



GCSE MARKING SCHEME

AUTUMN 2021

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

INTRODUCTION

This marking scheme was used by WJEC for the 2021 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.

EDUQAS GCSE RELIGIOUS STUDIES (ROUTE B)
COMPONENT 1 – FOUNDATIONAL CATHOLIC THEOLOGY
AUTUMN 2021 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. 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 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>	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

COMPONENT 1.1 ORIGINS AND MEANING

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

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

(a) (i) What do Catholics mean by creation *ex nihilo*? **AO1 [2]**

Indicative content here:

- Creation out of nothing. Before God created the universe, nothing existed. Only God can create out of nothing.

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

Indicative content here:

- A word used to describe all the ways God makes himself known to human beings. Christians believe that God does this finally and fully in the person of Jesus Christ.

Refer to the marking bands for question (b).

(b) (i) Describe the work of a Catholic charity. AO1 [5]

Indicative content here:

- Cafod focus on sustainable development by working with poor and vulnerable communities working along with local partners.
- They fund projects for long -term change providing education, health care programmes and training in skills and advice.
- Cafod provide emergency care to respond to earthquakes, food, war or drought to protect the most vulnerable communities.
- They campaign to challenge governments and those in positions of power in order to enable fairness.
- The SVP takes its inspiration from Christ's message to 'love our neighbour as ourselves' in different ways, showing compassion and non-judgement. Based on the founding principle that they respect the dignity of each person they work with.
- Visiting and befriending individuals and families at home, in hospital or hospices, residential homes and young offender institutes. This is to show care and ensure people who are vulnerable don't feel isolated.
- Running support centres providing a range of services such as counselling, training in literacy and numeracy and debt advice
- Organising food runs to disadvantaged areas, providing warm food, drink and companionship.

(ii) Describe the role of the Catholic Church in inter-faith dialogue. AO1 [5]

Indicative content here:

- The Catholic Bishops' Conference of England and Wales works to promote interfaith dialogue by engagement with people of different faiths and no faith to promote social cohesion.
- Different faiths, including the Catholic Church, can encourage more tolerance and understanding leading to co-operation and positive, constructive experiences between people.
- Work can include visits by priests and Bishops to other places of worship and to remember events such as the Holocaust.
- Pope Francis visits other countries to speak for the need of inter-faith dialogue in order to reduce racism and discrimination.
- Pope Francis calls all people to serve, inspired by the great command of Jesus to 'love one another'.
- The Catholic Church can connect with people of different faiths or none in response to global issues such climate change and natural disasters in order to make a difference.
- Catholics have a role and responsibility to promote harmony, tolerance and respect and engage in shared goals and actions for the common good and the protection of other faiths.

Refer to the marking bands for question (c).

- (c) (i) **Explain from either Catholic Christianity and Judaism or two Christian traditions, beliefs about the creation of the universe.**

AO1 [8]

Indicative content here:

Catholic teachings:

- Catholics believe that God is the creator of the universe, and that all things that exist ultimately have their origin in God. Before God created, nothing existed. This is known as the doctrine of creation *ex nihilo*, which is Latin phrase which means “creation out of nothing”. However, they do not believe that the creation accounts in Genesis are literal, scientific descriptions of the beginnings of the universe and they accept the scientific theory of ‘The Big Bang’. Indeed, this theory was itself first suggested by a Catholic priest and scientist called Georges Lemaitre.

Other Christian teachings:

- Other Christians also believe that God is the creator of the universe and they would be equally committed to the doctrine of creation *ex nihilo*. However, many Christians – especially those who belong to fundamentalist Evangelical Churches – reject the scientific accounts of the beginning of the universe. This is because one of the fundamentals they believe in, is the inerrancy of the Bible, which means they believe the Bible contains no errors. Therefore, they would believe that the creation accounts in Genesis are literal, scientific descriptions of the beginnings of the universe

Jewish teachings:

- A central belief in Judaism is that there is one God who is all knowing, all powerful and existing always. The Torah begins by showing how God created the world and continues to describe how he made day and night, the earth, vegetation and animals. Some Jews believe that every detail of the creation, as told in Genesis (the first book of the Torah), is true. Others believe the details are examples of what might have happened but are not meant to be taken literally. For them the most important thing to understand from the creation story is that God is responsible for the creation of all that exists

Relevant reference to sources is likely to include some of:

- Pope St John Paul II’s *Message To The Pontifical Academy Of Sciences: On Evolution* (22 October 1996, paragraph 3 &4) “...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”
- St Augustine *Confessions* XII,7 “... you, O Lord... made something in the Beginning, which is of yourself, in your wisdom, which is born of your own substance”

- Genesis 1-2
 “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.

(ii) Explain, from either Catholic Christianity and Judaism or two Christian traditions, the value of human life. AO1 [8]

Catholic teachings:

- The Catholic belief in imago Dei means that they believe that human beings were a part of God's deliberate creative plan and that human beings are like God in some important respects that makes them different from the other animals. This also means that human life has a special value in God's eyes. This is called the “sanctity of life”.
- Catholics believe all human life is sacred and must be protected from harm. So, they would reject abortion and euthanasia in all circumstances.

Other Christian teachings:

- Other Christians also believe that human beings are created in God's image and that human life is sacred. Many Christians also believe that for this reason, both abortion and euthanasia should be rejected.
- Some Christians – especially those who would consider themselves to be liberal Christians within their own denominations – might believe that there are some circumstances in which abortion and euthanasia may be acceptable.

Jewish teachings:

- In Judaism the emphasis is on life and not on death. Saving of life (pikuach nefesh) is an important mitzvah (duty) of Judaism. As God is the giver of life so life is sacred, should be preserved and lived to the full. In the Talmud there are references to how other mitzvah, such as keeping Shabbat, can be broken if a life can be saved.
- There are different views within Judaism regarding issues such as abortion and euthanasia. Attitudes are often based on individual interpretations of the Torah and Talmud.

Relevant reference to sources mentioned in the spec could include:

- 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 ...so God created man in his own image, in the image of God he created him; male and female he created them."
- Pope St John Paul II's *Message To The Pontifical Academy Of Sciences: On Evolution* (22 October 1996, paragraph 3 &4) "...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"
- St Catherine of Siena, *The Dialogue of St Catherine of Siena, of Discretion 4.13*
"[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 most high and eternal trinity"
- Michelangelo's *Creation of Adam*, Sistine Chapel
- St Augustine *Confessions* XII,7 "... you, O Lord... made something in the Beginning, which is of yourself, in your wisdom, which is born of your own substance"

Refer to the marking bands for question (d).

(d) 'Loving your neighbour is the most important thing a person can do'.

Discuss this statement showing you have considered more than one point of view. (you must refer to religious and non-religious beliefs, such as Humanists and Atheists in your answer) AO2 [15+6]

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

Indicative content here:

- The concept of *imago Dei* influences Catholic Social Teaching about justice, peace and reconciliation, and so the importance of showing love for your neighbour.
- The Gospel teachings of Jesus focus on the importance of 'loving your neighbour' and Christians try to follow these Gospel values.
- The Catholic Church teaches that Catholics have a duty to care for the poor and so must act in love and service to protect the poorest and most vulnerable in locally, nationally and globally.
- Catholic charities such as Cafod and The SVP work to tackle injustice and poverty, in order to enable the dignity of all people regardless of gender, race, religion, inspired by Christ's call.
- Some Christians may believe that although loving your neighbour is important they feel that other aspects of their faith are more important, devotion aspects e.g. going to church on Sunday, or ethical issues e.g. caring for the environment.
- A humanist may agree that caring others is important, but not with the religious aspect of the origins of 'loving your neighbour' as a biblical teaching.

Relevant reference to sources is likely to include some of:

- St Catherine of Siena, *The Dialogue of St Catherine of Siena, of Discretion* 4.13 "[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 most high and eternal trinity"
- Gaudium et Spes 29
"Since all men 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.
True, all men are not alike from the point of view of varying physical power and the diversity of intellectual and moral resources. Nevertheless, 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 men, the equal dignity of persons demands that a more humane and just condition of life be brought about. For excessive economic and social differences between the members of the one human family or population groups cause scandal, and militate against social justice, equity, the dignity of the human person, as well as social and international peace."

- Gaudium et Spes 78
“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 brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice. Peace results from that order structured into human society by its divine Founder and actualized by men as they thirst after ever greater justice. The common good of humanity finds its ultimate meaning in the eternal law. But since the concrete demands of this common good are constantly changing as time goes on, peace is never attained once and for all, but must be built up ceaselessly. Moreover, since the human will is unsteady and wounded by sin, the achievement of peace requires a constant mastering of passions and the vigilance of lawful authority.”

COMPONENT 1.2 GOOD AND EVIL

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

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

(a) What do Catholics mean by 'Natural Law'? AO1 [2]

Indicative content here:

- The moral laws of right and wrong which are universal and not dependent on human laws. The belief in natural law is the belief that the moral law is discoverable by every human being and is the same for all human beings in all places at all times.

Refer to the marking bands for question (b).

(b) Describe two religious practices that might take place during a pilgrimage to Lourdes. AO1 [5]

Indicative content here:

- Pilgrims prayer together in order to support each other and to offer petitions.
- Fasting in order to respond to the mystery of suffering.
- Pilgrims may take part in a Blessed Sacrament procession.
- Mass may be celebrated daily for pilgrims.
- Pilgrims may take the opportunity of celebrating the Sacrament of Reconciliation.

Relevant reference to sources is likely to include some of:

- The Rosary.

Refer to the marking bands for question (c).

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

Christian/Catholic beliefs:

- Catholics believe that conscience is the ability of the mind to know the difference between right and wrong and the impulse to do what is right and avoid what is wrong.
- For Catholics the existence of conscience is a gift from God and is one of the ways God communicates what he wants to individuals. Catholics also believe that while a person should always obey their conscience, the conscience can sometimes be wrong because it is not properly formed.
- The Catholic Church teaches that Catholics have a duty to inform their conscience by listening to the moral teaching of the Church.
- Most Christians would agree that the conscience is a gift from God and that obeying one's conscience is the most important element in living a good life.
- Some Christians have a stronger view of the conscience than the Catholic view and would not believe it is possible for the conscience to be wrong, because it is the voice of God in each person's heart. Christians who believe this would always trust their own conscience over the authority of the Church.

Jewish beliefs:

- Although there are references to a human ability to make moral decisions in the Torah, there is no actual reference to conscience (matzpun) in the Tenakh or Rabbinic texts.
- Many Jews would consider conscience as the 'small voice' which guides actions but that it is the Torah that represents the 'powerful voice' directing actions. Everyone is born with a balance of two inclinations – to do good actions (yetzer ha tov) and to do evil actions (yetzer ha ra). All can make their own choices and will all be held responsible for them. Humans are given free will whether to keep the mitzvot of the Torah or not.

Refer to the marking bands for question (d).

(d) (i) 'One God can't be three persons'.

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) **AO2 [15]**

Indicative content here:

- There is One God who exists as a Trinity of persons, each is distinct from the other two, but each is fully God. The nature of the Trinity is expressed in the Nicene Creed -one God in three persons: Father, Son and Spirit.
- There is biblical support for the doctrine of the Trinity and historical development, St Augustine's metaphorical explanation of the doctrine as a trinity of love, lover and beloved *De Trinitate* 8.10.
- Catholics believe in Jesus as Incarnate Son, divine Word, fully human and fully God.
- Jews believe there is only one God, stated in the most important prayer: The Shema.
- They would view Christian belief in a Trinity of persons as a challenge to the oneness of God.
- Jewish beliefs would recognise the different attributes of God, like judge or creator, but not separate persons within God.

Relevant reference to sources is likely to include some of:

- Nicene Creed:
"we believe in one God, the Father, the Almighty, maker of heaven and earth...
We believe in One Lord, Jesus Christ, the only Son of God...
We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son.
- De Trinitate 8:10.
...the Trinity does not work indivisibly, but the Father does some things, the Son other things, and the Holy Spirit yet others: or else, if they do some things together, some severally, then the Trinity is not indivisible.
- 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. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it....
The true light that gives light to everyone was coming into the world. He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him. Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— children born not of natural descent, nor of human decision or a husband's will, but born of God.
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.

(ii) **‘Statues do not help people to worship’.**

Discuss this statement showing that you have considered more than one point of view. (You must refer to religion and belief in your answer.) **AO2 [15]**

Indicative content here:

- For Catholics statues are reminders of Jesus, Mary and the lives of Saints and so help them pray with great reverence, often asking for intercession by the Saint.
- Statues are a focal point in many churches and where candles are lit. Statues can also be used within home.
- Other Christians would not have statues in churches or homes and do not use them as a focus for prayer, the risk being that they could be a distraction from prayer.
- For some Christians venerating statues could be viewed as idolatrous, going against the Ten Commandments that prohibited the making of graven images.
- The central Jewish belief is that there is only one God, this is reflected in the design of most synagogues, although they may be decorative, they do not have statues as it is God alone who should be worshipped.
- Venerating statues could be viewed as going against the Ten Commandments, prohibiting the making and worshipping of graven images.

Relevant reference to sources is likely to include some of:

- Michelangelo’s *Pieta*.
- The Ten Commandments, Exodus 20: 1-15.