



GCSE MARKING SCHEME

SUMMER 2024

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

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

EDUQAS GCSE RELIGIOUS STUDIES (ROUTE B)
COMPONENT 1 – FOUNDATIONAL CATHOLIC THEOLOGY
SUMMER 2024 MARK SCHEME

General Marking Instructions for Examiners

The mark scheme defines what can be reasonably expected of a candidate in response to questions asked. Please note: the mark scheme is not a checklist. Other valid points must also be credited.

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. In order 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)

Band	Band Descriptor	Mark total
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>	4–5
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>	2–3
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>	1
0	No relevant information provided.	0

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

Band	Band Descriptor	Mark total
4	<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>	7–8
3	<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>	5–6
2	<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>	3–4
1	<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>	1–2
0	No relevant information provided.	0

Question 1(d) Origins and Meaning ONLY

Band	Band Descriptor	Mark total
5	<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>	13–15
4	<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>	10–12
3	<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>	7–9
2	<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>	4–6
1	<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>	1–3
0	No relevant point of view stated.	0

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

Band	Band Descriptor	Mark total
5	<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>	13–15
4	<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.</p> <p>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>	10–12
3	<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>	7–9
2	<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>	4–6
1	<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>Poor use or no use of religious/specialist language, terms and/or sources of wisdom and authority.</p>	1–3
0	No relevant point of view stated.	0

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

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

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

1. Origins and Meaning

For all (a) questions, credit 2 marks for an accurate definition. An example is not necessary. If the definition is weaker, but a relevant example is given and shows secure understanding of the concept, also award 2 marks.

(a) (i) What do Catholics mean by 'evolution'? [2]

- The process of mutation and natural selection which leads to changes in species over time to suit particular environments.

(ii) What do Catholics mean by 'omnipotence'? [2]

- The belief that God is all-powerful.

Refer to the marking bands for question (b).

(b) (i) Describe Catholic teaching on reconciliation. [5]

- Humans are created in the image of and likeness of God, *imago Dei*, Catholics believe in the dignity and justice for all and reconciliation can be an important part of this. Catholic Social Teaching is based on this.
- True peace can only be gained through reconciliation, bringing two sides together to heal pain and move forward.
- Jesus taught forgiveness, through which reconciliation can be gained.
- Reconciliation as a Sacrament.

"The soul's] 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.... 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 Dialogue of St Catherine of Siena, of Discretion 4.13***

"Peace is not merely the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it bought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice." ***Gaudium et Spes 78***

"As we forgive those who trespass against us..." ***Lord's Prayer***

"Father, forgive them, they don't know what they are doing." ***Luke 23:34***

- (b) (ii) **Describe two symbols in the ‘Tree of Life’ apse mosaic in San Clemente in Rome.** [5]

- The cross as the tree of life.
- Hand of God, a symbol of God the Father.
- The Chi-Rho and Alpha and Omega (beginning and end).
- The images of the four evangelists – ox, lion, human, eagle.
- The 13 lambs, Jesus and the apostles.
- The doves, the apostles, or gentiles resting in the branches of the kingdom.
- The serpent.

Refer to the marking bands for question (c).

- (c) (i) **Explain, from either Catholic Christianity and Judaism or two Christian traditions, beliefs about the origin of human beings.** [8]

Catholic teachings:

- Human beings are made *imago Dei*, “in the image of God” taken from the Genesis account of the creation of Adam.
- Purposeful creation of human beings to the extent to which creation and evolution are comparable with ref to Pope St John Paul II’s *Message To The Pontifical Academy Of Sciences: On Evolution* (22 October 1996, paragraph 3 &4)
- Catholics do not believe that the Genesis accounts are literal, scientific descriptions of the origins of human beings.

Other Christian teachings:

- Also believe that human beings are created by God in his image.
- Many fundamentalist Christians reject the scientific theory of evolution as incompatible with scriptural account.
- Can see the Genesis account as a literal, scientific description of how humans came to exist on earth.

Jewish teachings:

- The Torah states that humans were made in the ‘image of God’
- Different views about what is meant by ‘image’, most agree with Maimonides that the Hebrew word does not refer to the physical form.
- The nature of human beings is ‘God-like’.
- Some Jews believe the Genesis account of Adam and Eve as literal, but others believe the story can be interpreted.

“...In his encyclical *Humani Generis* (1950) my predecessor Pius XII has already affirmed that there is no conflict between evolution and the doctrine of faith regarding man and his vocation” **Pope St John Paul II’s Message To The Pontifical Academy Of Sciences: On Evolution** (22 October 1996, paragraph 3 &4)

Genesis 1:1-2:3

“... you, O Lord... made something in the Beginning, which is of yourself, in your wisdom, which is born of your own substance” **St Augustine *Confessions XII,7***

“The soul’s] 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.... 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 Dialogue of St Catherine of Siena, of Discretion 4.13***

Refer to the marking bands for question (c).

- (ii) Explain, from either Catholic Christianity and Judaism or two Christian traditions, beliefs about the origin of the universe. [8]**

Catholic beliefs:

- Catholics interpret the creation accounts in Genesis to describe God as the ultimate creator and God’s creation is good.
- Catholic priest, George Lemaitre, first proposed that the universe began from a ‘Big Bang’.
- God must have created the matter and caused the conditions to enable the explosion of The Big Bang, therefore the universe was created *ex nihilo* by God meaning that science and religion can be compatible.
- Pope Francis stated that the Big Bang requires God, and science and religion can be compatible.
- Catholics read the Bible as an inspired text which had real human authors, so they do not read the Creation accounts literally.
- Catholics read the creation stories as inspired poems/metaphors/myths about the relationship between God the creator and God’s creation.
- Catholics believe that God is the ultimate creator but that this is compatible with a belief in the ‘Big Bang’ and evolution.

Other Christian beliefs:

- Some Christians read the Bible as an inspired text, every word of which is literally true, so they do read the Creation accounts literally.
- Some read the creation stories as scientific or historical descriptions of the beginning of the universe.
- Some reject the idea of a Big Bang and evolution and believe that God created the world in six literal days.
- Some believe the universe is only about 6,000 years old.

For Jewish beliefs:

- Some Orthodox Jews believe the creation accounts are literal descriptions of the origins of the universe.
- Prayers are said in Orthodox synagogues expressing the belief that God spoke and the world existed.

- Other Jewish traditions believe that the creation accounts are metaphorical stories which shouldn't be considered as historical facts.
- For many Jews, God is the source of all life and referred to throughout the Torah as the sole creator.

“The Beginning ¹ In the beginning God created the heavens and the earth. ² Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. ³ And God said, “Let there be light,” and there was light. ⁴ God saw that the light was good, and he separated the light from the darkness. ⁵ God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning—the first day. ⁶ And God said, “Let there be a vault between the waters to separate water from water.” ⁷ So God made the vault and separated the water under the vault from the water above it. And it was so. ⁸ God called the vault “sky.” And there was evening, and there was morning—the second day. ⁹ And God said, “Let the water under the sky be gathered to one place, and let dry ground appear.” And it was so. ¹⁰ God called the dry ground “land,” and the gathered waters he called “seas.” And God saw that it was good. **Genesis 1-2**

Augustine’s Confessions XII, 7; Pope John Paul II’s Message To The Pontifical Academy Of Sciences

Refer to the marking bands for question (d).

(d) 'Abortion can never be the right choice.'

Discuss this statement showing you have considered more than one point of view. (You must refer to religious and non-religious beliefs, such as those held by Humanists and Atheists in your answer) [15+6]

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

- All human beings have rights, including unborn human beings; the right to choose should not override the more basic right to life of the unborn child.
- Only God has the right to take life; an unborn foetus is an innocent human life and no human being has the right to take an innocent human life.
- All human life is sacred, from the moment of conception to the point of natural death, therefore abortion is murder, and no-one has the right to commit murder.
- Aborting an unborn foetus is not the same as killing an already born human being, since they do not have the same human rights in law.
- If women do not have the right to access safe abortions, this leads to back-street abortions which have been shown to be extremely harmful, and often fatal, to women who feel they have no other option.
- If a pregnancy is considered a threat to a woman's health or life, then she has a right to protect herself from these harms, even if it leads to the death of the foetus (Doctrine of Double Effect).
- Some would argue that abortion might be the right choice in cases of rape or incest.
- Some would argue that if the child's quality of life is likely to be poor (e.g. because of disability or extreme poverty), then abortion could be the right choice.

"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." So God created mankind in his own image, in the image of God he created them; male and female he created them.' **Genesis 1:26-27**

"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, colour, 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 honoured ... 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 each person"

Gaudium et Spes 29

2. Good and Evil

For all (a) questions, credit 2 marks for an accurate definition. An example is not necessary. If the definition is weaker, but a relevant example is given and shows secure understanding of the concept, also award 2 marks.

(a) What do Catholics mean by ‘goodness’? [2]

- The quality of being like God: seeking the well-being of others selflessly.

Refer to the marking bands for question (b).

(b) Describe how Catholics might use statues in worship. [5]

- Statues are a common feature in most Catholic Churches and are used as a focus for private prayer by many Catholics.
- Statues will often have a place to light candles and to kneel near these statues.
- For Catholics the statues are reminders of Jesus, Mary and the lives of the Saints that help them to pray to God with greater reverence. In their prayers, Catholics ask Mary and the Saints to pray for them.
- Some statues are used as a reminder of certain events e.g. Michelangelo’s Pietà reminds Catholics of Jesus’ sacrifice on the cross.

Refer to the marking bands for question (c).

- (c) **Explain, from either Catholic Christianity and Judaism, or two Christian traditions, teachings about the existence of evil.** [8]

Catholic teachings could include:

- Evil is the consequence of Original Sin, committed by Adam and Eve which caused a breakdown in human relationships and the relationship between human beings and the natural world, causing moral and natural evil.
- Freewill is the origin of evil: suffering is the consequence of the wrong choices humans make and the impact this has on others.
- Evil is not a real thing; it is just the absence of good and is brought about by human beings not choosing the good.

Other Christian teachings could include:

- Some Christians would agree with the Catholic view that suffering is the consequence of sin.
- Other Christians believe that God allows suffering because it helps human beings to become better e.g. showing compassion to someone in need.
- John Hick says that God deliberately made an imperfect world so that human beings could learn for themselves how to be good and loving.

Jewish teachings could include:

- Jews do **not** believe in Original Sin and they reject the idea that human beings are born with a natural tendency to sin.
- They believe that human beings are born with two inclinations: to do good (yetzer ha tov) or to do evil (yetzer ha ra) and they must choose between them.
- Jews believe that evil and suffering is a consequence of human beings making the wrong choice between these two inclinations.

“And in the universe, even that which is called evil, when it is regulated and put in its own place, only enhances our admiration of the good; for we enjoy and value the good more when we compare it with the evil. For the Almighty God, who, as even the heathen acknowledge, has supreme power over all things, being Himself supremely good, would never permit the existence of anything evil among His works, if He were not so omnipotent and good that He can bring good even out of evil. For what is that which we call evil but the absence of good? ... disease and wounds mean nothing but the absence of health; for when a cure is affected, that does not mean that the evils which were present— namely, the diseases and wounds—go away from the body and dwell elsewhere: they altogether cease to exist; ... Just in the same way, what are called vices in the soul are nothing but privations of natural good. And when they are cured, they are not transferred elsewhere: when they cease to exist in the healthy soul, they cannot exist anywhere else” **St Augustine, Enchiridion 3,11**

Genesis 3

Refer to the marking bands for question (d).

(d) (i) 'There is no value in suffering.' [15]

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

- Christians would argue that the existence of suffering helps people to appreciate the good things in the universe more.
- Some good can come from suffering, overcoming suffering might strengthen a person's character and resilience, making them better people.
- Human response to suffering can help and support others through charity work or work to reduce the risk of suffering being caused in the future e.g., causes of war.
- Jesus' suffering was an example of sacrifice that Christians can follow in the belief that it can strength faith and be for the greater good.
- Suffering can be seen as a test of faith e.g. the biblical Book of Job.
- 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.
- There is no value in suffering. Humans could understand and appreciate goodness without the need for so much suffering.
- Suffering does not always improve a person's character – a serious illness or a bereavement could make someone bitter and resentful.
- It is unfair, not valuable, that good people suffer.
- Suffering, especially the suffering of innocents, can never be justified.
- Suffering might improve a person's character, but a person's character could improve even without enduring suffering.
- It is dependent 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.
- Other religious and non-religious views can be credited.

"But in order 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. Love is also the richest source of the meaning of suffering, which always remains a mystery: we are conscious of the insufficiency and inadequacy of our explanations. Christ causes us to enter into the mystery and to discover the "why" of suffering, as far as we are capable of grasping the sublimity of divine love.

In order to discover the profound meaning of suffering, following the revealed word of God, we must open ourselves wide to the human subject in his manifold potentiality." **Pope St John Paul II, *Salvifici Doloris* 13**

The Book of Job

Michelangelo's *Pieta*

(ii) **‘Jesus was nothing more than an ordinary human being.’ [15]**

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

- 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.
- Beliefs that Jesus is much more than an ordinary man are expressed within the nature of the Trinity (Jesus is the Second Person of the Trinity)
- Praying the rosary reminds Catholics of what Jesus went through for humanity suffering and dying on the cross to save humans with it gives hope of eternal life with God.
- 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, if you believe what the Bible says is literally true.
- Other historical writers, such as Tacitus and Josephus, wrote about people at the time believing that Jesus performed miracles and rising from the dead.
- All of the evidence in the New Testament relies on a belief that the scriptures are inspired, which itself is not proved and a matter of faith.
- 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.
- If other parts of the Bible are open to interpretation (e.g. Genesis 1), then why not the parts that refer to Jesus’ miracles, Resurrection etc?
- 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.
- Catholic belief is that Jesus is also fully human.
- Other religious and non-religious views can be credited.

“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.”

Philippians 2:5-11

St Augustine *De Trinitate* 8:10.

“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.” **Nicene Creed**

“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.” **John 1:1-18**