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# **GCE AS MARKING SCHEME**

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**SUMMER 2024**

**AS  
RELIGIOUS STUDIES - UNIT 1  
OPTION A: AN INTRODUCTION TO CHRISTIANITY**

**2120UA0-1**

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## 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.

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## **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.

### **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.

## AS Generic Band Descriptors

Band	<p style="text-align: center;"><b>Assessment Objective AO1 – Part (a) questions [15 marks]</b></p> <p><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> <li>- <i>religious, philosophical and/or ethical thought and teaching</i></li> <li>- <i>influence of beliefs, teachings and practices on individuals, communities and societies</i></li> <li>- <i>cause and significance of similarities and differences in belief, teaching and practice</i></li> <li>- <i>approaches to the study of religion and belief.</i></li> </ul>
5	<p style="text-align: center;"><b>13-15 marks</b></p> <ul style="list-style-type: none"> <li>• Thorough, accurate and relevant knowledge and understanding of religion and belief.</li> <li>• An extensive and relevant response which answers the specific demands of the question set.</li> <li>• The response shows an excellent standard of coherence, clarity and organisation.</li> <li>• The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples.</li> <li>• Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Thorough and accurate use of specialist language /vocabulary in context.</li> <li>• Excellent spelling, punctuation and grammar.</li> </ul>
4	<p style="text-align: center;"><b>10-12 marks</b></p> <ul style="list-style-type: none"> <li>• Accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A detailed, relevant response which answers the specific demands of the question set.</li> <li>• The response shows a very good standard of coherence, clarity and organisation.</li> <li>• The response demonstrates depth and/or breadth. Good use of evidence and examples.</li> <li>• Accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> <li>• Very good spelling, punctuation and grammar.</li> </ul>
3	<p style="text-align: center;"><b>7-9 marks</b></p> <ul style="list-style-type: none"> <li>• Mainly accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A satisfactory response, which generally answers the main demands of the question set.</li> <li>• The response shows a satisfactory standard of coherence, clarity and organisation.</li> <li>• The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples.</li> <li>• Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> <li>• Satisfactory spelling, punctuation and grammar.</li> </ul>
2	<p style="text-align: center;"><b>4-6 marks</b></p> <ul style="list-style-type: none"> <li>• Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance.</li> <li>• A basic response, addressing some of the demands of the question set.</li> <li>• Partially accurate response, with some signs of coherence, clarity and organisation.</li> <li>• The response demonstrates limited depth and/or breadth, including limited use of evidence and examples.</li> <li>• Some accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> <li>• Some minor, recurring errors in spelling, punctuation and grammar.</li> </ul>
1	<p style="text-align: center;"><b>1-3 marks</b></p> <ul style="list-style-type: none"> <li>• Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance.</li> <li>• A very limited response, with little attempt to address the question.</li> <li>• Very limited accuracy within the response, with little coherence, clarity and organisation.</li> <li>• The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples.</li> <li>• Little or no reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Some grasp of basic specialist language and vocabulary</li> <li>• Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.</li> </ul> <p><b>N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'</b></p>
0	<ul style="list-style-type: none"> <li>• No relevant information.</li> </ul>

Band	<p align="center"><b>Assessment Objective AO2- Part (b) questions [15 marks]</b></p> <p><i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p align="center"><b>13-15 marks</b></p> <ul style="list-style-type: none"> <li>• Confident critical analysis and perceptive evaluation of the issue.</li> <li>• A response that successfully identifies and thoroughly addresses the issues raised by the question set.</li> <li>• The response shows an excellent standard of coherence, clarity and organisation.</li> <li>• Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> <li>• Excellent spelling, punctuation and grammar.</li> </ul>
4	<p align="center"><b>10-12 marks</b></p> <ul style="list-style-type: none"> <li>• Purposeful analysis and effective evaluation of the issue.</li> <li>• The main issues raised by the question are identified successfully and addressed.</li> <li>• The response shows a very good standard of coherence, clarity and organisation.</li> <li>• The views given are clearly supported by detailed reasoning and/or evidence.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> <li>• Very good spelling, punctuation and grammar.</li> </ul>
3	<p align="center"><b>7-9 marks</b></p> <ul style="list-style-type: none"> <li>• Satisfactory analysis and relevant evaluation of the issue.</li> <li>• Most of the issues raised by the question are identified successfully and have generally been addressed.</li> <li>• The response shows a satisfactory standard of coherence, clarity and organisation.</li> <li>• Most of the views given are satisfactorily supported by reasoning and/or evidence.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> <li>• Satisfactory spelling, punctuation and grammar.</li> </ul>
2	<p align="center"><b>4-6 marks</b></p> <ul style="list-style-type: none"> <li>• Some valid analysis and inconsistent evaluation of the issue.</li> <li>• A limited number of issues raised by the question set are identified and partially addressed.</li> <li>• Partially accurate response, with some signs of coherence, clarity and organisation.</li> <li>• A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> <li>• Some minor, recurring errors in spelling, punctuation and grammar.</li> </ul>
1	<p align="center"><b>1-3 marks</b></p> <ul style="list-style-type: none"> <li>• A basic analysis and limited evaluation of the issue.</li> <li>• Very limited accuracy within the response, with little coherence, clarity and organisation.</li> <li>• An attempt has been made to identify and address the issues raised by the question set.</li> <li>• Little attempt to justify a view with reasoning or evidence.</li> <li>• Some grasp of basic specialist language and vocabulary.</li> <li>• Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.</li> </ul>
0	<ul style="list-style-type: none"> <li>• No relevant analysis or evaluation.</li> </ul>

## Unit 1

### Option A: An Introduction to Christianity

#### SUMMER 2024 Mark Scheme

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

#### Section A

1. (a) Explain the role of churches in providing two of the following:
- i) Worship and sacraments
  - ii) Religious teaching
  - iii) Mission, service and outreach.

[AO1 15]

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

#### Worship and sacraments:

- Sunday is the primary Christian day for corporate worship, being the first day of the week, the day that Jesus rose from the dead.
- Church worship will generally involve: Bible readings, a sermon / homily, prayers, hymns / songs and sacraments e.g. Holy Baptism / Holy Eucharist.
- The Church's role is to provide the Sacraments for believers. Examples may be drawn from: Baptism (affirms / becomes a Christian); Eucharist / Mass (bread and wine are taken to be the body and blood of Christ); Matrimony (marriage); Confirmation (a person confirms their faith); Confession (for personal absolution); Anointing (of the sick with oil); Ordination (of deacons, priests and bishops).

#### Religious teaching

- This forms part of every church service through the reading of the Bible and can be further enhanced by an authorised minister giving a sermon / homily expounding the Biblical texts.
- For those too young to understand the importance of teaching is illustrated in the existence of children's teaching e.g. Sunday School.
- Outside of the church services religious teaching is often furthered through Bible Study materials for the individual or groups.
- Christian camps or pilgrimages will usually involve an element of religious teaching.
- While the church may be divided into different denominations all understand the importance of teaching the essentials of the Christian faith e.g. Jesus' incarnation, teachings, death, resurrection and ascension.

#### Mission, service and outreach

- Mission forms part of the last command of Jesus to his Apostles and therefore the Church – 'Go and make disciples of all nations'.
- The Church therefore seeks to spread the 'Good News' the 'Gospel' of Jesus Christ that others may come to faith.
- This mission work can also be seen in the Churches' service to its local, national or international community in a variety of ways that can be exemplified e.g. disaster relief, health programmes and educational programmes.
- Some Christians make a particular offering of their lives in service to the Church and others and become monks or nuns who provide further historical and present-day exemplars for mission, service and outreach.

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

1. (b) 'The main role of the Church is to provide religious teaching.'

**Evaluate this view.**

**[AO2 15]**

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

- It could be argued that without any religious teaching there would not be any Church and so it has to be the main role. Is not one of the first introductions to Church that of Sunday School or Alpha Course or similar, illustrating the foundational nature of religious teaching.
- Others would argue that this seems to put a concern about people into second place, questioning which is more important. Yet, Jesus himself said that the first commandment was to love God and the second commandment other people. So, does not love of people show the living out of a love of God which means this has to be more important than religious teaching?
- Just as the Pharisees and Scribes were concerned in Jesus' day about the correct interpretation of the Hebrew Scriptures, so has the Church always been concerned about the correct interpretation of Scripture, even though there are variant interpretations.
- However variously the Church interprets it, the saving work of Jesus through his incarnation, life, death and resurrection has to be taught and from this arises the love of God and neighbour but shows the primacy of religious teaching. Does this mean that people are only loved in so far as they receive the teaching?
- Various religious teaching could be used to illustrate that is not the case. Jesus and the Church subsequently has always sought to assist the poor and needy. For many Christians this remains the most important work of the Church today. Such work can be a unifying act among Christians who would otherwise be teaching different things about the faith.
- Modern Christian understanding often teaches that agape / love is the most important aspect of the faith and living the Christian faith e.g. Situation Ethics.
- That said, Situation Ethics just like Natural Law before it needs religious teaching to be heard and understood.
- These circular arguments may be broken by defining what exactly is meant by 'religious teaching'. Jesus' last command was – 'to go and make disciples and baptise them'. This illustrates that religious teaching about Jesus in order to make disciples is essential. Thereafter, living the life like Jesus can lead to different priorities for most, whilst religious teaching can remain the greatest priority for others e.g. missionaries, those teaching in schools or university or those preparing for the priesthood.

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



2. (a) Explain why the moral principles of forgiveness and love of neighbour are important to Christians.

[AO1 15]

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

**Forgiveness:**

- The answer should draw upon Jesus' teaching of forgiveness e.g. Matthew 6. 14-15 (forgive or you will not be forgiven), Matthew 18. 21-22 (how often to forgive) illustrating why these provide the model moral example for the Christian life.
- The answer should draw upon Jesus' acts of forgiveness e.g. healing miracles in which Jesus proclaimed 'your sins are forgiven', e.g. Jesus' declaration of forgiveness as he is nailed to the cross, illustrating why these provide the model moral example for the Christian life.
- An understanding that Jesus' teaching and acts are based upon Old Testament understandings of God's willingness to forgive as illustrated through the sacrificial system of which Jesus himself is the culmination.
- New Testament references e.g. Colossians 3.12-13 can be employed to explain both the belief and practice of forgiveness in the Early Church
- The answer may consider the importance of forgiveness in the Churches' doctrines and teachings such as: the Sacrament of Confession / Reconciliation – where the vital importance of seeking forgiveness can restore one to fellowship with God and the Church, or to Restorative Justice where offender is given opportunity to say sorry for crimes and receive forgiveness from the victim.

**Love of Neighbour:**

- Alongside loving God forms part of Jesus' Greatest Commandment (Matthew 22.37-40).
- Other teachings of Jesus explore this e.g. love for enemies (Matthew 5.43).
- Our love of neighbour is modelled on God's love for humanity e.g. 'God so loved that world that He gave his only Son...' (John 3.16)
- This love is acted out by God e.g. in forgiving humanity, remaining faithful in relationship with creation, being merciful and being gracious.
- Reflected in Jesus' teaching e.g. Parable of the Good Samaritan (Luke 10. 25-37)
- Reflected ultimately in Jesus' self-giving and loving death for all humanity and creation.

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

**2. (b) 'God's behaviour towards humans is the basis for Christian morality.'**

**Evaluate this view.**

**[AO2 15]**

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

- Candidates may refer to different behaviours perceived by God as recorded in the Old and the New Testaments although that is not the question set.
- A starting point may be that humans are created in God's image and so it is inevitable that God's behaviour is the basis for Christian morality. However, free will may alter that perspective.
- Reference may be made to Exodus 34 where God describes His own characteristics as being: merciful (not punishing us as we deserve), gracious (gives us what we do not deserve), slow to anger (patient), abounding in steadfast love and faithfulness (unchanging), keeping steadfast love for a thousandth generation (an active love for all humanity), forgiving (of our iniquity/fallen nature, transgression/deliberate fault and sin/wrongdoings),
- Yet not clearing the guilty (exercises justice) and visiting the iniquity of parents upon their children (the consequence of sin is likely to be felt by the family of the guilty but will be limited). In so referring evaluation is required for each attribute as to whether or not it is a basis for Christian morality or not.
- Reference can also be made to the Laws given by God i.e. The Ten Commandments or The Torah. Are they illustrating God's behaviour in setting such laws as a basis for morality today? A variety of comparisons can be considered e.g. looking after the foreigner who is living alongside you on the one hand, while death penalties for many ritual or moral infringements e.g. adultery are to be carried out on the other.
- Within the New Testament God's behaviour through his incarnate Son, Jesus Christ can also be examined. In what ways are Jesus' teaching, life and behaviour the exemplar of all Christian morality, or not e.g. the parable of the Good Samaritan illustrating humanity's responsibility to all humanity compared to Jesus' strong words to the Pharisees or clearing the Temple?
- Within the New Testament the teachings and practices of the Early Church can be variously used as either illustrating God's behaviour towards humans e.g. Ananias and Sapphira (Acts 5. 1-11) or to show that the New Testament writers appreciated God's behaviour as an exemplar e.g. 'We love because God first loved us' (1 John 4.19).
- God the Holy Spirit's role can also be considered as guiding us in truth and love and growing our likeness to God. God therefore provides not only a guide in his Son but also a help in his Holy Spirit.

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

## Section B

3. (a) Explain how the resurrection of Jesus has been understood by Rudolf Bultmann.

[AO1 15]

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

- Bultmann essentially introduces a discontinuity between the pre-Easter and post Easter Jesus when he argues the need to demythologize the account of Jesus' resurrection in order to understand it. Jesus' resurrection for Bultmann is an example of the way in which people attempt to explain the divine in human terms and understanding.
- Suggestions of Jesus after his death going down to hell and then being raised to heaven illustrates this attempt of people endeavouring to explain the world and universe in which they live, but it is unscientific and ignoring modern knowledge hence, this account needs demythologising.
- In demythologising Jesus' resurrection Bultmann seeks to retain its meaning which he sees as a story designed to maintain faith. So, the disciples recognised Jesus as the Son of God through his death which is by itself a victory over death. Therefore, what is important is not a physical resurrection, but rather belief in each individual that Jesus is the Risen One.
- The victory over death comes through the cross. Upon Jesus' death on the cross the disciples realised that he was the Son of God so, his death by itself was a victory over the power of death. By giving himself over to death the Lord of Life had conquered death.
- The resurrection, for Bultmann, is therefore wrapped up in the crucifixion.
- Bultmann believes that Christians today cannot accept the resurrection as it can never be proved and even if it could be it would not give any meaning to the crucifixion.
- Easter is consequently about the rising of faith, not the resurrection of a body which to Bultmann is actually contrary to faith. He states that if the resurrection was an historical fact then faith would not be needed.
- The crucified one (Jesus) is alive again if you view him as alive with the eyes of faith.
- The saving efficacy of the cross, rather than a resurrection, comes through faith in the word of preaching originating from the rise of belief in the disciples.
- Easter is therefore not about a bodily resurrection, but the rising of the faith of the Early Church.

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

**3. (b) 'The bodily resurrection of Jesus from the dead is not an historical fact'**

**Evaluate this view.**

**[AO2 15]**

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

- Some e.g. Bultmann agree and so state the need to demythologise Jesus' resurrection from that portrayed in the Gospels and by St. Paul to a modern day understanding, departing from such ideas as three-tiered universe e.g. Jesus descended to hell, rose on earth, ascended to heaven – so the resurrection is not an historical fact. Added to this, a resurrection is deemed scientifically impossible.
- Neither can it be proved that Jesus rose with a body such as the New Testament describes, lending weight to Bultmann's conclusion of it not being historical.
- Yet for others e.g. Wright and many other present-day followers of Christianity there is no need to doubt the historical reliability of the resurrection account of Jesus as it is biblical and therefore authoritative.
- Contrary to Bultmann, St. Paul gained evidence from eyewitnesses to Jesus' resurrection lending weight to its historical reliability.
- Yet such evidence is based on the time and world view understanding of those who gave such evidence and it could be different if repeated today, thereby questioning its historicity.
- Examples can be given of the inability of Jesus' disciples to recognise him even after seeing him with his resurrected body (similar but changed) which is not a convincing set of evidence to establish historical reliability.
- However, scholars like Wright show that the Apostles came to understand the physicality of Jesus' resurrected body, a body with a direct relationship to its pre-death body while also understanding that there are differences in the qualities of that body e.g. can be touched yet appears and disappears thereby proving its historical reliability.
- It can even be argued that Bultmann misses the point as he often seems to consider a resuscitated body alone as being historically unreliable, a fact that many others would agree with because it is not a resuscitated body, but a resurrected body that is under consideration.
- For all Christians the spiritual meaning of the story is important and so Bultmann's interpretation that it is historically unreliable, but still offers a spiritual interpretation is possible.
- The New Testament's dependency on the historic validity of the resurrection is the very basis of many churches' present understanding and teaching.
- Theologians continue to historically validate the resurrection with the same understanding of the Apostles e.g. Wright so Bultmann does not have an academic preserve.
- It is because of Jesus' resurrection alone as an historical fact that Christians can hope for eternal life, reject Jesus' resurrection and that hope disappears. St. Paul went on to say that if the resurrection was not true then Christians were of all people most to be pitied, illustrating it was historically reliable.
- Billions of Christians recite the Creed every Sunday which testifies to their belief that Jesus was crucified, died, buried and rose from the dead; all historical facts and the basis of faith.

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

4. (a) Examine Huldrych Zwingli's understanding of baptism.

[AO1 15]

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

- St. Augustine's belief in baptism as a sacramental 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, was the teaching and practice of the Church until the Reformation. This was what the reformer Zwingli was taught.
- Zwingli shared most of those teachings. Baptism was crucially available to infants as well as to adults and any answer should develop this belief and his reasoning for the same, by taking up the biblical evidence he used, such as:
  - Circumcision of boys in the Old Covenant which brought them into relationship with God and the community illustrates God's acceptance of babies into a covenant relationship.
  - Jesus welcoming children in spite of his disciples trying to keep them away illustrates in action God's acceptance of children without any specific expression of faith.
  - Jesus' teaching that all who would inherit eternal life should be child-like, compared to his condemnation of those religious authorities of the day who would be able to make and argue faith and dogma.
  - Jesus stating the necessity of water for salvation in his conversation with Nicodemus in response to his question of how he can be born again / be saved.
  - The Day of Pentecost and Peter's call to baptism referencing children in response to the crowd's question of what they must do to be saved.
  - The Day of Pentecost was not unique as the Apostles are recorded as baptising 'whole households' which inevitably includes children.
- However, whereas Augustine and the Church to that point stated that baptism is necessary for salvation and that baptism is regenerative, this was the reforming departure point for Zwingli.
- Zwingli rejected baptism as being regenerative. He saw baptism:
  - as a sign and a seal – sealing the remission of sin by the blood of Christ.
  - the incorporation in Christ by faith which is produced by the Holy Spirit.
  - of infants as holding a divine promise guaranteed to children on the basis of their parents' pledge to bring them up in the Christian faith.
  - as divinely instituted.
  - an efficacious aid to strengthen faith and confer spiritual blessing.
  - a sign of belonging to the new covenant.
- Zwingli disapproved of re-baptism saying that in so doing it crucified Christ afresh.
- For Zwingli, baptism was primarily "a covenant sign which indicates that all those who receive it are willing to amend their lives to follow Christ."

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

**4. (b) 'Baptism saves those who receive it.'**

**Evaluate this view.**

**[AO2 15]**

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

- Jesus' last words on earth was not a request but a command to his Apostles to 'go and baptise all people'. As such it is regarded by many as a dominical sacrament and one that is a requirement to follow and necessary for salvation.
- Such a view is supported by the Early Church Fathers who offered various arguments for the efficacy of baptism whenever it was administered.
- However, Zwingli along with other Protestant reformers gave weight to the idea that baptism cannot contribute to the 'washing away of sins' and therefore has no saving power. This understanding continues in many Protestant denominations today and their own teachings can be employed to give a present day understanding that baptism has no saving power.
- The idea for other Protestant denominations that may still allow infant baptism is rather that the belief of the parents / community that supports that infant in baptism to then grow in faith is what matters.
- However, biblical references illustrating the efficacy of baptism affect personal decisions as well as church teaching and practice.
- Biblically it can equally be argued that baptism has no saving power by various references including the repentant thief on the cross who was promised salvation yet was not baptised. Similarly, with Saul's conversion on the road to Damascus although it is equally clear that he was baptised later thereby suggesting its need or desirability.
- This idea of timing gives rise to the idea that baptism rather testifies to what has already happened i.e. forgiveness of sins rather than baptism being a pre-requisite of that forgiveness.
- Whether or not baptism is practised, or when it is practised for many Protestant denominations, it is faith not a sacrament of water which is the means to salvation.
- For others reading the same biblical passages baptism is a sacrament which brings an ontological change to the person baptised who becomes 'a new creation' and as such is saved, as taught and practised in churches today.
- The 'faith alone' stance is not simply established by tradition but advocated by modern theologians e.g. Barth's rejection of baptism as a sacrament or it having any power, but rather a first step of a life lived in Christ and is equally practised in churches today.
- Perhaps the only common ground is that baptism somehow brings a union / identity with the Body of Christ i.e. the Church in different forms through which salvation is assured in their own variant understandings.

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

**5. (a) Compare the ways in which the Eastern Orthodox and Western Christian Churches celebrate Easter.**

**[AO1 15]**

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

- Christians who celebrate Easter in the Eastern Orthodox and Western Christian churches have special church services focusing on the events in the life of Jesus leading up to and including the resurrection. Easter (sometimes additionally including Maundy Thursday and Good Friday) is the fundamental celebration in all Christian churches, even where differences in practice and theology exist.
- Christians in both streams of tradition who observe Easter normally also observe Lent/Great Lent/the Great Fast – a roughly 40-day period of preparation for Easter involving abstinence of some kind plus prayer and almsgiving.
- However, the date of Easter usually differs, since it is calculated using the Julian calendar in Eastern Orthodox churches and the Gregorian calendar in Western Christian churches. The Eastern Orthodox churches also ensure that Easter is after Passover, since Jesus' crucifixion and resurrection took place after he entered Jerusalem to celebrate Passover.
- Good/Holy Friday and Holy Saturday have different degrees of importance across the churches: Eastern Orthodox, Catholic, and some Anglican churches give equal (or more) importance to Good Friday than Easter Sunday, whereas some Protestant denominations do not celebrate Good Friday at all.
- Easter celebrations have more in common across Eastern Orthodox churches than across Western Christian churches, where there is more diversity according to denomination and even local practice within each denomination.
- For example, Orthodox celebrations at the Paschal Vigil usually include a procession in darkness three times around the outside of the church to represent searching for the body of Christ; opening the doors to represent the opening of the tomb; and a night-time meal to break the Lenten fast. Meanwhile, many Western Churches e.g. Roman Catholic and Anglican also hold a Paschal/Easter Vigil comprised of lighting the new fire (sign of resurrection) processing the lit Paschal Candle and a series of biblical readings recalling salvation history with the first singing of the Gloria, since before Lent, and the first Eucharist of Easter.
- There are some differences as to when services take place; for example, Eastern Orthodox services will not include a daytime divine liturgy at Easter, whereas Western Christian churches may have sunrise services and/or an Easter morning service.

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

5. (b) **‘Easter is a more important Christian festival than Christmas.’**

**Evaluate this view.**

**[AO2 15]**

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

- Easter has traditionally and universally always been regarded as the most important festival as it celebrates Jesus’ resurrection from the dead on the first day of the week, hence Christian corporate worship being on Sunday as a weekly reminder of that fact.
- Without Easter any hope of eternal life is lived in vain, there is no evidence of it being possible and no example to follow.
- Without Christmas and the incarnation of Christ there could be no Easter so does not Christmas take precedence?
- It certainly seems to in terms of church attendances that are always larger at Christmas than Easter.
- A question may be asked as to the motives or understanding of people coming at Christmas influenced by a commercial and secular celebration of Christmas.
- Is Pentecost, the birthday of the Church more important as without that festival this discussion would not be taking place?
- Again, no Pentecost without Easter and the Ascension and celebration of these may be more restricted but may therefore be equally better understood and appreciated making it the most important festival, certainly for people of faith.
- Is faith the pre-requisite to decide the importance? Is it not simply numbers illustrating a degree of interest and commitment?
- The Christian faith has never been about numbers and while Christmas is celebrated, as it should be, without Easter it would mark the birth of a good man but one that without his passion, death and resurrection would be of little significance.
- Easter is celebrated in essence every Sunday and every time the Eucharist is celebrated, and in this sense not only remains the most important Christian festival but weekly act of devotion.

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