

EDUQAS GCSE
RELIGIOUS STUDIES (ROUTE B)
Sources of Wisdom and Authority - Text References



**COMPONENT 2:
APPLIED CATHOLIC THEOLOGY**

Component 2 Route B: Applied Catholic Theology

Theme 3: Life and death

Where references are very long, the most relevant sections have been highlighted.

<p>Death and the afterlife</p>	<p>1 Corinthians 15</p> <p>The Resurrection of Christ</p> <p>¹ Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. ² By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.</p> <p>³ For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, ⁴ that he was buried, that he was raised on the third day according to the Scriptures, ⁵ and that he appeared to Cephas, and then to the Twelve. ⁶ After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. ⁷ Then he appeared to James, then to all the apostles, ⁸ and last of all he appeared to me also, as to one abnormally born.</p> <p>⁹ For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them—yet not I, but the grace of God that was with me. ¹¹ Whether, then, it is I or they, this is what we preach, and this is what you believed.</p> <p>The Resurrection of the Dead</p> <p>¹² But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? ¹³ If there is no resurrection of the dead, then not even Christ has been raised. ¹⁴ And if Christ has not been raised, our preaching is useless and so is your faith. ¹⁵ More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. ¹⁶ For if the dead are not raised, then Christ has not been raised either. ¹⁷ And if Christ has not been raised, your faith is futile; you are still in your sins. ¹⁸ Then those also who have fallen asleep in Christ are lost. ¹⁹ If only for this life we have hope in Christ, we are of all people most to be pitied.</p> <p>²⁰ But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. ²¹ For since death came through a man, the resurrection of the dead comes also through a man. ²² For as in Adam all die, so in Christ all will be made alive. ²³ But each in turn: Christ, the first fruits; then, when he comes, those who belong to him. ²⁴ Then the end will come, when he hands over the kingdom to God the</p>
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Father after he has destroyed all dominion, authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death. ²⁷ For he “has put everything under his feet.” Now when it says that “everything” has been put under him, it is clear that this does not include God himself, who put everything under Christ. ²⁸ When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

²⁹ Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them? ³⁰ And as for us, why do we endanger ourselves every hour?

³¹ I face death every day—yes, just as surely as I boast about you in Christ Jesus our Lord. ³² If I fought wild beasts in Ephesus with no more than human hopes, what have I gained? If the dead are not raised, “Let us eat and drink, for tomorrow we die.”

³³ Do not be misled: “Bad company corrupts good character.” ³⁴ Come back to your senses as you ought, and stop sinning; for there are some who are ignorant of God—I say this to your shame.

The Resurrection of the Body

³⁵ But someone will ask, “How are the dead raised? With what kind of body will they come?” ³⁶ How foolish! What you sow does not come to life unless it dies. ³⁷ When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else. ³⁸ But God gives it a body as he has determined, and to each kind of seed he gives its own body. ³⁹ Not all flesh is the same: People have one kind of flesh, animals have another, birds another and fish another. ⁴⁰ There are also heavenly bodies and there are earthly bodies; but the splendour of the heavenly bodies is one kind, and the splendour of the earthly bodies is another. ⁴¹ The sun has one kind of splendour, the moon another and the stars another; and star differs from star in splendour. ⁴² So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; ⁴³ it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; ⁴⁴ it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. ⁴⁵ So it is written: “The first man Adam became a living being”; the last Adam, a life-giving spirit. ⁴⁶ The spiritual did not come first, but the natural, and after that the spiritual. ⁴⁷ The first man was of the dust of the earth; the second man is of heaven. ⁴⁸ As was the earthly man, so are those who are of the earth; and as is the heavenly man, so also are those who are of heaven. ⁴⁹ And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man.

⁵⁰ I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. ⁵¹ Listen, I tell you a mystery: We will not all sleep, but we

	<p>will all be changed—⁵² in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.⁵³ For the perishable must clothe itself with the imperishable, and the mortal with immortality.⁵⁴ When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: “Death has been swallowed up in victory.”⁵⁵ “Where, O death, is your victory? Where, O death, is your sting?”⁵⁶ The sting of death is sin, and the power of sin is the law.⁵⁷ But thanks be to God! He gives us the victory through our Lord Jesus Christ.⁵⁸ Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain.</p>
<p>Beliefs: Eschatology</p>	<p>Matthew 18:21-35 The Parable of the Unmerciful Servant ²¹ Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?” ²² Jesus answered, “I tell you, not seven times, but seventy-seven times. ²³ “Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants.²⁴ As he began the settlement, a man who owed him ten thousand bags of gold was brought to him.²⁵ Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt. ²⁶ “At this the servant fell on his knees before him. ‘Be patient with me,’ he begged, ‘and I will pay back everything.’²⁷ The servant’s master took pity on him, cancelled the debt and let him go. ²⁸ “But when that servant went out, he found one of his fellow servants who owed him a hundred silver coins. He grabbed him and began to choke him. ‘Pay back what you owe me!’ he demanded. ²⁹ “His fellow servant fell to his knees and begged him, ‘Be patient with me, and I will pay it back.’ ³⁰ “But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt.³¹ When the other servants saw what had happened, they were outraged and went and told their master everything that had happened. ³² “Then the master called the servant in. ‘You wicked servant,’ he said, ‘I cancelled all that debt of yours because you begged me to.’³³ Shouldn’t you have had mercy on your fellow servant just as I had on you?’³⁴ In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed. ³⁵ “This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart.”</p>

	<p>Luke 16:19-31 The Rich Man and Lazarus ¹⁹“There was a rich man who was dressed in purple and fine linen and lived in luxury every day. ²⁰ At his gate was laid a beggar named Lazarus, covered with sores ²¹ and longing to eat what fell from the rich man’s table. Even the dogs came and licked his sores. ²²“The time came when the beggar died and the angels carried him to Abraham’s side. The rich man also died and was buried. ²³ In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. ²⁴ So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’ ²⁵“But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. ²⁶ And besides all this, between us and you a great chasm has been set in place, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.’ ²⁷“He answered, ‘Then I beg you, father, send Lazarus to my family, ²⁸ for I have five brothers. Let him warn them, so that they will not also come to this place of torment.’ ²⁹“Abraham replied, ‘They have Moses and the Prophets; let them listen to them.’ ³⁰“‘No, father Abraham,’ he said, ‘but if someone from the dead goes to them, they will repent.’ ³¹“He said to him, ‘If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.’”</p> <p>1 Cor. 3:11-15 ¹¹ For no one can lay any foundation other than the one already laid, which is Jesus Christ. ¹² If anyone builds on this foundation using gold, silver, costly stones, wood, hay or straw, ¹³ their work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person’s work. ¹⁴ If what has been built survives, the builder will receive a reward. ¹⁵ If it is burned up, the builder will suffer loss but yet will be saved—even though only as one escaping through the flames.</p>
<p>Sources: The Magisterium</p>	<p>Evangelium Vitae 65 65. For a correct moral judgment on euthanasia, in the first place a clear definition is required. Euthanasia in the strict sense is understood to be an action or omission which of itself and by intention causes death, with the purpose of eliminating all suffering. "Euthanasia's terms of reference, therefore, are to be found in the intention of the will and in the methods used".</p>

Euthanasia must be distinguished from the decision to forego so-called "aggressive medical treatment", in other words, medical procedures which no longer correspond to the real situation of the patient, either because they are by now disproportionate to any expected results or because they impose an excessive burden on the patient and his family. In such situations, when death is clearly imminent and inevitable, one can in conscience "refuse forms of treatment that would only secure a precarious and burdensome prolongation of life, so long as the normal care due to the sick person in similar cases is not interrupted".

Certainly there is a moral obligation to care for oneself and to allow oneself to be cared for, but this duty must take account of concrete circumstances. It needs to be determined whether the means of treatment available are objectively proportionate to the prospects for improvement. To forego extraordinary or disproportionate means is not the equivalent of suicide or euthanasia; it rather expresses acceptance of the human condition in the face of death.

In modern medicine, increased attention is being given to what are called "methods of palliative care", which seek to make suffering more bearable in the final stages of illness and to ensure that the patient is supported and accompanied in his or her ordeal. Among the questions which arise in this context is that of the licitness of using various types of painkillers and sedatives for relieving the patient's pain when this involves the risk of shortening life. While praise may be due to the person who voluntarily accepts suffering by forgoing treatment with pain-killers in order to remain fully lucid and, if a believer, to share consciously in the Lord's Passion, such "heroic" behaviour cannot be considered the duty of everyone. Pius XII affirmed that it is licit to relieve pain by narcotics, even when the result is decreased consciousness and a shortening of life, "if no other means exist, and if, in the given circumstances, this does not prevent the carrying out of other religious and moral duties". In such a case, death is not willed or sought, even though for reasonable motives one runs the risk of it: there is simply a desire to ease pain effectively by using the analgesics which medicine provides. All the same, "it is not right to deprive the dying person of consciousness without a serious reason": as they approach death people ought to be able to satisfy their moral and family duties, and above all they ought to be able to prepare in a fully conscious way for their definitive meeting with God.

Taking into account these distinctions, in harmony with the Magisterium of my Predecessors and in communion with the Bishops of the Catholic Church, I confirm that euthanasia is a grave violation of the law of God, since it is the deliberate and morally unacceptable killing of a human person. This doctrine is based upon the natural law and upon the written word of God, is transmitted by the Church's Tradition and

	<p>taught by the ordinary and universal Magisterium. Depending on the circumstances, this practice involves the malice proper to suicide or murder.</p>
Forms: Artefacts	
Forms: Music and the funeral rite	
Death and the afterlife	

Theme 4: Sin and Forgiveness

<p>Crime and Punishment</p>	<p>Matthew 18:21-22 The Parable of the Unmerciful Servant ²¹ Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?" ²² Jesus answered, "I tell you, not seven times, but seventy-seven times.</p> <p>Matthew 6: 14-15 ¹⁴ For if you forgive other people when they sin against you, your heavenly Father will also forgive you. ¹⁵ But if you do not forgive others their sins, your Father will not forgive your sins.</p> <p>St Augustine in Letter 153 to Macedonius, 3 ... we pity the person, but hate the offence or transgression. In fact, the more we dislike the vice in question, the less do we want the offender to die without correcting his vices. It comes easily and effortlessly to hate the bad because they are bad. It is an uncommon mark of piety to love the same people because they are human beings, so that at one and the same time you disapprove of their guilt while approving of their nature. Indeed, you have more right to hate their guilt precisely because it mars their nature, which you love. Therefore if you take action against the crime in order to liberate the human being, you bind yourself to him in a fellowship of humanity rather than injustice. Moreover, there is no space to reform character except in this life. After that, each person will have whatever he has won for himself here. That is why we are forced to intercede for the guilty, out of love for the human race. For otherwise punishment will end this life for them, and once it is ended, they will not be able to bring their punishment to an end.</p> <p>St Augustine, in Letter 134 to Apringius, 4 Now if there were no other established method of restraining the hostility of the desperate, then perhaps extreme necessity would demand the killing of such people. Even then, as far as we are concerned, if nothing milder could be done, we would prefer to have them set free than to have the sufferings of our brothers avenged by shedding their blood.</p> <p>Both taken from: Augustine: Political Writings, Cambridge Texts in the History of Political Thought, Cambridge University Press (2010)</p> <p>Pope John Paul II, <i>Evangelium Vitae</i> 56 56. ... The primary purpose of the punishment which society inflicts is "to redress the disorder caused by the offence". Public authority must redress the violation of personal and social rights by imposing on the offender an adequate punishment for the crime, as a condition for the</p>
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	<p>offender to regain the exercise of his or her freedom. In this way authority also fulfils the purpose of defending public order and ensuring people's safety, while at the same time offering the offender an incentive and help to change his or her behaviour and be rehabilitated.</p> <p>It is clear that, for these purposes to be achieved, the nature and extent of the punishment must be carefully evaluated and decided upon, and ought not go to the extreme of executing the offender except in cases of absolute necessity: in other words, when it would not be possible otherwise to defend society. Today however, as a result of steady improvements in the organization of the penal system, such cases are very rare, if not practically non-existent.</p> <p>In any event, the principle set forth in the new Catechism of the Catholic Church remains valid: "If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority must limit itself to such means, because they better correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person".</p> <p>Genesis 9:6 "Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind.</p> <p>Exodus 21:24 ²⁴ eye for eye, tooth for tooth, hand for hand, foot for foot,</p> <p>Matthew 5:38-39 Eye for Eye ³⁸ "You have heard that it was said, 'Eye for eye, and tooth for tooth.'³⁹ But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also.</p>
<p>Beliefs: Redemption</p>	
<p>Sources: Church</p>	<p>The Catechism of the Catholic Church: 846 – 848 http://www.vatican.va/archive/ccc_css/archive/catechism/p123a9p3.htm</p> <p>"Outside the Church there is no salvation" 846 How are we to understand this affirmation, often repeated by the Church Fathers?³³⁵ Re-formulated positively, it means that all salvation comes from Christ the Head through the Church which is his Body: Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present</p>

	<p>to us in his body which is the Church. He himself explicitly asserted the necessity of faith and Baptism, and thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it.</p> <p>847 This affirmation is not aimed at those who, through no fault of their own, do not know Christ and his Church:</p> <p style="padding-left: 40px;">Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience - those too may achieve eternal salvation.³³⁷</p> <p>848 "Although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men."³³⁸</p>
<p>Forms: Buildings</p>	
<p>Practices: Sacraments</p>	
<p>Practices: Mission and evangelism in Britain and elsewhere</p>	<p>Pope Francis' <i>Evangelii Gaudium</i> 15,48-49,197-198,264-265 http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html</p> <p>15... evangelization is first and foremost about preaching the Gospel to <i>those who do not know Jesus Christ</i> ... <u>John Paul II</u> asked us to recognize that "there must be no lessening of the impetus to preach the Gospel" to those who are far from Christ, "because this is the first task of the Church". Indeed, "today missionary activity still represents the greatest challenge for the Church" and "the missionary task must remain foremost".</p> <p>48. If the whole Church takes up this missionary impulse, she has to go forth to everyone without exception. But to whom should she go first? When we read the Gospel we find a clear indication: not so much our friends and wealthy neighbours, but above all the poor and the sick, those who are usually despised and overlooked, "those who cannot repay you" (<i>Lk 14:14</i>). ...</p> <p>49. Let us go forth, then, let us go forth to offer everyone the life of Jesus Christ ... I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security ... More than by</p>

fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: "Give them something to eat" (*Mk 6:37*)...

197. God's heart has a special place for the poor, so much so that he himself "became poor" (*2 Cor 8:9*). The entire history of our redemption is marked by the presence of the poor. Salvation came to us from the "yes" uttered by a lowly maiden from a small town on the fringes of a great empire. The Saviour was born in a manger, in the midst of animals, like children of poor families; he was presented at the Temple along with two turtledoves, the offering made by those who could not afford a lamb (cf. *Lk 2:24; Lev5:7*); ...

198. ... Inspired by this, the Church has made an option for the poor which is understood as a "special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness"... This is why I want a Church which is poor and for the poor.

264. The primary reason for evangelizing is the love of Jesus which we have received, the experience of salvation which urges us to ever greater love of him. What kind of love would not feel the need to speak of the beloved, to point him out, to make him known? ... There is nothing more precious which we can give to others.

265. Jesus' whole life, his way of dealing with the poor, his actions, his integrity, his simple daily acts of generosity, and finally his complete self-giving, is precious and reveals the mystery of his divine life. Whenever we encounter this anew, we become convinced that it is exactly what others need, even though they may not recognize it: "What therefore you worship as unknown, this I proclaim to you" (*Acts 17:23*) ... Enthusiasm for evangelization is based on this conviction. We have a treasure of life and love which cannot deceive, and a message which cannot mislead or disappoint. It penetrates to the depths of our hearts, sustaining and ennobling us. It is a truth which is never out of date because it reaches that part of us which nothing else can reach. Our infinite sadness can only be cured by an infinite love.