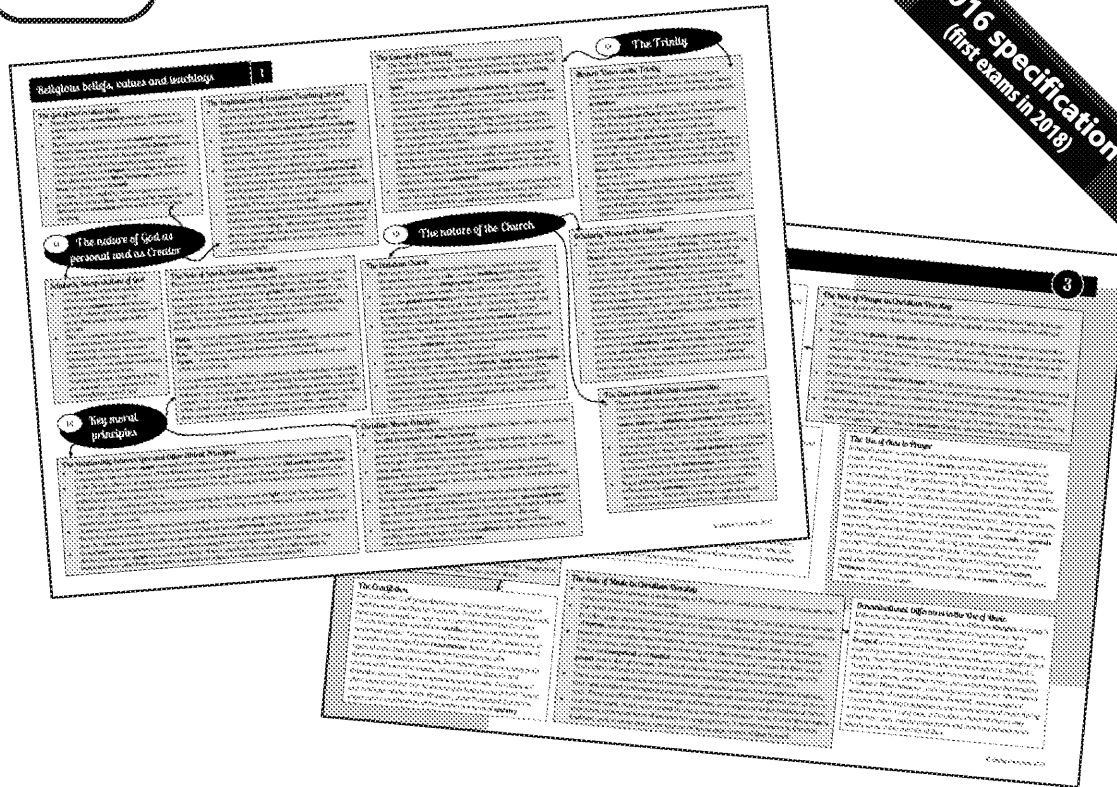


2016 specification
(first exams in 2018)



Topic on a Page

for A Level Year 1 Edexcel

Paper 4: Christianity

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Teacher's Introduction


This resource covers the A Level Year 1 Edexcel Religious Studies specification for **Paper 4: Christianity**, and includes the following content:

- 1 Religious beliefs, values and teachings**
 - 1.1 The nature of God as personal and as Creator
 - 1.2 The Trinity
 - 1.3 The nature of the Church
 - 1.4 Key moral principles
- 2 Sources of wisdom and authority**
 - 2.1 The Bible
 - 2.2 The nature and role of Jesus
- 3 Practices that shape and express religious identity**
 - 3.1 The diversity of practice in the Eucharist
 - 3.2 The diversity of practice in creative expressions of religious identity

Remember!

Always check the exam board website for new information, including changes to the specification and sample assessment material.

The resource is split into the following sections:

1. **Three A3 topic summary sheets** labelled: **1** to **3**
These sheets are intended as a summary of the key material in each topic focusing on the main points rather than the detail, so that all important areas are covered without going into too much depth.
2. **Eight A3 subtopic summary sheets** labelled **1.1** to **3.2** covering every subtopic. This presents information on the topic revision sheets, but with additional detail to provide more depth for further insight.
3. **Eight A3 subtopic activity sheets** labelled **1.1** to **3.2**. Each of these sheets covers one subtopic and provides write-on activities for students to complete. Answers can generally be found in the A3 subtopic sheets themselves, but are also provided in a separate answer document (see section 4). Exam-style questions, modelled on those found in the A Level exam, are marked by a pencil icon: 
4. **A4 answer pages**. These pages provide more detailed answers to the questions on the A3 subtopic activity sheets; in particular, the long-answer questions. Student-friendly, Edexcel-style mark schemes are also provided for the exam-style questions.

The A3 summary and activity sheets can be given to students to learn in lessons or at home.

As a whole, the resource can be used to help students to consolidate knowledge at the end of a topic/subtopic, or to revise before a test or an exam. Different styles and layouts are used to make the information interesting and to help the students engage with the information in a productive way.

July 2023

The God of the Christian Faith

- Christianity is a **monotheistic** religion, believing in a single God who created and continues to sustain the world.
- The Christian God has its roots in **Judaism**. These religions share a similar conception of his being. God has acted in the world throughout history.
- However, Christianity also emphasises certain God's nature that are **unique** to the religion. These are often derived from the **New Testament** and centre on **Jesus' teaching** in the **Gospels**.
- At times, God is explicitly stated to possess certain properties, such as **love**. However, other properties are derived from **reasoning** on the world and Christian teaching.

1.1 The nature of God as personal and as Creator

Scholarly Interpretations of God

- In response to internal conflicts, scholars have often sought to develop a **coherent** interpretation of God, where difficult attributes are reconciled under a single unified picture.
- This is a complex task, often involving new beliefs about natural phenomena that may not seem immediately obvious. However, in other cases it may involve redefining certain attributes or even abandoning them altogether if they are deemed to be unessential to a meaningful picture of God.

The Implications of Christian Teaching on God

- The wide variety of attributes given to God paint a rich picture of his being for Christians but can also have implications for an understanding of the **self**, one's purpose in life and beliefs about **death** and the **afterlife**.
- For most Christians, a benevolent, personal God gives good reason to believe in a divine purpose for each human being, as well as a continuation of life after death in a new spiritual or physical realm.
- However, philosophical problems can also emerge with this picture. A classic example is the **problem of evil**. If God is personally invested in human lives, benevolent and all-powerful, why does evil exist? God surely should have the power to create a world without evil, especially if it were created ex nihilo.
- Another similar problem can be found with **immutability**. If God cannot change, then how can God be invested in and care for human beings, whose fortunes often change and develop. Moreover, how can an immutable God cohere with the being depicted in scripture, who is often caring and emotional?

The Concept of the Trinity

- The Trinity is the most distinctive and unique teaching about God within Christian theology. It primarily expresses the idea that God is three persons in one, consisting of the **Father**, **Son**, and **Holy Spirit**.
- Each of these persons is **coequal**, **consubstantial**, and **coeternal**, meaning they are vitally distinct from one another. As a result, they can be seen as a different manifestation of the one God, and all are represented in diverse ways within scripture.
- Christians will often state that everything comes from the **Father**, *through the Son and in the Holy Spirit*. The phrase 'in' is a clear example of this belief, a single unified action between the three persons of the Trinity.
- A simple way of thinking about God's trinitarian nature is that the three persons describe who God is, while the single essence they share describe what God is. This is useful to consider as it unites the trinitarian division, Christianity is **monotheistic**, even if the religion have called it **polytheistic**.
- An important concern of Christian theologians is understanding the exact relationship between the persons of the Trinity and how they act in the world, both in an individual and a shared manner.

1.3 The nature of the Church

The Christian Church

- The term 'church' in the Christian faith has a variety of meanings. On one level it is used to refer to a **key building** within the faith, which accommodates a **congregation** or community of Christians.
- However, in a broader sense, 'the Church' is a term used to talk about the **global community** of Christians who share a core set of beliefs and practices. The use of 'church' can be highly varied, and its meaning depends upon the context in which it is discussed.
- The Christian Church has never been entirely **unified**. In the period of the early Church, there was intense debate about how to interpret Jesus' teachings and pass them on to potential followers. What became **orthodox** teaching was the consolidation of many different ideas into a single basic framework.
- Even now, orthodox teaching is not followed by all denominations. It is primarily the larger ones, such as the **Catholic**, **Anglican**, and **Orthodox** churches which share a number of significant beliefs and practices.
- Nonetheless, the Christian Church can be understood as a global community in the general shared belief in Jesus as a supremely

The Trinity

1.2

Modern Views on the Trinity

- In the early Christian Church, there was much more diversity in opinion about the Trinity. However, in recent centuries, new Christian movements have challenged this **orthodoxy**.
- For instance, the Church of Jesus Christ of Latter-day Saints (the **Mormon Church**) holds that the three persons of the Trinity are not of the same substance (not consubstantial), although they are united in will.
- Similarly, **Jehovah's Witnesses** hold a much stronger monotheistic position, arguing that only God the Father is genuinely God, with the Son being the result of God's first creative act. This is similar to the position of the bishop **Arius**, whose views were rejected at the first Council of Nicaea in 325 CE.
- There are also modern theologians who have reinterpreted the Trinity, agreeing with the core teachings of orthodox Christianity but presenting new analyses that help clarify some of the difficult problems that emerge when applying a trinitarian formula to scripture.

Scholarly Views on the Church

- Divisions in the Christian faith have often proceeded on the basis of differing interpretations of **doctrine**. But the role of the church has also provoked important debate, particularly on matters where its authority is perceived to be overbearing.
- A classic example is the **Reformation**. Spearheaded by Martin Luther and built upon earlier failed reform movements, it led to a strong challenge to the authority of the Catholic Church by many German parishes. The popularity of the Reformationers began to rise, to the point where churches began to declare independence from the Catholic Church. The result was a rise in Protestantism, which typically prioritised the Bible as a source of authority over the Church.
- However, there is considerable evidence to suggest similar kinds of debates were held in the early Christian Church, where there was much less **orthodoxy** of belief and religious structure. For instance, when Christians were facing persecution, theologians questioned who the Church should belong to, and whether there was a place for Christians who had renounced their faith to escape this persecution.

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Interpreting the Bible

- The Bible is not a simple text to interpret. It has a variety of stories, instructions and teachings, not all of which are presented clearly throughout its passages.
- Often there are inconsistencies or contradictions between teachings. At other times, important spiritual issues may not be given clear guidance.
- This has raised questions as to what extent the Bible should be viewed as a **source of authority**, the kind of influence and credence the text should have over Christian lives.
- More **conservative** Christians tend to view the Bible as the literal **word of God**. Its teachings are a direct reflection of God's will and so should be followed absolutely wherever possible.
- More **liberal** Christians often don't deny that the Bible was inspired by God, but they also recognise that its authors were **fallible** and may have made mistakes in their interpretation of **revelation**.
- These differences in approach have important ramifications for how key ethical and spiritual teachings are interpreted. They may accord a greater role for **reason** and **tradition** in interpretation, and reject the idea that the Bible is **inerrant** (without error).

Theological Approaches to the Bible

- The Bible is sometimes treated as the only source of authority for Christians, a doctrine known as **sola scriptura**. Although more common at the time of the **Reformation**, Protestant denominations tend to now practise **prima scriptura**, the doctrine that scripture is of foremost authority.
- Roman Catholic doctrine is more complicated. Formally, scripture is of equal importance to **sacred tradition** in theological matters, although in practice scripture is often given more authority.
- The debate around the authority of the Bible has often embraced wider philosophical positions on **revelation**, arguing that God may reveal himself in a variety of ways to human beings.
- Some Christian scholars defend **natural theology**, the belief that God can be partially understood through observation of and reasoning on the natural world. Others defend **revealed theology**, the view that truth about God can only be derived from the specific revelations God has presented to human beings.
- A distinction is thus often made between **general revelation**, truths about God derived from observation of and reason on creation, and **special revelation**, truths derived from God's supernatural interventions.

The Bible

2.1

The Early Church

- The followers of Jesus believed, after his death and resurrection, that he was the divine Son of God. However, this basic belief can be theologically interpreted in a variety of ways.
- In the early Christian Church, significant debates were already being held about the **nature** of Jesus, his **relationship** with God and the role of his ministry, death, and rebirth. Glimpses of these debates can be seen in the **Epistles**.
- By the second century, there were a wide variety of Christian communities and sects, each with different

Modern Views on Jesus

- Modern Christian perspectives are less constrained by the divisions in doctrine between Catholicism and Protestantism. Throughout the twentieth century, numerous issues which question the nature and character of Jesus have been raised which question the traditional, **orthodox** interpretation given at the **Council of Nicaea** and the **Council of Chalcedon**.
- New perspectives on these issues have been perceived to develop a deeper and more nuanced account of the **Trinity**. While many do not question the core belief that there is a trinitarian God, the ways in which the three persons interact with each other have been subject to strong debate.
- Another key concern has been connecting the human figure of Jesus in the Gospels with the divine Son. Although the

The Reformation

The Reformation was an important movement against the Catholic Church that

Chalcedonian definition asserts a hypostatic union between

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The Sacraments in Christian Worship

- The largest Christian denominations have traditionally practised rituals called **sacraments**. This is a term from the Latin term for sacred and it denotes the ritual's religious significance for Christians in their everyday lives.
- However, denominations often disagree on the number of sacraments and how they should be practised over time this has led to a deep diversity in Christian worship across the world.
- The Catholic Church recognises there to be seven sacraments: **Baptism, Penance, Eucharist, Confirmation, Marriage, Holy Orders, and Anointing of the Sick.**
- In contrast, most Protestant churches only recognise two sacraments, the Eucharist and Baptism. These, even within Protestant denominations, are practised and interpreted in diverse ways, with key theological discussions occurring in particular about the meaning of the **Eucharist**.
- This sacrament has been given a variety of names, with **Communion** and **Holy Communion** being the most common. It typically involves members of a Christian church congregation communally consuming consecrated bread and wine.
- This practice most often occurs in a Christian service. For Catholics, this service is **Mass**. For Protestants, it is also often performed as part of a Sunday service, although it can also be practised in other contexts.

The Sacraments across Different Denominations

- Most Christian denominations practise the Eucharist. However, they often vary on who is allowed to receive the Eucharist and in what manner.
- The Catholic Church generally considers the Eucharist to be a **closed practice**. This means that any receiver has to have been **confirmed**, and in some cases, has to be a regular member of the church community where it is taking place. Moreover, Catholics affirm a doctrine of **transubstantiation**, believing there is a substantially real presence of Christ in the consecrated bread and wine.
- In contrast, the Anglican Church (and most Protestant churches) practises **open communion**. Any attending member of a congregation can receive the Eucharist, with the Anglican Church considering it to be a **unifying** practice for all Christians that should not be restricted on the basis of church dogma. There is also greater diversity of belief within Anglicans. Some believe in **transignification** instead of **transubstantiation**, the view that the bread and wine have undergone a real change in the experience of participants during the ritual, though it is not an actual change in substance.

3.1 The Diversity of Practice in the Eucharist

3.2 The Diversity of Practice in Creative Expressions of Religious Identity

Creative Expressions in the Christian Church

- Although many Christian denominations have a fixed liturgy, a specific form in which worship is conducted, there are still many diverse ways in which Christians can freely worship and creatively express their identity and experiences.
- The central form of such expressions is typically **art**. Throughout Christian history, individuals have created paintings, sculptures and music, all of which are intended to reflect their relationship with God or an important event in Christian tradition.
- Christian art is often perceived to have a twofold significance. It has importance as an expression of religious devotion by the artist, but it also has importance as a thing of devotional focus where it is used by Christians to deepen their understanding of and relationship with God.
- A classic example is artistic representations of the crucifixion. These can come as simple symbols of the cross or ornate depictions of events in the passion narratives. In either case, they have value both in their creation and in the ways they serve to inspire devotion and faith in the everyday lives of Christians.
- In other cases, such as the **Nativity**, art plays an important role in communicating the meaning of events to audiences of all ages, who can participate in the Christian faith through the images and narrations that form part of Christmas celebrations.

The Experience of Believers in the Eucharist

- The Eucharist is often thought to be particularly important as a communal ritual in the Christian faith. There are certain diversities in how it is performed, but across nearly all Christian denominations and traditions, believers will participate together.
- For Catholic, Anglican and Orthodox Christians this typically involves approaching the front of the church, kneeling before the priest, and receiving the bread and wine. In other traditions, such as the Baptist Church, the communion bread and wine will be passed around in trays or plates.

The Role of Prayer in Christian Worship

- Prayer is one of the most important worship practices in the Christian faith. It allows individuals to form a deeper relationship with God and provides comfort in difficult times.

The Role of Music in Christian Worship

- Christian music can take a wide variety of forms, and is used by Christians to celebrate their religion across a variety of contexts.
- The most prominent example is the music played or sung during Christian worship services. In older, larger denominations such as the Catholic or Anglican churches, this often consists of **hymns**, worship songs that typically concern the adoration or glorification of God.
- However, across other denominations, and even movements within

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A Personal God
 One central teaching of the Christian faith is that God is **personal**. This means that God is invested in the lives and fates of human beings, such that anyone is capable of having a personal relationship with God if they so desire. This can be through individual actions such as prayer, but also through **communal worship** and phenomena such as **miracles** and **religious experiences**. It is an idea supported throughout the Bible, where important **prophets** routinely communicate with God and encourage others to do the same. Jesus thus refers to God as 'Abba', an informal Hebrew word for Father that denotes familial closeness. But the reality of the **incarnation**, where God became flesh in Jesus, is often taken to be the greatest evidence for Christians that God seeks a personal relationship with human beings.

Omnipotence
 Omnipotence is a term used to refer to the 'all-powerful' nature of God. It is a difficult term to define, and philosophers of religion have debated the best way to interpret it, but traditionally (see Matthew 19:26) it has been taken to mean that anything is **possible** for God. God is thus capable of producing **miracles** that appear to break the **laws of nature**. Others have questioned this interpretation, pointing out that giving God **unlimited** power could produce unintuitive results, such as creating a square triangle. Aquinas accordingly argues instead that God can do anything that is **logically possible**, preventing such absurd implications.

Goodness of Creation
 The first chapter of Genesis repeatedly stresses that God's creation after each day was 'good', indicating that **goodness** is a fundamental property of the natural world. This connects to other ideas such as beauty, but it also indicates that the world around us might be the best possible arrangement or environment for human beings to thrive. This has potential implications for thinking about philosophical issues such as the **problem of evil** and beliefs about God's **benevolence** (all goodness) and **omnipotence**.

The Implications of Christian Teaching on God

- The wide variety of attributes given to God paint a rich picture of his being for Christians but can also have implications for an understanding of the **self**, one's purpose in life and beliefs about **death** and the **afterlife**. For most Christians, a benevolent, personal God gives good reason to believe in a divine purpose for each human being, as well as a continuation of life after death in a new spiritual or physical realm.
- However, philosophical problems can also emerge with this picture. A classic example is the **problem of evil**. If God is personally invested in human lives, benevolent and all-powerful, why does evil exist? God surely would have the power to create a world without evil, especially if it were **ex nihilo**.
- Another similar problem can be found with **immutability**. If God cannot change, then how can God be invested in and care for human beings, whose fortunes often change and develop. Moreover, how can an immutable God cohere with the being depicted in scripture, who is often **called emotional**?

Immutability
 Immutability is a term used to refer to the idea that God is **unchanging**. This idea is not taught directly in the Bible but drawn from scholars reasoning on the essential attributes of God and finds its origins in Greek philosophy. A God who can change is one who is not eternal and enduring. But the 'I AM' sayings, found throughout the Old Testament and the Gospel of John, are also used as evidence for this attribute. Additionally, there are certain key passages, such as Malachi 3:6 and Isaiah 46:9-11, which suggest that God does not change throughout his existence.

The God of the Christian Faith

- Christianity is a **monotheistic** religion, believing in a single God who created and continues to sustain the world. The Christian God has its roots in **Judaism**. These two religions share a similar conception of his being and how God has acted in the world throughout history.
- However, Christianity also emphasises certain parts of God's nature that are **unique** to the religion. These are often derived from the **New Testament** and centre on **Jesus'** teaching in the **Gospels**.
- At times, God is explicitly stated to possess certain properties, such as **love**. However, other properties are derived from **reasoning** on the world and Christian teaching.

Artistic Expression
 Christians commonly argue that the world is filled with **beauty**. This is not an accident but due to God's creative act being an artistic one. For some, this is evidence that the artistic instinct of human beings is found also in God, especially if people are created in God's image. This also explains the natural marriage between artists and religion, with many famous paintings being inspired by stories and passages from scripture.

Martin Buber
 A Jewish philosopher who believed that discussion of the existence of God was not possible. Instead, one's energies should be focused on outlining the relationship between God and people. He thus outlined a **philosophy of dialogue**, centred on a distinction between an 'I-Thou' relationship and an 'I-it' one. In the former, it is possible to outline principles that identify how two beings authentically interact with each other, the kind of interactions Christians should seek with God. Buber is consequently recognised as an **existentialist** scholar, concerned primarily with questions of the meaning and purpose of life.

Ex Nihilo
 Ex nihilo is a Latin term that translates as 'out of nothing'. It has two interpretations within a Christian context. One is that God created the world out of nothing, and the other is that God created the world out of nothing.

Scholarly Interpretations of God

- In response to internal conflicts, scholars have often sought to develop a **coherent** interpretation of God, where difficult attributes are reconciled under a single unified picture.
- This is a complex task, often involving new beliefs about natural phenomena that may not seem immediately obvious. However, in other cases it may involve redefining

Stewardship
 Stewardship is the belief that Christians have a responsibility to



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The Trinity in the New Testament

An explicit trinitarian doctrine is not found within the Bible, either as a teaching of Jesus or by a direct revelation from God. However, it emerged as a key idea in the early Church, particularly in the second and third centuries. The primary reason for this was the different modes of expression God was perceived to possess in Christian scripture. For example, at Jesus' baptism (see Matthew 3:16–17), a 'spirit' of God is said to have descended upon Jesus. Similarly, at the **Great Commission** (Matthew 28:19–20), Jesus commands the disciples to baptise people in the name of 'the Father... the Son and... the Holy Spirit' (NIV). References to these three persons were supported by more explicit trinitarian formulas such as 1 John 5:7, where they are described as being 'three are one'. Similarly, the **Johannine Prologue** presents a new view of creation, where multiple actors are involved in the creative act. As early Christians tried to understand the relationship between Jesus and God, they examined these passages in detail, eventually developing early views of the Trinity that were officially formalised at the **Council of Nicea** in 325 CE.

The Nicene Creed and Theological Orthodoxy

The **Nicene Creed** is one of the most important statements developed in the early Christian Church. It was the result of deliberations made at the **Council of Nicea** in 325 CE, a large meeting of bishops who congregated at a theologically tumultuous period to discuss the issue of the relationship between the Son and the Father. However, this also held important ramifications for the Trinity. Within the Nicene Creed, God is talked about in decidedly trinitarian terms and the Son and the Father are declared to be **consubstantial**. While this is not the form of the Trinity as discussed today, it laid the groundwork for future councils (such as the **Council of Constantinople** in 381) which began to refer to the Holy Spirit in equal terms to the Father and Son. This led to the **orthodox** teachings on the Trinity, which have guided Christian theology since. However, they have also been controversial, as some scholars have claimed this orthodoxy has prevented the development of novel, progressive theological ideas or a more inclusive trinitarian God.

Karl Rahner and the Trinity

Rahner was a twentieth-century German Jesuit priest who deeply influenced modern Catholic theology. In an important paper, titled 'The Trinity', he made a distinction between the **economic Trinity** and the **immanent Trinity**. The former refers to the ways in which human beings experience salvation history and the latter refers to the discussion of the Trinity in the being of an eternal, transcendent God. What Rahner proposed was what has come to be termed 'Rahner's rule', which states that the **'economic' Trinity is the 'immanent' Trinity and the 'immanent' Trinity is the 'economic' Trinity**. What this means is that any doctrine developed in one sense of the Trinity should enrich and influence the other, the economic and immanent Trinity should not be treated as two separate problems. The perceived risk of this, like with Barth, is that this leads to **modalism**, because God simply communicates in three ways, rather than exists as three persons. But Rahner argues that contrary to this position, God could not communicate in this manner unless they were actually three distinctive persons or modes of being.

The Concept of the Trinity

- The Trinity is the most distinctive and unique teaching within Christian theology. It primarily expresses the idea that God is three persons in one, consisting of the **Father, Son, and Holy Spirit**. Each of these persons is **coequal, consubstantial, and consubstantial**, meaning they are vitally distinct from one another. As a result, they can be seen as a different manifestation of the one God, and are represented in diverse ways within scripture.
- Christians will often state that everything *comes from the Father, through the Son and in the Holy Spirit*. The process of creation is a clear example of this belief, a single unified action shared between the three persons of the Trinity.
- A simple way of thinking about God's trinitarian nature is that the three persons describe who God is, while the single essence they share describe what God is. This is useful to consider as, despite the trinitarian division, Christianity is **monotheistic**, even if critics of the religion have called it **polytheistic**!
- An important concern of Christian theologians is understanding the exact relationship between the persons of the Trinity and how they act in the world, both in an individual and a shared manner.

The Trinity in the Old Testament

There is some limited evidence for the Trinity beyond New Testament writings, although it does not feature in orthodox Jewish teaching. Of particular interest is the use of 'Elohim' in parts of the Old Testament (e.g. Deuteronomy 6:4), which is a **plural** word for God in Hebrew. Traditionally this was thought to emphasise the unity of God, but for Christian theologians, it became an indication of the Trinity that was yet to be revealed by God to human beings. In this respect, it is possible to view the Trinity as being consistent with the Old Testament, even if it is not explicitly affirmed by the writers.

Modern Views on the Trinity

- In the early Christian Church, there was much more diversity in opinion about the Trinity. However, in recent centuries, new Christian movements have challenged this orthodoxy. For instance, the Church of Jesus Christ of Latter-day Saints (the **Mormon Church**) holds that the three persons of the Trinity are not of the same substance (not consubstantial), although they are united in will.
- Similarly, **Jehovah's Witnesses** hold a much stronger monotheistic position, arguing that only God the Father is genuinely God, with the Son being the result of God's first creative act. This is similar to the position of the bishop **Arius**, whose views were rejected at the first Council of Nicea in 325 CE.
- There are also modern theologians who have reinterpreted the Trinity, agreeing with the core teachings of orthodox Christianity but presenting new analyses that help clarify some of the difficult problems that emerge when applying a trinitarian formula to scripture.

The Impact on Christian Life

Many Christians are happy to accept the Trinity as a divine mystery, without involving themselves in deep theological debates. But many also see such debates as vitally relevant to their lives. For instance, the discussion of a suffering God was precipitated by events such as the Holocaust, which

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Unity

From the earliest days of the Christian Church, there was an emphasis on **unity** in belief and community. The epistles in the New Testament attest to this desire with passages such as Ephesians 4:4-6 and Romans 15:5-7 encouraging followers to come together as one. Such calls by important figures such as **St Paul** came in the context of disagreement between these followers after Jesus' death, especially on matters concerning the characteristics of the Christian faith. As a result, the idea of 'oneness', or **broader unity**, was defined as one of the **four marks** of the Church in the **Council of Constantinople** in 381 CE, which still grounds the use of 'Christian Church' as a global term. But stronger calls for unity arose still important today, especially with the traditional rifts between big denominations such as the Catholic and Protestant churches. Some argue there should be a completely **unified church** which would hold that peace and reconciliation between communities is essential.

The Christian Church

- The term 'church' in the Christian faith has a variety of meanings. On one level it is used to refer to a **key building** within the community, which accommodates a **congregation** or community of Christians.
- However, in a broader sense, 'the Church' is a term used to talk about the **global community** of Christians who share a core set of beliefs and practices. The use of 'church' can be highly varied, and its meaning depends upon the context in which it is discussed.
- The Christian Church has never been entirely **unified**. In the period of the early Church, there was intense debate about how to interpret Jesus' teachings and pass them on to potential followers. What became **orthodox** teaching was the consolidation of many different ideas into a single basic framework.
- Even now, orthodox teaching is not followed by all denominations. It is primarily the larger ones, such as the **Catholic, Anglican, and Orthodox** churches which share a number of significant beliefs and practices.
- Nonetheless, the Christian Church can be understood as a global

Holiness

The church as a building has long been considered to be **holy** ground by Christians. This means that it holds **special religious** significance. The term 'holy' literally means 'set apart', and other important places of worship are often given this special status. However, the Christian Church as a whole is often talked about in terms of holiness, as a special community of human beings **set apart** by their relationship with Jesus and God. This is the idea behind holy being one of the four marks of the Church. This is because God has not only set apart the Church to his work but also because he is present within it at all times.

Catholicity

This is a term that refers to the **togetherness** of the Christian Church and is not to be confused with the Catholic denomination. It represents the idea that Christians are of one faith and that denominational differences do not affect this harmony. In this respect, it is a softer understanding of unity. For it does not require that Christians agree on an overall approach to the religion but instead that there are important **theological** bonds within the community of believers. These can be traced back to the early Church, with catholicity being one of the four marks of the Church, to which most denominations still subscribe.

Scholarly Views on the Church

- Divisions in the Christian faith have often proceeded on the basis of differing interpretations of doctrine. But the role of the **Church** has also provoked important debate, particularly on matters where its authority is perceived as unbearably strong.
- A classic example is the **Reformation**. Spearheaded by Martin Luther and built upon earlier failed reform movements, it resulted in a long challenge to the authority of the Catholic Church by many German parishes. The popularity of the Reformers began to rise, to the point where churches began to declare independence from the Catholic Church. The result was a rise in Protestantism, which typically prioritised the Bible as a source of authority over the Church.
- However, there is considerable evidence to suggest similar kinds of debates were held in the early Christian Church, where there was much less **orthodoxy** of belief and religious structure. For instance, when Christians were facing persecution, theologians questioned who the Church should belong to, and whether there was a place for Christians who had renounced their faith to escape this persecution.

Cyprian of Carthage

Cyprian was an important early Christian writer in the third century, a time when Christians were often being persecuted, particularly under the reigns of Decius and Valerian. Although controversial during his life, he was later canonised as a saint in light of his works and martyrdom in 258 CE. In Carthage, where Cyprian was based, there became many lapsed Christians during the persecutions, as believers publicly renounced their faith under oppressive Roman rule. This caused a deep divide in the Christian Church, especially when it came to readmitting these lapsed believers. Some believed the Church should split in order that it remain uncompromised by those who did not have the bravery to face martyrdom. However, Cyprian, in *The Unity of the Church*, argued for a middle way, where readmittance was possible if the lapsed were judged to be sincere by bishops. Moreover, he stressed the importance of unity and oneness, and emphasised the authority bishops had in theology and practice within the Church.

Martin Luther

Martin Luther is one of the most famous theologians in Europe, primarily due to his role in the **Reformation**. He actively opposed the authority of the Catholic Church throughout the sixteenth century, criticising it in his famous work the *Ninety Five Theses* for allowing the sale of indulgences, which although supposed to be actions of penitence, represented a general **corruption** in the institutions of the Christian Church, aided by the almost unlimited authority given to bishops and other clergy within Catholic teaching. Conversely, Luther argued that the authority of the **Pope** and Church was not necessary in order to interpret the Bible. As scripture was the fundamental basis of the Christian faith, it should be able to be read by all Christians. Moreover, there was nothing in scripture to suggest that the Christian Church should possess the authority and structure present within the Catholic denominations. The result was a shift in Protestant churches to a much less hierarchical system of Church authority. Clergy had an important role in guiding

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The Role of Love in Christian Morals

The commitment to love has been argued by Christian scholars to be at the heart of Jesus' ethical teaching throughout the Gospels. Even where other rules are given (e.g. the **golden rule** in Matthew 7:12), it is possible to see the idea of love as the motivating force behind them. But love is a more complicated concept than it might initially appear. For following the Greek philosophical tradition, multiple forms of love can be identified, such as:

- Philia** – Platonic, brotherly love between individuals
- Storge** – Familial love, such as the love between parents and children.
- Eros** – Romantic or sexual love between two individuals
- Agape** – A universal, sacrificial love a person can have for God and other human beings.

Christians believe this last form, agape love, is the kind of love that God holds towards human beings. Jesus in his teaching is thus arguably asking his followers to cultivate this love, which should be universal towards all people. For it is only **agape** love that can encourage people to turn the other cheek and pray for those who persecute them. However, this does not preclude the importance of other forms in everyday life.

The Relationship between Love and Other Ethical Principles

- The relationship between **agape** love and other Christian ethical principles is often difficult to untangle. This is especially true in the context of the different perspectives given on ethics by the **Old and New Testament**.
- In the former, there is an emphasis on **obedience to the Law**. But in the Gospels, Jesus often presents his ethical teachings as a renewal or **restoration** of the Law, looking at the essential moral motivations an individual practising it should have.
- This has led to a tradition in Christianity of **examining the Old Testament in light of the New Testament**. Love is still a central feature of the Law, but Jesus' teaching to reveal the truth and meaning of this connection to the world.
- However, some Christians have questioned whether love should be given priority above all else. There are those that favour viewing ethics as a matter of **obeying God's commands** rather than acting according to love, for the focus on this attitude potentially lead Christians to pursuing immoral acts.
- Nonetheless, the response may be that understanding love is an important goal for Christians. The distinction between **agape** love and other forms of love can clarify not only God's relationship to humankind but what kinds of actions are good and central for Christians in everyday life.

Christian Moral Principles

- There are many different moral teachings within the Bible which vary across the **Old Testament** and **New Testament**.
- In the case of the former, moral principles often take the form of **rules**, given by God's commands. However, in the New Testament, the teachings of Jesus give a different moral perspective.
- Here, **love** is often thought to be the central moral concern of **Jesus' ministry**. The importance of love in one's life is continually preached by Jesus throughout his travels, and it is also a key theme in other books such as **Acts** and the **Epistles**.
- This idea is reinforced by passages in the Gospels where Jesus declares that love for God and one's neighbours are the two **greatest commandments** (see Matthew 22:37–40). In this respect, love forms the basis for all other Christian values and is the central guide to living one's life well.
- The emphasis on love was a novel and controversial aspect of Jesus' teaching, especially in light of Jewish **tradition** in the first century.

Love and Revelation

There are numerous passages where the importance of love is stated, not just in the context of individual relationships but as representative of the stance God maintains towards all human beings. For instance, 1 John 4:8 states unequivocally that God is love, while a central concern of the Gospels (John 3:16) is to emphasise God's loving action in sending his only Son down to earth, to reveal God's nature to human beings but also to grant them the possibility of **salvation**. The **incarnation** thus represents the ultimate loving action by God, one which reveals the necessity of love for a good Christian life. The same is true of the **Trinity** as a whole, for love is expressed between and through each person of the triune Christian God. However, depending on one's theology, this love can manifest itself in other ways. Many argue that the **creation** act was a loving one, with God creating a flourishing world in which human beings can thrive and build meaningful relationships with each other. Other aspects of Christian tradition, such as marriage or the Eucharist, are also thought to embody love in different ways, such that the practice and cultivation of love becomes an institutional part of Christian life.

Christian Moral Action and the Bible

John Fletcher and Situation Ethics

John Fletcher was a Christian thinker who argued that agape love was the central defining principle by which Christians should live their lives. For Fletcher, there was not any objective right or wrong action. Rather the right action was always based on the situation at hand, with it being the one that demonstrated the most love. Fletcher's beliefs were appropriately called **situation ethics**, and they often conflicted with orthodox Christian teaching on a lot of social issues such as **abortion** and **euthanasia**. Fletcher argued that allowing these practices was often more loving than not, and so should be considered acceptable in some situations. This generated significant debate about the degree to which Christians were required to obey the ethical rules of the Bible versus acting according to their own understanding of love.

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The Books of the Bible

The core of the Bible is made up of 66 books, 39 in the Old Testament and 27 in the New. However, Catholics also recognise a number of other books to be **canon**, part of the official biblical text. These are controversial though due to their content, meaning that for Protestants, they are believed to be **apocryphal**; they are sceptical about their **authenticity**. The New Testament is generally considered to be of greatest importance for Christians. It contains the **Gospels**, which provide accounts of Jesus' life and teachings, and the **Epistles**, early letters to churches generally ascribed to **St Paul**, a key figure in the formation of the Christian Church. Other important books include **Acts**, a history of the early Church, and **Revelation**, an **apocalyptic** text.

The Bible as a Source of Authority

For the Bible to be authoritative, it must give legitimate guidance on ethical and spiritual issues. The source of this authority generally lies in the belief that it reflects or contains the **Word of God**, revelation freely given by God to humankind. For instance, 2 Timothy 3:16 states: '*All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction on righteousness*'. This connection to God underlines the **authenticity** of the Bible in reflecting God's will. However, it is important to note that this doesn't preclude the role of human reason. Even if the Bible is authoritative, there might still be a vital role for rational and consistent interpretation of its teachings.

Theological Approaches to the Bible

- The Bible is sometimes treated as the only source of authority for Christians, a doctrine known as **sola scriptura**. Although more common at the time of the **Reformation**, Protestant denominations tend to now practice **scriptura**, the doctrine that scripture is of foremost authority.
- Roman Catholicism has a more complicated. Formally, scripture is of equal importance to **sacred tradition** in theological matters, although in practice scripture is often given more authority.
- The debate around the authority of the Bible has often embraced wider philosophical positions on **revelation**, arguing that God may reveal himself in a variety of ways to human beings.
- Some Christian scholars defend **natural theology**, the belief that God can be partially understood through observation of and reasoning on the natural world. Others defend **revealed theology**, the view that truth about God can only be derived from the specific revelations God has presented to human beings.
- A distinction is thus often made between **general revelation**, truths about God derived from observation of and reason on the natural world, and **special revelation**, truths derived from God's supernatural interventions.

Interpreting the Bible

- The Bible is not a simple text to interpret. It has a variety of genres, stories, instructions and teachings, not all of which are presented clearly throughout its passages.
- Often there are inconsistencies or contradictions between teachings. At other times, important moral or spiritual issues may not be given clear guidance.
- This has raised questions as to what extent the Bible should be viewed as a **source of authority**, the kind of influence and credence the text should have over Christian lives.
- More **conservative** Christians tend to view the Bible as the literal **word of God**. Its teachings are a direct reflection of God's will and so should be followed absolutely wherever possible.
- More **liberal** Christians often don't deny that the Bible was **inspired** by God, but they also recognise that its authors were **fallible** and may have made mistakes in their interpretation of **revelation**.
- These differences in approach have important ramifications for how key ethical and spiritual teachings are interpreted. They may accord a greater role for **reason** and **tradition** in interpretation,

The Bible as the Word of God

The term **Word of God** is controversial, even in Christian circles. Some contend that its use reflects the **inerrancy** of Christian scripture. Others argue that it merely reflects the fact that the Bible was **inspired** by God. These differences hinge on the way revelation may have been communicated to the biblical authors. Did God dictate the text to them or did its translation involve a kind of human interpretation of **religious experience**? Some scholars have argued the **unity** of the Bible is evidence for the former, with others arguing internal **inconsistencies** and differences in **style** between books are evidence of the latter. Yet, even if the biblical authors had some **autonomy** in translating their experiences of God, it is difficult to apply this to the Bible itself. How does one know whether a particular passage is reflective of God's will or is the result of human error?

Revealed Theology

Revealed theology became more prominent around the time of the **Reformation**, as Protestant scholars began criticising the traditions of the Catholic Church. Theologians such as John Calvin increasingly claimed that human fallibility meant that **natural theology** was not a reliable method for learning the truth about God, especially if human capacities were affected by **the Fall**. Instead, trust should only be placed in those teachings God directly revealed to human beings through Jesus Christ, even if they contradicted an understanding of the world derived from human observation and reason.

Natural Theology

Natural theology has been a common position among theologians throughout the history of the Christian church. The central argument, or its usefulness has been that God made human beings in his image, then capacities such as **reason** are reflected in God. It is thus likely that reason is capable of grasping partial truths about God, especially if his being is reflected in **creation**. Scholars such as Aquinas have accordingly developed theological arguments for **natural law**, where an understanding of human nature can help develop appropriate moral laws.

The Role of Spirit

Some scholars have argued that the Bible was 'God-breathed' or 'spirit-breathed'. The idea is that inspiration from the Bible was the action of the Spirit working through human beings. This belief potentially supports the writing of the Bible as a practising of **mysticism**, a kind of union with God that may be attained through divine revelation, but also potentially through personal contemplation and prayer. If this is true, then the authors of the Bible were **mystics**, and had some degree of special communication with or awareness of God that enabled them to record his will.

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The Early Church

- The followers of Jesus believed, after his death and resurrection, that he was the divine Son of God. However, this basic belief can be theologically interpreted in a variety of ways.
- In the early Christian Church, significant differences were already being held about the nature of Jesus, his relationship with God and the role of his ministry, death, and resurrection. Glimpses of these debates can be seen in the **Epistles**.
- By the second century, there were a wide variety of Christian communities and sects, each with different beliefs. Among bishops and lay Christians, there became a growing belief that such a **pluralism** was unsatisfactory. There showed a set of **orthodox** Christian beliefs to guide followers.
- Over the next few centuries, the Christian clergy developed what this orthodoxy should look like, and often called heretical certain views as being **heretical**. The result was a number of **controversies**, significant conflicts that led to early Christian councils defining the exact nature and role of Jesus.

The Arian Heresy

The Arian controversy arose in the late third and early fourth centuries due to a theological dispute between Christian clergy and the ascetic priest **Arius**. Although it is difficult to reconstruct Arius' exact views, the centre of the controversy focused on the **Son's** relationship to the **Father**. Arius contended that because the Son was **begotten** by the Father in the traditional trinitarian formulation, there must have been a point at which the Son did not exist alongside the Father. This implies that the Son was dynamically **subordinate** to the Father. For opponents such as **Athanasius**, such a suggestion was **heretical**. It suggested that the Father and Son were not co-eternal and so not truly equal, especially if Jesus did not participate equally in the work of **salvation**. Moreover, Arius seemed to suggest that the Son and the Father were created differently, also implying they were of different **substance**. The controversy came to a head at the **Council of Nicaea** in 325 CE, where the development of the **Nicene Creed** was in response to Arius' views. It asserted that although the Son was begotten, both the Son and the Father were **co-eternal** and of one **being**.

Theological Views on Justification

In theology, **justification** is the process by which a sinful person is made righteous by God. During the Reformation, there was an important debate between Protestant and Catholic theologians about the nature of justification. The traditional Catholic view was that justification required **faith** and good **works** by a person. But Luther and other Protestant theologians began to argue that justification was achieved by faith alone, a doctrine known as **sola fide**. This did not mean that works weren't important, but that these did not possess power in themselves to ensure one's salvation. For Luther, genuine faith would result in the performing good works. Calvin emphasised this idea further, arguing that true faith would produce a deep, transformative effect on human beings and is the sole indication that one can receive the **grace** of God. However, for Catholic critics, the Protestant sola fide position was contradictory. It implied that one could have faith in God without adhering to any Christian ethical teachings and it undermined the corrective role of the Church. Justification required **sacrifice** by an individual and actions that showed they were serious about overcoming their **sinful** natures. Conversely, for Luther and Calvin, the Catholic position implied that human beings had power over their own salvation, when it was understood that only God had the power to enact.

The Reformation

- The Reformation was an important movement against the Catholic Church that began in the early sixteenth century. Although it first began as a critique of Church power and practices by **Martin Luther**, it soon resulted in the creation of numerous religious groups that became the foundation of Protestantism.
- Discussion of the Reformation often focuses on the political and social elements of the Reformation. However, these new religious groups often developed very different doctrines from that of the Catholic Church, particularly when it came to discussions around **salvation**, **sin** and **justification**.
- These new doctrines spread rapidly due to the spread of the **printing press**, a new technology that allowed for documents, pamphlets and leaflets to be disseminated at a greatly increased rate. It also gradually replaced the work of scribes who painstakingly transcribed religious documents within the Church.
- One of the earliest doctrinal differences to emerge in Protestant movements concerned salvation. Luther and others believed that only **faith** in God, not one's works, could lead to God pardoning one's sin. Although Luther believed this was not a major change from Catholicism, it resulted in theological controversy.

The Chalcedonian Definition

The Chalcedonian definition was formulated at the Council of Chalcedon in 451 CE, and was intended to combat what is often termed the **Nestorianism**. This was a set of views ascribed to the bishop Nestorius, who in the fifth century insisted upon the title **Theotokos** (God-bearing) for the Virgin Mary. For Nestorius' critics this was misguided, as it suggested that God, an eternal being, could have been born. However, the greater problem it brought into focus was the relationship between the human and the divine in Jesus. Nestorius was argued to believe that there are two distinct **hypostases** (substances) in Jesus, one divine and one human. Although Nestorius claimed that this could potentially explain why Jesus appeared to be both human and divine, it was also charged as heretical as critics argued it denied the reality of the **incarnation**. Instead, the Chalcedonian definition argued for a **hypostatic union** in Jesus, that he was both fully human and fully God in one person.

The Suffering of God

The theologian Jurgen Moltmann, in his work *The Suffering God*, asked an important question: **Did Jesus suffer on the cross?** The traditional answer has been no, primarily because theologians argued God could not suffer (**apathia**). But Moltmann argued that there is nothing in the Nicene Creed that directly asserts this fact. Moreover, it can be imagined that an all-powerful God could change himself and experience real suffering and emotion. If this is the case, then it is meaningful to ask whether it could be valuable for God to suffer. In fact, Moltmann argues that a suffering God is one which is truly capable of being personal in the Christian sense. He can display real love for humanity in suffering alongside humans, and interpreting the crucifixion as an act of love and solidarity by God in this manner lends extra meaning to Jesus' sacrifice. However, Moltmann's ideas here are controversial. The theologian Thomas Weinandy contends that a truly loving God must be **impassible**, and it is only the human Jesus who experiences suffering on the cross, not the divine.

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The Eucharist

The Eucharist is modelled on Jesus' actions during the **Last Supper** in Matthew 26:17–29. There Jesus asks his followers to communally consume bread and wine, stating that it is his body and blood. Moreover, he asks his followers to continue to perform this ritual 'in remembrance of me' (Luke 22:19). In the early Church (see 1 Corinthians 11:23–25), eventually becoming a sacrament. However, the theology around the Eucharist took longer to develop. Early Christians often recognise that there is an important spiritual or real transformation in the bread and wine, but it is likely that there was no fixed interpretation of the Eucharist in the early Church. However, it wasn't until the twelfth and thirteenth centuries that **transubstantiation**, the belief that the bread and wine of the Eucharist wholly transforms into the body and blood of Christ, became official Church doctrine, not without some controversy!

The Sacraments in Christian Worship

- The largest Christian denominations have traditional sacraments called **sacraments**. This is a term derived from the Latin term for sacred and it denotes the rites that hold the greatest religious significance for Christians in their everyday lives.
- However, denominations often disagree on the number of sacraments and how they should be practised. Over time this led to a deep diversity in Christian worship across the world.
- The Catholic Church recognises there to be **seven** sacraments: **Baptism, Penance, Eucharist, Confirmation, Marriage, Holy Orders, and Anointing of the Sick**.
- In contrast, most Protestant churches only recognise two sacraments, the Eucharist and Baptism. These, even within Protestant denominations, are practised and interpreted in diverse ways, with key theological discussions occurring in particular about the meaning of the Eucharist.
- This sacrament has been given a variety of names, with **Communion** and **Holy Communion** being the most common. It typically involves members of a Christian church congregation communally consuming consecrated bread and wine.

This practice most often occurs in a Christian service. For

The Sacraments across Different Denominations

- Most Christian denominations practise the Eucharist. However, they often vary on who is allowed to receive the Eucharist and in what manner.
- The Catholic Church generally considers the Eucharist to be a **closed** practice. This means that any receiver has to have been **confirmed**, and in some cases, has to be a regular member of the church community. In taking place. Moreover, Catholics affirm the doctrine of **transubstantiation**, believing there is a substantially **real presence** in the consecrated bread and wine.
- In contrast, the Anglican Church (and most Protestant churches) practise **open communion**. Any attending member of a congregation can receive the Eucharist, with the Anglican Church considering it to be a **unifying** practice for all Christians that should not be restricted on the basis of church dogma. There is also greater diversity of belief within Anglicans. Some believe in **transignification** instead of **transubstantiation**, the view that the bread and wine have undergone a real change in the experience of participants during the ritual, though it is not an actual change in substance.

Transubstantiation and Transignification

The debate around transubstantiation and transignification has often hinged on an interpretation of the idea of **real presence**, the belief that Jesus is substantially present within the consecrated bread and wine during the Eucharistic rite. Although Catholics generally believe that the body, blood and soul are present in the Eucharist, Anglicans are often less definitive about their beliefs concerning real presence. The position of the Church is often that there is a definitive change, but one that remains a mystery to human beings. Similarly, the Lutheran Church argues for a position of **sacramental union**, believing that the consecrated bread and wine are united with Jesus, but that the technicalities of this unity are not open to Christians. However, some Anglicans, who prefer a stronger view to **transignification**, argue for **pneumatic presence** in the Eucharist, the belief that a real spiritual presence, the genuine divine body and blood of Jesus, is received by participants, not the physical body and blood.

The Eucharist as Memorial

Although most Christian denominations believe some kind of physical or spiritual change occurs during the Eucharist, there are a few major Christian groups, such as the Anabaptists and Jehovah's Witnesses, that practise **memorialism**. This is the view that the Eucharist is just a commemoration of Jesus' death and sacrifice, with the bread and wine a **symbol** of this sacrifice. There is no special change that occurs at the moment of consecration and no miraculous transformation in the bread and wine. This tradition was spearheaded during the Reformation by Huldrych Zwingli, who advocated for many reformers of Catholic practice, some more radical than Luther's. The core of the argument for memorialism often rests on a strong interpretation of Luke 22:19–20, where Jesus tells his disciples to repeat his actions in **remembrance** of him. Proponents suggest this passage indicates that Jesus did not regard his actions as having spiritual or physical significance, only symbolic meaning. In this respect, memorialism is different from transignification, for it does not suppose there has to be a real change in the bread and wine, even in the minds of participants, for the ritual to be important.

The Experience of Believers in the Eucharist

The Eucharist is often described as a transformative experience for participants. For

Memorialism is often described as a transformative experience for participants. For

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The Nativity

The Nativity refers to the general story surrounding the birth of Christ, as featured in the birth narratives of **Matthew** and **Luke**. Although depictions of the Nativity can vary, they often include key details such as the guiding star in the sky and the visits to the infant Jesus from the **Magi** and the **shepherds**. Centuries later, the birth of Jesus was a widespread practice in the Church by the fourth century, providing Christians with a way of commemorating his life and ministry. Over time, it became a key source of artistic inspiration, with visual art such as **dioramas** and **stained-glass windows** illustrating the religious significance of the event to Christians and non-Christians alike. Moreover, it became a way of understanding denominational differences. For instance, in the Catholic faith, a key focus of the Nativity was the **Virgin Mary**, who became an iconic figure in depictions of the Nativity and often the centre of worship for Catholic Christians.

Creative Expressions in the Christian Church

- Although many Christian denominations have a fixed form of worship, a specific form in which worship is conducted, there are still many diverse ways in which Christians can freely worship and creatively express their identity and experiences.
- The central form of such expressions is typically **art**. Throughout Christian history, individuals have created paintings, sculptures, and music, all of which are intended to reflect their relationship with God or an important event in Christian tradition.
- Christian art is often perceived to have a twofold significance. It has importance as an expression of religious devotion by the artist, but it also has importance as a thing of devotional focus where it is used by Christians to deepen their understanding of and relationship with God.
- A classic example is artistic representations of the crucifixion. These can come as simple symbols of the cross or ornate depictions of events in the passion narratives. In either case, they have value both in their creation and in the ways they serve to inspire devotion and faith in the everyday lives of Christians.
- In other cases, such as the **Nativity**, art plays an important role in communicating the meaning of events to audiences of all ages.

Public and Private Worship

Both public and private worship are often thought to be key to a good Christian life. Prayer is not just a way for Christians to **communicate** with God but also to **build bonds** with each other. At times of difficulty, Christians will routinely pray for others and often meet to do so. There are even occasions where Christians will gather in great numbers and include prayer as one of their key activities, being an easy practice for Christians to perform as a large group. Prayer is even performed online and on social media as new avenues of public communication open up to Christians around the world.

The Role of Prayer in Christian Worship

- Prayer is one of the most important worship practices in the Christian faith. It allows individuals to form a deeper relationship with God and provides comfort in difficult times.
- Prayer can be **public** or **private**. In the case of the former, prayer forms an essential part of church services. However, Christians will also often have prayer groups, where smaller numbers of people may meet to pray together, forming a deeper bond with each other. For private prayer, Christians may communicate with God on their own in times of need or during worship.
- One core prayer is the **Lord's Prayer**. This is found across numerous denominations and is generally an abridged version of the prayer Jesus communicates to his followers in Matthew 6:12. Christians will often also have set prayers as part of their liturgy.
- Prayers may have different purposes depending on the context. Christians may be encouraged by their churches to repent for their sins in prayers or pray for others who may be struggling. They may also **petition** God for something they wish to achieve.

The Significance of Christian Creative Expressions

Creative expressions of Christian identity potentially play a greater role than being mere objects of devotional focus. The **crucifix**, for example, has become one of the most recognisable symbols of the Christian faith. In this respect, it has become a mark of solidarity among Christians and plays an important social role in defining areas of Christian activity. It also has sometimes become a **political** symbol in situations where Christians have been persecuted. But on a larger scale, Christian art and music is often viewed as the foundation for modern artistic endeavours. Many famous artists created their art under the influence of the Christian Church, and even writing and science often had strong Christian motivations. Creative expressions of Christian identity are thus not just limited in their importance to Christian worship. They can be perceived to still play a vital inspirational role in the creation and development of art across the world. Moreover, they often provide a source of general comfort for Christians, who take solace in the use of Christian symbols around the world to bring together often disparate Christian communities.

The Use of Aids to Prayer

Although prayer is primarily verbal, Christians may make use of aids for prayer. A classic example is the **rosary**, an aid often used by Catholics to count the verses of prayers they are saying. The rosary is a string with a series of beads, each larger and generally 10 smaller in a circle. Often there will also be a crucifix or another idol, attached. The rosary can be used for general prayer but is often accompanied by set prayers. One example is the **Hail Mary**, a set prayer which is recited while holding the rosary. Where individuals are saying set prayers multiple times, they may count the number of times the prayer is said using the beads. However, aids to prayer may not be as directly functional in this manner. Different **idols** or **symbols** may function as an aid to prayer, instilling certain emotions or spiritual feelings in individuals as they begin to pray. Crucifixes often serve this purpose, but dioramas and figures of important Christian figures may be used also. These kinds of aids are particularly common in the **Eastern Orthodox** churches, where Christians will often use **icons**, richly illustrated images, as an aid to prayer.

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1. For each of the following attributes, list a Bible passage in which it is used to define or characterise the nature of God.

i) Omnipotence

ii) Ex nihilo

iii) Immutability

3. Give two difficulties that emerge when defining the common attribute of omnipotence.

2. Quick quiz on the attributes of God!

i) What is the term for the Christian belief that Christians have been elected by God to care for the natural world?

ii) What are the three persons of the Trinity?

iii) What term is often used to describe God's close relationship with humanity?

4. Briefly explain why attributes of God can potentially conflict with each other.

5. Assess the issues in developing a coherent account of the Christian God (with reference to at least one scholar). (12 marks)



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1. Quick quiz on the Trinity!

i) In the Christian Trinity, the three persons are traditionally said to be coequal, coeternal and...

ii) What Hebrew term is sometimes used as evidence of the Trinity in the Old Testament?

iii) What important Christian statement in 325 CE laid the foundation for the orthodox understanding of the Trinity?

2. Give three Bible passages in the New Testament which support a trinitarian interpretation of the Christian God.

i)

ii)

iii)

3. How do analogies potentially help and also hinder explanation of the Trinity?

5. Assess the issues with the use of the term 'persons' to describe each trinitarian form of God (with reference to at least one scholar). (12 marks)



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4. Why was the idea of a consubstantial Trinity initially so controversial in the early Christian Church?

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1. Quick quiz on the Christian Church!

i) Which Christian denomination holds the Church is of equal authority to the Bible in matters of doctrine

ii) What is the term used to refer to the unbroken lineage of clergy between contemporary bishops and the original apostles?

iii) What term is used to describe the set of generally accepted beliefs within a religion or denomination?

2. Identify the two marks missing from the list below and then define all four.

Catholicity

Apostolicity

3. What was the major impact of the Reformation upon Christian conceptions of the Church?

4. How was the Council of Constantinople important in defining the principles of the early Christian Church?

5. Assess the issues with identifying unity to be an important aspect of the global Christian Church (with reference to at least one scholar). (12 marks)

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1. Give four different forms of love and identify the one most important to Christian ethics.

- i)
- ii)
- iii)
- iv)



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2. Give two broad differences between the ethical teachings of the Old Testament and those found in the New Testament

3. How might agape love be the foundation of ethical teachings such as the golden rule in Matthew 7:12?

Blank area for answer to question 3.

4. Explain two ways in which a focus on agape love might motivate Christian moral action.

Blank area for answer to question 4.

5. Assess the issues with reconciling a commitment to agape love with other biblical ethical teachings. (12 marks)



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1. Do the books below belong to the New Testament or the Old Testament?

The Gospel of Mark

Genesis

Deuteronomy

Isaiah

Corinthians

Acts



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2. What does it mean to describe the Bible as inerrant?

3. Give two different interpretations of the Christian belief that the Bible is the Word of God.

i)

ii)

4. Explain why apostolic succession is thought to support the Catholic belief that sacred tradition is of equal authority to scripture.

5. Assess the issues with the doctrine of sola scriptura. (12 marks)



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6. 'Christians should prioritise revealed theology over natural theology.' Analyse this statement. (20 marks)



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1. Quick quiz on the Christian Church

- i) Which figure was at the centre of the controversies that led to the Nicene Creed?
- ii) Which figure was at the centre of the controversies that led to the Chalcedonian definition?
- iii) What term is used to describe a belief or set of beliefs that conflict with accepted Christian orthodoxy?

2. Why was the historical suggestion that Jesus was subordinate to the Father so controversial for some theologians?

3. What is the difference between justification by works and justification by faith?

5. Assess the issues with the belief that justification occurs through faith alone. (12 marks)

4. On what theological basis did Luther and Calvin criticise the Catholic position on the authority of the Church?

6. Does God suffer? Evaluate this question with reference to the Trinity. (20 marks)

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1. Explain the importance of the two passages below:

i) Matthew 26:26-28

ii) Luke 22:19-20

3. Give two differences between Catholic and Anglican beliefs about the Eucharist.

5. Assess the issues with the doctrine of transubstantiation. (12 marks)

2. Which of the sacraments of the Catholic Church are missing from the list below?

Anointing of the Sick

Holy Orders

The Eucharist

4. What is the difference between transubstantiation and transignification?

6. 'Christians should treat the Eucharist as a memorial for Jesus' sacrifice.' Analyse this statement. (20 marks)

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1. Quick quiz on worship in the Christian Church!

- i) Which important icon or symbol is of great prominence in Christian churches and homes?
- ii) Which form of music is often sung as part of traditional church services around the world?
- iii) What prayer aid may often be used when reciting prayers such as the Hail Mary?

3. What is the difference between public prayer and private prayer?

5. Assess the issues with the use of icons during prayer. (12 marks)

2. What important prayer is based on Jesus' teaching beginning in Matthew 6:12? Write your answer along with the first line of the prayer.

4. Why is the Nativity an important creative expression of Christian identity?

6. 'Art is not a vital part of a good Christian life.' Analyse this statement (20 marks).

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Answers

1.1 The Nature of God as Personal and as Creator

1. Students might list the following:
 - i. Matthew 19:26
 - ii. Genesis 1:1
 - iii. Isaiah 46:9–11
2. Students may write the following:
 - i. Stewardship
 - ii. Father, Son, Holy Spirit
 - iii. Personal
3. Students may write the following:
 - i. One problem is in defining what kind of power God is thought to possess from which God might appear powerful without limits, and it is not certain whether this ability to create things ex nihilo.
 - ii. Another problem is defining omnipotence without conceptual or logical constraints. Omnipotence as power without limits might imply that God could create a stone making himself unable to lift it.
4. Students may write the following:

Depending on how they are defined, certain attributes of God can conflict with each other such that it is incoherent to believe that God could possess several attributes at once. A classic problem of evil, where it is possible to ask why an omnipotent, loving God would not prevent evil.
5. Students may talk about the following ideas within their answers:
 - In the Christian faith, developing a coherent account of God faces two key problems: how to reconcile the different attributes that corresponds to the God featured within Christian scripture and how to reconcile these attributes so that any characterisation of God is consistent and non-contradictory.
 - In the case of the first problem, there are issues in the fact that the depiction of God varies across the Old Testament and the New Testament. In the former, for example, God is often angry and even punishes those who disobey him. In the New Testament, God is often loving and merciful. This raises questions about how God loves human beings and how this intersects with justice and omnipotence.
 - In the case of the second problem, there are issues in reconciling attributes of God that philosophically conflict. For instance, the property of omnipotence raises problems with the existence of evil. Many theologians have attempted to solve the problem by reinterpreting certain concepts. Augustine argued that evil was not created by God, in his infinite wisdom and power, had foreknowledge over who would be evil, and thus arguably solves the problem of evil, but some Christians may disagree that this is a satisfactory solution.
 - Other theologians have argued this second issue misses the point. Buber argued that the focus should be focused on understanding their relationship with God in the 'I-thou' relationship. This focus means that Christians should not aim to coherently identify attributes of God. Authentic relationships can be built between humans and divine beings. Although there are conceptual conflicts between attributes of God is not an overwhelming issue.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to demonstrate knowledge of the topic.
1	1–4	<ul style="list-style-type: none"> • A demonstration of limited knowledge of the topic and relevant language and concepts used with correct meaning/context. • Limited examples of religious ideas/beliefs, potentially containing some inaccuracies, with few or no links made. • Limited ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is limited.
2	5–8	<ul style="list-style-type: none"> • A good demonstration of knowledge on the topic, making most links and words, with some mistakes. • Some examples of religious ideas/beliefs, containing mostly correct links and words. • Some ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is sufficient.
3	9–12	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with the correct use of concepts and continuity throughout answer. • Many examples of religious ideas/beliefs, containing fully correct links and words, accurately made. • Good ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is well justified.

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1.2 The Trinity

1.
 - i. Consubstantial
 - ii. Elohim
 - iii. The Nicene Creed
2. Students may write the following:
Matthew 3:16–17, Matthew 28:19–20, 1 John 5:7
3. Students may write the following:
Analogies can help understand the Trinity as they provide useful reference points. God can be three persons in one. By comparing God with, for example, water that states, the Trinity becomes easier to conceive of. However, the downside to analogies is that they are never completely accurate and cannot wholly explain an abstract concept such as the Trinity. Analogies can show that the Trinity is not unintuitive or absurd, but they cannot provide real evidence.
4. Students may write the following:
The idea that there were three persons, each fully God but together constituting one God, was an idea in the early Church. Although it gathered support from bishops, it was also criticised by some Christians. Some Christians even said that Jesus must be of a different nature than God, leading to the Arian controversy that spurred on the formation of the Council of Nicaea.
5. Students may talk about the following ideas within their answers:
 - There has been a long-standing debate in Christian theology about the best terms to use for the Father and Holy Spirit. Throughout Christian history, various terms have been used, but the term 'persons' has become the most common.
 - The use of the term 'persons' has been typically supported by an appeal to the idea that each person is its own self. The term 'person' thus establishes the independence of each person, while the term 'person' also establishes the importance of one overall God.
 - However, some modern theologians have questioned the use of 'person'. Karl Barth's term 'modes of being' is a better description of the trinitarian parts. This is because each part of the Trinity has some self-consciousness, when the Trinity always exists together. While the term 'modes of being' could be close to being heretical, in the lineage of the proposed modalism, Barth argues this mistake rests on a misunderstanding of the Trinity as employed by early Church theologians.
 - However, some still argue that 'persons' is the best term, for any talk of modes of being is too abstract for a trinitarian part. Altogether this raises the prospect that there is no perfect term for the Trinity.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or accurate.
1	1–4	<ul style="list-style-type: none"> • A demonstration of limited knowledge, relevant language used, but not always their correct meaning/context. • Limited examples of religious ideas/beliefs, potential links made, but few or no links made. • Limited ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is not clearly stated.
2	5–8	<ul style="list-style-type: none"> • A good demonstration of knowledge on the topic, most terms and language used with some mistakes. • Some examples of religious ideas/beliefs, containing some links made. • Some ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is not clearly stated.
3	9–12	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with the correct use of language with continuity throughout answer. • Many examples of religious ideas/beliefs, containing many links accurately made. • Good ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is clearly stated.

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1.3 The Nature of the Church

1.
 - i. Roman Catholic Church
 - ii. Apostolic Succession
 - iii. Orthodoxy
2. Students may write the following:
 - i. Unity – that there is one global Christian Church.
 - ii. Holiness – that the Christian Church is set apart by God as something sacred.
 - iii. Catholicity – that there is a togetherness to the Christian Church, formed by all.
 - iv. Apostolicity – the Christian Church is founded on the living traditions set out in the Bible.
3. Students may write the following:

The major impact of the Reformation was to undermine the traditional Catholic belief in the authority of the Pope and the Church hierarchy. Many Reformers instead advocated the principle of *sola scriptura*, that the Bible alone is the authority for Christian faith and practice. This supported critiques of Catholic worship practices, especially those such as the Mass that were seen as scripturally unevangelical.
4. Students may write the following:

The Council of Chalcedon was an important as it added an extra section to the Nicene Creed of the Christian Church in light of the theological controversies that had provoked the Council of Constantinople in defining the principles of unity, holiness, catholicity and apostolicity. It came together under one religion. It also set out the ways in which Christians could live within the Church, which was particularly important considering that divides had previously existed. This commitment a Christian was required to uphold when participating within the Church.
5. Students may talk about the following ideas within their answers:
 - Unity is one of the four marks of the Nicene Creed and puts forward the notion of one Christian Church which accommodates all followers within it.
 - Unity has been perceived to be important, as historically divides have emerged and have caused significant conflict over who gets to participate within the Church.
 - One example is Cyprian of Carthage, who argued that there must be principles of unity that had lapsed during periods of persecution. These reinforced the idea that those who were excluded from the Church based on past actions.
 - The mark of unity is also important when connected to other marks such as catholicity and togetherness. It is arguably the case that endorsing one requires endorsing the others.
 - However, there are also problems in that unity has been deployed by theologians to support a particular belief. This has arguably caused schisms in the Christian Church, particularly over the issue of Church authority. One key example is Luther criticising the Catholic Church over its insistence on the authority of the Pope.
 - It is possible, therefore, that stressing the importance of unity can also be exploited to support developments in the Christian faith that could improve its reach and value for its followers.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to gain marks.
1	1-4	<ul style="list-style-type: none"> • A demonstration of limited knowledge, relevant language and correct meaning/context. • Limited examples of religious ideas/beliefs, potentially confused, with few or no links made. • Limited ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is limited.
2	5-8	<ul style="list-style-type: none"> • Good demonstration of knowledge on the topic, making no major errors or words, with some mistakes. • Some examples of religious ideas/beliefs, containing mostly correct information. • Some ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is sufficient.
3	9-12	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with the correct use of terminology and continuity throughout answer. • Many examples of religious ideas/beliefs, containing fully correct information and accurately made. • Good ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is well justified.

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1.4 Key Moral Principles

1.
 - i. Philia
 - ii. Storge
 - iii. Eros
 - iv. Agape - Most important
2. Students may write the following:
 - i. Ethical teachings are much more focused on laws, rules, and commandments. The Old Testament are more concerned with virtues and moral character.
 - ii. Ethical teachings in the New Testament are focused around the concept of love and the relationship to God.
3. Students may write the following:
In the Gospels, Jesus emphasises that it is not just following moral laws that makes one righteous, but possessing the right kinds of moral motivations. The most important of these is love. It is not a matter of reciprocity, but treating everyone with the love you feel you should be treated with.
4. Students may write the following:
 - i. Agape love may motivate Christians towards committing more charitable actions. The emphasis on their relationship to you is emblematic of agape love.
 - ii. Agape love may motivate Christians towards more evangelism, as spreading the good news encourages others to form their own relationships with God and so experience his love.
5. Students may talk about the following ideas within their answers:
 - Within Christian ethics, agape love is held to be particularly important as the love that binds all of humanity. Christians therefore often try to act in a way that demonstrates this love, and this can often accommodate other forms of love.
 - Jesus' teachings in the Gospels, as well as St Paul's teachings in the Epistles, present love not just as an abstract idea but as an underlying principle behind biblical laws. The primary ethical motivation is to act according to agape love.
 - However, one problem is that it is not always clear how love relates to some of the laws of the Old Testament, which represent commands by God. For instance, it can be argued that some laws encourage actions or encourage treating some groups differently, which is not necessarily loving.
 - This problem was highlighted in particular by Joseph Fletcher. He argued that the concept of love means that there are no strict moral laws, and the rightness or wrongness of an action depends upon the situation at hand.
 - Fletcher's suggestion was controversial, but it reflects the difficulties in reconciling some of the laws often found in the Old Testament. What may appear to be loving in a particular situation may transgress biblical law.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to address the question.
1	1-4	<ul style="list-style-type: none"> • A demonstration of limited knowledge, relevant language used, but with some errors in their correct meaning/context. • Limited examples of religious ideas/beliefs, potentially with some errors in their statements, with few or no links made. • Limited ability to use examples of viewpoints and judgements to support an answer, concluding with a judgement which is weak.
2	5-8	<ul style="list-style-type: none"> • A demonstration of knowledge on the topic, making some links between terms and words, with some mistakes. • Some examples of religious ideas/beliefs, containing most links made. • Some ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is weak.
3	9-12	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with the correct use of terms and words with continuity throughout answer. • Many examples of religious ideas/beliefs, containing fully developed links accurately made. • Good ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is strong.

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2.1 The Bible

1. In order:
NT
OT
OT
OT
NT
NT
2. Students may write the following:
To say that the Bible is inerrant means that it does not contain any errors. For some passage must be interpreted as literally true, but it can also mean that its core teachings are true.
3. Students may write the following:
 - i. One interpretation is that the Bible was directly given as revelation to the authors, who were to directly transcribe the words God had given to them.
 - ii. Another interpretation is that the authors were inspired by God, such that revelation came to them, but they were free to use their own human methods and rationality to interpret and record it.
4. Students may write the following:
Apostolic succession is the belief that there is an unbroken lineage of bishops since the time of Jesus, so that the traditions of the Church are connected to the traditions of Jesus' earliest followers. For Catholics, this means that the teachings of the Church reflect Jesus' real teachings, and so is of equal authority to those teachings that were given directly by Jesus.
5. Students may talk about the following ideas within their answers:
 - The doctrine of sola scriptura holds that only scripture is authoritative in Christianity, and that it is the position that denies that Christian tradition and the Church should hold a significant role in Christian doctrine.
 - Supporters of sola scriptura often argue that the Bible is an essential witness to the truth. If the Church accepts that Jesus is the genuine Son of God, then it is to his words that Christians should refer, rather than to the words of other figures interpreting his ministry.
 - The key problem with sola scriptura, however, is that it is not always easy to know what the Bible means, especially those whose meaning may require important background information. Supporters of sola scriptura may argue that Christians approaching scripture without such information are likely to misinterpret its teachings. If this is true, then the Church may play an important role in helping Christians to understand how to interpret scripture.
 - Similarly, critics may argue that the apostolic succession of clergy stretching back to the time of Jesus means there are important Christian traditions that are easily interpretable and that can help to clarify the meaning of the Bible.
 - However, proponents of sola scriptura may argue it is possible to give advice on how to interpret the Bible. Similarly, traditions may play an important role in Christian social practice, but the Bible remains the fundamental source of authority for matters of ethical and doctrinal importance.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to gain marks.
1	1-4	<ul style="list-style-type: none"> • A demonstration of limited knowledge, relevant language and correct meaning/context. • Limited examples of religious ideas/beliefs, potentially containing few or no links to the question. • Limited ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is limited.
2	5-8	<ul style="list-style-type: none"> • A good demonstration of knowledge on the topic, making most points and words, with some mistakes. • Some examples of religious ideas/beliefs, containing mostly correct links to the question. • Some ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is sufficient.
3	9-12	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with the correct use of terminology and continuity throughout answer. • Many examples of religious ideas/beliefs, containing fully correct links to the question. • Good ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is well justified.

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6. Students may talk about the following ideas within their answers:

Arguments in favour:

- Revealed theology places greater trust in revelation, which, if one accepts is benevolent God, should take priority over knowledge gathered through human subject to error.
- Scripture is the direct witness and record of God's self-revelation in the form can support this revelation but cannot supersede it without denying the imp
- Natural theology, in its use of observation and reason, can lead to a continua even reduce it entirely down to matters of science. This risks losing the esse
- Natural theology is limited in scope due to human beings being corrupted by in ever-changing beliefs in comparison to the steadfast, unchanging teaching

Arguments against:

- Christians believe that God made humankind in his image. If this is true then powers of reason reflect God's intellectual powers. This means that human reason appropriate way to discover knowledge about his nature and being.
- Natural theology has revealed lots of interesting and invaluable information of attributes of God, and how they interact. Without it, the Christian understand
- Natural theology can provide support for the truths of revealed theology, show how the created world and helping to apply them to contexts not
- Revealed theology should not override discoveries made through reason and to be true above all else it risks making Christian teachings seem absurd or if knowledge of the world develops.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to
1	1-4	<ul style="list-style-type: none"> • A small range of demonstrated knowledge, relevant language and their correct meaning/context. • Limited examples of religious ideas/beliefs, with basic links • Very few judgements made and these are supported by limited
2	5-8	<ul style="list-style-type: none"> • A demonstration of limited knowledge on the topic, making use of terms and words, with some mistakes. • Some examples of religious ideas/beliefs, with some logical links • Some judgements made but these are not fully supported by
3	9-12	<ul style="list-style-type: none"> • Good demonstration of knowledge with the correct use of language in answer. • Examples of religious ideas/beliefs, with some logical links • Some judgements made, mostly supported by evidence.
4	13-16	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. • Examples of religious ideas/beliefs, with a wide range of links • Logical judgements made on most parts of the question, and supported by evidence.
5	17-20	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. • Examples of religious ideas/beliefs, with logical links made • Logical judgements made on all parts of the question, and supported by evidence.

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2.2 The Nature and Role of Jesus

1.
 - i. Arius
 - ii. Nestorius
 - iii. Heresy
2. Students may write the following:
The suggestion that Jesus was subordinate to the Father implied for some theologians that the Son was not coequal or coeternal with the Father. For subordination implies that the Son was of a different substance to the Father.
3. Students may write the following:
Justification by works is where someone is made righteous through a combination of faith and good works. This means individuals are required to believe God but also to perform works that demonstrate their belief. Justification by faith, however, puts forward that someone is made righteous through faith alone, not their actions. This is because for proponents of justification by faith, human beings have no power over their own salvation, it is freely given through God's grace.
4. Students may write the following:
Luther and Calvin rejected the authority of the Catholic Church for its suggestion of the authority of the Bible. Instead, Luther and Calvin claimed that if Jesus Christ is the Son of God, he is the most reliable authority over matters of doctrine. It should not be up to human beings, through their reasoning, to override the revelation God has chosen to impart through Jesus Christ. The Bible, as a record or witness of this revelation, should be the primary or only source of authority for its accompanying traditions. It is Jesus, for Luther, who is Prophet, Priest, and King.
5. Students may talk about the following ideas within their answers:
 - Justification by faith holds that it is only faith in God that can lead to someone being saved because human beings have no power to save themselves, it is only through God's grace that someone can be saved.
 - Proponents of justification by faith claim that the traditional Catholic position that good works are necessary for salvation gives human beings an undue amount of authority over salvation. As individuals were made fallible by the Fall, it should be up to human beings to decide what kinds of works are necessary for salvation. It encourages wrongful practices such as the sale of indulgences which encourage people to buy their way into heaven.
 - However, proponents of justification by works argue that the doctrine of faith alone ignores the possibility of a believer in God committing acts of sin but still receiving salvation. This doctrine ignores the importance of good works as detailed by Jesus within the Gospels.
 - Proponents of justification by faith may still respond that genuine faith and belief involve the avoidance of sinful action. It is only when this faith falters, or is rejected, that human beings are required to perform the actions which perceivably might deny an individual the possibility of salvation.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to gain marks.
1	1-4	<ul style="list-style-type: none"> • A demonstration of limited knowledge, relevant language and correct meaning/context. • Limited examples of religious ideas/beliefs, potentially confused with few or no links made. • Limited ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is limited.
2	5-8	<ul style="list-style-type: none"> • A good demonstration of knowledge on the topic, making most points relevant, with some mistakes. • Some examples of religious ideas/beliefs, containing mostly correct links. • Some ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is sufficient.
3	9-12	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with the correct use of terminology throughout answer. • Many examples of religious ideas/beliefs, containing fully correct links, accurately made. • Good ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is well justified.

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6. Students may talk about the following ideas within their answers:

Arguments in favour of a suffering God:

- A suffering God is one that is much more intuitive considering the nature of God. If God can suffer alongside human beings, it reinforces the empathetic relationship. God stands in solidarity with those who are suffering.
- For God to be personal, it is necessary that God can change alongside the world. If God is caring, he must be receptive and suffer alongside human beings.
- The attribute of impassibility is a hangover from Greek philosophy and not necessarily a reading of the New Testament. Moreover, a changing God is one that is compatible with the idea of a personal God.
- Viewing God as able to suffer can help theologians make sense of the aporia in Mark 15:34, for it is not just the human Jesus suffering on the cross but also God.

Arguments against a suffering God:

- The attribute of impassibility is supported by both a deeper reading of the Old Testament and reflection on the nature of God. If God is eternal in *ex nihilo*, then it must be that God is not subject to change.
- It is perfectly conceivable that it was the human Jesus suffering on the cross, not God. In other cases when Jesus displayed his humanity, this is the natural consequence of his being divine, as set out in the Chalcedonian definition.
- As Weinandy argues, for God to be all-loving it is essential that he is unchangeable. If God is loving, he must be loving regardless of the context. A suffering God is one who cannot be loving.
- God is personal in his relationships with human beings while being unchangeable. It is to suppose that an omnipotent God is limited in the same way that fallible or mortal beings are.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to gain marks.
1	1-4	<ul style="list-style-type: none"> • A small range of demonstrated knowledge, relevant language used, but not always in their correct meaning/context. • Limited examples of religious ideas/beliefs, with basic links made. • Very few judgements made and these are supported by limited evidence.
2	5-8	<ul style="list-style-type: none"> • A demonstration of limited knowledge on the topic, making use of some specific terms and words, with some mistakes. • Some examples of religious ideas/beliefs, with some logical links made. • Some judgements made but these are not fully supported by evidence.
3	9-12	<ul style="list-style-type: none"> • Good demonstration of knowledge with the correct use of terminology. • Examples of religious ideas/beliefs, with some logical links made. • Some judgements made, mostly supported by evidence.
4	13-16	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, making use of a wide range of specific terms and words in their correct context. • Examples of religious ideas/beliefs, with a wide range of logical links made. • Logical judgements made on most parts of the question, and supported by evidence.
5	17-20	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, making use of a wide range of specific terms and words in their correct context. • Examples of religious ideas/beliefs, with logical links made on all parts of the question. • Logical judgements made on all parts of the question, and supported by evidence.

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3.1 The Diversity of Practice in the Eucharist

1.
 - i. This passage sets out the basic practices of what has now become the Eucharist: bread and wine representing Jesus' body and blood.
 - ii. This passage describes the meaning of the Eucharist in terms of 'remembrance' and the debate as to how the Eucharist should be interpreted, as a supernaturally transformed bread and wine performed as a memorial.
2. Students may write the following:
Baptism, Marriage
3. Students may write the following:
Catholics believe that the bread and wine used during the Eucharist undergo transubstantiation, meaning that they physically change into Jesus' body and blood. Anglicans, however, have different views about the ritual, with many preferring to view it as a divine mystery.
Catholics believe that the Eucharist should be a closed practice, being restricted to those within the Catholic Church. Anglicans, however, believe it should be an open practice, where anyone chooses during a service.
4. Students may write the following:
Transubstantiation is the belief that the bread and wine used during the Eucharist transform into the body and blood of Jesus. Transignification, however, is the belief that the Eucharist does not occur physically, but in the minds or experiences of those participants.
5. Students may talk about the following ideas within their answers:
 - The doctrine of transubstantiation holds that the bread and wine used during the Eucharist undergo physical transformation into the body and blood of Christ. This is based on accounts such as Matthew 26:17-28 but also on the experiences of participants from throughout history.
 - However, many Christians of different denominations have criticised this doctrine, especially when it is so hard to intuitively understand how such a physical transformation can occur. Some have proposed that there is a pneumatic presence in the Eucharist ritual, where a change in the bread and wine occurs.
 - Alternatively, others in the Protestant denominations have argued for transignification, where the change in the Communion bread and wine is not physical, but does occur within the minds of the participants. Thus, it feels as if there is a miraculous change, even if the actual transformation is not physical. This suggestion is often viewed as preserving the spiritual importance of the Eucharist, which is difficult to grasp elements of transubstantiation.
 - However, some have argued that even transignification is an unnecessary addition to the Eucharist. In Matthew 22:19-20, one can just view the Eucharist as having symbolic importance. This is seen as a memorial to Jesus. Proponents argue this does not sacrifice the importance of the Eucharist if performed with the right intentions.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to address the question.
1	1-4	<ul style="list-style-type: none"> • A demonstration of limited knowledge, relevant language used, but with some errors in correct meaning/context. • Limited examples of religious ideas/beliefs, potentially containing some inaccuracies, with few or no links made. • Limited ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is limited.
2	5-8	<ul style="list-style-type: none"> • A good demonstration of knowledge on the topic, making use of relevant words, with some mistakes. • Some examples of religious ideas/beliefs, containing mostly accurate information. • Some ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is sound.
3	9-12	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with the correct use of relevant words and continuity throughout answer. • Many examples of religious ideas/beliefs, containing fully accurate information, with links accurately made. • Good ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is well justified.

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6. Students may talk about the following ideas within their answers:

Arguments in favour:

- There is no direct biblical support for transubstantiation. In fact, Luke 22:19 Eucharist should be done in remembrance of his sacrifice, not as a transformation.
- It is possible to hold there is a divine mystery about the Eucharist without saying the ritual should be performed. The focus should be instead on the reasons behind Jesus.
- Doctrines such as transubstantiation and transignification make little rational or good logical reason to believe that the bread and wine can physically transform into something else, while in the latter case, Christians do not need to mentally believe in the first place.
- Analysis of the supernatural changes occurring in the Eucharist ritual have often been used to argue that holding it to be a memorial means that Christians are focused on the importance of the means for the world today.

Arguments against:

- It is possible to treat the Eucharist as an act of remembrance while holding to the transformation at the heart of the ritual. The two views are not mutually exclusive.
- Jesus encouraged his disciples to perform the Eucharist ritual precisely because it was a way to demonstrate his power on earth and show that anything is possible.
- The physical and spiritual transformation of the bread and wine is important to the Christian experience. It helps Christians appreciate the significance of Jesus' sacrifice and that God's power to grant salvation is still a present reality.
- Viewing the Eucharist as mere memorial does not do justice to the spiritual significance that has traditionally been practised throughout the history of the Christian Church. It is recognised there is an essential divine mystery within it and this tradition is important.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to gain marks.
1	1-4	<ul style="list-style-type: none"> • A small range of demonstrated knowledge, relevant language used in their correct meaning/context. • Limited examples of religious ideas/beliefs, with basic links made. • Very few judgements made and these are supported by limited evidence.
2	5-8	<ul style="list-style-type: none"> • A demonstration of limited knowledge on the topic, making use of some terms and words, with some mistakes. • Some examples of religious ideas/beliefs, with some logical links made. • Some judgements made but these are not fully supported by evidence.
3	9-12	<ul style="list-style-type: none"> • Good demonstration of knowledge with the correct use of terms and words in their correct context. • Examples of religious ideas/beliefs, with some logical links made. • Some judgements made, mostly supported by evidence.
4	13-16	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. • Examples of religious ideas/beliefs, with a wide range of logical links made. • Logical judgements made on most parts of the question, and supported by evidence.
5	17-20	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. • Examples of religious ideas/beliefs, with logical links made on all parts of the question. • Logical judgements made on all parts of the question, and fully supported by evidence.

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3.2 The Diversity of Practice in Creative Expressions of Religious

1.
 - i. Crucifix
 - ii. Hymns
 - iii. Rosary
2. Students may write the following:
The Lord's Prayer – Our Father, Who art in Heaven, hallowed be thy name...
3. Students may write the following:
Public prayer is performed communally outside of one's home. A typical example is church service. Private prayer, however, is performed individually inside of one's home.
4. Students may write the following:
The Nativity represents the events surrounding Jesus' birth, as detailed in the first chapter of the Bible. It is an important expression of thanks for Christians who wish to celebrate Jesus' life and to educate younger people about his birth to the world.
5. Students may talk about the following ideas within their answers:
 - Icons and religious images or figures, have often been used as aids to prayer in Eastern Orthodox churches. They are perceived to help Christians visualise their prayers to real spiritual events throughout scripture and Christian history.
 - However, some Christian denominations and movements have criticised the use of icons. To displace ordinary prayer, some have contended that the icons effectively become objects of worship instead of forming a deeper connection with God.
 - If this is the case, then the use of icons becomes idolatry, a practice forbidden by many Protestant Christians, the focus should not be on images or icons but on the spiritual life.
 - Nonetheless, many Christian traditions which do use icons claim that they are not objects of worship but to recognise the importance of images and art in the Christian Church without the worship of this art. Instead, a good inward religious life can be consistent with the use of icons.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to gain marks.
1	1-4	<ul style="list-style-type: none"> • A demonstration of limited knowledge, relevant language and correct meaning/context. • Limited examples of religious ideas/beliefs, potentially confused with few or no links made. • Limited ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is limited.
2	5-8	<ul style="list-style-type: none"> • A good demonstration of knowledge on the topic, making most points and words, with some mistakes. • Some examples of religious ideas/beliefs, containing mostly correct information. • Some ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is sufficient.
3	9-12	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with the correct use of terminology and continuity throughout the answer. • Many examples of religious ideas/beliefs, containing fully correct and accurate information. • Good ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is well justified.

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6. Students may talk about the following ideas within their answers:

Arguments in favour:

- The most important part of a good Christian life is forming a relationship with personal prayer and inward religious reflection. Art may be enjoyable but it is not essential.
- There are many practising Christians who may not enjoy or understand art. Art is not a good Christian life and connect with God.
- Christian art is primarily useful for helping new followers and younger members understand the importance of Christian traditions and teachings. The Nativity is a good example of art which is important for young people but less important for adult members of the church.
- Music such as hymns has a valuable role in bringing Christians together and their lyrics are the content of hymns that is most important, not their artistic form. They are intended for reflection on God, and music in itself is not essential for Christians to understand their faith.

Arguments against:

- Art is a vital part of a good Christian life as it encourages novel religious experiences and brings people closer to God. Without such art, it may not be possible to open one's mind to a deeper relationship with God.
- Practising Christians may not be creative, but liturgies routinely include art, and this is an essential avenue for Christians learning about the nature of God and how to live as Christians.
- Art provides many examples of beauty and aesthetics, allowing Christians to see the world in a new way. However, these properties, being elements of creation, are essential to understanding God. Without understanding art, Christians may miss out on learning about the nature of God and the world.
- Art has been a central feature of Christian tradition and history since the early days of the church. To deny this fact is to deny the collective wisdom of the church and its followers.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to gain marks.
1	1-4	<ul style="list-style-type: none"> • A small range of demonstrated knowledge, relevant language used, but not always in their correct meaning/context. • Limited examples of religious ideas/beliefs, with basic links made. • Very few judgements made and these are supported by limited evidence.
2	5-8	<ul style="list-style-type: none"> • A demonstration of limited knowledge on the topic, making use of some specific terms and words, with some mistakes. • Some examples of religious ideas/beliefs, with some logical links made. • Some judgements made but these are not fully supported by evidence.
3	9-12	<ul style="list-style-type: none"> • Good demonstration of knowledge with the correct use of terminology. • Examples of religious ideas/beliefs, with some logical links made. • Some judgements made, mostly supported by evidence.
4	13-16	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. • Examples of religious ideas/beliefs, with a wide range of logical links made. • Logical judgements made on most parts of the question, and supported by evidence.
5	17-20	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. • Examples of religious ideas/beliefs, with logical links made on all parts of the question. • Logical judgements made on all parts of the question, and supported by evidence.

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