



GCE AS MARKING SCHEME

SUMMER 2017

**AS (NEW)
RELIGIOUS STUDIES
UNIT 1 - OPTION A
AN INTRODUCTION TO THE STUDY OF
CHRISTIANITY
2120UA0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2017 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

AS RELIGIOUS STUDIES

MARKING INSTRUCTIONS

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

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

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

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

Rules for Marking

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

Banded mark schemes

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

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

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

Awarding no marks to a response

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

AS Generic Band Descriptors

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

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

Option A: An Introduction to Christianity

MARK SCHEME

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

Section A

1. (a) Examine Augustine's understanding of baptism. [AO1 15]

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

- Augustine's belief in the validity of baptism as a sacramental act through which God saves human beings from the effects of sin in this life and for the avoidance of the possibility of eternal damnation.
- For Augustine this act was crucially available to infants as well as to adults and the answer should develop this belief and his reasoning for the same by taking up the biblical support he used such as:
- Circumcision of boys in the Old Covenant which brought them into relationship with God and the community illustrates God's acceptance of babies into a covenant relationship.
- Jesus welcoming children in spite of his disciples trying to keep them away illustrates in action God's acceptance of children without any specific expression of faith.
- Jesus' teaching that all who would inherit eternal life should be child like compared to his condemnation of those religious authorities of the day who would be able to make and argue faith and dogma.
- Jesus stating the necessity of water for salvation in his conversation with Nicodemus in response to his question of how he can be born again / be saved.
- The Day of Pentecost and Peter's call to baptism referencing children in response to the crowd's question of what they must do to be saved.
- The Day of Pentecost was not unique as the Apostles are recorded as baptising 'whole households' which inevitably includes children.
- Augustine's own writings stating that baptism is necessary for salvation and that baptism is regenerative.
- That Augustine's view is followed / paralleled in the teaching of other early Church Fathers.

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

1. (b) 'Baptism in itself has no saving power.'

Evaluate this view.

[AO2 15]

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

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

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

2. (a) Examine **two** different ways in which Christians understand the Eucharist.
[AO1 15]

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

TWO of the following may be examined each drawing upon additional material from various sources including among others: the Bible, Catechisms, Doctrinal teachings, Confessions of Faith, theologians, devotional teachings, liturgies, hymns, prayers:

- Transubstantiation – that the bread and wine is changed through the actions of the priest into the actual body and blood of Christ.
- Transignification – that the bread and wine is changed through the actions of the priest into a state where they then contain the real significance / presence of Christ's body and blood.
- Transfinalization – that the purpose and finality of the bread and wine are changed by the actions of the priest in that they become a means of stirring up faith, hope and love.
- Consubstantiation – that the bread and the wine remain bread and wine but through the actions of the priest at the same time also become the body and blood of Christ.
Including, Virtualism – that only those predestined to eternal salvation receive in the bread and wine the presence of Christ.
- Memorialism – that the bread and the wine remain bread and wine no matter what actions of the priest. They become a symbol of Christ's body and blood.

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

2. (b) 'In the Eucharist, the bread and the wine are more than just symbols.'

Evaluate this view.

[AO2 15]

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

- One might agree with this statement on the basis that Jesus' very own institution of the Eucharist says 'This is my body / blood' so it is a faithful following of Christ's own command and sacrifice.
- This understanding can be reinforced when considering Jesus' teaching e.g. John 6 which anticipates the Eucharist and is even more explicit in its language and the requirement to believe in eating the flesh of Christ.
- This is argument alone for many that such a thought is repulsive and so the bread and wine can only be symbols.
- Despite this, based on the above it may be expected that the very language used in the Eucharistic rites will also suggest that the bread and wine become more than just symbols.
- Such linguistic understanding has been further expressed in other ways within the Eucharistic rite in terms of prayers and hymns used as part of the Eucharistic celebration.
- It is biblically clear that the New Testament Church understood this and practiced the same.
- The early Church Fathers and universal church teaching until the reformation taught and believed that the bread and wine were more than symbols.
- A modern world view would state the scientific impossibility of anything other than the bread and wine remaining the same and therefore, just symbols.
- However, many Christians would agree not just from a scientific viewpoint but rather in the belief that only faith in Jesus can save a person, not a sacrament or practice.
- Meanwhile, other Christians see the Eucharist as a sacrament and one that involves some form of change. However, does the variant understanding of what that change may be undermine the strength of that claim?
- Nevertheless, the belief and the practice of the Eucharist and belief in its transformation of bread and wine to be more than just symbols continues today across a number of denominations that may disagree on other matters of faith or practice.
- Equally Christian denominations since the reformation actively teach that the bread and wine are but symbols and practice their Eucharistic worship in such a way as to support this view.
- To the person in the street this seems a more credible view.
- Meanwhile, Exposition and Benediction of the Blessed Sacrament is witnessed daily in many churches throughout the world occurs purely because of the understanding that Christ is present in the bread.
- Does one belief or the other make for a better Christian?

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

Section B

3. (a) Outline ways in which the resurrection of Jesus has been understood by Bultmann and Wright.

[AO1 15]

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

The answer should address the understanding of both Bultmann and Wright:

- Bultmann essentially introduces a discontinuity between the pre-Easter and post Easter Jesus when he argues the need to demythologise the account of Jesus' resurrection in order to understand it.
- Jesus' resurrection for Bultmann is an example of the way in which people attempt to explain the divine in human terms and understanding.
- Suggestions of Jesus after his death going down to hell and then being raised to heaven illustrates this attempt of people endeavouring to explain the world and universe in which they live, but it is unscientific and hence this understanding needs demythologising.
- In demythologising Jesus' resurrection Bultmann seeks to retain its meaning which he sees as a story designed to maintain faith. So, the disciples recognised Jesus as the Son of God through his death which is by itself a victory over death.
- Therefore, what is important is not a physical resurrection, but rather belief in the individual that Jesus is the Risen One. The victory over death comes through the cross.
- Easter is consequently about the rising of faith, not of a body.
- Wright defends a physical and literal account of the resurrection of Jesus marking the redemption of creation.
- The proof Jesus was the Messiah lay in the fact he was raised from the dead and that proof is found in the Gospels detailing Jesus' resurrection appearances where his body is not simply resuscitated but rather, transformed e.g. Jesus invites disciples to touch him and yet he appears and disappears.
- The belief in Jesus' resurrection which becomes the pattern and guarantee of Christian resurrection for all when the earth itself will also be renewed.

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

3. (b) 'Bultmann's interpretation of the resurrection is more convincing than Wright's interpretation.'

Evaluate this view.

[AO2 15]

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

- Bultmann sees the need to demythologise Jesus' resurrection from that portrayed in the Gospels and by St. Paul to a modern day understanding, departing from such ideas as three tiered universe e.g. Jesus descended to hell, rose on earth, ascended to heaven.
- In support of this it can be shown that the resurrection stories do not 'match up' casting doubt on them lending weight to Bultmann's demythologising.
- Added to this, a resurrection is scientifically impossible.
- Neither can it be proved that Jesus rose with a body such as the Apostles and St. Paul describe, lending weight to Bultmann's interpretation.
- Yet, to Wright and many followers of Christianity there is no need to demythologise as the resurrection account of Jesus is biblical and therefore authoritative.
- Consequently, to Wright, it is because of Jesus' resurrection alone that Christians can hope for eternal life, reject Jesus' resurrection and that hope disappears.
- Contrary to Bultmann St. Paul gained evidence from eyewitnesses to Jesus' resurrection lending historical weight Wright's interpretation.
- Yet such evidence is based on the time and world view understanding of those who gave such evidence and it could be different if repeated today, supporting Bultmann's interpretation.
- Wright shows that the Apostles came to understand the physicality of Jesus' resurrection body, a body with a direct relationship to its pre-death body while also understanding that there are differences in the qualities of that body e.g. can be touched yet appears and disappears whereas Bultmann often seems to consider a resuscitated body alone as being the body that needs demythologising.
- For all Christians the spiritual meaning of the story is important and so Bultmann's interpretation that the spiritual interpretation is more important for faith than a physical one is convincing.
- St. Paul's teaching is the basis of many churches' present understanding and teaching, not so many quote and follow Bultmann.
Theologians continue to understand and write in the same understanding of the Apostles e.g. N.T. Wright so Bultmann does not have the academic preserve.
- From both stances the above can be related to both St. Paul's understanding of Christ's resurrection body and the nature of the resurrection body all who believe in Christ shall have.

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

4. (a) Examine issues concerning the use of male language about God.

[AO1 15]

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

- Scriptural references appropriately expressing the gender of God as being male and female should be exemplified and commented upon which may then develop into other issues.
- Cultural issues e.g. arising from patriarchal society of the Old Testament through to a modern Christian post-imperialist understanding of the same which remains in place today beyond the practice of Christianity itself. Who does it benefit to continue this cultural understanding?
- Theological issues e.g. the doctrine of the Holy Trinity. The modern suggestion of Creator, Redeemer and Sustainer rather than Father, Son and Holy Spirit. What does this do to our understanding of God?
- Pastoral and Missional issues e.g. as to why God might be understood as male or female in the Christian faith given pastoral and missional realities that apart from the ordained most of these roles are undertaken by women.
- Ecclesiastical issues e.g. how does the use of male language of God influence the issue of the ordination of women?
- Feminist issues and the development of a feminist theology e.g. Sally McFague illustrates a modern need to address the issue.

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

4. (b) 'God is best described as mother rather than father.'

Evaluate this view.

[AO2 15]

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

- Best described as Mother as the Old Testament does sometimes refer to God as 'Mother' and so not an impossibility, rather a choice.
- However, the balance of language in the Old Testament and New Testament repeatedly and consistently refers to God as male, if male then Father.
- The New Testament developing the Triune nature of God describes all three Persons as male and specifically calls God, Father.
- Yet, the Bible ultimately suggests that God is neither male or female but rather 'Spirit' and so it is a choice whether to best understand as mother or father.
- Nevertheless, writing and understanding through most of the existence of the Church has understood God as Father and illustrates this, for example, in terms of: doctrine, catechism, sacraments, evangelism and pastoral care all of which can be variously expanded upon and exemplified in support of this argument.
- The fact that such an understanding is insufficient is shown by the rise of feminist theology and understanding.
- Sallie McFague's work suggests that all language about God is metaphorical, but by calling God Mother we better understand the character of God e.g. love / agape.
- Describing God as Mother could help end the masculine language / abuse of the natural world and domination of women by men.

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

5. (a) Explain why forgiveness **and** love of neighbour are important to Christians. [AO1 15]

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

Forgiveness:

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

Love of Neighbour:

- Alongside 'loving God' forms part of Jesus' Greatest Commandment (Matthew 22.37-40).
- Other teaching of Jesus explores this e.g. Love your enemies (Matthew 5. 43).
- Our love of neighbour is modelled on God's love for humanity e.g. God so loved that world that He gave his only Son... (John 3.16)
- This love is acted out by God e.g. in forgiving humanity, remaining faithful in relationship with creation, being merciful, being gracious.
- Reflected in Jesus' teaching e.g. Parable of the Good Samaritan (Luke 10. 25-37).
- Reflected ultimately in Jesus' self-giving and loving death for all humanity and creation.

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

5. (b) 'Love of neighbour is the most important moral principle for Christians.'

Evaluate this view.

[AO2 15]

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

- It is through God's love that we are created, love is life giving to all and so we must love our neighbour as a moral necessity.
- Christians are called upon specifically to love God and their neighbour within the Greatest Commandment so you cannot love one without the other; to do so could be argued to be immoral.
- Theological moral teaching such as Situation Ethics places love / agape as the most important moral principle.
- A false idea of love can lead to wrong moral decisions e.g. euthanasia.
- Jesus' birth, death and resurrection were all based in his love / agape and so provides the model of Christian moral living.
- It can be argued that it was not (just) love but obedience to God's will that took Jesus to the Cross and obedience to God's revealed will is a more important moral principle for the individual and one's neighbour than subjective love.
- A decision based on love alone might change according to the situation removing fairness / justice to all.
- A decision based on love e.g. Situation Ethics cannot be assured of the consequence to which love is aimed so can any moral principle be determined? Better to follow God's rule of law in the intent of the action for an absolute moral principle.
- Nevertheless, many churches teach that love is more important than law or doctrine in making day to day moral decisions.
- Christian involvement in social action charitable work illustrates love of neighbour as a moral way to spend time, money and energy.
- Other attributes such as 'truth' and the role of conscience could be argued to be more important when considering the most important moral principle.

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