



GCE A LEVEL MARKING SCHEME

SUMMER 2018

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

INTRODUCTION

This marking scheme was used by WJEC for the 2018 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.

COMPONENT 1: A Study of Religion - Mark Scheme

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

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

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

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

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

Rules for Marking

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

Banded mark schemes

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

Banded mark schemes stage 1 – deciding on the band

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

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

Banded mark schemes stage 2 – deciding on the mark

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

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

Awarding no marks to a response

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

A Level Generic Band Descriptors

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

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

GCE A LEVEL RELIGIOUS STUDIES
SUMMER 2018 MARK SCHEME
COMPONENT 1 –THE STUDY OF RELIGION
OPTION A – A STUDY OF CHRISTIANITY

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

Section A

1. (a) Compare the birth narratives in Matthew 1:18-2:23 and Luke 1:26-2:40 [AO1 20]

Candidates could include some or all of the following, but other relevant responses will be credited.

Similarities

- Candidates may draw attention to the most obvious similarities: both Matthew and Luke agree that Jesus was born in Bethlehem when Herod was king of Judea; that the name of his mother was Mary; that she was engaged/betrothed to Joseph; that Jesus was conceived by the Holy Spirit; that Mary was a virgin; and that there were visits to see Jesus; that visits were guided in some way; that Jesus fulfilled Old Testament prophecy; and that Jesus' role was to bring salvation not only the Jews but all humankind.
- These similarities for some suggest a common tradition, not necessarily source.
- They also could be used to highlight the fact that some are significant Christian beliefs.

Differences

- Matthew focuses on Joseph whereas Luke focuses on Mary. Matthew's version is more 'Jewish' in that it is Joseph who receives revelations from the angel and has extensive quotations from the Old Testament.
- In Matthew the first non-Jews to set eyes on him were Wise Men, who followed a star 'from the East'; in Luke some shepherds are informed by angels of Jesus' birth, and go immediately to Bethlehem to visit him.
- Luke mentions that Jesus was born 'in a manger'. Matthew speaks of a 'house'.
- In Luke an angel named Gabriel tells her of her pregnancy but in Matthew the angel visits and speaks to Mary before and after the birth.
- Luke gives details of a census called by Caesar Augustus, which made it necessary for Joseph and Mary to travel to Bethlehem to be registered. Luke alone has the story about being 'no room for them in the inn' and the baby Jesus is born 'in a manger'. In Matthew there is no mention of a stable, just a 'place' and a 'house'.
- In Luke eight days after the birth, Jesus is presented in the Temple in Jerusalem. He is mysteriously recognised as the Messiah by Simeon and Anna, whereupon Simeon speaks a hymn known as the Nunc Dimittis. Following the presentation in the Temple, Joseph, Mary and Jesus return to their home in Nazareth.

- Luke alone records Mary's visit to Elizabeth, the birth of John the Baptist, the visit of the shepherds, the presentation of Christ in the Temple, and the three hymns (the *Magnificat*, the *Benedictus* and the *Nunc Dimittis*).
- Matthew alone records Joseph and Mary's marriage, the appearance of the star, the visit of the Wise Men, the details about Herod and the slaughter of the infants and the subsequent flight to Egypt.

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

1. (b) 'The birth narratives indicate clearly the identity of Jesus.'

Evaluate this view.

[AO2 30]

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

- The debate of Jesus' identity does depend whether or not it is accepted that he was 'born of a virgin' and had divine status. Matthew refers to Mary as being 'with child from the Holy Spirit' and Luke records 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God'. The incarnation doctrine has been developed from this.
- It is clear from the above reference that Luke makes claims to Jesus' identity as the Christ and not just a Messiah but Matthew's version could be seen as less convincing and challenge the statement that the birth narratives 'indicate clearly Jesus' identity'.
- Some would argue that Matthew's account sees the birth of Jesus as the fulfilment of the prophecy in Isaiah 7:14 where Matthew states that 'All this took place to fulfil what had been spoken by the Lord through the prophet' and 'Look, the virgin shall conceive and bear a son ...' Here Matthew is quoting from the Septuagint, where the Greek uses the word 'virgin' to translate a Hebrew word ('almah) that does not technically mean 'a virgin', but rather 'a young woman of marriageable age'. Therefore the emphasis is on Jesus as Messiah, with the young woman being representative of Israel, and not necessarily, as later proclaimed by Christians, the Son of God.
- Some would support this line of argument with the fact that there several instances in ancient mythology of heroes being born of a virgin, e.g. Hercules, who was the son of a divine father and a human mother. The virgin birth story could therefore have been made up by the early Christian church, which wanted to portray Jesus as the Son of God. In addition, the story corresponds well to other supernatural elements associated with the account of Jesus' birth in both Matthew and Luke, for example angelic visitations, and in Matthew the appearance of a mysterious star. The alleged appearance of a star was a common occurrence at the birth of a notable person in the ancient world.
- All these things, it is claimed belong to the realm of mythology, and the birth narratives would be more credible without them. They also raise questions as to the identity of Jesus as 'Son of God'. An alternative line of reasoning, following the scholar Bultmann, would be to demythologise the narratives to just indicate the vague notion that the person who has been born is significant and states nothing at all about his ontological status.
- Nonetheless, there are many Christians who accept the virgin birth accounts and as it is a part of their creed, they argue that early Christian writers were unlikely to be influenced by pagan myths. This line of argument would be supported by the fact that both Matthew and Luke agree on the essential point about Jesus' birth: that he was conceived by the Holy Spirit and, if Matthew is correctly translated, that Mary was a virgin.

- For some, what is important in the story is the entry of God into his creation – the incarnation. If this miracle is accepted, then the virgin birth presents no difficulty. If it is accepted that Jesus is God, it is natural to believe that he entered the world in a supernatural way.

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

2. (a) Explain how the Christian biblical canon was established.

[AO1 20]

Candidates could include some or all of the following, but other relevant responses will be credited.

- Deciding on the canon was, in some ways, not difficult since most early Christians came to see that the Hebrew Scriptures, the letters of Paul and the four Gospels were invaluable for their churches. However, disagreements about some books emerged and there were different versions of the Hebrew Bible in circulation at the birth of Christianity. There were also some books that claimed to be written by figures important to believers, but which were falsely using names to gain authority.
- The Jewish canon was not closed at the time of the New Testament. Since the New Testament writers used the Greek version of the Hebrew Bible (the Septuagint) some Jewish writings written only in Greek and excluded from the Jewish canon remained in the version adopted by the early church. Generally speaking, the opinion of Augustine and others prevailed and the following books made it into the Old Testament: Tobit, Judith, 1 and 2 Maccabees, Wisdom, Sirach, Baruch – as well as additions to Daniel and Esther.
- With regard to these books, differences in the Roman Catholic canon and the Protestant canon exist today. Protestants use the term Apocrypha to refer to this collection, a term that came to take on the meaning of ‘false, heretical’ for many Christians. Martin Luther raised doubts about their inclusion. He viewed 2 Maccabees 12.46 as giving support to the doctrine of purgatory. This doctrine, in turn, undermined the theme that was most important for Luther: justification by faith, as a gift of God – not something to be earned through purgatory or other means. Protestant Bibles soon began to put the Apocrypha into a separate section – or omitted these altogether from the Bible. The Roman Catholic canon was reaffirmed at the Council of Trent in 1546.
- As with the Hebrew Bible, there is no written list of criterion to guide the selection of books to the New Testament Canon; however there are 3 factors that clearly guided the early church: (i) books considered ‘Scripture’, had to have a connection to the Apostles, either being written by them or by someone in direct contact with them, (ii) the writings had to have a connection with churches, recognised as supporting faith and practice by Christians in diverse places, (iii) the books had to conform to the faith of Christianity.
- Even though there was wide consensus on the books that came to be in the New Testament, there were disagreements. In the 2nd Century, a church leader named Marcion created a Bible composed of only the Gospel of Luke (without the birth narratives) and the letters of Paul. Despite popular belief about the Constantine, he had nothing to do with compilation of the Bible.
- By looking at the writings of the Apostolic Fathers in the late first and 2nd centuries CE we have a very good idea which books in the New Testament were universally accepted as well as which ones were debated. There was some debate about both the book of Hebrews and the book of Revelation, for example, because of a lack of clarity about apostolic authorship as well as the fact that some Christian groups considered to be heretical favoured some teachings from these books. Eventually the church came to believe that these books had apostolic origins and affirmed the Christian faith and so they were included.

- There are also other books that the church found helpful that were written by the second generation of church leaders. These include books such as The Didache and the Shepherd of Hermas – these were part of some New Testaments but were ultimately rejected for inclusion, not because they were wrong (they thought by many leaders to be helpful books) but simply because they were written later than Apostolic writings. Aside from a few debates, there emerged a wide consensus about the 27 books found in today's New Testament. However an actual official decision that these books were 'canon' did not come until the end of the 4th century and the beginning of the 5th century by leaders in the eastern and western churches.

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

2. (b) 'The Bible cannot be regarded as the inspired word of God.'

Evaluate this view.

[AO2 30]

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

- There is a debate amongst Christians regarding the extent to which God played a role in the creation of the Bible. The term 'inspire' is related to the verb 'to breathe' with passages such as II Tim 3:16 claiming that the Bible is 'God-breathed' – but the debate concerns what this actually means and to what extent the human writers were involved?
- Some Christians would argue that God's inspiration is complete or absolute. The role of the human authors is almost irrelevant because God uses humans as mere vehicles or tools (stenographers), dictating the exact words to write down. The Bible is inspired and objective and this is important since God is not to be associated with error or falsehood. There are many times when God speaks directly through prophets, or communicates laws, such as the 10 commandments or principles directly through the words of Jesus.
- An argument against this claim is that the passages that are poetic or contain stories that are clearly fictional, like the parables of Jesus? Can these be labelled as 'true' or 'historically accurate'? Furthermore, there are many passages of the Bible where the human authors, not God, appear to be speaking directly to their audience, such as Luke chapter one addressed by Luke to Theophilus or Paul's epistles to churches.
- Traditional Protestant and Roman Catholic theologians take the view of Origen, in contrast, who believed that the human authors were conscious of inspiration and could express their own views. Thus, one could say that God 'produced' the Bible in some sort of cooperation with human writers. Therefore God worked through human authors, and their individual personalities, in creating the Bible. There is a balance, they say, between objective and subjective views of inspiration.
- Of course there are some thinkers who believe that the Bible is not the inspired Word of God, for example, the theologian Karl Barth who believed that Jesus is the inspired word of God, not the Bible. The Bible is a testimony to Jesus; it can become God's work at a particular moment when it is read with a humble heart but is not automatically God's word as that would mean it was more important than Jesus.
- A development of this is the argument of Friedrich Schleiermacher who also did not believe the Bible to be inspired; he viewed it as having been written by inspired writers so it is like any inspired work. What makes the Bible special is that it is the first book written by inspired writers in the Christian church
- The argument of accommodation sees some Christians propose that it is possible to see God as the author of the Bible but at the same time allow for a human role in the process. This means that scientific or historical limitations can occur. God is beyond human language and abilities but descends to the human level in order to give a message. Almost like simple language being spoken to a child, even if not possessing grammatical perfection or scientific precision. John Calvin justified that the Bible was inspired and without error because the biblical author is trying to communicate things at the level of their audience; therefore, there are actually no scientific or historical errors in the Bible as they are always true from the point of view of the reader at the time.

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

Section B

3. (a) Examine the distinctive features of celebration of Easter in the Eastern Orthodox church. [AO1 20]

Candidates could include some or all of the following, but other relevant responses will be credited.

Lent

- Easter is preceded by the most important fasting season in the church year, known as Great Lent or the Great Fast. The first week of Great Lent starts on Clean Monday. The name Clean Week refers to the spiritual cleansing of the faithful. Throughout this week there is strict fasting.
- The second week commemorates St Gregory Palmas, one of the great saints of the Orthodox Church. On the Sunday of the third week – the midpoint of the Great Fast – the Veneration of the Cross is celebrated. During an all-night Vigil the priest brings a cross out into the centre of the church, where it is venerated by all. The fourth week is an extension of the Veneration of the Cross. Saturday of the fifth week is dedicated to the *Theotokos* (Mother of God), and a hymn to Mary is sung during Matins with everyone standing. Great Lent ends with Vespers on the Friday of the sixth week, and is followed by Lazarus Saturday, which celebrates the resuscitation of Lazarus as a foreshadowing of the resurrection of Jesus.

Holy week

- Holy Week services begin on the night of Palm Sunday. The blessing of palms takes place at Matins on Sunday morning. During Holy Week, each day has its own theme: Holy and Great Monday: Joseph as a type of Christ; the Cursing of the Fig Tree; Holy and Great Tuesday: the Parable of the Ten Virgins; Holy and Great Wednesday: the anointing of Jesus at Bethany.
- Holy and Great Thursday is celebrated with the Mystical Supper and is a more festive day than the others because it celebrates the institution of the Eucharist.
- Holy and Great Friday celebrates Jesus' Passion and is a strict fast day. There are morning, afternoon and evening services of great solemnity. The evening service includes Lamentation Praises which reflect Mary's lament for her son. A cloth icon, known as the epitaphios, representing the sheet in which Jesus was buried, is placed on an ornate bier representing Jesus' tomb. The priest then sprinkles the tomb with rose water and fresh rose petals.
- Holy and Great Saturday remembers Jesus' Burial and his Descent into Hell and is another day of strict fasting. Services combine elements of sorrow and joy. At the beginning of the morning service, the liturgical colour is still black, but just before the gospel reading it is changed to white and the atmosphere of the service turns from sorrow to joy. The priest sprinkles the church with fresh bay leaves to symbolise Jesus' victory over death.

Easter Day

- Begins with the last liturgical service of Lent called Midnight Office, which forms the first part of the Paschal Vigil. The priest places the epitaphios on the altar, and at the end all church lights and candles are extinguished while the congregation wait in silence and darkness for midnight, when the resurrection of Christ is proclaimed.
- At midnight, the priest lights a candle. He then lights candles held by assistants, who in turn light candles held by the congregation. They all then process around the church chanting 'At thy resurrection Of Christ our Saviour, the angels in heaven sing, enable us who are on earth, to glorify thee in purity of heart'.
- The procession halts in front of the closed doors of the church, where the priest makes the sign of the cross and all church bells and percussion instruments are sounded. Then, Easter Matins begin, followed by the Easter Hours and the Easter Divine Liturgy.
- Following the Liturgy, the priest may bless paschal eggs and baskets containing foods forbidden during the Great Fast, and the congregation may share an *agápē* meal. It is also customary to crack open hard-boiled eggs, dyed red to symbolise the blood of Christ, to celebrate the opening of Jesus' tomb.
- On Easter Sunday afternoon *Agápē Vespers* are sung. During this service a portion of the Gospel of John may be read in several languages to demonstrate the universality of the resurrection.
- Easter week is known as 'Bright Week. There is no fasting. The customary Easter greeting is: 'Christ is risen' with the response: 'He is risen indeed'.

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

3. (b) 'The differences in the celebration of Easter between Eastern Orthodox and Western churches are of no significance.'

Evaluate this view.

[AO2 30]

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

- First of all, some may argue that the 'essentials' of Easter overshadow any differences e.g. solemnness of Good Friday, the meal on Thursday of Holy Week and the celebrations during the Easter Day services. For example, Easter is preceded by the forty day season of Lent. In the Western Church, Lent begins on Ash Wednesday and in the Eastern Church, it begins on Clean Monday, and although there is much more emphasis on strict fasting than in the Western Church, essentially they are similar.
- In support of this argument there is a common basis in ceremony, preaching, hymns and Bible readings. The churches celebrate together and recognise the significance of Thursday, Friday and Sunday of Easter week.
- The opposing view would be that these 'essentials' are actually embroidered with very different threads of ceremony and meaning that they are so very different. In addition, while they agree on the formula for setting the date of Easter, in most years Western and Eastern Orthodox churches celebrate the festival on different dates. The Eastern Church also insists that Easter should fall after the Jewish Passover.
- In support of this, the pre-Easter season of Lent includes several significant dates, but they are different in both churches. For example, in the Western Church, the Sunday which marks the halfway point between Ash Wednesday and Easter Sunday is traditionally known as Laetare Sunday. More recently it has become a celebration of motherhood (Mothering Sunday). The Eastern Church celebrates the Veneration of the Cross on this day. Again, the Eastern Church has a different theme for each day of Holy Week, whereas the Western Church celebrates only Maundy Thursday, Good Friday and Holy Saturday.
- Against this line of argument, the response to this could be that whilst there are significant differences in Lent, the actual Easter celebrations and devotions of Easter week are the most significant and therefore mean that both traditions are recognising the same religious ideals.
- However, and in opposition to this line of reasoning, it could be argued that during the events of celebration on Easter Day there are stark contrasts. In Western churches Easter Day is celebrated during the daytime on the whole but In the Eastern Church, however, the main Easter celebration is an all-night service including the Paschal Vigil, leading to Easter Matins, the Easter Hours and the Easter Divine Liturgy.
- An alternative perspective is that it is the preaching and fellowship that give meaning to Easter and break down any barriers caused by differences in how the acts of Christian history are remembered and presented. Both Eastern and Western Churches consider Easter to be the most important festival in the Christian calendar because it celebrates the fundamental Christian belief in the resurrection. They prepare carefully for it and celebrate it joyously and jubilantly and therefore this unites them and makes them recognisable to each other. The minor differences are therefore insignificant.

- Finally, one could suggest that the most significant part of both Eastern and Western celebrations is the moment that signifies the resurrection of Jesus. Once this is recognised all Christians throughout the world are celebrating the very same thing for the rest of the day, and week, and so the differences in the way they do this are insignificant.

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

4. (a) Examine the views of Richard Dawkins on the relationship between religion and science [AO1 20]

Candidates could include some or all of the following, but other relevant responses will be credited.

- Richard Dawkins argues unapologetically that religion is the ‘root of all evil’ for the very reason it goes against all scientific principles and promotes ignorance. One of Dawkins’ major opposition to religion is that it promotes ‘non-thinking’. That is, he considers faith as non-scientific. He argues that belief that is not based on evidence is ‘one of the world’s great evils’. Dawkins sees religion as irrational and faith as ‘blind faith’. He contends that a supernatural creator almost certainly does not exist and that religious faith is a delusion—‘a fixed false belief’. It therefore has no relationship to science.
- Dawkins uses the concept of memes to explain the origination of the idea of God, an element of culture that is passed on from one person to another by imitation or non-genetic means. These memes can be manipulated by religious leaders in ways that give rise to varieties of religious belief. Therefore, we inherit culturally all kinds of beliefs and values that include belief in God.
- Dawkins does not even see an ability for religion to reason with science as religious ‘thinking’ is not really thinking at all but dogmatic and determines what is argued; according to Dawkins, religion does not turn up to the debate between religion and science and so there cannot be any relationship between the two.
- Science answers our questions about the origins of life and the world without the need for religion. Evolution through natural selection and survival of the fittest is a complex and unpredictable process more akin to ideas of fatalism than to those that see a holistic ‘plan’.
- There can be no compatibility between religion and scientific explanations since any religious explanation always operates from the position of faith and this determines the way in which any suggested scientific compatibility is framed.
- Some see the idea of ‘purpose’ as a common thread but Dawkins argues this is a misunderstanding of Darwin and of evolutionary purpose. ‘Purpose is used by biologists in a very different way, but the resemblance comes because the products of Darwinian natural selection look so stunningly as though they have been designed for a purpose. And so something like a wing or a foot or an eye really does carry the most incredibly powerful illusion of purpose. Since Darwin we’ve understood where that illusion comes from, but it’s such a strong illusion that it’s almost impossible to resist using the language of purpose.’ (Dawkins)
- Dawkins argues that religion should be abandoned as it should have been left behind when the human race progressed and advanced in scientific knowledge. For Dawkins the ‘God of the gaps’ is no longer there because the ‘gap’ is now closed. ‘Now in the case of religion, I think there was something built into the human brain by natural selection which was once useful and which now manifests itself under civilised conditions as religion, but which used not to be religion when it first arose, and when it was useful.’ (Dawkins)

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

4. (b) 'Scientists must be atheist.'

Evaluate this view.

[AO2 30]

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

- Richard Dawkins takes this extreme position and yet the irony is that his own position is one of extremism. There is also the irony of Dawkins' arguments about the language of faith; he himself is an empiricist and although he recognises that his conclusions and scientific method draw upon reasonable probabilities rather than certainties, he denies that any other possibility can occur and so makes a deductive error.
- Owen Jones, author of 'The Establishment' and former contributor to the Independent is an atheist who has problems with Dawkins' views.: 'The idea of religion being the root cause of so many bad things is also something I struggle with. Religion can be used to justify anything: and, in practice, it has... As a non-believer, I want the atheist case to be made... But I feel prevented from doing so because atheism in public life has become so dominated by a particular breed that ends up dressing up bigotry as non-belief. It is a tragedy. And that is why it is so important that atheists distance themselves from those who undermine our position. Richard Dawkins can rant and rave about Muslims as much as he wants. But atheists: let's stop allowing him to do it in our name.'
- However, Dawkins' views fit into the conflict model of the relationship between religion and science, which holds that science and religion are in perpetual and principal conflict and relies heavily on two historical narratives: the trial of Galileo and the reception of Darwinism. Dawkins' views could uphold the view that it is difficult or challenging for a religious believer to be a scientist, but his debates with Alister McGrath demonstrate he cannot propose that a religious believer can never be a scientist.
- McGrath, himself a former atheist argues strongly against Dawkins' views and referred to his ideas as 'embarrassingly ignorant of Christian theology'. For McGrath the statement is just nonsense and is a testimony that there are many scientists with a religious background.
- Another argument is one of 'independence' - that there is no overlap between religion and science and this was developed by Stephen J Gould who proposed that there is a lack of overlap between the respective domains of professional expertise. Gould separates religion and science by proposing – almost like Wittgenstein's language games – that religion deals with ethics and spirituality and science with empirical questions. However, in stating this the conclusion drawn is that they should never meet, engage, interact and claim insight into the other domain. The problem is that there is a remarkable lack of evidence to support his view and one could argue that history sees a very positive and interactive relationship between science and religion.
- A final line of argument is to suggest that there can be dialogue and a mutualistic relationship between religion and science. This is because of common ground, for example, in matters of creation there is a relationship between a God who generates an intelligible and orderly creation precedes the scientific awareness that there are indeed laws of nature. This relates also to the idea that religious and science can integrate through natural theology, for example, the supposition that the universe has a temporal origin features in contemporary cosmological arguments for the existence of God.

- Alister McGrath has developed a Christian theology of nature, examining how nature and scientific findings can be regarded through a Christian lens. However, the contrasting argument uses the work of Pierre Teilhard de Chardin who ended up with an unconventional view of evolution as teleological (which brought him into trouble with the scientific establishment), and with an unorthodox theology (with an unconventional interpretation of original sin that brought him into trouble with the Roman Catholic Church). This does not mean a scientist cannot be religious or vice versa but that it may be difficult.

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

5. (a) Explain the main beliefs and practices of the Charismatic Movement.

[AO1 20]

Candidates could include some or all of the following, but other relevant responses will be credited.

- The Charismatic Movement has a focus on the active and interventional role of the Holy Spirit within Christianity in the same way the early apostles experienced the arrival of the Holy Spirit at Pentecost in Acts 2:1-12. This means that they have a strong emphasis on spirituality often expressed in an external, exuberant display of the working of the Holy Spirit within them.
- The Charismatic Movement promotes the spiritual efficacy of faith-healing and use the biblical passages associated with miracles, healings and exorcisms to support their practices.
- The Charismatic Movement understand the gifts of the Holy Spirit as active expressions of Christian worship and life.
- There is great emphasis on the importance of speaking in tongues (glossolalia), although this is more significant for Pentecostalists who teach that it is the first gift of the Holy Spirit that must be developed based on 1 Corinthians 14:18 when Paul states: 'I thank God that I speak in tongues more than all of you'. There are nine specific gifts listed in 1 Corinthians 12:8-10 that are supernatural in nature and are the focus of and distinguishing feature of the Charismatic Movement: Word of Wisdom, Word of Knowledge, Faith, Gifts of Healing, Miraculous Powers, Prophecy, Distinguishing between Spirits, Speaking in different Tongues (Languages), and Interpretation of Tongues. Such gifts are seen to be transferred through the infilling or baptism of the Holy Spirit, with-or-without the laying on of hands.
- There is a belief in the centrality of direct experience of God in the life of the believer, a personal experience and relationship that is accessible through the Holy Spirit and the presence of Jesus. This is usually seen in the inspirational, joyful and exuberant worship.
- Believer's baptism is promoted and there is a specific leadership structure of Pastor and Elders (Bishops) based on the scriptures of 1 Tim 3, Acts 14:23, and 20:28.
- Although it has several distinguishing features it is non-denominational e.g. 1983, a delegate commissioned to the Charismatic movement by Pope John Paul II, told priests and bishops to welcome the movement. Some priests even performed 'charismatic masses'.
- New churches and denominations emerged alongside the Charismatic Movement since 1980 onwards that are termed neo-charismatic. Being neither Pentecostal nor part of the charismatic movement, they share with these groups a common emphasis on the Holy Spirit, spiritual gifts, miracles, and Pentecostal experiences

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

5. (b) The Charismatic Movement has more weaknesses than strengths.

Evaluate this view.

[AO2 30]

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

The purpose of this answer is to consider and evaluate the strengths of the Charismatic Movement and to critically consider the criticisms made against it. Answers should not just be a list of strengths and weaknesses.

- Like any evaluation, strengths and weaknesses itself is evaluative and so for many involved in the Charismatic Movement it has obvious strengths. Its first claim is that what it promotes is Biblical; the emphasis on the gifts of the Spirit is much in keeping with the 'Golden Age' of the early church. This is supported in particular with a view to Acts of the Apostles and the Apostle Paul's writings, in particular 1 Corinthians.
- A line of reasoning to challenge this is that whilst the Bible can be used to justify certain things it needs to be considered in the light of biblical theology in general and not just specific texts. For example, 1 Corinthians clearly promotes the gifts of the Spirit but there are two concerns. First of all Paul is very keen to tone them down and sees them as subsidiary to prayer, love and morality. Secondly, many would argue that the gifts of the Spirit were there just for the Apostolic Age.
- Another strength of the Charismatic Movement is its claims to miracles and euphoric religious experiences that are legitimised by the Holy Spirit. On the one hand, such claims are often challenged and accused of exaggeration, psychological inducement (placebo effect) and not as genuine works of the Holy Spirit; however, on the other hand, the claims of the Charismatic Movement for miracles are as legitimate as traditional Christianity e.g. Lourdes.
- In this respect there could be an argument presented that the criticisms and challenges made against the Charismatic Movement may be unbalanced and focus on particular things such as 'emotive' issues, the role of 'glossolalia' and other gifts of the Spirit. Are these really so significant weaknesses? It could be argued that heresies affecting central Christian doctrine are more serious.
- Alternatively, there could be an argument presented that the criticisms and challenges made against the Charismatic Movement are not representative of all the movement such as prosperity theology which appears to belong to a certain part of the movement and by no means universal to it.
- Specific challenges that suggest weaknesses include: its leadership structure which is sometimes overpowering and dictator-style; a (sometimes) literal understanding of the Bible that is sometimes understood and applied out of context; the idea that we gain salvation and then can lose it; the overemphasis on sin, the gifts of the Spirit; and, absolutes in terms of morality. However, these can still be challenges put forward to other areas of the Church and are not always exclusive to the Charismatic Movement.

- The evangelical focus and popularity of the Charismatic Movement cannot be denied and this would be a case for its main strength singularly outweighing what some would say its many minor weaknesses. In other words the 'number' of weaknesses and strengths is not the real issue but rather the seriousness of the weaknesses and the importance of the strengths. The argument of the Charismatic Movement would certainly be the 'proof' of its legitimacy is supported by its ever growing popularity.

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