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# **GCE AS MARKING SCHEME**

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**SUMMER 2023**

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

**2120UA0-1**

## **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.

### **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	<b>Assessment Objective AO1 – Part (a) questions 15 marks</b> <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <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	<b>13-15 marks</b> <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	<b>10-12 marks</b> <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	<b>7-9 marks</b> <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	<b>4-6 marks</b> <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	<b>1-3 marks</b> <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>

<b>Band</b>	<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>

**GCE AS RELIGIOUS STUDIES – UNIT 1**  
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**SUMMER 2023 MARK SCHEME**

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

**Section A**

**Either,**

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 (a) **Outline different ways in which Protestant and Roman Catholic Christians understand the Eucharist.** **[15]**

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

The following may be examined each drawing upon additional material from various sources including among others:

The Bible,  
Catechisms,  
Doctrinal teachings,  
Confessions of Faith,  
Theologians,  
Devotional teachings,  
Hymns,  
Prayers

- Transubstantiation – that the bread and wine is changed through the actions of the priest into the actual body and blood of Christ.
- Transignification – that the bread and wine is changed through the actions of the priest into a state where they then contain the real significance / presence of Christ's body and blood but not literally.
- Transfinalisation – that there is no physical change of bread or wine but their purpose and finality are changed by the actions of the priest in that they become a means of stirring up faith, hope and love.
- Consubstantiation – that the bread and the wine remain bread and wine but through the actions of the priest at the same time also become the body and blood of Christ.
- Memorialism – that the bread and the wine remain bread and wine no matter what actions of the priest. They become but a symbol of Christ's body and blood.

Credit can also be given for:

Virtualism – that only those predestined to eternal salvation receive in the bread and wine the presence of Christ.

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

- (b) **‘The theoretical beliefs about the Eucharist do not affect the practice of different denominations.’**  
**Evaluate this view.** [15]

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

- The theoretical beliefs may be referred to as a tool of evaluation.
- For Roman Catholics their beliefs lead them to the practice of a daily mass whereas the Orthodox church while holding a similar theory may only celebrate the mass once a month. Anglo-Catholic churches while often holding a different theoretical belief would also frequently advocate a daily mass.
- Protestant churches with a different theoretical approach reflect this in less frequent Eucharist celebrations it is one part of a varied worship structure rather than the centrepiece as reflected in the importance of faith rather than sacraments as their theoretical belief.
- Those churches with the memorialist belief of the eucharist are likely to have the service even less frequently and with little ceremony or formal structure but does that mean it is offered in any less a prayerful manner?
- Within all the differences above the Roman Catholic, Orthodox and Anglo Catholics celebrate with the use of candles, vestments, incense and ritual including singing.
- In spite of the different theoretical beliefs all will celebrate the mass in a formal style yet more differences can be outlined as the Roman Catholics have four parts to the mass (Introductory rite, Liturgy of the Word, Liturgy of the Eucharist and Concluding Rite) while the Orthodox have three parts (Liturgy of Preparation, Liturgy of the Catechumens, Liturgy of the Faithful).
- The position of the *epiclesis* can also reiterate theoretical beliefs.
- The architecture and internal furnishings of the church / chapel may accurately reflect the theoretical beliefs e.g. no altar reflecting a memorialist approach.
- The conduct of the worshipper may also illustrate even within one setting a diversity of practice possibly illustrating a variance in theoretical beliefs e.g. an individual may not kneel or genuflect because they personally do not consider a Real Presence in the sacrament.
- Whatever approach is taken from whatever theoretical beliefs all are united in that they are following Jesus’ command at the Last Supper – Do this in remembrance of me.

**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 Eastern Orthodox and Western Churches celebrate Christmas differently. [15]

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

- Western churches use the Gregorian calendar to calculate religious holidays. Julius Caesar created Julian dates in 45 BC. Orthodox Christianity relies on the Julian calendar created in 1582 by Pope Gregory of Rome so, Western churches celebrate Christmas on December 25 while Orthodox celebrate on January 7.
- Orthodox and Western both celebrate Advent, a period leading up to the Christmas holiday. Orthodox observe the Nativity Fast for 40 days ending on the Eve of the Nativity 6 January which is a strict fast day. Advent comes from Latin Adventus = coming and in Western Churches this refers not only to Jesus' birth but His future coming – the Parousia, an aspect not considered by the Orthodox.
- Western Advent commences a new Christian year (not so for Orthodox) and starts four Sundays before Christmas. The season includes singing hymns that symbolize the return of Christ, an Advent Wreath and at home an Advent Candle / Calendar as a count down to Christmas. The liturgical colour is violet / purple compared to Orthodox red or gold. In contrast to Orthodox fasting, Western churches may often anticipate Christmas celebrations e.g. putting up decorations. From 17 the Great Advent 'O Antiphons' are said / sung at Evening Prayer.
- Within Advent both Churches can hold different feast days but the Orthodox ones are directly related to preparing for Christmas e.g. celebrating the prophets who foretold Jesus' birth while Western celebrations may do the same e.g. The Immaculate Conception of the Blessed Virgin Mary - 8 December or more general e.g. St. Ambrose, bishop & doctor of the Church 7 December or St. John of the Cross 14
- Formal Western Christmas Eve celebrations start with a midnight mass to celebrate Christ's arrival, coinciding with the belief of a night birth. Many churches now conduct earlier masses and/or Crib Services. There is traditionally a 2 and 3 celebration of the Eucharist Christmas morning. Christmas Day mass is a Holy Day of Obligation for Catholics. Unlike Western Churches the Orthodox enjoy a large Holy Night supper consisting of 24 dishes that represent two selections for each apostle. Guests anointed with special oils read passages from the Bible and sing religious hymns. Services last through the night (to parallel those of Good Friday: The Hours, Vespers, The Liturgy of St. Basil the Great, The Vigil and Matins).

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

- (b) **‘Eastern Orthodox and Western churches share very few beliefs and practices with regards to the celebration of Christmas.’**  
**Evaluate this view.** [15]

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

- The different focus of the period before Christmas / the Feast of the Nativity in each stream of tradition means that the celebration of Christmas takes on a different meaning: in Eastern Orthodox churches, the Nativity Fast is a time for fasting, doing charitable deeds, and repenting in order to draw closer to God. In Western Christian churches, Advent is often a time of more joyful preparation, with carol services anticipating Christmas and the lighting of candles e.g. Christingle services (though Roman Catholic and some Anglicans may also focus on penitence during this time e.g. purple vestments, a sign of penitence and preparing for the great Festival).
- Christmas/Feast of the Nativity celebrations normally involve attendance at only one or two services around Christmas Day in Western Christian traditions, and some Western denominations do not hold Christmas services unless Christmas happens to fall on a Sunday, meaning that Christmas in the two traditions has little in common.
- The fact that Christmas is celebrated on different dates suggests they have little in common if it cannot even be on the same day.
- Eastern Orthodox churches hold a communion service on Christmas Eve morning, followed by fasting before the Holy Night Supper, then a service on the Feast of the Nativity, then a service the day after to commemorate honouring the Virgin Mary for her role in the story. This arguably gives the celebration a different meaning to believers, as the Eastern Orthodox churches focus on the Nativity as a whole story and the behaviour of believers, as well as the person of Jesus.
- In contrast, the meaning of Christmas/the Feast of the Nativity is broadly the same in both Western Christian and Eastern Orthodox churches – both celebrate Jesus’ birth and consider it a focal point of the liturgical year.
- Both streams of tradition commemorate and celebrate the incarnation during Christmas and read and apply Old Testament prophecies to the coming of Jesus, which are significant things to have in common.
- However, the Orthodox pattern of liturgy on Christmas Eve deliberately mimics that of Good Friday to illustrate the theological point that the purpose of the incarnation was to make possible the crucifixion, death and resurrection of Jesus – this has no place in Western Christmas celebrations.
- For both communities Christmas Day is a day for feasting and enjoying friends and family. Western Christianity has a focus on presents while Orthodoxy rather focuses on further symbolic acts e.g. walking to rivers and seas and breaking ice to bless the water.
- The increasing secularisation of Christmas could suggest that differences are being diminished, as believers in both traditions may engage in the same modern customs.
- Both are celebrating the incarnation of Jesus, the Son of God born for the redemption of the world.

**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 the need for the doctrine of the Trinity within Christianity. [15]

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

- Christianity is a monotheistic, a one God, faith yet also proclaims and believes in God the Father, God the Son and God the Holy Spirit so a doctrine of the Holy Trinity was understood to be needed from the days of the early church to define the relationship between these Three Persons, One God.
- While needing the doctrine it was equally recognised that no definition of God is satisfactory. God cannot be comprehensively categorized or detailed. There is a mystery involved.
- Reference can be made to the Church Fathers e.g. Tertullian and the Councils of the Church and the Creeds published and especially the Nicene Creed 325AD illustrating the need for a doctrine and different views as to what that doctrine of the Trinity should include. The Apostles Creed, Nicene Creed and Athanasian Creed illustrate the result.
- The need is not simply theological but devotional as the Nicene Creed has been proclaimed within Eucharistic church services from 325 to present while the Apostles Creed is often recited in the Office of Evening Prayer and can be used in other devotions e.g. praying the rosary.
- The doctrine asserts three things:
  - (i) The Father, Son and Holy Spirit are three distinct persons.
  - (ii) Each person is fully God and within this further explanation can be provided in that the doctrine proclaims the three to be:
    - Coexistent – the three are always three not one in different forms. The three persons of God are each fully God and are eternally distinct from each other; the Father is not the Son or the Spirit, nor is the Son the Spirit, but each is fully God and this has always been that way and will always be that way.
    - Coeternal – never a time one person did not exist without the others
    - Coequal – no difference in status between the three persons.
  - (iii) There is only one God, the doctrine does not split God into three parts.
- The doctrine of the Trinity can also be seen to be needed to counteract the heresies:
  - Adoptionism – the idea that Jesus was an ordinary man who became / was adopted by God to be the Son of God at his baptism.
  - Sabellianism – the idea that Jesus was divine but not human
  - Arianism – the idea that Jesus was the highest of all created beings but not of the same substance as God.
- The need also arises from biblical studies which provide the foundational evidence of the doctrine but not the doctrine itself.
- The need for the doctrine is also maintained by mainstream Christian churches as a matter of faith in comparison to e.g. Unitarians, Mormons, Jehovah Witnesses who do not maintain the doctrine.
- The Athanasian Creed, the most detailed of the Creedal Confessions of the doctrine concludes – ‘This is the Catholic faith; which except a man believe faithfully and steadfastly, he cannot be saved’ and so the need of the doctrine becomes a need of salvation.

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

- (b) **'The monotheistic claims of the doctrine of the Trinity are not valid.'**  
**Evaluate this view.** [15]

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

- It is indeed just as invalid as it is illogical.
- However the fact that language fails does not mean that the realities behind the doctrine are invalid and, when a degree of mystery and faith are accepted then the doctrine is valid to billions who have and do believe it.
- Jews and Muslims will often say that the doctrine of the Trinity invalidates Christianity from being seen as a monotheistic faith, while Hindus have no problem adding to their argument.
- Some e.g. Unitarians both call themselves Christian and also believe the doctrine to be invalid, believing that Son and Spirit are not God.
- However, humans accept the '1-in-3' aspect daily in other respects e.g. there is only one space, but space is three in terms of dimensions (height, width, and depth). Time is one dimension, but with three aspects: past, present, and future. There is nothing invalid in recognizing that something can be one in one sense, and three in a different sense.
- Others question the validity of the doctrine during the period of the incarnation, at that point how could Jesus be one being with the Father and Spirit while others maintain that the validity is enhanced by the incarnation and the clear involvement of Father and Spirit within Jesus' life.
- The claim is valid certainly in terms of self identity as the vast majority of Christians through history and today do not understand or believe themselves to be polytheistic in their faith or devotions but monotheistic in both and to be otherwise would be a heresy and so the doctrine is valid.
- There are many things that humans cannot explain and use poetry or art to represent the truth within and so with the doctrine, language in itself may be insufficient but that does not make it invalid.
- How can you prove love? God is love, as the bible states and love can only exist in relationship and so the doctrine of the Trinity is validated because it is an expression of love between the coexistent, coeternal Father, Son and Holy Spirit three persons, one God.

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

Or,

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 (a) Examine E.P. Sanders' views on the role of works in justification. [15]

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

- Covenantal nomism, as E.P. Sanders considers in *Paul and Palestinian Judaism* is the idea that the Jews believed themselves to be in the covenant by grace, but maintained their status in the covenant by obedience in works. Yet, the emphasis was on God's electing grace rather than on strict law-keeping. God chose the nation of Israel to be His own, so one was placed in the covenant by God's choice, not by works themselves. The role of law-keeping was one of maintaining status, rather than gaining status. One could lose "salvation" by breaking the commandments, yet one could not gain "salvation" by keeping commandments. Sanders considers this the normative view in Paul's time.
- Why did God elect the nation of Israel? Sanders posits: One was that the covenant was offered to all nations, yet Israel was the only one to accept it. Second was that the nation was chosen because of the merits of the patriarchs. Third was that God elected the nation simply because he chose to; it was a matter of pure grace.
- Sanders evaluates the theology of Paul in light of this pattern suggesting Paul argued from solution to plight. Paul saw Christ as the solution, so there must be a problem that humanity needs to be saved from. So, in Christ God has acted to save the world therefore, the world is in need of salvation but God also gave the law. If Christ is given for salvation, it must follow that the law must not have been. Sanders observes that in his description of himself in Philippians 3, Paul calls himself "blameless." Under the law he did not have a deep inward struggle with sin. Most likely the content of Paul's preaching was not the conviction of sins and then redemption in Christ, but instead began with the message of salvation through Christ.
- To Sanders the reformation overemphasised the judicial categories of forgiveness and escape from condemnation, while ignoring the real heart of salvation, which is a mystical participation in Christ. Paul shows this in I Corinthians when arguing against sexual immorality i.e. it is wrong because it affects one's union with Christ by uniting himself to a prostitute. Sin is not merely the violation of an abstract law. This participationist language is also used in relation to the Lord's Supper where one participates in the body and blood of Christ.
- For Sanders, Paul did not see the law as something which was impossible to fulfill. The problem with the law was not that it did not offer righteousness, but that it offered the wrong kind of righteousness. Paul came to the realisation that one must be righteous by faith in the cross of Christ as this justification was an act of God's grace, it could not be earned, rather maintained in thanksgiving, keeping God's commandments and entering into a mystical participation with Jesus which is open to Jew and Gentile through the covenant of baptism which, thereafter brings righteousness by faith.

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

- (b) **'Faith not works is necessary for salvation.'**  
**Evaluate this view.**

[15]

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

- The Bible contains many divine commandments including some of the Ten Commandments 'to do' things e.g. keep the Sabbath holy, to confess sins, do penance – these are divinely instructed 'works' which cannot be ignored. Yet, Jesus said 'whoever believes in me shall not perish but have eternal life' proving the necessity of faith.
- It can be argued that a person may believe and claim to have faith, but still commit sinful acts. It is hard to see how that person can have true faith; the essential message of St. James' Epistle.
- It would be unjust of God to reward lifelong sinners more highly than people who did good deeds – if justification (and thereby salvation) are based on faith alone, then God must be unjust. Yet, God has given the means of salvation through Jesus' death and resurrection which invite the only required response of faith.
- The Council of Trent demonstrated that several biblical texts focus on action as even more important than belief. For example, Jesus' illustration of the sheep and the goats teaches that only those who do good actions will enter the kingdom.
- Good works can only be pleasing to God if they are done by someone already justified by faith, so the works themselves do not lead to justification. Moreover, good works are arguably only really 'good' if they are done for the right reasons: are actions really good if they're only done to secure salvation?
- If good works could bring about salvation, then it could be argued that the atoning death of Christ would have been unnecessary. Humans cannot 'bargain' for their own salvation. The epistle of James meant that true faith is expressed in good works, rather than that works without faith are sufficient for salvation.
- There is arguably a distinction to be made between "good deeds" and the works that are necessary for salvation. While certain religious practices could be an important part of justification, good deeds are simply morally pleasing acts.
- Candidates may draw attention to the differences in the teachings of Paul and James: these are contradictory, but have been harmonised by some through the argument that faith begins a process that must then be followed through in a life of good works.

**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 Christians interpret and apply the birth narratives to the doctrine of the Incarnation. [15]

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

Candidates may include:

#### **Hypostatic union**

- That the two natures – divine and human – were united in the one person of Jesus at his incarnation.
- *In carnis* – incarnation means ‘becoming flesh’ i.e. God becoming human in Jesus Christ.
- John’s gospel provides the clearest understanding of this – 1.14 ‘the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father’.
- Reference can also be made to the understanding of hypostatic union as illustrated by the Church Councils and Creeds asserting that Jesus Christ was both fully God, begotten from but not created by the Father; and fully man, taking flesh and human nature from the Virgin Mary – biblical reference to the Annunciation Luke 1.

#### **Kenosis**

- From the Greek verb *keno* to make empty – Phillipians 2.7 ‘though he was in the form of God did not regard equality with God as something to be exploited but **emptied** himself, taking the form of a slave, being born in human likeness.’
- The kenotic theology attempts to solve some of the difficulties of Jesus having not a divine and human nature e.g. how could an omniscient God be a baby?
- The kenotic emptying may consist of: Jesus agreeing to take the form of a slave and so fully human whilst maintaining **substantial presence** as fully divine. Or, it could be a self emptying of Jesus’ own will as a human submitting only to the will of God. Or, the emptying shows Jesus’ ethic of sacrifice.

#### **Substantial Presence**

If Jesus was truly God then he must have continued to be God during his incarnation i.e. maintaining the substantial presence of God even though his divine attributes were hidden

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

**(b) 'Redaction criticism is important for understanding the biblical birth narratives.'**

**Evaluate this view.**

**[15]**

- An introduction can be given to the understanding of redaction criticism i.e. the theory that New Testament writers adapted existing material about Jesus to manage their own agenda. The idea depends on there having been other original materials, written or oral, about Jesus that were known within the early church although do not exist any longer. From these redaction criticism suggests each Gospel writer picked out what they wanted in a 'cut and paste' exercise to create their own gospel focusing on their own interests.
- Can we be sure that such sources existed rather than each gospel writer researching and using original material?
- If applied to the birth narratives this is important as it shows the gospel writers were not simply repeating existing material but were working as individual authors who, as Luke declares, has researched their sources to ensure their integrity as he writes to Theophilus immediately indicating his gospel is for a gentile readership. When Luke refers to the Hebrew Scriptures he does so through the Septuagint, the Greek version. Luke provides his account through Mary's perspective illustrating a concern for women that runs through his gospel. Likewise the humility of Jesus' birth reflects the concern he has for the poor and downtrodden throughout the gospel. Luke's visitors to Jesus are poor and socially despised shepherds. Mary and Joseph can only offer the offering of the poor as they go to the Temple – a pair of turtledoves or two young pigeons. This concern is ultimately universal as declared in the song of Simeon declaring Jesus to be 'a light to lighten the gentiles and the glory of your people Israel.' Yet the glory of Israel remains important to Luke too as illustrated by his focus on Jesus' cousin John the Baptist, the last of the prophets who points to Jesus as being the promised messiah, the lamb of God.
- Matthew's gospel with multiple references to the Hebrew Scriptures within the birth narratives and after is thought to be directed for a Jewish readership. To do so the story is told from Joseph's viewpoint and whose genealogy connects Jesus to King David and so is the fulfilment of God's promise. That promise is ultimately for all peoples as illustrated by the account of the foreign Wise Men coming to pay homage to Jesus the new born king.
- Perhaps the principle factor arising from redaction criticism is the consequence that the authors are not concerned about chronology or recounting historical facts alone but they write with a theological perspective. Yet, it has to be remembered there is no ultimate evidence for redaction criticism, it is but a theory, so there is a danger that we can 'read back' into the theory ideas and motives that were never there.

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