**Qualification at a glance**

Content and assessment overview

Religious Studies A consists of three

externally-examined papers.

All students must complete:

● Paper 1: Area of Study 1 – Study of Religion (Catholic Christianity)

● Paper 2: Area of Study 2 – Study of Second Religion (Judaism).

● Paper 3: Area of Study 3 – Philosophy and Ethics (Catholic Christianity,

Students must complete all assessments in May/June in any single year.

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| **Paper 1: Area of Study 1 – Study of Religion** |
| Written examination: 1 hour and 45 minutes  50% of the qualification  102 marks |
| Content overview  Students must study all four content areas based upon their chosen religion.  ● Beliefs and Teachings  ● Practices  ● Sources of Wisdom and Authority  ● Forms of Expression and Ways of Life |
| Assessment overview  Students must select one religion from a choice of three religions (Catholic Christianity).  ● Students must answer all questions.  ● The assessment consists of four questions.  ● The paper may include short open, open response and extended writing questions for  questions 1 to 4.  ● The paper will assess spelling, punctuation and grammar (SPaG) and use of specialist  terminology and will contribute a minimum of 5% of marks towards the overall weighting  for this paper. |

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| Paper 2: Area of Study 2 – Study of Second Religion |
| Written examination: 50 minutes  25% of the qualification  51 marks |
| Content overview  Students must study both content areas based on their chosen religion.  ● Beliefs and Teachings  ● Practices |
| Students must select one religion: Judaism  Students must select a different religion than that selected for Paper 1: Study of Religion.  Students who have studied Catholic Christianity or Christianity cannot take either of these  papers for their chosen second religion.  ● Students must answer all questions.  ● The assessment consists of two questions.  ● The paper may include short open, open response and extended writing questions.  ● The paper will assess spelling, punctuation and grammar (SPaG) and use of specialist  terminology and these will contribute a minimum of 5% of marks towards the overall  weighting for this paper. |

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| Paper 3: Area of Study 3 – Philosophy and Ethics |
| Written examination: 50 minutes  25% of the qualification  51 marks |
| Content overview  Students must study both content areas based on their chosen religion.  ● Arguments for the Existence of God  ● Religious Teachings on Relationships and Families in the 21st century  Students must select one religion from a choice of three religions (Catholic Christianity). |
| The chosen religion should be the same as that selected for Area of Study 1.  ● Students must answer all questions.  ● The assessment consists of two questions.  ● The paper may include short open, open response and extended writing questions.  ● The paper will assess spelling, punctuation and grammar (SPaG) and use of specialist  terminology and these will contribute a minimum of 5% of marks towards the overall  weighting for the qualification. |

**Area of Study 1 – Catholic Christianity Overview**

This area of study comprises a study in depth of Catholic Christianity as a lived religion in the

United Kingdom and throughout the world.

There are four sections: Beliefs and Teachings; Practices; Sources of Wisdom and Authority;

Forms of Expression and Ways of Life.

Students will be expected to study Catholic Christianity within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should compare and contrast the areas of belief and practice within Catholic Christianity with wider Christian perspectives as outlined in the content below.

● Beliefs about the afterlife and their significance (1.8)\*

● The practice and significance of worship (2.2)\*.

Students should recognise that Catholic Christianity is one of the many religious traditions in

Great Britain which include Buddhism, Hinduism, Islam, Judaism and Sikhism. This

knowledge may be applied throughout the assessment of the specified content.

Students should also recognise that within Catholic Christianity there may be more than one

perspective in the way beliefs and teachings are understood and expressed. Common and

divergent views within the wider Christian tradition in the way beliefs and teachings are

understood and expressed should be included throughout, including reference to Orthodox,

Protestant and other Christian traditions.

The significance and importance of the various beliefs and practices to Catholics today,

should be explored throughout the four sections.

**Section 1: Beliefs and Teachings**

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| Students should have an understanding of: | |
| 1.1 | 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. |
| 1.2 | 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) and historical development of the doctrine of the Trinity, including reference to the First Council of Nicaea and the First Council of Constantinople. |
| 1.3 | 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. |
| 1.4 | 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 stewardship); the implications of these beliefs for Catholics today. |
| 1.5 | The Incarnation: Jesus as incarnate Son, the divine Word, including John 1, both fully God and fully human; the scriptural origins of this belief, including John 1:1–18 and its importance for Catholics today. |
| 1.6 | The events in the Paschal Mystery: Catholic teachings about the life, death,  resurrection and ascension of Jesus, including reference to Luke 24; the redemptive efficacy of these events and their significance for Catholics today. |
| 1.7 | 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. |
| 1.8\* | 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. |

**Section 2: Practices**

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| Students should have an understanding of: | |
| 2.1 | 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/ |
| 2.2\* | 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. |
| 2.3 | 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. |
| 2.4 | 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 prayer and the importance for Catholics of having different types of worship. |
| 2.5 | 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. |
| 2.6 | 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, Rome, Walsingham and the Catechism of the Catholic Church 2691–2696. |
| 2.7 | 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 Matt 25: 31 –46 (sheep and goats); the work of CAFOD, what it does and why. |
| 2.8 | Catholic mission and evangelism: the history and significance of mission and  evangelism for Catholics; divergent ways this is put into 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. |

**Section 3: Sources of Wisdom and Authority**

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| Students should have an understanding of: | |
| 3.1 | 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. |
| 3.2 | 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. |
| 3.3 | 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. |
| 3.4 | 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. |
| 3. 5 | 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. |
| 3.6 | 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. |
| 3.7 | 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. |
| 3.8 | 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. |

**Section 4: Forms of Expression and Ways of Life**

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| Students should have an understanding of: | |
| 4.1 | The common and divergent forms of architecture, design and decoration of Catholic churches: how they reflect belief, are used in, and contribute to, worship, including reference to the Catechism of the Catholic Church 1179–1181. |
| 4.2 | 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. |
| 4.3 | The meaning and significance of sacred objects, including sacred vessels,  sarcophagi, and hunger cloths within Catholicism: the way 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. |
| 4.4 | 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. |
| 4.5 | 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 which how sculptures and statues may be used in church and other settings. |
| 4.6 | The purpose and use of symbolism and imagery in religious art: the cross, crucifix, fish, Chi-Rho, 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. |
| 4.7 | 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. |
| 4.8 | 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. |

**Area of Study 2 – Judaism**

**Overview**

This area of study comprises a study in depth of Judaism as a lived religion in the United

Kingdom and throughout the world.

There are two sections: Beliefs and Teachings; Practices.

Students will be expected to study Judaism within the context of the wider British society,

the religious traditions of which are, in the main, Christian.

Students should compare and contrast two areas of belief and practice within Christianity

and Judaism:

● Beliefs about the afterlife and their significance (1.8)\*

● The practice and significance of worship (2.4)\*.

Students should recognise that Judaism is one of the many religious traditions in Great

Britain, which include Buddhism, Hinduism, Islam and Sikhism. This knowledge may be

applied throughout the assessment of the specified content. Students should also recognise

that within Judaism there may be more than one perspective in the way beliefs and

teachings are understood and expressed. Common and divergent views within Judaism in the way beliefs and teachings are understood and expressed should be included throughout

including reference to Orthodox, Reform and Liberal traditions.

The significance and importance of the various beliefs and practices to Jews today should be

explored throughout the two sections.

**Section 1: Beliefs and Teachings**

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| Students should have an understanding of: | |
| 1.1 | The nature of the Almighty: how the characteristics of the Almighty are shown in  the Torah, and why they are important in Jewish life today, including One,  Creator, Law-Giver and Judge, including reference to Genesis 2. |
| 1.2 | 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. |
| 1.3  \* | 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; divergent  understandings of the Messiah in different forms of Orthodox and Reform Judaism and the importance of them for Jewish people today. |
| 1.4 | 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. |
| 1.5 | 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. |
| 1.6 | 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. |
| 1.7 | 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. |
| 1.8\* | Jewish beliefs about life after death: divergent Jewish understandings of the  nature and significance of life after death, including 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. |

Section 2: Practices

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| Students should have an understanding of: | |
| 2.1 | 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. |
| 2.2 | 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 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. |
| 2.3 | 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. |
| 2.4\* | 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. |
| 2.5 | 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. |
| 2.6 | 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. |
| 2.7 | 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. |
| 2.8 | 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. |

**Area of Study 3: Philosophy and Ethics**

**Area of Study 3 - Catholic Christianity**

**Overview**

This area of study comprises a study in depth of aspects of Philosophy and Ethics in the

context of Catholic Christianity as a lived religion within the United Kingdom and throughout

the world.

There are two sections: Arguments for the Existence of God; Religious Teachings on

Relationships and Families in the 21st Century.

The significance and importance of the various beliefs, issues and practices to Catholics

today should be explored throughout the two sections. This should include reference to how the Bible informs a Christian’s understanding of the topics and how approaches to the issues are underpinned by philosophical arguments and ethical theory as applicable.

Students will be expected to study Catholic Christianity within the context of the wider British society, the religious traditions of which are, in the main, Christian. Students should

recognise that Catholic Christianity is one of the many religions and world views in Great

Britain, which include Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious views

such as Humanism and atheism. This knowledge may be applied throughout the assessment

of the specified content.

Students should compare and contrast the areas of ethics and/or philosophy within Catholic

Christianity with wider Christian perspectives and non-religious views as outlined in the

content below.

Students should also recognise that within Catholic Christianity there may be more than one

perspective in the way beliefs and teachings are understood and expressed. Common and

divergent views within the wider Christian tradition in the way beliefs and teachings are

understood and expressed should be included throughout, including reference to Orthodox,

Protestant and other Christian traditions.

**Section 1: Arguments for the Existence of God**

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| Students should have an understanding of: | |
| 1.1 | 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. |
| 1.2 | 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. |
| 1.3 | 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. |
| 1.4 | 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. |
| 1.5 | 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. |
| 1.6 | 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. |
| 1.7 | 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. |
| 1.8 | 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 (St Irenaeus), prayer, and charity; divergent understandings within Christianity of their success in solving the problem. |

**Section 2: Religious Teachings on Relationships and Families in the 21st Century**

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| Students should have an understanding of: | |
| 2.1 | 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. |
| 2.2 | 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. |
| 2.3 | 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. |
| 2.4 | 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. |
| 2.5 | Catholic teaching on family planning and the regulation of births: Catholic teaching about artificial contraception and natural family planning, including reference to Humanae Vitae; 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. |
| 2.6 | 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 application of ethical theories, such as situation ethics, and Catholic responses to them. |
| 2.7 | 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. |
| 2.8 | 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. |