



Government of **Western Australia**
School Curriculum and Standards Authority



Western Australian Certificate of Education Examination, 2015

RELIGION AND LIFE

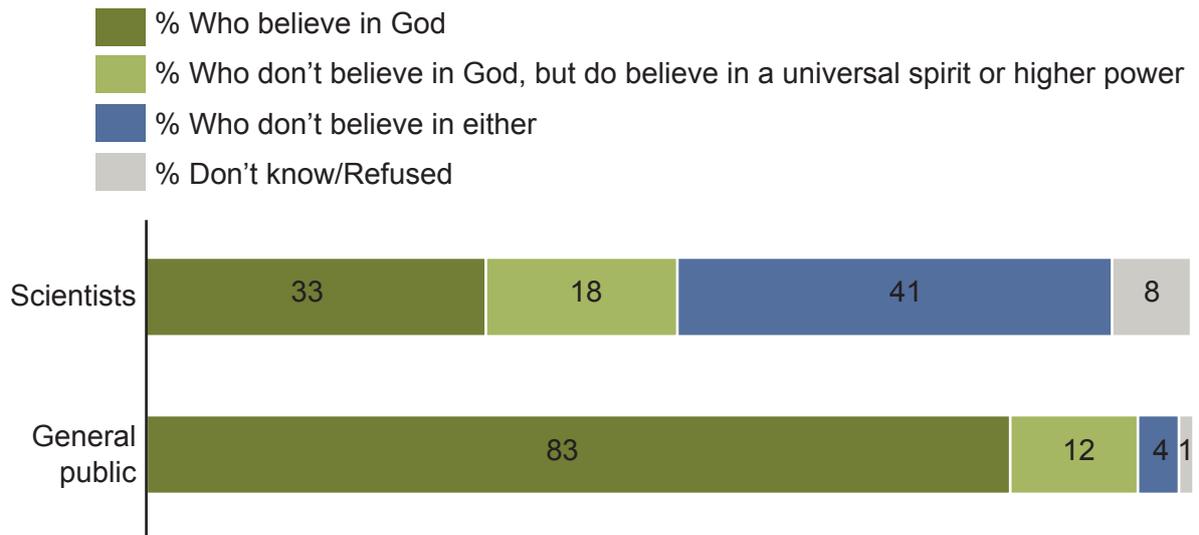
Stage 3

RESOURCE BOOKLET

Question 1 Sources

Read Sources 1A and 1B and then answer Question 1 in the Question/Answer Booklet.

Sources 1A and 1B show the results of a survey about religious belief conducted by the Pew Research Centre. Respondents included 2500 scientists who are also members of the American Association for the Advancement of Science, and 2003 members of the general public.

Source 1A**Religious belief among scientists and the general public**

See next page

Source 1B

Figure 1: Religious affiliation among scientist respondents

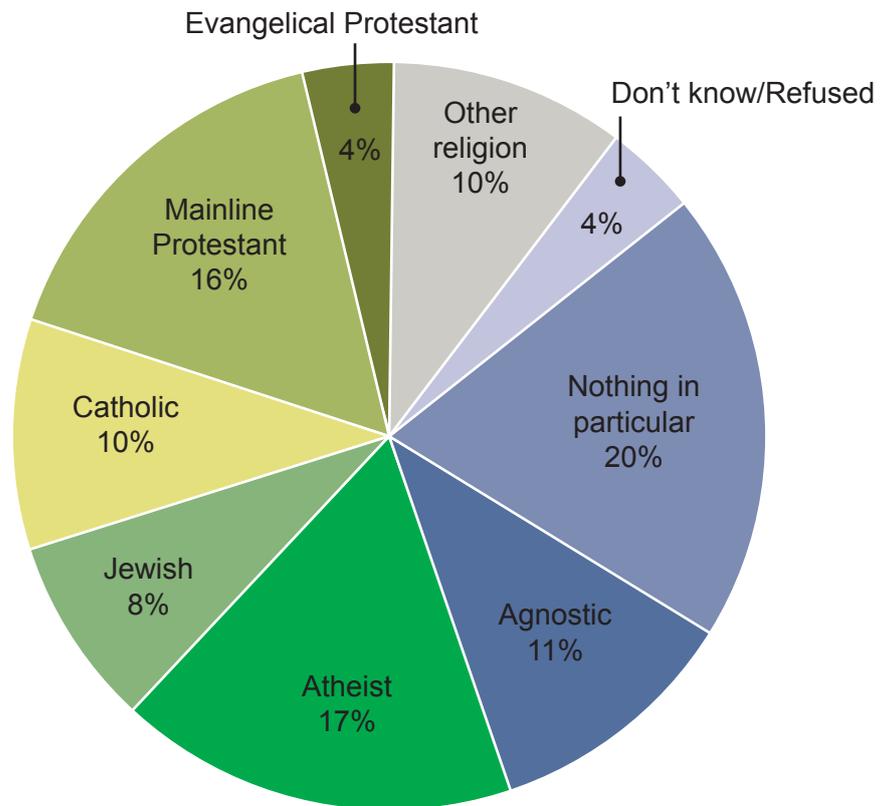
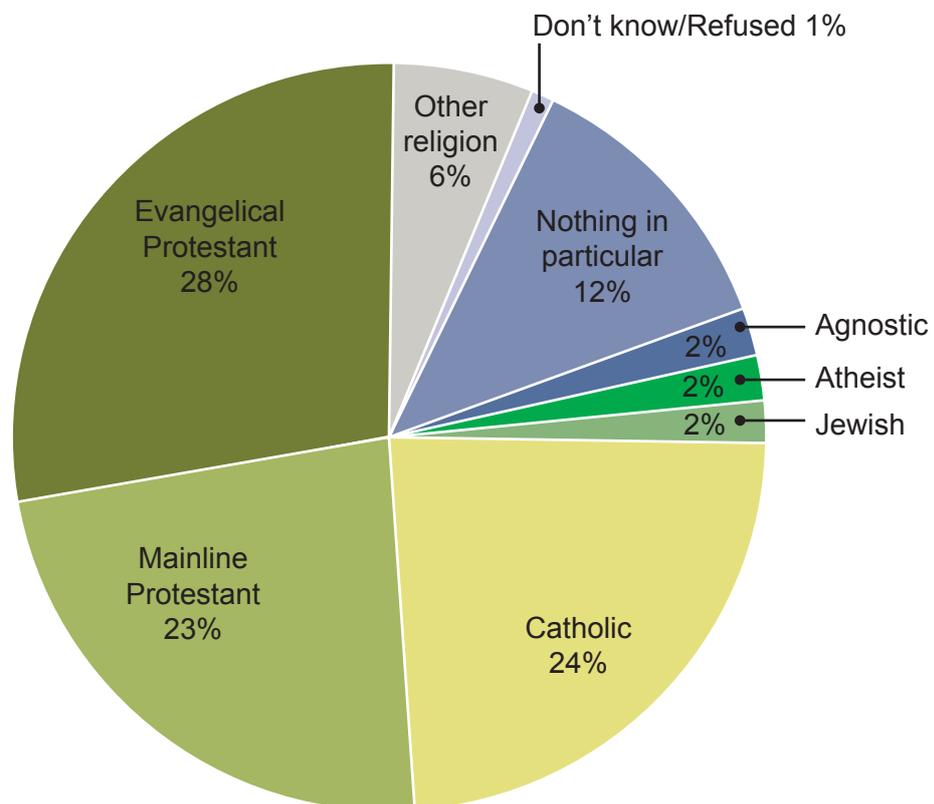


Figure 2: Religious affiliation among general public respondents



See next page

Question 2 Source

Read Source 2 then answer Question 2 in the Question/Answer Booklet.

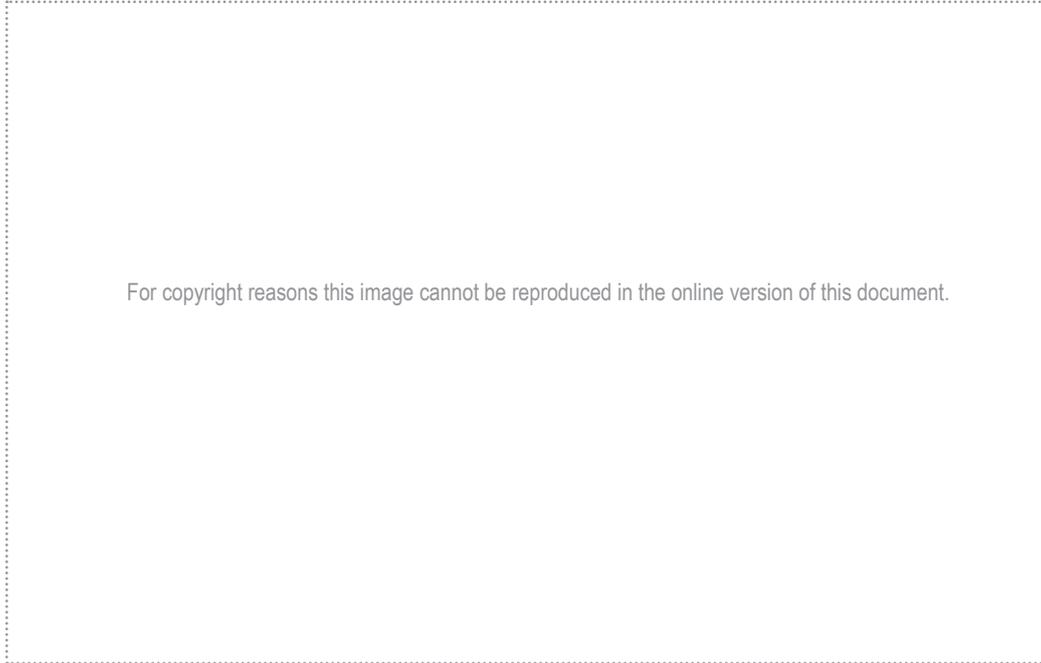
Source 2



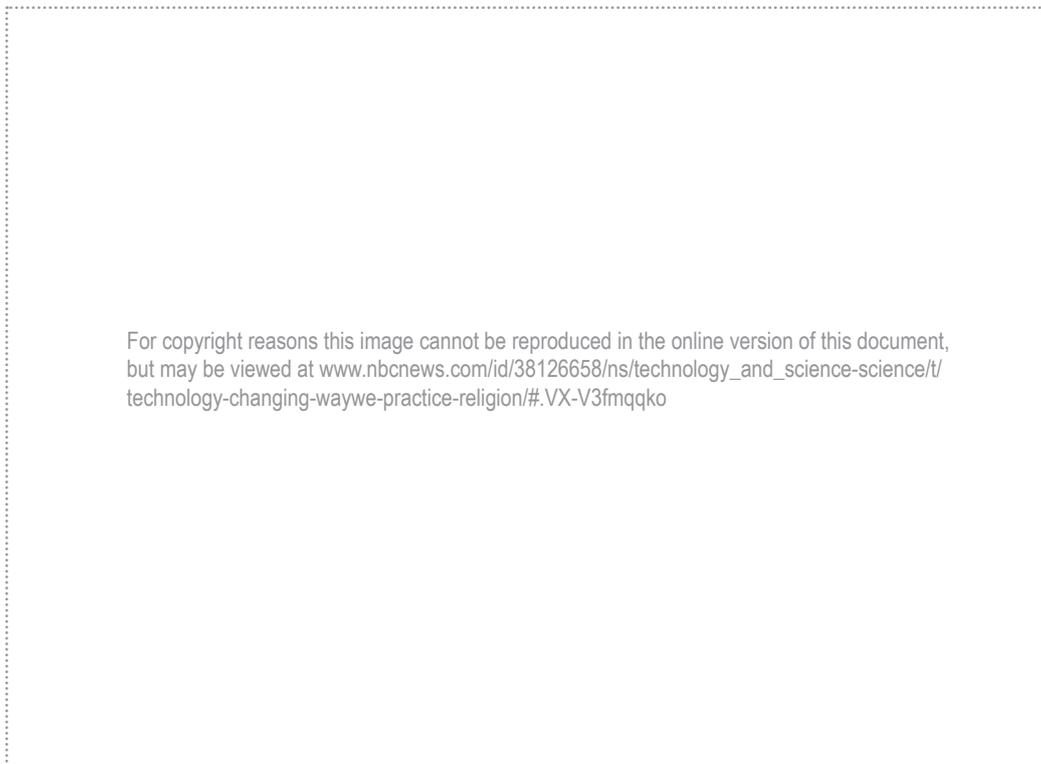
Question 3 Sources

Read Sources 3A and 3B then answer Question 3 in the Question/Answer Booklet.

Source 3A



Source 3B



Question 4 Sources

Read Sources 4A, 4B and 4C, then answer Question 4 in the Question/Answer Booklet.

Source 4A

Inherent in Judaism is a vision of well-being grounded in 'engagement with life; the importance of community, and a belief that sacred texts and rituals can be relevant to modern dilemmas' (National Centre for Jewish Healing 2009). Judaism recognises the connection between care of the soul and care of the body. Jewish discourse on health and healing draws on deeply rooted wisdom that has evolved for over 3500 years with much to say about illness and wellness and their interconnections with body, mind, and spirit.

The definitions of Judaism encompass religion, culture, national identity, the community and the individual. Re-emerging interest in health and healing, coupled with the increase of religion and health research, presents an opportunity for related scholarships. Research has affirmed that communal religious participation and private spiritual devotion are beneficial influences on the health of people and populations regardless of one's faith tradition (Levin, 2001). There is thus good reason to believe that what is true in this regard for religion, generally, is true for Judaism.

Source 4B

The mystery of Christ casts light on every facet of Catholic health care: to see Christian love as the animating principle of health care; to see healing and compassion as a continuation of Christ's mission; to see suffering as a participation in the redemptive power of Christ's passion, death, and resurrection; and to see death, transformed by the resurrection, as an opportunity for a final act of communion with Christ.

In faithful imitation of Jesus Christ, the Church has served the sick, suffering, and dying in various ways throughout history. The zealous service of individuals and communities has provided shelter for the traveller; infirmaries for the sick; and homes for children, adults, and the elderly.

While many religious communities continue their commitment to the health care ministry, lay Catholics increasingly have stepped forward to collaborate in this ministry. Inspired by the example of Christ and mandated by the Second Vatican Council, lay faithful are invited to a broader and more intense field of ministries than in the past.

By virtue of their Baptism, lay faithful are called to participate actively in the Church's life and mission. Their participation and leadership in the health care ministry, through new forms of sponsorship and governance of institutional Catholic health care, are essential for the Church to continue her ministry of healing and compassion.

Source 4C

There are no specific codes for medical treatment of physical illnesses in the Qur'an. In Islamic tradition the difference between health and illness was, and still is, perceived as balance and imbalance. Muslims have historically sought the Qur'an as a healing source in times of psychological and spiritual distress. When experiencing physical illness, Muslims have also been open to the rituals and medicinal practices of different traditions, including those of non-Muslims. The following sayings of the Prophet are used to encourage patients to seek proper treatments in time of illness:

- 'There is no disease that Allah has created, except that He also has created its remedy.'
- 'Taking proper care of one's health is the right of the body.'
- 'The Prophet not only instructed sick people to take medicine, but he himself invited expert physicians for this purpose.'

Historically, there has been a close relationship between religion and medicine and its practices. Muslims have been open to accept, use and improve non-Muslim as well as pre-Islamic healing rituals. They have adopted and improvised many practices such as home-made herbal and medicinal tonics, dietary restrictions, and amulets to ward off bad spirits. During the pre-modern era, Islamic medical and other sciences leaned heavily upon local medical practices, as well as on works translated from Greek. These influences resulted in the further advancement of medical sciences, especially in the 11th and 12th century.

ACKNOWLEDGEMENTS

- Source 1A** Adapted from: Masci, D. (2009, November 5). *Religious belief among the general public and scientists* [Graph]. Retrieved January 18, 2015, from www.pewforum.org/2009/11/05/scientists-and-belief/
- Source 1B** Adapted from: Pew Research Center. (2009, November 5). *Religious affiliation among the general public and scientists* [Graphs]. Retrieved January 18, 2015, from www.pewforum.org/2009/11/05/scientists-and-belief/
- Source 2** Adapted from: Chorley, M. (2013, May 31). *Marriage is the secret to happiness: Tying the knot makes us more content than money, children or having a degree*. Retrieved January 18, 2015, from www.dailymail.co.uk/news/article-2333817/Marriage-secret-happiness-Tying-knot-makes-content-money-children-having-degree.html
- Adapted from: Chorley, M. (2013, May 31). *How different factors affect personal wellbeing* [Graph]. Retrieved January 18, 2015, from www.dailymail.co.uk/news/article-2333817/Marriage-secret-happiness-Tying-knot-makes-content-money-children-having-degree.html
- Source 3A** Adapted from: Yates, P. (2014, April 18). *Technology's effect on religion*. Retrieved January 28, 2015, from <http://devops.com/2014/04/18/technology-killing-religion-just-know/>
- Source 3B** Adapted from: Fox, S. (n.d.). *Technology changing way we practice religion: Smart phones allow religious practice in new times, spaces and ways*. Retrieved January 19, 2015, from www.nbcnews.com/id/38126658/ns/technology_and_science-science/t/technology-changing-way-we-practice-religion/#.VX-V3fmqqko
- Source 4A** Excerpt from: Levin, J., & Prince, M.F. (2010, May 12). Judaism and health: Reflections on an emerging scholarly field. *Journal of Religion and Health*, 50(4), 777. Retrieved January 21, 2015, from www.ncbi.nlm.nih.gov/pubmed/20461467
- Source 4B** Excerpt from: United States Conference of Catholic Bishops (USCCB). (2009, November 17). *Ethical and religious directives for Catholic health care services*. Retrieved January 21, 2015, from www.usccb.org/issues-and-action/human-life-and-dignity/health-care/upload/Ethical-Religious-Directives-Catholic-Health-Care-Services-fifth-edition-2009.pdf

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