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# **GCSE MARKING SCHEME**

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**SUMMER 2019**

**RELIGIOUS STUDIES (ROUTE B) COMPONENT 1  
FOUNDATIONAL CATHOLIC THEOLOGY  
C120U80-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2019 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

## COMPONENT 1

### MARK SCHEME

#### General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked.

#### 1. Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes that is accurate and relevant, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Errors should be ignored, not penalised.

#### 2. Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor for the band provides a description of the performance level for that band. Each band contains a range of marks.

#### 3. Two-mark questions

Banded mark schemes are not suitable for low tariff questions. Instructions for the awarding of marks are given with the indicative content.

#### Using the banded mark scheme

##### Stage 1 – Deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

##### Stage 2 – Deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

Indicative content is also provided for banded mark schemes. It is extremely important to note that **indicative content is not exhaustive, and any other valid points must be credited. To reach the highest bands of the mark scheme a candidate need not cover all of the points mentioned in the indicative content but must meet the requirements of the highest mark band.** Where a response is not creditworthy, i.e. that is contains nothing of any significance to the mark scheme, or is entirely irrelevant to the question, or is entirely irrelevant to the question, or where no response has been provided, no marks should be awarded.

### **Assessment Objectives**

The questions test the candidate's ability to:

- AO1 Demonstrate knowledge and understanding of religion and belief\*, including:
  - belief, practices and sources of authority
  - influence on individuals, communities and societies
  - similarities and differences within and/or between religions and belief
  
- AO2 Analyse and evaluate aspects of religion and belief\*, including their significance and influence

\* The term 'belief' includes religious and non-religious belief as appropriate to the subject content requirements.

**Question 1 (a) (i) and (ii) and 2 (a)**

See instructions provided with indicative content.

**Question 1 (b) (i) and (ii) and 2 (b)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
3	<p>An excellent, coherent answer showing awareness and insight into the religious idea, belief, practice, teaching or concept. Excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of appropriate religious/specialist language and terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>4 – 5</b>
2	<p>A good, generally accurate answer showing knowledge and understanding of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority generally accurately.</p>	<b>2 – 3</b>
1	<p>A limited statement of information about the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language and terms and/or sources of wisdom and authority in a limited way.</p>	<b>1</b>
0	No relevant information provided.	<b>0</b>

**Question 1 (c) (i) and (ii) and 2 (c)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>4</b>	<p>An excellent, highly detailed explanation showing knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>7 – 8</b>
<b>3</b>	<p>A very good, detailed explanation showing knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses a range of religious/specialist language, terms and sources of wisdom and authority accurately and appropriately.</p>	<b>5 – 6</b>
<b>2</b>	<p>A good, generally accurate explanation showing some knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority generally accurately.</p>	<b>3 – 4</b>
<b>1</b>	<p>A limited and/or poorly organized explanation showing limited knowledge and understanding of the diversity of the religious idea, belief, practice, teaching or concept. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses religious/specialist language, terms and/or sources of wisdom and authority in a limited way.</p>	<b>1 – 2</b>
<b>0</b>	No relevant information provided.	<b>0</b>

**Question 1(d) Origins and Meaning ONLY**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>5</b>	<p>An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>An excellent, highly detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>13 – 15</b>
<b>4</b>	<p>A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies</p> <p>A very good, detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>	<b>10 – 12</b>
<b>3</b>	<p>A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies.</p> <p>A good, reasonably detailed consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>7 – 9</b>
<b>2</b>	<p>Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies.</p> <p>A limited consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Uses limited religious/specialist language, terms and/or few sources of wisdom and authority.</p>	<b>4 – 6</b>
<b>1</b>	<p>A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative or different viewpoints. Tenuous attempt or no attempt made to demonstrate how belief influences individuals, communities and societies.</p> <p>A very basic consideration or no consideration of non-religious beliefs, such as those held by humanists and atheists.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>1 – 3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>

**Question 2 (d) (i) and (ii)**

<b>Band</b>	<b>Band Descriptor</b>	<b>Mark Total</b>
<b>5</b>	<p>An excellent, highly detailed analysis and evaluation of the issue based on detailed knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. An excellent understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority extensively, accurately and appropriately.</p>	<b>13 – 15</b>
<b>4</b>	<p>A very good, detailed analysis and evaluation of the issue based on accurate knowledge of religion, religious teaching and moral reasoning to formulate judgements and present alternative or different viewpoints. A very good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets religious/specialist language, terms and sources of wisdom and authority appropriately and in detail.</p>	<b>10 – 12</b>
<b>3</b>	<p>A good, generally detailed analysis and evaluation of the issue based on a generally accurate knowledge of religion, religious teaching and moral reasoning to formulate reasonable judgements and recognise alternative or different viewpoints. A good understanding of how belief influences individuals, communities and societies.</p> <p>Uses and interprets some religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>7 – 9</b>
<b>2</b>	<p>Limited statement(s) of more than one viewpoint based on limited knowledge of religion, religious teaching and moral reasoning to formulate judgements. A limited understanding of how belief influences individuals, communities and societies.</p> <p>Uses limited religious/specialist language, terms and/or few sources of wisdom and authority.</p>	<b>4 – 6</b>
<b>1</b>	<p>A poor, basic statement of a point of view and a very limited attempt or no attempt to formulate judgements or offer alternative of different viewpoints. Tenuous attempt or no attempt made to demonstrate how belief influences individuals, communities and societies.</p> <p>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p>	<b>1 – 3</b>
<b>0</b>	No relevant point of view stated.	<b>0</b>



**Assessment of spelling, punctuation and the accurate use of grammar and specialist terminology.**

<b>Band</b>	<b>Performance descriptions</b>
<p><i>High performance</i></p> <p>5 – 6 marks</p>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with consistent accuracy</li> <li>• Learners use rules of grammar with effective control of meaning overall</li> </ul>
<p><i>Intermediate performance</i></p> <p>3 – 4 marks</p>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with considerable accuracy</li> <li>• Learners use rules of grammar with general control of meaning overall</li> </ul>
<p><i>Threshold performance</i></p> <p>1 – 2 marks</p>	<ul style="list-style-type: none"> <li>• Learners spell and punctuate with reasonable accuracy</li> <li>• Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall</li> </ul>
<p>0</p>	<ul style="list-style-type: none"> <li>• The learner writes nothing</li> <li>• The learner’s response does not relate to the question</li> <li>• The learner’s achievement in SPaG does not reach the threshold performance Band, for example errors in spelling, punctuation and grammar severely hinder meaning</li> </ul>

**EDUQAS GCSE RELIGIOUS STUDIES (ROUTE B) COMPONENT 1  
FOUNDATIONAL CATHOLIC THEOLOGY**

**SUMMER 2019 MARK SCHEME**

**COMPONENT 1.1 ORIGINS AND MEANING**

**Please note: the mark scheme is not a checklist. Other valid points must be credited.**

**Component 1.1 Origins and Meaning**

**For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.**

1. (a) (i) **What do Catholics mean by 'inspiration'?** **AO1 [2]**

- "God breathed"
- The belief that the Spirit of God guides an individual to act or write what is good and true.

(ii) **What do Catholics mean by 'transcendence'?** **AO1 [2]**

- God exists in a way that makes him nothing like anything else that exists;
- existing outside of space and time;
- above and beyond creation.

**Refer to the marking bands for question (b).**

(b) (i) **Describe St Augustine's teaching about the origin of the universe.** **AO1 [5]**

- God created heaven and earth out of nothing ("*ex nihilo*");
- Before God created the heavens and the earth, nothing other than God existed;
- God is good and everything God made is good;
- God is different from and greater than the created universe.

Relevant reference to source is likely to include:

- St Augustine, *Confessions* XII,7:  
"But besides yourself, O God, who are Trinity in Unity, Unity in Trinity, there was nothing from which you could make heaven and earth. Therefore, you must have created them from nothing, the one great, the other small. For there is nothing that you cannot do. You are good and all that you make must be good, both the great Heaven of Heavens and this little earth. You were, and besides you nothing was. From nothing, then, you created heaven and earth, distinct from one another; the one close to yourself, the other close to being nothing; the one surpassed only by yourself, the other little more than nothing."

(b) (ii) **Describe two ways in which the work of Cafod reflects Catholic teaching about human dignity.** AO1 [5]

- Human beings are made in the image and likeness of God;
- Every human being, whatever their gender, race, ability or belief has an innate dignity and worth;
- Human life is sacred and should be respected and cared for – especially those who are most in need of help;
- CAFOD seeks to overcome poverty in the world which can undermine people’s dignity;
- CAFOD works with all people regardless of their gender, race, religion or political views;
- CAFOD works alongside those they are helping, helping them to help themselves;
- CAFOD campaigns against government and business policies that are unjust and a threat to people’s dignity.

Relevant reference to source is likely to include:

- *Genesis 1:26-28,31*:  
<sup>26</sup> Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.” <sup>27</sup> So God created mankind in his own image, in the image of God he created them; male and female he created them. <sup>28</sup> God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”... <sup>31</sup> God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.
- *Dialogue...Of Discretion*, St Catherine of Siena:  
“...in the knowledge which the soul obtains of herself, she knows more of God, and knowing the goodness of God in herself, the sweet mirror of God, she knows her own dignity and indignity. Her dignity is that of her creation, seeing that she is the image of God, and this has been given her by grace, and not as her due...Your uncreated love which moved You Yourself to create man in Your image and similitude, saying, “Let us make man in our own image,” and this You did, oh eternal Trinity, that man might participate in everything belonging to You, the most high and eternal Trinity.’... What made you establish man in so great a dignity? Certainly, the incalculable love by which you have looked on your creature in yourself! You are taken with love for her; for by love indeed you created her, by love you have given her a being capable of tasting your eternal Good.

- *Gaudium et Spes*, 29:  
Since all human beings possess a rational soul and are created in God's likeness, since they have the same nature and origin, have been redeemed by Christ and enjoy the same divine calling and destiny, the basic equality of all must receive increasingly greater recognition... with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent. For in truth it must still be regretted that fundamental personal rights are still not being universally honored ... Therefore, although rightful differences exist between people, the equal dignity of persons demands that a more humane and just condition of life be brought about... Human institutions, both private and public, must labour to minister to the dignity and purpose of humanity. At the same time let them put up a stubborn fight against any kind of slavery, whether social or political, and safeguard the basic rights of humanity under every political system.

**Refer to the marking bands for question (c).**

- (c) (i) **Explain from either Catholic Christianity and Judaism or two Christian traditions, beliefs about abortion.** **AO1 [8]**

Catholic teachings:

- All human beings are sacred, from the first moment of their conception until their natural death;
- Abortion is the deliberate killing of a human being and is therefore equivalent to murder;
- Abortion is not acceptable in any circumstances;
- In instances where a pregnancy threatens the life of the mother, certain treatments may be allowed that threaten the life of the unborn child but only under very carefully defined conditions (the doctrine of double effect).

Other Christian teachings:

- Most Christians share the Catholic view that human life is sacred from the moment of conception to natural death;
- However, other Christians believe that abortion is sometimes acceptable if it is the lesser of two evils.

Jewish teachings:

- Jews believe that human beings are made in the image of God and that life is precious;
- In the Tenakh (Jeremiah 1:5) there are references to a relationship with God even before birth;
- The Ten Commandments (Exodus 20:13; Deuteronomy 5:17) forbid the taking of life;
- Some Jews oppose abortion;
- However, most Jews believe that the unborn foetus is not a person until it is born;
- Relevant references to Pikuach Nefesh as the importance of the saving of a life because of beliefs that humans are made in the image of God.

Relevant reference to sources is likely to include some of:

- Genesis 1:26-27:  
“Then God said, ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.’ So God created man in his own image, in the image of God he created him; male and female he created them.”
- Jeremiah 1:5:  
“When I had not yet formed you in the womb, I knew you, and when you had not yet emerged from the womb, I had appointed you; a prophet to the nations I made you.”
- Exodus 20:13 & Deuteronomy 5:17:  
“You shall not kill/murder”

- (c) (ii) **Explain from either Catholic Christianity and Judaism or two Christian traditions, beliefs about caring for the environment.**

**AO1 [8]**

Catholic teachings:

- Catholics believe that human beings are stewards of creation;
- Human beings have a God-given responsibility to care for the planet and the animals that live on it;
- Human beings have a duty to preserve the planet for the good of all human beings both now and in the future;
- Creation is a gift to human beings from God – they do not own it, they are its care-takers;
- Catholics believe that all of creation is holy because it is made by God and therefore must be cared for and protected.

Other Christian teachings:

- Most Christians also believe that human beings are stewards of creation and that they have a duty to care for and preserve the environment;
- Other Christians take the command to have dominion over the earth as permission to use the earth and its resources to promote human development;
- Most Christians, including Catholics, view human beings as more important than other animals and may use this as a justification for putting the needs of human beings above those of other animals.

Jewish teachings:

- Jews believe that because God is the creator, God gave human beings a duty to care for nature;
- Jews are committed to making the world a better place to live in, referred to as *tikkun olam* (healing the world);
- During the Jewish festival of Sukkot (a harvest festival), those who celebrate live in a *sukkah*, a temporary shelter often made of leaves and plants as a reminder of human connection with nature and the environment;
- Jewish people also have a festival where they plant trees (*Tu B'Shvat* – New Year of the Trees/Ecological Awareness Day).

Relevant reference to sources could include:

- Genesis 1:26-28:  
‘Then God said, “Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.” So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.”’
- Pope Francis, *Laudato Si’* 159:  
“Once we start to think about the kind of world we are leaving to future generations, we look at things differently; we realize that the world is a gift which we have freely received and must share with others. Since the world has been given to us, we can no longer view reality in a purely utilitarian way, in which efficiency and productivity are entirely geared to our individual benefit.”

Refer to the marking bands for question (d).

- (d) **‘The Theory of Evolution is the best explanation for the origin of humans.’** **AO2 [15+6]**

*Marks for spelling, punctuation and the accurate use of grammar are allocated to this question.*

- Pope John Paul II stated there is no contradiction between the theory of evolution and the Christian belief in a creator God.
- God is the answer to the “why” of creation and evolution is the answer to the “how” of creation: God used evolution to bring about the creation of human beings.
- Christians could point to the fact the Creation stories in Genesis present the appearance of life in an order that is approximately correct.
- Humanists believe that evolution is a complete explanation and there is no need to bring God into it, so creation stories are unnecessary as an explanation of anything.
- Humanists point out that evolution is a random process and human beings the product of chance, so there can be no grand design or plan of God’s that uses evolution.
- Humanists point to the cruel nature of evolution, since evolution of species involves a huge number of extinctions; this would seem contrary to the idea of a creator God who is loving.
- It could also be argued that creation and evolution are incompatible because the biblical explanation of creation differs so greatly from the scientific account of the origins of the universe and of human beings.

Relevant reference to sources mentioned in the spec could include:

- Pope John Paul II, *Message To The Pontifical Academy Of Sciences: On Evolution* (22 October 1996, paragraphs 3 & 4):  
“...there is no conflict between evolution and the doctrine of the faith regarding man and his vocation, ... [I]draw attention to the necessity of using a rigorous hermeneutical approach in seeking a concrete interpretation of the inspired texts. It is important to set proper limits to the understanding of Scripture, excluding any unseasonable interpretations which would make it mean something which it is not intended to mean. In order to mark out the limits of their own proper fields, theologians and those working on the exegesis of the Scripture need to be well informed regarding the results of the latest scientific research.”
- Charles Darwin, *Letter to Asa Gray*:  
“I cannot see as plainly as others do... evidence of design and beneficence on all sides of us. There seems to me too much misery in the world. I cannot persuade myself that a beneficent and omnipotent God would have designedly created the *Ichneumonidae* [a parasitic wasp] with the express intention of their feeding within the living bodies of caterpillars.”
- Richard Dawkins, *The Blind Watchmaker*:  
“Natural selection, the blind, unconscious, automatic process which Darwin discovered, and which we now know is the explanation for the existence and apparently purposeful form of all life, has no purpose in mind. It has no mind and no mind’s eye. It does not plan for the future. It has no vision, no foresight, no sight at all.”



## COMPONENT 1.2 GOOD AND EVIL

Please note: the mark scheme is not a checklist. Other valid points must be credited.

### Component 1.2 Good and Evil

For all (a) questions, credit 1 mark for a very simple definition and 2 marks for a developed definition and/or an example.

2. (a) **What do Catholics mean by ‘incarnation’?** **AO1 [2]**

- “Made flesh”
- The Christian belief that God became a human being in the person of Jesus;
- The Christian belief that Jesus is fully human and fully divine.

Refer to the marking bands for question (b).

(b) **Describe two of the sorrowful mysteries of the Rosary.** **AO1 [5]**

- The first sorrowful mystery is the agony in the garden, where Jesus prays in anguish on the night before his death. He asks his disciples to stay awake and watch while he prays. He prays: “Father, if it is possible, let this cup pass me by. Nevertheless, not as I will but as you will.”
- The second sorrowful mystery is the scourging at the pillar. This is when Pilate had Jesus whipped before his crucifixion.
- The third sorrowful mystery is the crowning with thorns, where the soldiers dress Jesus in a purple robe, make a crown out of thorns and put it on his head to mock Jesus.
- The fourth sorrowful mystery is the carrying of the cross. Jesus carries his own cross to the place of his crucifixion. At one point, the soldiers make Simon of Cyrene carry the cross for a time.
- The fifth sorrowful mystery is the crucifixion and death of Jesus, on the mount of Golgotha.

Relevant reference to sources could include:

- Matthew 26:36-39:  
“Then Jesus went with them to a place called Gethsemane, and he said to his disciples, ‘Sit here, while I go yonder and pray.’ And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. Then he said to them, ‘My soul is very sorrowful, even to death; remain here, and watch with me.’ And going a little farther he fell on his face and prayed, ‘My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will’”
- John 19:1:  
“Pilate then had Jesus taken away and scourged.”
- Matthew 27:27-29:  
“Then the soldiers of the governor took Jesus into the praetorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe upon him and plaiting a crown of thorns they put it on his head and put a reed in his right hand. And kneeling before him they mocked him, saying, ‘Hail, King of the Jews!’”
- Mark 15:21-22:  
“And they compelled a passer-by, Simon of Cyrene, who was coming in from the country, the father of Alexander and Rufus, to carry his cross. And they brought him to the place called Golgotha (which means the place of a skull)”
- Luke 23:33:  
“And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. And Jesus said, ‘Father, forgive them; for they know not what they do’”

**Refer to the marking bands for question (c).**

- (c) **Explain from either Catholic Christianity and Judaism or two Christian traditions, beliefs about One God in three persons (Trinity).** AO1 [8]

Christian/Catholic beliefs:

- There is One God who exists as a Trinity of persons: Father, Son and Holy Spirit;
- Each of the three persons of the Trinity is distinct from the other two but each is fully God;
- But there is only One God, not three gods;
- Christian belief in the Trinity arose because of the belief in One God and the early emergence of the belief that Jesus and the Holy Spirit were also God;
- The belief in the Trinity is expressed in the Nicene Creed.

Jewish beliefs:

- Jews believe there is only one God, stated in the most important prayer for Jews: the Shema.
- They would view the Christian belief in a Trinity of persons as a challenge to the oneness of God;
- There are different ways of describing God, like 'judge' or 'creator', but these are different attributes of the one God, not separate persons within God.

Relevant reference to sources could include:

- Nicene Creed:  
"We believe in one God, the Father, the Almighty, maker of heaven and earth, and of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father... We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified."
- John 1:1-18:  
"In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made...The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth...No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known."
- Philippians 2:5-11  
"In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father."

- The Shema, Deuteronomy 6:4-9:  
“Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates”

Refer to the marking bands for question (d).

(d) (i) **‘Suffering makes you a better person.’** **AO2 [15]**

**Discuss this statement showing that you have considered more than one point of view. [15] (You must refer to religion and belief in your answer.)**

- The existence of evil and suffering helps people to appreciate the good things in the universe more.
- Overcoming suffering strengthens people’s characters and resilience, making them better people.
- Being willing to experience suffering is a sign of commitment to another person or cause.
- Being a good person requires the development of virtue and virtues are made stronger by suffering.
- An example of suffering leading to the development of virtue is enduring a serious illness helping a person to develop the virtues of courage and perseverance.
- Suffering does not always improve a person’s character – a serious illness could make someone bitter and resentful and not courageous or perseverant.
- Suffering might improve a person’s character, but a person’s character could improve even without suffering.
- It depends on the sort of suffering. Some suffering is so horrendous that it destroys a person, rather than making them a better person. Sometimes people never recover from serious experiences of suffering.

Possible sources could include:

- Pope John Paul II, *Salvifici Doloris* 13 & 23:  
‘...to perceive the true answer to the "why" of suffering, we must look to the revelation of divine love, the ultimate source of the meaning of everything that exists ...In the Letter to the Romans, the Apostle Paul deals still more fully with the theme of this “birth of power in weakness”, this spiritual tempering of man in the midst of trials and tribulations, which is the particular vocation of those who share in Christ's sufferings. “More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us”. Suffering as it were contains a special call to the virtue which man must exercise on his own part. And this is the virtue of perseverance in bearing whatever disturbs and causes harm. In doing this, the individual unleashes hope, which maintains in him the conviction that suffering will not get the better of him, that it will not deprive him of his dignity as a human being...’

(d) (ii) **‘Jesus was no more than a very good man.’** **AO2 [15]**

- There is a lot of evidence in the scriptures that show that Jesus is more than just a good man: that he is God incarnate. For example, the Prologue to John’s Gospel speaks of the Word being God and the Word becoming flesh which Christians believe refers to Jesus.
- In Philippians, St Paul speaks about Jesus being equal to God, but emptying himself to become a human being.
- The miracles that Jesus performed, in the name of the Father, and the resurrection itself could also be seen as proof that Jesus is God.
- On the other hand, all of the evidence in the New Testament relies on a belief that the scriptures are inspired, which itself is not proved.
- Other groups who accept the authority of the Bible (for example, Jehovah’s Witnesses) reject the idea that Jesus is God, so the scriptures must allow other interpretations.
- The belief that Jesus is God is not possible if there is only one God.
- If God exists, God is eternal and transcendent, but Jesus suffered and died – things that God could never experience and remain God.

Possible sources could include:

- John 1:1-18:  
“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made...The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth...No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.”
- Philippians 2:5-11  
“In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross! Therefore, God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.”