



GCE A LEVEL MARKING SCHEME

SUMMER 2023

**A LEVEL
RELIGIOUS STUDIES - COMPONENT 1
OPTION A: A STUDY OF CHRISTIANITY
A120UA0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2023 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.

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, 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.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two-stage process.

Banded mark schemes 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. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. 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. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' 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.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. 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 learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 20 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">17-20 marks</p> <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied. • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">13-16 marks</p> <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">9-12 marks</p> <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">5-8 marks</p> <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-4 marks</p> <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • Some grasp of basic specialist language and vocabulary. <p>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Part (b) questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	<p style="text-align: center;">25-30 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p style="text-align: center;">19-24 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">13-18 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">7-12 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-6 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

GCE A LEVEL RELIGIOUS STUDIES – COMPONENT 1 OPTION A

A STUDY OF CHRISTIANITY

SUMMER 2023 MARK SCHEME

To be read in conjunction with the generic level descriptors provided.

Section A

Either,

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- (a) Examine Christian teaching about the dangers of wealth. [AO1 20]

Candidates could include some of the following, but other relevant responses should be credited.

The specification requires pupils to study several passages in relation to this question. Accept these and all relevant teachings regarding the dangers of wealth.

Mark 10:17-25: The Rich and the Kingdom of God

Jesus in teaching the meaning of discipleship challenges traditional understanding of wealth as a sign of God's blessing. He challenges the man to give up all his wealth and follow his call. This unexpected answer could be seen as applicable to this man because wealth had become his idol. The danger of wealth for him as an individual was that wealth had replaced God.

Matthew 6:25-34: Do Not Worry

Jesus' teaching (Sermon on the Mount) addresses the attitudes of his followers and commands a trust in God for every aspect of life's needs. Belonging to God's kingdom means putting aside anxieties about daily provisions and trusting in God fully for all one's needs both spiritual and material, this is where true fulfilment lies.

Luke 12:33-34

The passage suggests that Jesus' followers should be investing in a spiritual bank and selling all that they have and giving to the poor. It is reflective of the lifestyle of the early Christians in Acts 2. There are also connections here with the parable of the Rich Fool mentioned earlier in the chapter of Luke. Giving up one's possessions in search of gaining spiritually leads one on the path to eternal life in Heaven.

1 Timothy 6:10

This passage comes from the pastoral epistles. The real danger is the love of money. Wealth and faith do not go well together, the eagerness to be wealthy is where the danger lies.

Christian stewardship

Stewardship involves perceiving money/ wealth as being something that is God - given for the use of establishing the Kingdom. If Christians do not take stewardship seriously it can lead to greed and covetousness.

Asceticism

In order to avoid the dangers of wealth some Christians have chosen an ascetic lifestyle. This lifestyle is chosen in order to strive to live in such a way that enables a Christian to have a clear conscience towards God and others.

This is not a checklist, please remember to credit any valid alternatives.

- (b) 'Wealth should always be seen by Christians as a sign of God's blessing.'**

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant responses should be credited.

- Some Christians groups suggest that Christians should expect to have an abundance of wealth as a sign of God's blessing.
- Advocates of the prosperity gospel align themselves with the view that if those who are faithful give generously to religious causes, they in turn will be blessed by wealth and therefore it should be seen as a sign of God's blessing.
- The basis of the prosperity gospel lies in reflecting on the covenant relationship between God and the Patriarchs who in their faithful responses to God's call were blessed with wealth.
- Examples could include: Abraham who was given large flocks and wealth in silver and gold; Moses who led the chosen people to a land 'flowing with milk and honey'; Commandments to Solomon to build an ornate Temple; The covenant agreement found in Deuteronomy 28:11 that the people would 'abound in prosperity' if they obeyed the command to tithe in order to observe religious festivals.
- Additional support from the New Testament for the prosperity gospel comes from James 2:3 'you do not have because you do not ask.' and 'Matthew 17:20 the idea that faith can 'move mountains. Therefore, advocates of the prosperity gospel suggest that those who walk in faith should expect to be rich as God will reward them for their faith.
- The views of those Christians who hold to the view that wealth should be seen as a sign of God's blessing has been challenged by many churches and theologians. The Hebrew scriptures suggest that not everyone who walked in faith was rewarded with wealth.
- Craig Blomberg notes that this blessing was never promised to individual Israelites. Job, for example, had great faith, but suffered incredible pain and suffered the loss of all his wealth. Blomberg also suggests that it may not be applicable to apply the promises made to Israel to other communities. Jesus announced a New Covenant.
- The new covenant seems to suggest that faith and one's spiritual life can be strengthened through suffering. This is the complete opposite to the expectations of the advocates of the prosperity gospel.
- The New Testament is ambiguous about what 'blessing' means. It need not mean material blessing – rather it could refer to spiritual blessings.
- One major refutation of the argument could come from the example of Jesus himself. Born into poverty and lived a life which led to intense suffering.
- The teachings of Jesus also suggest that one should give up riches in order to enter the Kingdom of God. It could therefore be argued that any understanding of what it means to be 'blessed' by God is distorted if we associate it with being wealthy.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Or,

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- (a)
- Examine John Hick's contribution to the debate about Christian inclusivism.**
- [AO1 20]

Candidates could include some of the following, but other relevant responses should be credited.

- Christian inclusivism as represented by Karl Rahner could be referred to as a means of distinguishing between the inclusivism of Hick and Rahner. According to Hick, Rahner's approach fails to recognise the salvific equality of all religions. According to Hick 'Rahner's is a brave attempt to attain an inclusivist position which is in principle universal, but which does not thereby renounce the old exclusivist dogma.'
- Hick attacks inclusivist theology for failing to recognise that Ptolemaic theology often depends on where a believer happens to be born. Hick argues for a philosophy of religious pluralism - the belief that there is a common experiential basis underlying all the major world religions
- Hick's influence comes from personal experience of worship services of different religious communities Any understanding of an ultimate reality comes from a phenomenological experience of that reality. Hick believed that there is no direct access to the noumenal reality but that behind each religion there a common core, a noumenal reality.
- These philosophical insights and observations about religious communities led Hick to form a theory of religious experience. At the heart of religion is an experience of the divine world that raises us beyond our mundane life in the material world.
- The analogy that Hick uses is the refracted light from the sun. In 'Rainbow of Faiths' Hick argues that behind all of the religions is a single, ultimate reality like a 'white', un-refracted light. The religions like the colour spectrum, reflect this single reality each in their own way.
- In 'God and the Universe of Faiths' (1973) Hick argued for a move away from a Christ-centred to a God-centred approach to theology. He coined the phrase a 'Copernican revolution' – all religions revolve around God.
- Hick argued that God's intention of universal salvation made no sense if the majority of humanity was removed from this. Hick believed that one of the main 'road-blocks to pluralism' was the doctrine of the incarnation as this unique position of Christ demands an exclusivist attitude to Christianity. Hick sees Jesus as an example to follow and that one should view Jesus as having reached a high degree of God-consciousness not incarnation. Hick argues that he is adopting a theocentric rather than a Christocentric approach. Hick believed that the heart of religion is not scripture or tradition but experience.
- Hick concludes that God's self-revelation could not be limited to a small portion of humanity and concludes that it is necessary to recognise that all religions lead to the same God. Religious traditions should be seen as complementary rather than contradictory insights into one divine reality.
- Hick uses the Hindu parable of the blind men and the elephant to explain the different religious experiences of the one ultimate reality. Each person felt a different part of the elephant and mistook their experience for the entire creature. Differences arise in religious experience with different historical and cultural viewpoints. Religion is a 'man-made phenomenon'
- Hick's pluralism is universal in that it sees salvation and liberation as offered in all the major world religions.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘The Christian Bible promotes exclusivism rather than inclusivism.’**
Evaluate this view. [AO2 30]

Candidates could include some of the following, but other relevant responses should be credited.

- There are many Christians who assert that the Bible promotes an exclusivist view of salvation. Many passages in both the Hebrew Scriptures and the New Testament support the notion that the covenant between God and the people is dependent upon an exclusive approach to worship.
- Deuteronomy 6:5 ‘Love the Lord your God with all your heart, soul and strength’; Joshua 23:16 if you violate the covenant of the Lord your god, which he commanded you and go and serve other gods..... you will quickly perish; John 14 :6 ‘I am the way and the Truth and the life.’
- The Early Church Fathers such as St. Cyprian of Carthage in the third century emphasised that salvation outside of the Church was not to be found (extra ecclesia nulla salus) and St. Augustine suggest that through free will mankind must make the decision to repent one’s sins, turn back to God and accept the grace of God through Christ.
- Evangelical Churches suggest that the Bible promotes four spiritual laws about the salvation of mankind
 - God loves you
 - man is sinful and separated from God
 - Jesus Christ is God's only provision for man's sin
 - we must individually receive Jesus as Saviour and Lord.
- It could be argued that this view was previously promoted by protestant reformers such as Martin Luther (sola fide) and John Calvin (those who come to faith in Christ are predestined for salvation - Romans 8:1).
- Other passages in scripture suggest that in fact there will be condemnation for those who do not accept Christ.
- Matthew 13:50 ‘... and throw them into the blazing furnace, where there will be weeping and gnashing of teeth’; John 3:18 ‘Whoever believes in him is not condemned, but whoever does not believe stands condemned already’; Revelation 21:8 ‘But the cowardly, the unbelieving... will be consigned to the fiery lake of burning sulfur. This is the second death.’ These verses give stark warnings about ignoring God’s offer of salvation in this life. So it could be argued that the Bible does promote exclusivism.
- Others such as Karl Rahner and John Hick argue that the Bible can be interpreted in such a way that accepts a more inclusivist approach to salvation. Rahner argued that Paul in Acts 17:23 promotes a positive attitude to pagan religion.
- ‘Nostra Aetate’ (In Our Time) - recognises the value of other faith expressions of God while holding to the fullness of truth in Christ. This, it could be argued supports Rahner’s Biblical interpretation. Equally so it could be argued that it supports a more exclusivist view if the fullness if to be found ‘only in Christ.’
- Pluralists such as John Hick argue for a more liberal understanding of scripture in relation to salvation suggestion that titles given to Jesus such a Lord and Saviour, should be interpreted poetically.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Section B

Either,

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 (a) Explain Luther's arguments for 'justification by faith alone'. [AO1 20]

Candidates could include some of the following, but other relevant responses should be credited.

- During his time at the University of Wittenberg Luther's theology regarding the doctrine of justification can be seen to have gone through a series of developments. Much of this reflected Luther's personal sense of sinfulness and his anxiety for his soul's salvation. The term 'justification' literally means 'to make righteous, before or in the sight of God.'
- Luther as a Catholic Augustinian friar was brought up in a tradition where sacraments, good works and penance were considered effective in bringing about salvation. Yet despite 'doing' all that the Church required of him Luther fell deeper into spiritual despair. Taking the advice of his confessor and supervisor became a Biblical teacher. His studying of the New Testament in Greek and a revisiting of the orthodoxy of Augustine led him to new conclusions.
- Luther's starting point was that man is a sinner and unable to deliver himself from the depravity and spiritual corruption which were the consequences of the Fall without supernatural and divine grace. Only through the grace of God can humans enter into a relationship with him.
- Luther based his doctrine on Romans 1:17 'The just shall live by faith.' He came to believe that righteousness before God is not to be had by achievement but is a gift to be accepted by faith.
- In 'The Liberty of a Christian' he explores this doctrine. Through his reading of Augustine, Luther was convinced that salvation could not be achieved through human 'works'. Salvation is seen by Luther as being a free gift of grace by a merciful God. All one needed was the faith to accept it. This became known as Luther's 'sola fide'.
- Other passages of scripture confirmed this stance for Luther Ephesians 2: 8- 9 'For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— not by works, so that no one can boast.'
- Luther believed that his doctrine of justification by faith alone was further supported by Romans 5:1 'we are justified by faith' and by Galatians 2:16 'we know that a person is justified not by the works of law but through faith in Jesus Christ.'
- Luther applied this doctrine to church practices such as the sale of indulgences which had been promoted by Johann Tetzel in order to demonstrate the ineffectiveness of these practices.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘Faith on its own cannot lead to salvation.’
Evaluate this view.**

[AO2 30]

Candidates could include some of the following, but other relevant responses should be credited.

- Many New Testament scholars who argue against the doctrine of salvation alone suggest that it is unbiblical. Luther ignored certain passages of Scripture which contradicted his doctrinal stance. In a sense this could be seen as undermining the position he took. Luther referred to the Epistle of James as an ‘Epistle of straw’ dismissing the James 2: 24 which states ‘a person is justified by works and not faith alone.’
- Many other New Testament passages could be cited as suggesting there has to be a balance between faith and works. For example, in Matthew 25:31-46 the Parable of the Sheep and the Goats, paints a picture of judgement and paints a stark warning of punishment for those who do not do good works in this life.
- Other New Testament passages fail to support the doctrine also:
 - The Sermon on the Mount – ‘let your light shine before others So that they may see your good works’
 - In his sermon in Acts 26 Paul says that people should repent ...turn to God and do deeds consistent with repentance.’
 - In Romans Paul suggests that it will be ‘doers of the law will be justified.’
 - The Epistle to the Hebrews – ‘by faith Abraham obeyed.’
- The Council of Jerusalem agreed that Christians should keep the Mosaic Laws except those that were directly concerned with ritual, regulations and ceremonies.
- A conclusion of the Council of Trent 1545-1563 argued the doctrine that neither faith nor works can be said to effect salvation. Initial justification is by grace, but works are necessary for progressive salvation. However, Protestant responses to the Council of Trent supported Luther’s position that grace is a gift which cannot be earned.
- II Corinthians 5:19 can be cited here where Paul says, ‘in Christ God was reconciling the world to himself, not counting their trespasses against them.’ Furthermore, it could be argued that Christian believers have already received salvation through the atoning sacrifice of Christ. Responding to this grace should have the effect of producing good works. Therefore, effectively those who do not do good have failed to respond to the grace of God.
- E.P. Sanders in ‘Paul and Palestinian Judaism’ presents the notion of ‘covenantal nomism’, the view suggests that ‘one’s place in God’s plan is established on the basis of covenant and that the covenant requires as the proper response of man his obedience to its commandments., while providing means of atonement for transgression.’
Arguments which support justification by faith refer to New Testament passages which refer to ‘belief’ rather than works. References to John’s Gospel, Acts 16, Galatians 3:11 Romans 4 and Romans 5 all lend support for the doctrinal stance that salvation cannot be earned.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Or,

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- (a) Explain how the New Testament community of believers serves as a role model for churches today. [AO1 20]

Candidates could include some of the following, but other relevant responses should be credited.

Understanding of the New Testament community in the New Testament is based on Acts 2: 42- 47

Fellowship of believers: The community regarded itself as a fellowship of believers, a means of being Christ to others. The community is an external sign to others of the love of God modelling the way in which Christians should worship God and love one's neighbour.

Devotion to the Apostles' teaching: Despite the many differences that exist within churches today the Apostle's teaching remains a model for the basis of Christian belief. The basic elements of the kerygmata are beliefs common to the majority of Christian churches. Although churches may have different ways of expressing these beliefs the teaching of the apostles remains the foundation of preaching and of celebrations.

The breaking of bread: fellowship meals in general are a means of Christian churches modelling themselves on the New Testament community. However, the most significant way in which churches follow this model is through the Eucharist.

Prayer: Prayer is the means by which religious believers deepen their relationship with God and each other. It is a means of communication and it unites Christians universally. Credit examples of prayer – The Lord's Prayer based on the teachings of Jesus. Intercessory prayer, etc. Some reference may be made to the communion of saints and prayers which unite those in heaven with those on earth.

Wonders and signs performed by the Apostles: churches today continue the ministry of the Apostles. The sacrament of the sick and dying, the anointing of the sick etc. are examples of ways in which the miraculous ministry of the Apostles continues.

The Apostles had everything in common, sold property and possessions and gave it to the poor. This model is the inspiration for charity work. It could also be the underpinning of liberation theology and praxis. Some denominations have religious orders which take a vow of poverty in order to belong. Much of Christian teaching on social justice is based on this model.

The Lord added to their number daily those who were being saved. Christian churches today consider that it is their duty to be involved in mission and evangelisation. Churches are an instrument of God's grace to others. This inspires Christians to be involved in mission and outreach to others in many different forms. Credit all relevant examples, candidates may refer to working for peace, charity, fair trade, gender equality overseas mission.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘Providing religious teaching should be the main focus of any church.’**
Evaluate this view. [AO2 30]

Candidates could include some of the following, but other relevant responses should be credited.

- Provision of teaching enables Christians to mature in faith and consolidates the credal underpinning of the Christian faith.
- Correct interpretation of Scripture ensure that Christians are faithful to the demands of God’s revelation.
- In supporting the argument, it could be stressed that it is through understanding religious teaching that Christians can properly respond to the demands of the Gospel.
- It is through understanding the doctrines put forward by the Church that more converts to the faith are gained without the teaching the church is no more than a social event.
- It would be wrong to ignore teachings concerning soteriology and ecclesiology. The early church deliberated long and hard to set out credal formulas that provide the basis for evangelism.
- There are many issues in contemporary society that conflict with the Church’s traditional teaching. Too much focus on teaching could lead to a rejection of those who do not conform. For example, traditional teaching on homosexuality, sex before marriage, divorce, etc.
- The Christian Church could be criticised for being more concerned with doctrines than the people. Those who belong to the Church need practical support and help not academic.
- Works such as Dietrich Bonhoeffer’s work ‘Life together’ could be cited as supporting the notion that the church is a community of love which helps Christians to act like Christ in the World.
- Too much focus on interpretation of scripture has led to arguments and division in the Church and therefore could be seen as harmful. The Church should focus on providing support (physical and spiritual).
- It could be argued that demonstrating agapeic love should be the main focus of any Christian Church.
- Having a pragmatic approach to putting love into practice could be seen as having more importance than teaching. This can be far more effective in gaining disciples for Christ than teaching about doctrine.
- Other foci could be considered in response to the statement for example, the Church’s main focus should be on mission and evaluation.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Or,

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 (a) Examine the arguments presented by Augustine and Zwingli in favour of infant baptism. [AO1 20]

Candidates could include some of the following, but other relevant responses should be credited.

Christ had commanded that his followers be baptised in the name of the Father and the Son and the Holy Spirit (Matthew 28). Both Augustine and Zwingli agreed that there is New Testament support for infant baptism. There are a number of passages in the New Testament which could be interpreted as supporting infant baptism or *paedobaptism*. The following could be interpreted as referring to explicit accounts of children being baptised includes Acts 10:25 -48; 16:11-15; 16:25-34.

Augustine

St. Augustine related the act of infant baptism to apostolic tradition. Augustine argued that as Christ is the saviour of all, including infants, that there is a need for redemption through baptism. Baptism is a means to cleanse Original Sin. Augustine believed that infant baptism cleansed the infant from inherited sin and without it they are condemned to Hell. Augustine compared baptism to the removal of a disease.

According to Augustine, sacraments are outward signs of an invisible grace where the risen Jesus is encountered. In this way the water of baptism of infants is effective in bringing salvation.

Augustine regarded baptism as an act through which God saves human beings from the effects of sin in this life and for the avoidance of the possibility of eternal damnation. By baptising the infant s/he is put into union with God. This union is the sign and seal of the covenant between God and humanity.

Paul declares in 1 Corinthians 7:14 that children of Christian parents are 'holy'. This means that they are part of the covenant. Baptism replaced circumcision as the sign of the covenant, Paul connected the significance of the two rites and describes baptism as the 'circumcision of Christ.' (Co.2:11-12) St. Paul treats baptism as the spiritual counterpart to circumcision. Augustine argued for the causative effect of baptism – bringing about God's grace and dealing with Original Sin which has been inherited.

Zwingli

Ulrich Zwingli a Protestant reformer accepted that from the early days of Christianity the Apostles practised infant baptism therefore supported the Church's decision to continue this. Zwingli understood the event in question to be 'birth into a believing community'.

Zwingli regarded baptism not as a means of effecting salvation, but as its sign and seal. He believed that baptism could not contribute to the washing away of sins. He referred to Paul in Romans 4:11, that Abraham received the sign of circumcision as a seal of the righteousness that he had by faith.

Zwingli believed it is still necessary to come to faith through the power of the Holy Spirit. Promises made at the baptism of the infant encourages parents to be dutiful Christians and raise their children according to the principles of the faith. The practice had become normal and universally practised by second or third centuries. Matthew 19:13-14 says that 'children are welcome' to come to Christ; infant baptism is the way to enable children to come to Jesus. Infant baptism becomes a physical picture of the work that God is doing in his elect. (Romans 8)

This is not a checklist, please remember to credit any valid alternatives (b).

- (b) **‘Baptism is merely a symbolic act, nothing else.’**
Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant responses should be credited.

- For many Christians such as Baptists, baptism is a symbolic act which declares the salvation which has taken place on a spiritual level.
- Baptism is an act which symbolises a deeper spiritual experience of salvation.
- Salvation is dependent on the person who is being baptised having repented of sin and acknowledged Jesus as Lord and Saviour – Mark 16:16.
- It could be argued that baptism is not necessary for salvation – the thief on the cross (Luke 23:14) without being baptised and Saul experienced salvation before being baptised (Acts 9:17-18).
- Many Christians would agree with the notion that it is a symbol but stress that the symbol itself is powerful. It has a deep significance because it is a picture of God’s redemptive love.
- It is a symbol of belonging to the new covenant as one of the People of God.
- It expresses beliefs that the people of God hold to – for example the Trinity.
- The water used in baptism serves as a reminder of the power that Jesus has over death and to cleanse humanity from sin.
- Moreover, those who participate in adult baptism claim the symbol is a powerful representation of the death and resurrection of Jesus. The believer participates in this death and resurrection.
- Therefore, one could hold the view that baptism is a symbol, but symbols themselves have powerful significance. To use the words ‘merely symbols’ undermines this.
- Other Christians such as Catholics would suggest that although there is symbolism in sacraments it is first and foremost a sacrament – which is effective in imparting God’s grace.
- The gift of the Holy Spirit is given through baptism which brings about a profound ontological change.
- Paul refers to this change as being a ‘new creation’ in Christ. (2 Corinthians 5:17)
- Baptism brings about unity both with Christ and the Church.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.