirmations of Scripture and Tradition, and why they are important for Catholics today.</p>

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<p>Importance for today:</p> <ul style="list-style-type: none"> • bishops and the Pope have authority (power) to continue teaching Catholics, especially about issues not covered in the Bible. 	
<p>1.4 The Second Vatican Council</p> <p>The Second Vatican Council was a very large meeting (council) in Rome:</p> <ul style="list-style-type: none"> • it took place from 1962 to 1965 • it aimed to ‘throw open the windows of the Church’. <p>There were some important changes in churches as a result:</p> <ul style="list-style-type: none"> • Mass could be said in local languages instead of Latin • the liturgy was re-written to help lay people be more involved in it • the priest faced the congregation for Mass. 	<p>AoS1 (1A), 3.4</p> <p>The Second Vatican Council: the nature, history and importance of the council; the nature and significance of the four key documents for the Church and for Catholic living: Dei Verbum, Lumen Gentium, Sacrosanctum Concilium and Gaudium et Spes</p>
<p>1.5 The Church as the Body of Christ and the People of God</p> <p>How the Church is the Body of Christ:</p> <ul style="list-style-type: none"> • the Church is living, like a body is • Jesus is the head – he leads the way • the Church needs its head to survive, like a body does • Catholics are the Body of Christ on Earth – they carry on the work of Jesus, working together like different parts of a body. <p>How the Church is the People of God:</p> <ul style="list-style-type: none"> • when someone is baptised, they become part of the People of God. 	<p>AoS1 (1A), 3.5</p> <p>The Church as the Body of Christ and the People of God: the nature and significance of the Church as the Body of Christ and the People of God, including Romans 12:4–6 and 1 Corinthians 12; why the Church as the Body of Christ and the People of God is important for Catholics today; divergent Christian attitudes towards these.</p>

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<p>Different ways to do this:</p> <ul style="list-style-type: none"> • the laity – ordinary people helping in their parish and living good lives in the world • the clergy – as priests • the religious – as monks, nuns, and religious brothers and sisters. 	
<p>1.6 The four marks of the Church</p> <p>The Church is:</p> <ul style="list-style-type: none"> • One – there is one Church all united as Christians • Holy – it is the Body of Christ with Jesus as the head • Catholic – worldwide (universal) • Apostolic – following the apostles of Jesus. <p>Importance for Catholics today:</p> <ul style="list-style-type: none"> • to unite all the different Christians around the world • to remind Catholics of the history and connection to all Christians. 	<p>AoS1 (1A), 3.6</p> <p>The meaning of the four marks of the Church: the nature of the Church as one, holy, catholic and apostolic including reference to the Nicene Creed and the First Council of Constantinople; how the marks may be understood in divergent ways within Christianity; why they are important for Catholics today</p>
<p>1.7 Mary as a model of the Church</p> <p>Mary as a model of the Church:</p> <ul style="list-style-type: none"> • she was open to the Holy Spirit – when she agreed to be the mother of God’s son • she was joined with Jesus – as his mother on earth • as a disciple – she believed in Jesus from his conception • she showed faith and charity – she accepted God’s message and looked after Jesus. <p>How this is seen in Mary’s role in the Catholic Church today:</p>	<p>AoS1 (1A), 3.7</p> <p>Mary as a model of the Church: the significance of Mary as a model of the Church – joined with Christ in the work of salvation, as a model of discipleship and as a model of faith and charity, including Luke 1:26–39 and Catechism of the Catholic Church 963–975; the implications of this teaching for Catholic life today.</p>

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<ul style="list-style-type: none"> • statues of Mary are common in churches, schools, and homes • important titles given to Mary – Our Lady, Madonna, Blessed Mother • there are many feast days, hymns and prayers for Mary. 	
<p>1.8 Making ethical decisions</p> <p>Catholics, like all people, need to make decisions about how they behave and react in situations. They often look to Jesus as teacher:</p> <ul style="list-style-type: none"> • he showed great love – he helped the poor and healed the sick • he showed forgiveness in word and action – he even forgave those who crucified him • he was a servant – he washed the feet of his disciples before the Last Supper • he didn't abolish Jewish law – he showed a new way to understand it. <p>How Catholics can use Jesus and the Bible as guidance when making decisions:</p> <ul style="list-style-type: none"> • they follow the example of Jesus • they use the Bible and examples from the history of the Church • they use the Bible to inform their conscience and to help them do good (natural law). 	<p>AoS1 (1A), 3.8</p> <p>Sources of personal and ethical decision making: the example and teaching of Jesus as the authoritative source for moral teaching; Jesus as fulfilment of the Law, including Matthew 5:17–24; divergent understandings of the place and authority of natural law; virtue and the primacy of conscience; the divergent implications of these sources of authority for Christians today.</p>
<p>Paper 2: Catholic Wisdom and Living</p> <p>Section 2: Forms of Expression and Ways of Life</p>	<p>Paper 1A (Catholic Christianity)</p> <p>Section 4: Forms of Expression and Ways of Life</p>
<p>2.1 Catholic church architecture</p> <p>Architecture means the design of the building:</p>	<p>AoS1 (1A), 4.1</p> <p>The common and divergent forms of architecture, design and decoration of</p>

Entry Level Certificate	GCSE Reference
<ul style="list-style-type: none"> • a church is a building where Catholics worship • the design supports Catholics in worship. <p>How the design of churches reflects belief:</p> <ul style="list-style-type: none"> • churches usually face east – this is because Jerusalem is in the east and the rising sun reminds people of the resurrection • churches are often shaped like a cross – this reminds people of the crucifixion • churches often have high ceilings that reach up towards heaven • churches often have stained glass windows to tell stories from the Bible • the container of holy water at the entrance of the church contains Holy water – this reminds people of baptism. 	<p>Catholic churches: how they reflect belief, are used in, and contribute to, worship, including reference to the Catechism of the Catholic Church 1179–1181.</p>
<p>2.2 Features of a Catholic church</p> <p>The following items are found in most Catholic churches:</p> <ul style="list-style-type: none"> • the lectern – where the Bible is read from • the altar – where the bread and wine are turned into the body and blood of Christ • the crucifix – representing Jesus on the cross • the tabernacle – where the Eucharist (consecrated host) is kept • the baptismal font – where people are baptised. 	<p>AoS1 (1A), 4.2</p> <p>The different internal features of a Catholic church including reference to Catechism of the Catholic Church 1182–1186: the meaning and significance of the lectern, altar, crucifix and tabernacle and how they express the importance of redemption and facilitate Catholic worship.</p>
<p>2.3 Sacred objects</p> <p>Sacred objects and sacred vessels are used during the Mass:</p> <ul style="list-style-type: none"> • the chalice (cup) for the wine/blood of Christ 	<p>AoS1 (1A), 4.3</p> <p>The meaning and significance of sacred objects, including sacred vessels, sarcophagi, and hunger cloths within Catholicism: the way</p>

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<ul style="list-style-type: none"> • the paten (plate) for the larger bread/body of Christ • the ciborium (covered dish) for the rest of the bread/body of Christ. <p>Other items:</p> <ul style="list-style-type: none"> • hunger cloths – these were used during Lent to help tell stories from the Bible. 	<p>these are used to express belief, including Catechism of the Catholic Church 1161, and the divergent ways in which they may be used in church and other settings.</p>
<p>2.4 Artwork in Catholicism</p> <p>Artwork has always played an important role in Catholicism:</p> <ul style="list-style-type: none"> • to help people understand key religious messages • to remind people of key events and beliefs. • to express the artist’s belief and use a talent that God has given. <p>Types of artwork include:</p> <ul style="list-style-type: none"> • paintings – usually telling stories from the Bible • mosaics – made from small tiles and often showing a saint or angel • frescoes – painted murals on plaster • drawings – often personal reflections on a religious theme. 	<p>AoS1 (1A), 4.4</p> <p>The meaning and significance of paintings, fresco and drawings within Catholicism with reference to two specific pieces and Catechism of the Catholic Church 2502– 2503: the divergent ways these are used to express belief by the artist and those who observe the art, and the divergent ways in which paintings, frescos and drawings may be used in church and other settings.</p>
<p>2.5 Sculpture and statues</p> <p>Catholics use sculpture and statues to remember the person or event shown. They can support worship by acting as a focus for prayer by:</p> <ul style="list-style-type: none"> • praying before them • kneeling in front of them • touching or kissing them 	<p>AoS1 (1A), 4.5</p> <p>The meaning and significance of sculpture and statues with reference to Catechism of the Catholic Church 2501: the way these are used to express belief by the artist and those who observe the art, the way these are used to express belief, and the divergent ways in</p>

Entry Level Certificate	GCSE Reference
<ul style="list-style-type: none"> • lighting candles in front of them • reminding them of the life of a saint or particular pilgrimage. <p>This is why they are often seen in churches and homes for private prayer.</p>	<p>which how sculptures and statues may be used in church and other settings.</p>
<p>2.6 Symbolism and imagery in art</p> <p>A symbol is an object or image that is used to represent something else.</p> <p>There are a number of key symbols in Catholic Christianity:</p> <ul style="list-style-type: none"> • the cross – in the shape of the cross that Jesus died on – often found on Christian jewellery • the crucifix – a cross with Jesus’ body to remind people of his death – put on walls, and used on the altar during Mass • the fish – used as a secret symbol by early Christians in Rome • the dove – linked to Noah’s Ark and Jesus’ baptism – often used as a symbol of peace • Alpha and Omega – the first and last letters of the Greek alphabet, symbolising that God is the beginning and end – found on the Paschal candle. 	<p>AoS1 (1A), 4.6</p> <p>The purpose and use of symbolism and imagery in religious art: the cross, crucifix, fish, ChiRho, dove, including Catechism of the Catholic Church 701, Eagle, Alpha and Omega, symbols of the four evangelists; the way this symbolism is used to express belief, and the divergent ways in which they may be used in church and other settings.</p>
<p>2.7 Drama</p> <p>Acting of stories from the Bible has been popular since the Middle Ages:</p> <ul style="list-style-type: none"> • mystery plays – they tell stories from the Bible; in the Middle Ages, the actors often moved from town to town to perform • passion plays – they tell the story of Jesus’ Passion (Jesus’ trial, suffering and death). <p>Drama is used to help people understand and remember Bible stories.</p> <p>People work together as a community to perform or put on shows.</p>	<p>AoS1 (1A), 4.7</p> <p>The meaning and significance of drama: mystery plays, passion plays; the way drama is used to express belief with reference to Catechism of the Catholic Church 2567, and the divergent ways in which drama may be used in church and other settings.</p>

Entry Level Certificate	GCSE Reference
<p>2.8 Music in worship</p> <p>Music plays an important part of life in the Catholic Church, including during parts of the Mass:</p> <ul style="list-style-type: none"> • acclamations – used to introduce the Gospel and during the Eucharistic prayer • psalms – songs based on words found in the Bible (in the book of Psalms) • hymns – these are specially written to praise God or to pray, and are used throughout the Mass • carols – religious songs about the birth of Jesus • modern types of worship music – to appeal to a wider age group. <p>Music and singing are important in Catholic worship:</p> <ul style="list-style-type: none"> • to mark the most important parts of the Mass • to join together as a community • to express people’s beliefs • to praise God • to mark important religious events such as Easter • Catholics believe singing is another way of praying. 	<p>AoS1 (1A), 4.8</p> <p>The nature and use of traditional and contemporary styles of music in worship: hymns, plainchant, psalms and worship songs including reference to Catechism of the Catholic Church 2641; the way different music is used to express belief and the divergent ways in which it may be used in church (including the Mass) and other settings.</p>

Paper 3: Jewish Beliefs, Teachings and Practices	Paper 2F (Judaism)
<p>Section 1: Beliefs and Teachings</p> <p>1.1 The nature of God</p> <p>Jewish people:</p> <ul style="list-style-type: none"> • believe the name of God is too holy to write, so they write G_d 	<p>Section 1: Beliefs and Teachings</p> <p>AoS2 (2F). 1.1</p> <p>The nature of the Almighty: how the characteristics of the Almighty are shown in</p>

<ul style="list-style-type: none"> • have many names for God, including Almighty. <p>God is shown in the Torah as:</p> <ul style="list-style-type: none"> • One – there is only one God – this belief is found in the Shema prayer, which is said twice a day • Creator – God is the creator of the world and all humans – so people are God’s creation • Law Giver – God gave the laws – so Jewish people try to follow them • Judge – God will decide if Jews have followed the laws – so they try to lead good lives. 	<p>the Torah, and why they are important in Jewish life today, including One, Creator, Law-Giver and Judge, including reference to Genesis 2.</p>
<p>1.2 The Shekhinah</p> <p>Jews define the Shekhinah as the presence of the God in the world. In the Torah it is shown as God’s presence:</p> <ul style="list-style-type: none"> • in the Gan Eden when Adam and Eve ate the fruit • when God spoke to Moses through the burning bush • with Moses on Mount Sinai. <p>The Shekhinah is still experienced in every aspect of life, but particularly:</p> <ul style="list-style-type: none"> • in study – Jews are encouraged to study the Hebrew Bible (Tenakh) to better understand God • in worship – Jews are encouraged to go to their local synagogue to worship with other Jews • in prayer – Jews can pray alone or as part of a group; if there are 10 or more adults, then the Shekhinah is present. 	<p>AoS2 (2F). 1.2</p> <p>The nature and importance of Shekhinah: how the divine presence is shown in the Torah and why it is important, including interpretations of 2 Chronicles 7:1–3; the divergent understandings of Shekhinah found in different forms of Orthodox Judaism and the importance of them for Jews today.</p>
<p>1.3 The Messiah</p> <p>Orthodox Jews believe the Messiah is the chosen (anointed) one and will:</p> <ul style="list-style-type: none"> • be a great leader descended from King David • bring an age when everyone will live in peace • rebuild the Temple and restore the land of Israel 	<p>AoS2 (2F). 1.3</p> <p>The nature and purpose of the Messiah: how messiahship is shown in the scriptures including Jeremiah 23:5–8; the nature and significance of the Messianic Age and the Jewish responsibility to bring it about;</p>

<ul style="list-style-type: none"> • be a human being. <p>Jews believe different things about when the Messiah will come:</p> <ul style="list-style-type: none"> • some believe it could happen at any time • some think he will come when he is most needed or deserved • some don't believe that the Messiah will be a person but that everyone needs to work together to bring peace to the world. 	<p>divergent understandings of the Messiah in different forms of Orthodox and Reform Judaism and the importance of them for Jewish people today.</p>
<p>1.4 The Covenant with Abraham</p> <p>Jews believe that God made a covenant (agreement/promise) with Abraham:</p> <ul style="list-style-type: none"> • the story of the covenant • the seal of the covenant – Abraham's circumcision. <p>This is still important to Jews today:</p> <ul style="list-style-type: none"> • Jews believe God named them as his Chosen People • Jews believe he gave them a Promised Land. 	<p>AoS2 (2F). 1.4</p> <p>The Covenant at Sinai: the nature and history of the Covenant at Sinai (the Ten Commandments), including Exodus 20; the role and significance of Moses in the Covenant at Sinai; divergent understandings of how and why the Decalogue is important in Jewish life today.</p>
<p>1.5 The Covenant with Moses</p> <p>Jews believe that God made a covenant with Moses:</p> <ul style="list-style-type: none"> • the Covenant at Sinai – the 10 Commandments. <p>This is still important to Jews today:</p> <ul style="list-style-type: none"> • Jews still live by the Law as given to Moses today • Jews believe that if they follow the Law, they will be rewarded; but if they do not, they will be punished. 	<p>AoS2 (2F). 1.5</p> <p>The covenant with Abraham and his descendants: the nature and history of the Abrahamic covenant; the role of Abraham in the covenant, including Genesis 17; why the Promised Land covenanted to Abraham and his descendants is important for Jews today.</p>
<p>1.6 The sanctity of life</p> <p>Jews believe that all life is special and belongs to God:</p>	<p>AoS2 (2F). 1.6</p>

<ul style="list-style-type: none"> • He is the creator of life, and so only he decides when life begins or ends, so Jews will do all they can to preserve life • Jews believe that humans are created in the image and likeness of God, which makes humans special. <p>Jews are expected to break Jewish law to save a life, for example:</p> <ul style="list-style-type: none"> • stopping rest on the Sabbath to save someone in danger • not fasting during Yom Kippur if you are ill • performing an abortion if it is needed to save a mother's life. 	<p>Sanctity of life: the nature and importance of Pikuach Nefesh (primacy of life); why human life is holy by Jewish people; how life is shown as special and taking precedence over everything, including Talmud Yoma 83–84; divergent understandings of how and why the principle of Pikuach Nefesh is applied by Jews today.</p>
<p>1.7 Religious Laws</p> <p>The religious laws for Jews are called the Mitzvot. There are 613 Mitzvot and they are found in the Torah:</p> <ul style="list-style-type: none"> • Jews see the Law as a 'blessing' – it shows their relationship with God • Jews also see the Law as a 'curse' – they believe they will be punished for not following it • Jews believe they have free will to choose to follow the Law or not. <p>Jews see the Law as important because:</p> <ul style="list-style-type: none"> • it is a gift from God • following the Law is a way to thank God • the Law shows them the best way to live • Jews continue to study the law today to see how it is best kept in the modern world. 	<p>AoS2 (2F). 1.7</p> <p>Moral principles and the Mitzvot: the nature and importance of the Mitzvot, including reference to the Mishneh Torah of Maimonides: Sefer Madda; the importance of the relationship between keeping the Mitzvot and free will; the Mitzvot between humans and the Almighty, and between humans; divergent understandings of the importance of the Mitzvot between the Almighty and humans, and between humans, for Jewish life today.</p>
<p>1.8 Life after Death</p> <p>Jews focus more on how they live in the world, and less on life after death, but they generally agree that death is not the end. The Tenakh suggests:</p>	<p>AoS2 (2F). 1.8</p> <p>Jewish beliefs about life after death: divergent Jewish understandings of the nature and significance of life after death, including</p>

<ul style="list-style-type: none"> • that the soul returns to God • that people will be reunited • that there will be a punishment for those who did not follow the Law. <p>Some Jews believe in the idea of:</p> <ul style="list-style-type: none"> • Gan Eden – for the souls of good people who have followed the Law • Gehinnom – a temporary place where souls are cleaned so they can move on to Gan Eden. 	<p>reference to different forms of Orthodox and Reform Judaism; Jewish teachings about life after death, including interpretations of Ecclesiastes 12; the nature of resurrection and judgement; why belief in life after death may be important for Jews today.</p>
<p>Paper 3: Jewish Beliefs, Teachings and Practices</p> <p>Section 2: Practices</p>	<p>Paper 2F (Judaism)</p> <p>Section 2: Practices</p>
<p>2.1 Public acts of worship</p> <p>Jews worship in a synagogue and regular prayer takes place here:</p> <ul style="list-style-type: none"> • daily prayers take place three times a day in the synagogue • Shabbat services take place on a Friday evening and Saturday morning • festivals are also celebrated in the synagogue • these services are led by a rabbi (teacher) • these services unite the local community and connect them to the worldwide Jewish community • Jews are encouraged to pray publicly and as a community from the earliest times (in the Temple). 	<p>AoS2 (2F). 2.1</p> <p>The nature and purpose of Jewish public acts of worship: the nature, features and purpose of Jewish public worship, including interpretations of Psalm 116:12–19; the nature, features and importance of synagogue services for the Jewish community and the individual.</p>
<p>2.2 Food laws</p> <p>Food laws are an important part of Jewish life:</p> <ul style="list-style-type: none"> • kosher is the name for acceptable food • treifah is the name for unacceptable food • some foods are not allowed, such as pork and shellfish 	<p>AoS2 (2F). 2.2</p> <p>The Tenakh and the Talmud: the nature, features, purpose and significance of the Tenakh (the written law) and Talmud (the oral law) for Jews in daily life today, with reference to Perkei Avot 2; the nature and purpose of Jewish laws: food laws, kashrut, including</p>

<ul style="list-style-type: none"> • meat must be prepared in the right way • some foods cannot be mixed, such as meat and dairy. 	<p>kosher, and treifah and the separation of dairy and meat, including reference to Deuteronomy 14:3–10; the divergent implications of the Jewish food laws for Jews today.</p>
<p>2.3 Private Prayer</p> <p>As well as prayer in the synagogue, Jews pray at home:</p> <ul style="list-style-type: none"> • Shabbat prayer is at home on a Friday night with a special meal. • Jews believe they should pray at least 3 times a day – morning, afternoon and evening. <p>Jews pray for lots of reasons, including to praise God, request things and give thanks. This helps their relationship with God.</p>	<p>AoS2 (2F). 2.3</p> <p>The nature and purpose of prayer in the home and of private prayer: the nature, features and purpose of prayer three times a day; the importance of having different forms of prayers, including interpretations of Psalm 55:16–23.</p>
<p>2.4 The Shema and Amidah</p> <p>Two of the most important Jewish prayers are the Shema and Amidah:</p> <ul style="list-style-type: none"> • The Shema: <ul style="list-style-type: none"> o is the most important Jewish prayer o is prayed twice or three times a day o declares that God is the one God o is found in the Mezuzah, which is on the doorframe in Jewish houses and other buildings. • The Amidah: <ul style="list-style-type: none"> o is the key part of any worship in the synagogue o is said standing up (and so is often called ‘the standing prayer’). 	<p>AoS2 (2F). 2.4</p> <p>The nature and importance of the Shema and the Amidah (the standing prayer); when the Shema and the Amidah might be used, how and why, including reference to the Mezuzah; the importance of having the Shema and the Amidah for Jews today, including reference to Deuteronomy 6:4.</p>
<p>2.5 Rituals</p> <p>Jewish rituals are important and many are very ancient:</p>	<p>AoS2 (2F). 2.5</p>

<ul style="list-style-type: none"> • Brit Milah – boys are circumcised to remember the Covenant with Abraham • Bar and Bat Mitzvah – boys and girls aged 13 (girls are 12 in Orthodox communities) become adults in the faith – after this they can read and join in all the prayers • marriage – they exchange rings under a canopy (chuppah) followed by seven blessings, break a glass to remember the Temple being destroyed, and then have a party • mourning rituals – the main periods are: <ul style="list-style-type: none"> o death to burial o first 7 days (shiva) o year of mourning for a parent (avelut) o anniversary of the death (Yahrzeit). 	<p>The importance of ritual for Jews today: the nature, features and purpose of the birth, marriage, Bar and Bat Mitzvah ceremonies, including interpretations of Genesis 21:1–8 and Leviticus 12; the nature, purpose and importance of mourning ceremonies; the distinct importance of the funeral, shiva, avelut and yahrzeit for Jews today; divergent understandings of the importance of each ritual for different forms of Orthodox and Reform Judaism today.</p>
<p>2.6 Shabbat</p> <p>Shabbat is the special day of rest:</p> <ul style="list-style-type: none"> • God instructed a day of rest which should be kept holy to remember the seventh day of Creation when God rested • it begins at dusk on Friday and ends when stars appear in the sky on Saturday evening. <p>At home:</p> <ul style="list-style-type: none"> • the home is prepared for a special meal that has to be cooked before Shabbat begins • all work is forbidden and the Torah lists 39 different actions which should not take place. <p>At the synagogue there are services:</p> <ul style="list-style-type: none"> • these take place on Friday night and Saturday morning • they involve a reading from the Torah, a sermon from the Rabbi and prayers such as the Amidah. 	<p>AoS2 (2F). 2.6</p> <p>The nature, features, history and purpose of celebrating Shabbat: the nature, features and purpose of the celebration of Shabbat in the home and in the synagogue, including interpretations of Exodus 31:12–18; why the celebration of Shabbat is important for the Jewish community and the individual today.</p>
<p>2.7 Festivals</p>	<p>AoS2 (2F). 2.7</p>

<p>Festivals are important as they help connect Jews to their history and identity, and are also a chance to be together with family and friends:</p> <ul style="list-style-type: none"> • Rosh Hashanah – the Jewish New Year celebrating the anniversary of creation, when Jews ask forgiveness from God and one another • Yom Kippur – this is 10 days after Rosh Hashanah and is the ‘Day of Atonement’ when Jews ask forgiveness for their sins • Pesach (Passover) – this remembers the escape from slavery in Egypt; a meal is eaten with some symbolic foods and the story of the Exodus is read out • Shavuot – this is the celebration of the law being given to Moses on Mount Sinai; it is 49 days after Pesach • Sukkot – this is the harvest festival 4 days after Yom Kippur and remembers the Tabernacle in the wilderness. 	<p>Jewish festivals: the nature, history, purpose and significance of Jewish festivals; the origins and meaning of specific festivals, including Rosh Hashanah, Yom Kippur, Pesach, Shavuot and Sukkot, including interpretations of Leviticus 23 (Rosh Hashanah); divergent understandings of why festivals are important to different forms of Orthodox and Reform Judaism today.</p>
<p>2.8 Features of a synagogue</p> <p>The features of a synagogue help remind Jews of what is important in their faith:</p> <ul style="list-style-type: none"> • the synagogue normally faces towards Jerusalem – if not, the congregation will stand and face Jerusalem when praying • the Ark – this is where the Torah scrolls are kept and is found on the wall facing Jerusalem • ner tamid – this light is kept burning at all times in front or above the Ark as a reminder of God’s eternal presence • the menorah – this holds 7 candles • the bimah – this is the reading platform where the rabbi leads the service, and the Torah is read from. <p>There are some differences in synagogues:</p> <ul style="list-style-type: none"> • men and women may be separate in an Orthodox synagogue 	<p>AoS2 (2F). 2.8</p> <p>Features of the synagogue: the nature, history and purpose of the different design of the synagogues in Liberal, Reform and Orthodox Judaism, including facing Jerusalem, layout of seating the Ark and the bimah and with reference to Proverbs 14:28; how and why the synagogue is used by the different communities, including reference to Exodus 27:20–21; how and why objects of devotion are used within the synagogues, including a yad, Torah Scroll, ner tamid and menorah.</p>

<ul style="list-style-type: none"> • musical instruments may be used in Reform or Liberal synagogues • women can take an active part in some Reform or Liberal synagogues. 	
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Paper 4: Catholic Philosophy and Ethics	Paper 3A (Catholic Christianity)
Section 1: Arguments for the existence of God	Section 1: Arguments for the existence of God
<p>1.1 Revelation</p> <p>To reveal something is to show something that was hidden. For Catholics, revelation means how God has made himself known to humans:</p> <ul style="list-style-type: none"> • revelation took place in the Old Testament, for example when God spoke to Moses in the burning bush and when the Holy Spirit inspired the teaching of prophets • Catholics believe that Jesus is the complete and final revelation • the revelation of Jesus shows that God is powerful, loving and merciful. 	<p>AoS3 (3A). 1.1</p> <p>Revelation as proof of the existence of God: the significance of Jesus Christ as the culmination of God’s revelation; what the revelation of Jesus Christ shows about the nature of God for Catholics, including reference to Hebrews 1:1–4.</p>
<p>1.2 Visions</p> <p>A religious vision is when someone sees something that changes or develops their faith:</p> <ul style="list-style-type: none"> • there are two main types – physically seeing something (corporeal) and seeing something in dreams or imagination • visions are often of Jesus, Mary or one of the saints • they are important as they can cause people to change their lives. <p>There are many examples in the Bible and throughout the history of the Church:</p> <ul style="list-style-type: none"> • Joan of Arc had a vision of St Michael and angels; her visions inspired her fight against the English • Abraham had a vision where God promised him a son 	<p>AoS3 (3A). 1.2</p> <p>Visions as proof of the existence of God: the nature and importance of visions for Catholics; biblical and non-biblical examples of visions, including Joan of Arc and Genesis 15 and Matthew 17:1–13; reasons why they might lead to belief in God and Catholic responses to non-religious arguments (including atheist and Humanist) which maintain that visions are hallucinations and provide no proof that God exists.</p>

<ul style="list-style-type: none"> • Moses and Elijah appeared to Jesus and his disciples at the Transfiguration. <p>Some non-religious people do not think visions are good evidence of God's existence because:</p> <ul style="list-style-type: none"> • there is a lack of evidence • they could be hallucinations, misunderstandings or made up. 	
<p>1.3 Miracles</p> <p>A miracle is something which is beyond human understanding of the laws of nature:</p> <ul style="list-style-type: none"> • often people believe that God must be responsible • for Catholics, the miracles that Jesus performed were clear signs that he was God • for Catholics today, experiencing a miracle may strengthen their faith. <p>There are examples in the Bible and throughout history of the Church:</p> <ul style="list-style-type: none"> • a girl called Bernadette had visions of Mary in Lourdes; since then many healing miracles have happened there and have been verified by the Church • Jesus healed the son of a royal official without seeing him • Jesus fed 5000 people with 5 loaves and 2 fish • Jesus turned water into wine. <p>Some non-religious people do not think miracles are good evidence of God's existence because:</p> <ul style="list-style-type: none"> • they could be just coincidences or unusual events • they can be explained by science alone • if they can't be explained by science now, we may be able to explain them in the future when we know more about science. 	<p>AoS3 (3A). 1.3</p> <p>Miracles as proof of the existence of God: the nature and importance of miracles for Catholics; biblical and non-biblical examples of miracles, including those at Lourdes and John 4:43–54; reasons why they might lead to belief in God and Catholic responses to non-religious arguments (including atheist and Humanist) which maintain that miracles can be scientifically explained and provide no proof that God exists.</p>
<p>1.4 Religious Experiences</p>	<p>AoS3 (3A). 1.4</p>

<p>A religious experience is an experience where a person feels the presence of God. It could be any of the following:</p> <ul style="list-style-type: none"> • a feeling of awe and wonder of God • experiencing a beautiful place or religious building • sensing God in another way or receiving a vision. <p>Some non-religious people do not think religious experiences are good evidence of God's existence because:</p> <ul style="list-style-type: none"> • there is often a lack of evidence • they could be the result of stimulants/drugs, hallucinations or an overactive imagination. <p>Catholics may respond that faith does not require proof.</p>	<p>Catholic attitudes towards religious experiences and its use as a philosophical argument for the existence of God: the nature of religious experience and why not all religious experiences are approved by the Church, including reference to Catechism of the Catholic Church 66–67; Catholic responses to non-religious (including atheist and Humanist) arguments that religious experiences do not provide proof that God exists.</p>
<p>1.5 The design argument</p> <p>The design argument states that:</p> <ul style="list-style-type: none"> • the world appears to be designed • this requires a designer • this designer could only be God • therefore God must exist. <p>For many people, including some Catholics, this is a good argument as we can see things in the world that appear designed, ordered and purposeful.</p> <p>Some non-religious people disagree because:</p> <ul style="list-style-type: none"> • there appears to be 'bad' design, such as evil and suffering • evolution and natural selection are a sufficient explanation. 	<p>AoS3 (3A). 1.5</p> <p>Design argument: the classical design argument for the existence of God and its use by Catholics as a philosophical argument for the existence of God; understandings of what the design argument shows about the nature of God for Catholics including Romans 1:18–24; Catholic responses to non-religious (including atheist and Humanist) arguments against the design argument as evidence for the existence of God.</p>
<p>1.6 The cosmological argument</p>	<p>AoS3 (3A). 1.6</p>

<p>The cosmological, or First Cause, argument states that:</p> <ul style="list-style-type: none"> • everything in the world has a cause (everything exists because something/somebody created it) • if you keep going back in time, you get to the first cause • only God is powerful enough to be this first cause • therefore God must exist. <p>For many people, including some Catholics, this is a good argument as it is easy to see causes and effects in the world.</p> <p>Some non-religious people disagree because:</p> <ul style="list-style-type: none"> • the Big Bang theory is a better explanation – that is the first cause • if everything is caused, why doesn't God have a cause? 	<p>Cosmological argument: the cosmological argument for the existence of God and its use by Catholics as a philosophical argument for the existence of God, including reference to Thomas Aquinas' First Three Ways of showing God's existence; understandings of the nature and importance of what the cosmological argument shows about the nature of God for Catholics; Catholic responses to non-religious (including atheist and Humanist) arguments against the cosmological argument as evidence for the existence of God.</p>
<p>1.7 The existence of suffering</p> <p>The problem of suffering is: if God is all loving, why do people experience suffering?</p> <p>The existence of suffering could mean that either:</p> <ul style="list-style-type: none"> • God does not love us enough to stop the suffering • God is not powerful enough to stop the suffering • God does not know about all the suffering <p>If any of the above is true, then it questions God's nature.</p>	<p>AoS3 (3A). 1.7</p> <p>Issues raised by the existence of suffering and God as all-loving: the issues it raises for Catholics about the nature of God, including Isaiah 45; how the problem and its basis as a philosophical argument may lead some to examine and others to reject their belief in God.</p>
<p>1.8 Solutions to the problem of suffering</p> <p>The Church teaches that there are solutions to the problem of suffering:</p> <ul style="list-style-type: none"> • in the Bible, there are people who suffered but trusted God, including the story of Job in the Old Testament • for St Augustine, suffering exists because humans misuse the gift of free will 	<p>AoS3 (3A). 1.8</p> <p>The solutions offered to the problem of suffering and a loving and righteous God within Catholicism: biblical, theoretical and practical responses – Psalms, including reference to Psalm 119, Job, free will (St Augustine), as a way for humans to develop</p>

<ul style="list-style-type: none"> • for St Irenaeus, suffering exists because it helps humans grow in goodness. <p>There are also practical responses for Catholics:</p> <ul style="list-style-type: none"> • prayer – they can share their suffering and ask for help for those need • charity – they can actively help and contribute money or time to those in need. 	<p>(St Irenaeus), prayer, and charity; divergent understandings within Christianity of their success in solving the problem.</p>
<p>Paper 4: Catholic Philosophy and Ethics</p> <p>Section 2: Religious Teachings on Relationships and Families</p>	<p>Paper 3A (Catholic Christianity)</p> <p>Section 2: Religious Teachings on Relationships and Families in the 21st Century</p>
<p>2.1 Marriage</p> <p>The Church teaches that marriage must be:</p> <ul style="list-style-type: none"> • based on consent – the man and woman give themselves willingly to each other • loving – a relationship of love and faithfulness • lifelong – giving support and comfort until death • exclusive – committed to just one person • life giving – building a new life together and open to having children. <p>Marriage in a Catholic church has two parts:</p> <ul style="list-style-type: none"> • civil/legal – they sign the register • sacramental – a covenant where their love is sealed by God’s love. <p>Many non-religious people get a civil marriage, but it is not a sacrament – it is a legal process where people make a public declaration of their love. And many people live together without getting married.</p>	<p>AoS3 (3A). 2.1</p> <p>The importance and purpose of marriage for Catholics: the significance of marriage in Catholic life; Catholic teachings about marriage, including Not Just Good, But Beautiful by Pope Francis; divergent Christian, non-religious (including atheist and Humanist) attitudes to the importance of marriage in society, including the sanctity of marriage, a lack of importance, cohabitation and the Catholic responses to these attitudes.</p>
<p>2.2 Sexual relationships</p> <p>The Church teaches that sexual relationships should:</p>	<p>AoS3 (3A). 2.2</p>

<ul style="list-style-type: none"> • be only within marriage • bring the man and woman together in love for each other and God • be open to having children. <p>The Church teaches that sexual relationships outside a Catholic (sacramental) marriage are wrong, including:</p> <ul style="list-style-type: none"> • before getting married • having a relationship with someone else while married. <p>Non-Catholics may find sexual relationships outside of marriage acceptable as long as they are legal and consensual.</p> <p>The Church teaches that marriage should be open to having children and so does not allow same-sex marriage or same-sex sexual relationships.</p>	<p>Catholic teaching about the importance of sexual relationships: Catholic teaching about sexual relationships as marital, unitive and procreative, including Catechism of the Catholic Church 2360–2365; Catholic teaching on sexual relationships outside of marriage and homosexuality; divergent Christian, non-religious (including atheist and Humanist) attitudes to sexual relationships, including the acceptance of sexual relationships outside marriage and homosexuality and Catholic responses to them.</p>
<p>2.3 The family</p> <p>The Church teaches that the family was created by God and is the basic unit of society:</p> <ul style="list-style-type: none"> • it is a place for new life (procreation) – having children • it is a place of security – where there is love and protection • it is a place of education – where children are taught to pray and learn about God. <p>The Church also teaches that:</p> <ul style="list-style-type: none"> • the family is the ‘domestic church’ and should be a community of faith, hope and charity • a nuclear family is ideal, but recognises this may not be possible and that other family types can be secure, loving and educational. 	<p>AoS3 (3A). 2.3</p> <p>Catholic teaching about the purpose and importance of the family: Catholic teaching about the purpose and importance of families including: procreation; security and education of children; Catholic responses to the different types of family within 21st-century society (nuclear, single parent, same-sex parents, extended and blended families), including Familiaris Consortio, 36-85.</p>
<p>2.4 Support for the family</p> <p>Families are important in Catholic parishes and so are often supported by:</p>	<p>AoS3 (3A). 2.4</p>

<ul style="list-style-type: none"> • family worship where Mass might be different or relaxed for younger children and their parents • child and parent classes to prepare for sacraments such as baptism and confirmation • groups for children, such as parent and toddler or youth groups • counselling and advice on family or marital problems • uniform shops and the Society of St Vincent de Paul. 	<p>Support for the family in the local Catholic parish: how and why the local parish tries to support families, including through family worship, the sacraments, classes for parents, groups for children and counselling, with reference to the Family Group Movement and Catechism of the Catholic Church 2226; the importance of the support of the local parish for Catholic families today.</p>
<p>2.5 Family planning</p> <p>The Church's teaching on family planning is that:</p> <ul style="list-style-type: none"> • artificial contraception is wrong as it stops the marriage being open to having children, which is God's will – this includes condoms and the contraceptive pill • natural family planning is acceptable – this involves working out when a woman is more and less fertile during her menstrual cycle. <p>Non-Catholics, including other Christians, may not see any issues with artificial contraception.</p>	<p>AoS3 (3A). 2.5</p> <p>Catholic teaching on family planning and the regulation of births: Catholic teaching about artificial contraception and natural family planning, including reference to <i>Humanae Vitae</i>; divergent Christian, non-religious (including atheist and Humanist) attitudes to family planning, including acceptance of artificial methods of contraception by some Protestant Churches and the application of ethical theories, such as situation ethics, and Catholic responses to them.</p>
<p>2.6 Divorce, annulment and remarriage</p> <p>The Church teaches that sacramental marriage is a lifelong commitment:</p> <ul style="list-style-type: none"> • a legal divorce is possible, but the couple remain married in the eyes of God and cannot remarry in the Church; no human can break the bonds of a sacramental marriage • an annulment means that for some reason the marriage was not valid and did not exist; so these individuals can get married in the Church afterwards. 	<p>AoS3 (3A). 2.6</p> <p>Catholic teaching about divorce, annulment and remarriage: Catholic teaching on divorce, annulment and remarriage, including Catechism of the Catholic Church 2382–2386; divergent Christian, non-religious (including atheist and Humanist) attitudes to divorce, annulment and remarriage, including the</p>

<p>Non-Catholics, including other Christians, may not see any issues with divorce or remarriage.</p>	<p>application of ethical theories, such as situation ethics, and Catholic responses to them.</p>
<p>2.7 Equality of men and women in the family</p> <p>The Church teaches that women and men should have equal roles and rights in the family.</p> <ul style="list-style-type: none"> • domestic work is of great value and can be done by either a man or woman and is no less valuable than work which produces money • both the wife and husband are called to ‘give themselves’ in commitment to make their marriage work and create a home for children • Pope Francis stated that the role of women in the family is indispensable. <p>Equal roles and rights for men and women is important to most Christians, and this reflects wider society.</p>	<p>AoS3 (3A). 2.7</p> <p>Catholic teaching about the equality of men and women in the family: Catholic teaching about the role of men and women in the family with reference to Catechism of the Catholic Church 2207, including the dignity of work within the home; divergent Christian teachings and attitudes about the equality and roles of men and women in the family and Catholic responses to them.</p>
<p>2.8 Equality of men and women outside the family</p> <p>The Church opposes gender-based prejudice and discrimination because both men and women are ‘one in Christ’:</p> <ul style="list-style-type: none"> • the Bible says that man and woman were created in the image and likeness of God • there are examples of Jesus treating women with kindness and respect: <ul style="list-style-type: none"> o the Samaritan woman at the well o the woman accused of adultery o he taught that women had a right to hear the Gospel o he had friendships with women followers such as Martha and Mary. <p>Men and women can play different roles in the Church:</p>	<p>AoS3 (3A). 2.8</p> <p>Catholic teachings about gender prejudice and discrimination: Catholic opposition to gender prejudice and discrimination, including theology of the body; examples of Catholic opposition to gender prejudice and discrimination, including Catechism of the Catholic Church 1938; divergent Christian attitudes to gender differences, including the role of women in the Church, prejudice and discrimination and Catholic responses to them.</p>

<ul style="list-style-type: none">• the Catholic Church does not have women priests as Jesus chose only men to be present at the Last Supper• however, there are other roles for women's service and ministry, for example as catechists, readers, Ministers of Holy Communion. <p>Other Christian Churches, such as the Church of England, do have women priests and bishops.</p>	
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2.2 Total qualification time

The Guided Learning Hours and Total Qualification time for this qualification is 128 hours. This has been considered based on the expertise of the writing team.

2.3 Progression

There are no prior learning or other requirements for this qualification.

Students can progress from this qualification to:

- a GCSE in Religious Studies
- other Level 1 or Level 1/2 qualifications