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ta' Malta

MATSEC
Examinations Board



Marking Scheme

AM Religious Knowledge

First Session 2023

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A. PAPER I

SECTION A: THE CHRISTIAN BIBLE

Question 1 - The people of Israel, through the ages, interpreted the event of the Exodus as a major act of deliverance by their God. Discuss.

It was the Exodus that led to the foundation for the Covenant at Mount Sinai. The word Exodus means <i>exit</i> or <i>way out</i> . When a new ruler rises, he regards the descendants of Abraham as a threat.	4
The feast of Passover which the Jews celebrate every year is a remembrance of this feast – the details of this feast are found in Exodus 11:1 – 12:30.	4
The exodus was not just an escape of these people, but it was a call and an act of deliverance by God who promised this people a glorious future.	2
Two important things must be noted: <ul style="list-style-type: none"> • The name used for God – “Lord” known as the <i>tetragrammaton</i>. • The obligations that being the covenant people of God impose on Israel are made clear – the ten commandments. 	3 3
Joshua, and subsequent priests and prophets retold the story of the exodus, and they read ongoing events in the light of it, and the covenant which was sealed. The history was either a blessing for their fidelity to the covenant or chastisement for their infidelity. The book of Joshua contains numerous measures that were taken in order to ensure that the worship of the Lord was not compromised by indigenous Canaanite religions. <i>Even though examples are not expected, if the candidate mentions examples, marks should be granted. Examples include Jeremiah 7 – the famous temple sermon and the allegory of the faithless spouse – Ezekiel 16.</i>	4

Question 2 - “In many and various ways God spoke of old to our fathers by the prophets” (Hebrews 1:1). Discuss who the Prophet is, and by referring to the exile explain why the prophet had a crucial role amongst the people of Israel.

<p>The answer to who is the prophet: the word “prophet” means to speak for – the prophet is someone who speaks for God. He is chosen to remind the people of the covenant and the promises that God made to them.</p>	4
<p>There are prophets called major prophets: Isaiah, Jeremiah, Ezekiel, and Daniel. These are followed by the twelve minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. The use of the words “major” and “minor” does not imply any judgment about the relative importance of the prophets. It refers simply to the length of the books in question. The prophetic writings are arranged roughly in historical order.</p>	2
<p>The time of prophetism flourished between the 8th – 6th centuries BC. Some prophets proclaimed a time of exile, others preached during the exile, and others preached after the exile.</p>	2
<p>The Hebrew prophet:</p> <ol style="list-style-type: none"> 1. had an interest in the relationship of Israel’s faith and its moral behaviour. 2. They pointed out that the lack of social and political problems of the Chosen people had roots in their lack of fidelity to the demands of the Sinai covenant. 3. They insisted that the cult of the Israel was worthless in the eyes of God unless that worship was rooted in obedience to the ethical demands of the law. 	2 2 2
<p>One of the most important events in the history of the Old Testament is the exile of Jerusalem to Babylon in 586BCE.</p> <p>The prophets of Israel interpreted this period of exile in the first place as a judgment against Judah, on account of its lapse into pagan religious beliefs and practices; and, in the second, as a period of national repentance and renewal that would lead to the restoration of a resurgent people of God. Following the conquest of Babylon in 539 BC by Cyrus, king of Persia (559–530 bc), the exiled inhabitants of Judaea were allowed to return to their homeland. The return of the deported inhabitants of Jerusalem to their home city after decades of exile was seen by Old Testament writers as a demonstration of the faithfulness of the Lord and as an affirmation of the repentance of the people of God. The temple was rebuilt and the religious cult re-established. The post-exilic writings of the Old Testament are notable for their emphasis on the need to maintain racial and religious purity and for the importance they attach to religious festivals as national events. Jerusalem had no king; the temple and its priests gradually came to assume most of the roles of the monarchy, including responsibility for civil matters</p> <p><i>The candidate is expected to elaborate on the exile and refer to prophets active before, during and after the exile.</i></p>	6

Question 3 - Some scholars argue that Matthew was the first Gospel written, while others argue that Mark was written first. Discuss.

<p>The candidate is expected to mention that this is called the “synoptic problem”.</p> <p><i>If a candidate fails to do mention the term ‘synoptic problem’, marks should be deducted.</i></p> <p>The candidate is also expected to explain what the problem is: that these gospels have so much in common, that there must have been some dependence of one or two on the other or on a common written source.</p>	2
<p>First hypothesis - Matthew was the first gospel, and Luke used Matthew:</p> <p><i>The candidate is not expected to mention all these names, but to explain clearly why some scholars believed that Matthew was written first.</i></p> <ul style="list-style-type: none"> • This hypothesis dates back to the fourth century (to Saint Augustine) and has been accepted by many Catholics till the mid-20th century – still today certain scholars believe that this hypothesis is true eg. B.C. Butler; J.W. Deardorf; J. Wenham. • In this Augustinian approach the canonical approach is also the order of dependence: Matthew was written first, Mark severely abbreviated Matthew, and then Luke and John, with both of them drawing from their predecessors. • In 1789 J.J. Griesbach proposed a theory of dependence in which the order he suggested was Matthew, Luke and Mark. • Matthew was given priority because this theory holds that from antiquity it was considered as the first gospel written. • According to the Griesbach theory, Mark was written last because it is a digest that reports episodes common in Matthew and Luke. But Mark omits the whole double tradition where they do agree. • The thesis that Luke used Matthew lies in passages in the Triple tradition where Luke and Matthew agree, over against Mark i.e., minor agreements. • The issue is where there are great disagreements between Matthew and Luke. • The argument would be stronger if Luke used Mark as well (Augustinian Theory), for Luke followed Mark more closely. 	6
<p>Second Hypothesis: solutions based on Marcan priority.</p> <ul style="list-style-type: none"> • Mark was written first, and both Matthew and Luke drew from it. Furthermore, Matthew and Luke were written independently of each other. • What is common in Matthew and Luke and not in Mark (double tradition) is derived from another source called Q – this is in fact called the two-source theory. 	6

<ul style="list-style-type: none"> This argument solved a lot of problems than any other theories – it offers the best explanation for why Matthew and Luke agree with Mark in order and wording, and also offers reasons why Matthew and Luke sometimes differs from Mark. 	
<p>Q – a hypothetical source posited by most scholars to explain what was called the double tradition i.e. agreements (often verbal) between Matt and Luke on material not found in Mark. The belief is that Matthew and Luke did not know each other, and that is why there must have been a common source used by both.</p>	4
<p>Conclusion: no solution to the synoptic problem solves all difficulties as these are ancient books. One should keep in mind that:</p> <ul style="list-style-type: none"> Even when Mark was written, the oral tradition about Jesus kept going on. If both Matthew and Luke used Mark, their theology could be analysed from the differences between them. If one decides that Matthew or Luke has added material to what was taken from Mark, that addition, sometimes coming from the special material peculiar to either of those evangelists, need not be dated later than the Marcan material. 	2

Question 4 - In the four Gospels the Passion narratives leading up to the arrest of Jesus are almost identical, but some details are slightly different. Elaborate on TWO events from the Passion narratives explaining their similarities and differences in the way the Evangelists narrate them.

<p><i>Marks should be granted for the way the candidate introduces the essay – such as by explaining the centrality of the passion narratives in the various gospels and the different emphasis each evangelist makes.</i></p>	4
<p>There are numerous events which the candidate could choose from:</p> <ol style="list-style-type: none"> The Plot to Kill Jesus – the synoptic gospels show the Jewish authorities ganging up to kill Jesus. John is also similar, but emphasises more the role of Caiaphas. Jesus is anointed by a woman – in all four gospels one finds a woman who anoints Jesus, but the woman’s identity, time and location of the event are different: <ul style="list-style-type: none"> Mark and Matthew explain that this takes place <i>two days before the Passover</i>. This takes place by <i>an anonymous woman</i> (not called “sinner”) where Jesus’ <i>head</i> is anointed. Some complain that the ointment could be used for the poor. In the gospel of John, the anointing takes place in Bethany and this takes place <i>six days before the Passover</i> in the house of <i>Mary, Martha and Lazarus</i>. The <i>feet</i> are anointed. In the gospel of Luke, this takes place much before the Passover. An <i>anonymous and sinful woman</i> anoints his <i>feet</i>. Judas plans to betray Jesus: 	8 marks for each event the candidate mentions.

- The synoptic Gospels agree that Judas betrays Jesus to the chief priests. Only Matthew mentions that he betrayed Jesus for thirty pieces of silver money. Luke and John agree in mentioning the influence of Satan on him.

4. The Last supper:

- Jesus sends some disciples (only Luke mentions that Peter and John went) into Jerusalem to prepare for the meal. In all the synoptics it is clear that the meal was a Passover celebration.
- All three synoptics present Jesus saying the blessing prayers, and saying that the bread and wine are his own body and blood.
- Only Luke writes that Jesus said “Do this in remembrance of me”, and the blessing of numerous cups of wine. He also refers to Jesus’ prediction that Peter would deny him. In Matthew and Mark this prediction takes place after the meal.
- In John this is different, as it is not a Passover meal but takes place *before* the feast of Passover. Jesus dies on the same day that the lambs for Passover are killed.
- In John the eucharistic words are said beforehand.
- What is central to John is the washing of the feet.

5. The Agony and Arrest in the Garden:

- In the synoptic gospels, after the Passover meal, Jesus and his disciples go to the “Mount of Olives”. Mark and Matthew call this place “Gethsemane”, but it is not explicitly called a garden. Luke’s prayer is shorter.
- Judas is identified in the three synoptics by a kiss.
- In the gospel of John this happens at the Kidron valley, and enter into a garden which is not specifically called Gethsemane.
- There is no agony in the garden or whatever, but only the scene of the arrest of Jesus.
- All the four gospels agree that one of the high priest’s slaves has his ear cut, but only in John is the person identified as Simon Peter.

SECTION B: THE CREED

Question 5 - The late Pope Emeritus Benedict XVI in his visit to Cuba on the 28th March 2012, explained that “faith and reason are necessary and complementary in the pursuit of truth. God created man with an innate vocation to the truth and he gave him reason for this purpose. Certainly, it is not irrationality but rather the yearning for truth which the Christian faith promotes.” Discuss.

The fact that a person could come to the knowledge of God alone through native intelligence is limited, because the Catholic church holds that a knowledge of the triune nature of God and that God became man in Jesus Christ are revealed truths that that come to us from God as sheer gift and would never be ascertained through the use of reason alone.	4
The candidate is expected to mention the document written by Pope John Paul II – <i>Fides et Ratio</i> published in 1998. This document explains very clearly the relationship between faith and reason saying that: “Faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth – in a word to know himself – so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves.”	4
Two extremes in Catholicism: <ul style="list-style-type: none"> • Fideism – the belief that human beings cannot know anything about God unless it is through blind faith and belief in God’s revelation. • Rationalism – nothing is known unless it is through reason. 	4
This does not mean that faith is irrational, and that reason has no role in the life of faith. The act of faith has both an intellectual component (accepting this as true) and also a component of trust (as God does not deceive).	4
One could think about faith in order to deepen one’s intelligence, in the same way that theology does. Theology is “faith seeking understanding”. Furthermore, in the experience of prayer, one deepens his engagement in faith.	4

Question 6 - Jesus of Nazareth referred to God as “Our father who art in heaven”, implying that God is a personal God and father. Discuss.

Speaking about God as a father is an analogy i.e., using images to explain. Various other analogies have been used to explain who God is, especially to explain the Trinity.	2
<p>The use of the analogy of God as father implies:</p> <ol style="list-style-type: none"> 1. Fathers are biological human beings – this is not meant to be transferred to our thinking about God as this remains an analogy. 2. Fathers bring their children into existence – God is the originator and creator of everything and without him we would not have been here. 3. Fathers care for their children – God in the Old Testament especially is presented as a father who takes care of his children. When a child is young, the child is more dependent on the father, but as it grows it becomes more independent ex. Prophet Hosea. 4. Fathers are male – both the Old and New Testament refer to God as a male. Is God male? The answer should be answered in the negative as the bible also uses the feminine in order to refer to God. In ancient Israel to speak of God as a father does not necessarily mean he is male, but allows insight into the nature of God who sometimes is also presented as a mother. In fact, unlike other Canaanite religions, the Old Testament does not give God any sexual attributes. 	2 2 2 2
<i>Our</i> – there is an element that as a people of God we belong to each other. When we say "our" Father, we recognize first that all his promises of love announced by the prophets are fulfilled in the <i>new and eternal covenant</i> in his Christ. This new relationship is the purely gratuitous gift of belonging to each other.	2
God is a personal God and this is emphasised in the fact that one could pray to God. Christianity speaks of God in terms of divine love, trust and purpose. Paul speaks of salvation and reconciliation in a personal way.	2
Early Christian writers by using the word person emphasised the individuality of a human being as seen in his or her words and actions. Both the Old and New Testament make reference to God as personal.	2
<p>Martin Buber emphasised the difference in relations: between the <i>I-It</i> (subject and object relationship) and <i>I-thou</i> (reciprocal – humanity’s relationship with God). This implies:</p> <ol style="list-style-type: none"> 1. God cannot be reduced to a concept. God is a <i>thou</i> who could never become an <i>it</i>. 2. In Christian theology, this approach allows valuable insights into the Christian idea of revelation – God’s revelation is not just making know facts but it is a self-revelation of God. 	4

Question 7 - The Church is called Catholic because she is universal. Elaborate.

<p>The word is universal because it is “according to its totality” or in “keeping with the whole”. The church is catholic in a double sense:</p>	
<p>1. Because Christ is present in her – “where there is Jesus Christ, there is the Church”. This implies three important things:</p> <ul style="list-style-type: none"> a. The full and complete confession of faith as it was preserved in the tradition of the first apostles. b. The full sacramental life of worship and liturgy. c. Apostolic succession in the ordained ministry of all bishops who are in union with each other and with the bishop of Rome (i.e. the Pope). 	4
<p>2. It is sent on a mission to all the human race - it is very important that the candidate elaborates on this, as this is ultimately what makes the church Catholic.</p>	4
<p>Each particular church is catholic – they are in communion with each other and with Rome.</p>	4
<p>Everyone is called to be part of it, as everyone is called by God’s grace to salvation.</p>	4
<p>Those who have received the good news yet are also related to the people of God. It is also related to Jew, Muslims, and non-Christian religions. <i>The candidate could also elaborate on the phrase: “Outside the church there is no salvation”.</i></p>	4

Question 8 - The Nicene Creed concludes with the words: "I look forward to the resurrection of the dead and the life of the world to come." Discuss.

<i>The candidate is not expected to elaborate on the history of the Nicene creed!</i>	
The Creed concludes with the proclamation of the resurrection of the dead on the last day and in life everlasting. In the same way that Christ died and rose from death, and lives forever, in the same way, after death the righteous will live for ever with the risen Christ and he will raise them up from the death. This is the work of the Trinity.	4
The term resurrection of the dead (or flesh) refers to man in his state of weakness and mortality. This means that not only the soul will live forever but even the mortal body will come to life again.	4
The resurrection of the dead has been revealed progressively.	4
The four important questions: What is rising? Who will rise? How will one rise? When? <i>What is "rising"?</i> - In death, the separation of the soul from the body, the human body decays and the soul goes to meet God, while awaiting its reunion with its glorified body. God, in his almighty power, will definitively grant incorruptible life to our bodies by reuniting them with our souls, through the power of Jesus' Resurrection. <i>Who will rise?</i> - All the dead will rise, "those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment." <i>How?</i> - Christ is raised with his own body: "See my hands and my feet, that it is I myself"; but he did not return to an earthly life. So, in him, "all of them will rise again with their own bodies which they now bear," but Christ "will change our lowly body to be like his glorious body," into a "spiritual body": The "how" exceeds our imagination and understanding; it is accessible only to faith. Yet our participation in the Eucharist already gives us a foretaste of Christ's transfiguration of our bodies. <i>When?</i> - "at the last day," "at the end of the world." Indeed, the resurrection of the dead is closely associated with Christ's Parousia: For the Lord himself will descend from heaven, with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first. <i>The candidate is expected to mention things related to these questions in his answer.</i>	4
The life of the world to come: Christian death has a positive meaning. Answers should make reference to Saint Paul's writings.	4

B. PAPER II**SECTION A: LITURGY AND SACRAMENTS**

Question 1 - "Holy Mother Church believes that she should celebrate the saving work of her divine Spouse in a sacred commemoration on certain days throughout the course of the year. Once each week, on the day which she has called the Lord's Day, she keeps the memory of the Lord's resurrection. She also celebrates it once every year, together with his blessed Passion, at Easter, that most solemn of all feasts." (CCC, 1163) Discuss how the liturgical year and Sunday sanctify time.

Introduction	The course of the year the Church unfolds the whole salvific mystery. The Lord's salvific actions are thus present every day and age.	2
Main Arguments	<p>Discussion should cover the following points:</p> <p>The observation of fixed feasts was already present since the time of the Mosaic law, i.e. Passover. The celebration of the Passover had a myriad of functions: recalling; giving thanks; perpetuating remembrance; teaching.</p> <p>Liturgy and time: the "today" of Christ's saving action entails also the redemption of time. "the hour" of Jesus' Passover reaches across and underlies all history. The notion of redeeming the time. The liturgical year: the year transfigured into the liturgy.</p> <p>The origin of the Lord's day and its underlying tradition is attested to in St Justin martyr. References to the day of Christ's Resurrection.</p> <p>Sunday is the pre-eminent day for the liturgical assembly, when the faithful gather.</p> <p>The economy of salvation is working within the framework of time.</p> <p>The establishment of Good Friday and Easter very early on.</p> <p>The role of the Resurrection which is heralded by the Easter Triduum.</p> <p>Easter as the "Feast of feasts," the "Solemnity of solemnities," just as the Eucharist is the "Sacrament of sacraments".</p>	<p>2</p> <p>2</p> <p>6</p> <p>6</p>

<p>Conclusion</p>	<p>The origin of a fixed date for Easter goes back to the Council of Nicea. Nowadays both the Roman Catholics and the Eastern Orthodox are working towards establishing a common date for Easter.</p> <p>Liturgical year: various aspects of the Paschal mystery unfold: Annunciation, Christmas, Epiphany. (More detail can be provided by the candidate).</p> <p>The function of the liturgical year is that which enables the believer to focus on the mystery of salvation throughout the various cycles; hence we can also speak of the redemption of time.</p> <p>(Accept any other valid answers.)</p>	<p>2</p>
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Question 2 - “In the liturgy of the New Covenant every liturgical action, especially the celebration of the Eucharist and the sacraments, is an encounter between Christ and the Church.” (CCC, 1097). Discuss, with particular reference to the role of the Holy Spirit.

<p>Introduction</p>	<p>While the liturgy is the offering rendered to God, this is accomplished through Christ in the Holy Spirit. What does this mean?</p>	<p>2</p>
<p>Main Arguments</p>	<p>Discussion should cover the following points:</p> <p>The Holy Spirit teacher of the faith of the People of God; artisan of the Sacraments of the New Covenant. He arouses in us a response of faith; genuine cooperation. The Liturgy becomes the common work of the Holy Spirit and the Church.</p> <p>He prepares the Church to encounter her Lord; he recalls and makes Christ manifest to the faith of the assembly. By his transforming power, he makes the mystery of Christ present here and now. He unites the Church to the life and mission of Christ. The Holy Spirit prepares for the reception of Christ.</p>	<p>6</p>
	<p>Fulfilment of what was prefigured in the OT.</p>	<p>3</p>

	<p>The work of the Holy Spirit in the disposition of the assembly. The preparation of hearts is the joint work of the Holy Spirit and the assembly, especially of its ministers. The grace of the Holy Spirit seeks to awaken faith, conversion of heart, and adherence to the Father's will. These dispositions are the precondition both for the reception of other graces conferred in the celebration itself and the fruits of new life which the celebration is intended to produce afterward.</p> <p>The Holy Spirit recalls the mystery of Christ. The liturgy, esp. the Eucharist, is the memorial of the mystery of salvation; the Holy Spirit as the Church's living memory. By giving life to the Word of God. The Anamnesis: God's saving interventions in history.</p>	3
	<p>Making Present the Mystery of Christ. Apart from recalling, the liturgy actualises and makes present the events that saved us. The role of the Epiclesis. A prayer for the communion of the people of God with the mystery of Christ.</p>	4
Conclusion	<p>The Holy Spirit's transforming power in the liturgy leads to a hastening of the coming of the kingdom and the consummation of the mystery of salvation.</p>	2

Question 3 - Elaborate on the role of the sacrament of Baptism in relationship to the economy of salvation.

Introduction	<p>The role of the sacrament of baptism; a relationship with the stages of natural life. The sacrament of baptism as part of Christian initiation, where the faithful are born anew.</p>	2
Main Arguments	<p>Discussion should cover the following points:</p> <p>Baptism as the basis of the whole Christian life, the gateway to life in the Spirit (<i>vitae spiritualis ianua</i>) and the door which gives access to the other sacraments.</p>	4

	<p>Effects of Baptism: freed from sins and reborn as sons and daughters of God; we become members of the Church and sharers in her mission.</p> <p>Significance of the name “Baptism” in relationship to salvation.</p> <p>Prefiguration of Baptism in the OT. Water as the source of life and fruitfulness; “overshadowed” by the Spirit of God (see Gen) Noah’s ark.</p> <p>Water symbolises life. The crossing of the Red Sea, announces the liberation brought forth by Baptism. Christ’s baptism: the fullness of all Christian life He began his mission by first being baptised, submitting himself to the baptism of John.</p> <p>The fountain of baptism was opened to all in Christ’s Passover.</p> <p>Baptism in the Church: Baptism has been celebrated by the Church ever since Pentecost.</p> <p>Baptism connected with faith: a number of examples from Acts. According to the Apostle Paul, the believer enters through Baptism into communion with Christ's death, is buried with him, and rises with him:</p> <p>(Any other suitable points are to be accepted).</p>	<p>2</p> <p>4</p> <p>4</p> <p>4</p>
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Question 4 - Discuss the relevance of the Sacraments of Commitment in contemporary Christian life.

<p>Introduction</p>	<p>The role of the sacraments of commitment within the sacraments: while the sacraments of initiation ground the common vocation of humanity to that of holiness of mission, the sacraments of commitment, or those of service of communion, are directed to the salvation of others.</p>	<p>2</p>
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Main Arguments	<p>Discussion should cover the following points:</p> <p>These two sacraments confer a particular mission within the Church: that of building up the people of God, even despite the challenges which are presented by the contemporary society.</p> <p>Those who receive the Holy Orders. Those who enter into the sacrament of Matrimony.</p> <p>Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time: the sacrament of apostolic ministry. Three degrees: episcopate, presbyterate, and diaconate. This is a service extended to all the faithful. This also counters the purely personal and individualism present in society.</p> <p>The celebration of the ordination of a bishop, a priest, or a deacon calls for as many of the faithful as possible to take part. (A brief discussion of the roles in the service of the Church should also be considered here).</p> <p>The Sacrament of Matrimony: ordered toward the good of the spouses and the procreative aspect. The role and the complementarity of the man and the woman in God's creation.</p> <p>Man and woman were created for each other.</p> <p>Various challenges to the sacrament of matrimony: unfaithfulness, jealousy, etc.</p> <p>Why is marriage still relevant nowadays? Suitable answers in relationship to the sacrament are to be accepted. The aim here is to show an ability to link knowledge with reflection. The dignity of marriage.</p>	<p>2</p> <p>4</p> <p>2</p> <p>4</p> <p>2</p> <p>2</p>
Conclusion	<p>Since by their nature, these sacraments are ordered to the edification of the Church through the elevation of the other, this is a very important notion which seeks to restore the dignity of the human person within a disconnected and fragmented society.</p> <p>(Any other suitable points are to be accepted).</p>	<p>2</p>

SECTION B: CHRISTIAN MORALITY

Question 5 - In what ways should the Commandments orient the Christian towards a fuller life, rather than being seen as rules to be obeyed? Discuss.

Introduction	The Commandments: interpretation in the twofold yet simple commandment of love, the fulfilment of the law.	2
Main Arguments	Discussion should cover the following points: Detailed analysis of the implications of this interpretation: this does not mean the abolishment of the Law but the believer is invited to re-interpret the Commandments in the person of the Master, their perfect fulfilment.	4
	Meaning of the Decalogue: the “ten words” inscribed the finger of God, unlike the other laws, in the midst of a theophany. Understood in the context of Exodus: the liberating action of God. Whatever the formulation, prohibitions or positive precepts, the Commandments must be understood as a path to life.	4
	The Commandments take their full meaning in relation to the covenant. The covenant and dialogue between God and man are also attested to by the fact that all the obligations are stated in the first person.	4
	Unity of the Commandments. The relationship between the Commandments and natural law. They belong to God’s revelation, yet they teach us the true humanity of man. Obedience to the Commandments also implies obligations.	4
Conclusion	The Commandments lead to an actualisation of a holy life; the bearing of fruits; the holiness of a life made fruitful by union with Chris. It leads to the edification of humanity. (Any other suitable points are to be accepted).	2

Question 6 - "A sense of the dignity of the human person has been impressing itself more and more deeply on the consciousness of contemporary man, and the demand is increasingly made that men should act on their own judgment, enjoying and making use of a responsible freedom ..." (Dignitatis Humanae, 1). Discuss the notion of human freedom in relation to grace.

Introduction	Dignity of the human being rooted in being created in the image and likeness of God.	2
Main Arguments	<p>Discussion should cover the following points:</p> <p>The active role of the human being and also the role of grace: They grow in virtue; Avoid sin; After sinning, commit themselves to the mercy of the Father.</p>	4
	<p>The implications of humanity being created in the image and likeness of God. Divine image present in every human being. Endowed with a spiritual and immortal soul, the human being was created for eternal beatitude. Being created with a spiritual soul, intellect and free will.</p>	4
	<p>True freedom as an "outstanding manifestation of the divine image." (GS, 17) The obligation to follow moral law. Humanity's free will which led to original sin, resulting in woundedness. Results of this woundedness.</p>	4
	<p>The role of grace in more detailed way. An exploration of freedom and grace. No rivalry between freedom and grace.</p>	4
Conclusion	<p>The Holy Spirit educates us in spiritual freedom in order to makes us free collaborators in his work with the Church and in the world.</p> <p>(Any other suitable points are to be accepted).</p>	2

Question 7 - In what ways does human sexuality go beyond solely the biological sphere to the innermost aspect of the human being? Elaborate.

Introduction	The human being modelled after God’s love.	2
Main Arguments	<p>Discussion should cover the following points:</p> <p>God inscribed in the humanity of man and woman the vocation - the capacity and responsibility, of love and communion.</p> <p>Creation of male and female: in his own image; complementarity.</p> <p>Sexuality affects all aspects of the human person in the unity of his body and soul: affectivity, the capacity to love and to procreate, in a more general way the aptitude for forming bonds of communion with others.</p> <p>Everyone should accept their sexuality. Spiritual difference and complementarity: Oriented toward the good of marriage and flourish of family life; harmony of the couple; well-being of society.</p> <p>Equal personal dignity between man and woman.</p> <p>Union of man and woman in marriage reflects God’s creative force, generosity and fecundity.</p> <p>Each of the two sexes as an image of the power and tenderness of God.</p> <p>The 6th Commandment: encompasses the whole of human sexuality.</p> <p>Chastity: the integration of sexuality within the person; the inner unity of the person in bodily and spiritual being. Chastity and the integrity of the person.</p>	5
Conclusion	<p>Human sexuality and the totality of the whole human being in living out his/her life in various vocations.</p> <p>(Any other suitable points are to be accepted).</p>	2

Question 8 - St John Paul II championed the term "Culture of Life" to delineate the need to bring pro-life convictions to every aspect of life of the person. Elaborate.

Introduction	What is the culture of life? The respect for life in all its stages, from conception to natural death.	2
Main Arguments	<p>Discussion should cover the following points:</p> <p>Various challenges in the contemporary world: Abortion, euthanasia, (also in relation to the “throwaway culture”).</p> <p>The sacredness of human life in all its stages: Creative act of God. It is in a special relationship with God. God alone is the Lord of life.</p> <p>Respect for human life in the story of Abel and Cain. The prohibition in the fifth commandment. The Sermon on the mount; Christ even goes further telling his disciples to turn the other cheek and to love their enemies.</p> <p>(If candidates refer also to the exception of legitimate defence, together with the previous points, full marks are also to be awarded).</p> <p>Abortion: human life must be protected from the very beginning; the inviolable right of every innocent being to life. Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law. Euthanasia: consists in putting an end to the lives of disabled, or dying persons. This is morally unacceptable, goes against the dignity of the human being. Suicide: goes against the natural inclination of the human being to preserve and perpetuate life. Stewardship vs. ownership of life.</p>	5
Conclusion	Preserving the culture of life: amidst the challenges of contemporary society; culture of life cannot be separated from a true dignity of the human person which constitutes the right to life, in all its forms.	3

	(Any other suitable points are to be accepted).	
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