



GCE A LEVEL MARKING SCHEME

SUMMER 2024

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

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

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	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>
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 – COMPONENT 1 OPTION A
A STUDY OF CHRISTIANITY**

SUMMER 2024 MARK SCHEME

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

Section A

1. (a) Examine Christian views on the resurrected body and the afterlife [AO1 20]

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

- Some candidates may focus on the Bultmann / Wright debate and understandings; others may focus on Biblical teaching and views about these within Christianity.
- Christian belief in the resurrected body is based on the resurrection of Jesus and the teachings of Saint Paul in the letter to the Corinthian Church.
- Reference could be made to the set texts (Matthew 10:28; John 20-21; 1 Corinthians 15; Philippians 1:21-24)
- **Matthew 10:28** – ***“Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.”***
- This could be interpreted as being indicative of belief in eternal life, the soul and heaven and hell. Jesus teaches that the death of the body is not to be feared because there is an afterlife.
- **John 20-21** – the emphasis in these chapters is on the physical appearances of Jesus to the disciples and in particular Mary and Thomas. John is keen to demonstrate that Jesus’ risen body was physical but in some way changed.
- **Philippians 1:21-24** ²¹***For to me, to live is Christ and to die is gain. I desire to depart and be with Christ, which is better by far; ²⁴but it is more necessary for you that I remain in the body.***
- These verses suggest that Paul was countering a belief in ‘soul sleep’. He emphasises that if he dies he will be with Christ immediately.
- **1 Corinthians 15** - In his letter to the church at Corinth, Paul emphasises the factual nature of the resurrection and he bases this on his own experience of meeting with the risen Jesus on the road to Damascus (Acts 9:1-20).
- Jesus’ resurrection was proof of Jesus’ messiahship, and belief in the resurrection meant that humanity could share in his resurrection.
- Paul makes reference to the Fall of mankind (Genesis 3) and refers to Jesus as the ‘new Adam’ – the first fruits of the new creation.
- Paul claimed that the resurrection of the body would take place in two phases: first the Messiah and then at the Parousia – all people. Those who have died and those still alive will be transformed.
- In ‘The resurrection of the Son of God’, (2003), Wright states that Jesus’ resurrection ‘marks the beginning of a restoration of creation that he will complete on his return.’
- In 1 Corinthians 15:18 Paul speaks of those who died in the interim period as being ‘asleep in Christ.’ The death of the body will be reversed through the resurrection. It refers to the conquest of the effects of death.

- Early Christians believed that Christ's body was physical but transformed. Based on this, for almost all early Christians their ultimate hope was the resurrection of the body. Resurrection will be an act of new creation. It will involve the gift of a new body with different properties. Reference could be made to the 'seed analogy' used by Paul.
- The resurrected body is not the same as a resuscitated body – this was different to what happened with regards to the raising of Lazarus and the widow of Nain's son.
- Reference may be made to R. Bultmann's understanding of the resurrection. Jesus is the 'risen one' on a personal level and experienced through faith. It is not necessary for Bultmann that Christians believe in a physical resurrection.

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

1. (b) 'The resurrection of Jesus was not an historical event.' [AO2 30]
Evaluate this view.

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

- All four gospel accounts which tell of a historical resurrection were kept in the canon of Scripture. The gospel narratives all speak of Jesus' resurrected body as physical but transformed
- It could be argued that John's use of 'chiasm' suggests a structured account for dramatic effect. However, John is also keen to portray the physical yet transformed 'soma pneumatikon' of Jesus in his appearances to Mary, Thomas and the disciples. Jesus can be physically touched and he eats with them.
- The Pauline letters evidence the historicity of the resurrection as being central to faith for early Christians. Paul wrote to the Church in Rome that Jesus was declared Son of God by a mighty act in that he rose from the dead.
- Paul emphasises the point that he would not have suffered for Christ if it had not been a true event. Paul claimed to have met with the risen Jesus. His letter to the church in Corinth provides one of the earliest pieces of evidence for the resurrection. In this letter, Paul refers to the significant amount (over 500) people who would be able to attest to what had happened. It was a public and not a private event. He also includes an appearance to James, the brother of Jesus as well as his own conversion.
- Paul spoke for the whole of the early Christian Church when he declared that if the reality of Jesus' resurrection was denied, the Christian faith would be emptied of its meaning. 'If Christ has not been raised, your faith is futile, and you are still in your sins.' 1 Corinthians 15:17)
- Peter claims that the resurrection of Jesus was a clear proof that Jesus was the Messiah – 'God made this Jesus whom you crucified both Lord and Messiah.' (Acts 2:36)
- All gospel accounts agree on the main parts of the story, it was very early on the Sunday, the women arrive first to embalm the body, the stone had been rolled back, the tomb was empty, and Jesus appears to the disciples.
- The change in the disciples from being disheartened and disillusioned to being transformed into a band of courageous witnesses is a strong piece of evidence for the historicity of the event.
- The event could be attested to by witnesses. It was not a private religious experience.
- The disciples and those early witnesses were willing to be martyred for their faith. It is unlikely that anyone would be willing to die for something that they were not totally convinced was true.
- N.T. Wright attests to the fact that all the data points to the historicity of the resurrection of Jesus in bodily form. He affirms that the early Christians were completely convinced that Jesus' resurrection was a real, historical happening which made a profound difference to their lives. The resurrection of Jesus was the basis of the recognition of Jesus as Messiah and Lord. It was through the resurrection that the New Age was inaugurated.

- Wright claimed that belief in the resurrection had been marginal in Second Temple Jewish thought but after the resurrection of Jesus, it became central to Christianity.
- Wright claims that the main explanation for Jesus' declaration as the 'Son of God' is that he rose from the dead.
- Other scholars such as Rudolph Bultman consider the fact of a supernatural event, such as the resurrection, an impossibility, therefore, alternative reasoning will be considered for what happened rather than it being an event in history.
- Instead of considering it an historical fact, the events described in the gospels should be read as myth with the purpose of sustaining faith. The resurrection event is regarded as a myth and the kerygma needs to be discovered in it.

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

2. (a) Explain ways in which the Bible can be considered a source of authority for Christians.

[AO1 20]

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

- Candidates may refer to objective and subjective views of inspiration.
- The Bible is a collection of books, the canon of which, is the main source of authority for the majority of Christians. It is referred to as 'Sacred Scripture' or 'Divine Law'. Some candidates may develop this.
- For Christians the Bible provides a source of moral advice. Christians regard the Bible as being 'God-breathed', enabling Christians to discern between right and wrong. 2 Timothy 3:16-17 states 'All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.'
- The Bible is the means by which humans can know God's laws and understand their duty is to obey them. In this way the Bible has authority for them.
- *Ecclesiastes 12:13-14 states* ¹³ *Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of all mankind.* ¹⁴ *For God will bring every deed into judgement, including every hidden thing, whether it is good or evil.'*
- Christians believe that God, the Holy Spirit, inspired the writers of the Bible to write down what he wanted to say to humans so that they could live holy lives. In this way the Bible has authority for Christians because they believe that God has spoken to them through the words of the Bible and they must be obedient, in order to live lives that are pleasing to God.
- *Luke 6:36 states*, ³⁶ *Be merciful, just as your Father is merciful.'* The Bible sets standards for life, with ultimate consequences for not abiding by these standards.
- In *Psalms 119:9-16*, the Psalmist states that the way to live a life of purity is to not stray from the commands which are found in Scripture, which he later refers to as 'a lamp for my feet, a light on my path.'
- Many Christians believe that the Bible has dual authorship. This means that it is both human and divine. The Catholic Catechism states 'The Bible is believed to be the words of God expressed in the words of men.'
- *Dei Verbum*, a Vatican II document, states. Therefore, since everything is asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted to put into sacred writings for the sake of salvation.'
- God's word is considered by Christians to be enough to help bring humanity to salvation and to inherit the Kingdom of God which has been prepared for them. The Bible tells the story of salvation - the 'Heilsgeschichte' - the way in which God has formed a covenant relationship with humanity and in doing so reveals himself through the Old and New Testaments.

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

2. (b) 'Biblical teachings on the meaning and purpose of life have no value.' [AO2 30]
Evaluate this view.

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

- Biblical teachings on the meaning and purpose of life have value for those who accept that it is the revealed 'Word of God'. It reveals not only who God is but the purpose that God has for his creation.
- This purpose has particular value for the pinnacle of his creation, humanity, made '*imago dei*' (Genesis 1:26- 28).
- The purpose of humans being created in God's image and likeness is linked to the fact that they in some way share in and reflect God's nature. As rational, social, intellectual, spiritual and creative beings, humans become 'co-creators' with God in this life. The Bible provides the instruction of how to do this according to the will of God.
- Humans are created in order to have a relationship with God and each other. This relationship is an eternal one, and the Bible is the means by which humanity discovers what this relationship should be like and what humanity's ultimate 'telos' or destiny is.
- The Bible instructs humanity to be 'caretakers' of creation. This means that they have accountability for what God has entrusted them with. (Genesis 1:28-30)
- The Bible teaches respect for human life and the sanctity of life is emphasised in writings such as Psalm 139.
- The Bible presents the plan that God has for humanity, telling the story of salvation (Heilsgeschichte) from beginning to end. The meaning and purpose of life can be viewed in this context.
- The Bible gives guidance on how to live a fulfilled life through accepting the sacrificial death of Jesus as an atonement for sin. In John 10:10 it states that Jesus said 'I have come that you may have life and have it to the full.' The Bible reveals how life can be lived to the full.
- The Bible can be a great source of comfort for those who are facing suffering or grief. It can provide hope and meaning when life is difficult. As Psalm 46 states 'God is our refuge and strength, an ever-present help in trouble.'
- The Bible can provide reassurance in difficult times. In Matthew 6:25 it states '25 "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes?"
- It could be argued that secularisation and a rise in humanism and atheism has led many in contemporary society to reject sacred scripture as meaningful and has therefore lost its value.
- Some may even argue that Ecclesiastes 9:5-9 supports the notion that this life is meaningless.
- Evolutionary biologists such as Richard Dawkins may argue that there is no meaning to this life. Evolution is the only reason that humanity exists and therefore the Bible fails to provide meaning and purpose.
- Some may see the Bible on the same level as a well written literary construct, but no more than that.
- Other Christians may argue that some of the moral guidance that the

Bible promotes is no longer relevant in a society that is accepting of equal rights, abortion, sex outside of marriage, homosexual marriage etc. In this sense, it has no value.

- Others may take a pluralistic approach to religion and suggest that the other sacred texts have more to offer in terms of spiritual guidance than the Bible.

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

Section B

3. (a) Examine the challenges of understanding God as Father. [AO1 20]

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

- Consideration should be given to understanding God as Father from a pastoral perspective. Some will have experienced difficult relationships with their fathers, or had no relationship with them and will find understanding God as Father a challenge.
- Both the Old and New Testaments present challenges to understanding God as Father. Some claim that the role of father in ancient Israel allows for insight into the nature of God.
- The nature of God as monarch who judges his creation leads to a militaristic understanding of God. In this light, God is seen as an oppressive ruler who lacks compassion. This concept has led to understanding God as distant, only occasionally intervening in the created order. The consequence of understanding God in this way has been seen as an abuse of the natural world and a domination of women.
- Challenges come from a number of post Christian feminists including Mary Daly in 'Beyond God the Father' (1973) and Sallie McFague in 'Metaphorical theology -Models of God in Religious Language.'(1982) and are also implicit in the theology of feminist theologian Rosemary Radford Reuther.
- Daly argues that Christianity with its male symbols for God is biased against women. Referring to God in male terms legitimises patriarchal power. She states, 'If God is male, then male is God.'
- Reuther states that God is the 'ground of all being'. Yet God is genderless and to turn God into the male is a form of idolatry that serves men's interests.
- Sallie McFague argues from a panentheistic, eco-feminist world view. She challenges the use of language which refers to God as father. She argues that the metaphor of God as mother should replace it.
- McFague, states that God can no longer be defined as Father. Scriptural writing about God as Father was dependent upon a patriarchal culture. If this continues, then we end up promoting a patriarchal culture.
- It is the metaphor of God as Father that has led to the perception of an almighty, omnipotent, judgemental parent-monarch. In turn this enables both escapism (God will step in and provide salvation) and militarism (kings invade and conquer).
- Mc Fague argues that this understanding is unhelpful as far as the environment and human rights are concerned. Culture has changed and there is now an emphasis on equality between men and women. If God is referred to as Father, then the image that this conjures up is one of dominance, distance, violence, and anthropocentrism.
- McFague argues that to refer to God as Father could lead to the subjugation of women and the metaphor is worshipped rather than God.

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

3. (b) 'God as Mother is a valid way of referring to God.'

[AO2 30]

Evaluate this view.

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

- God as Mother – Sallie McFague's argument is that understanding God through the metaphor of Mother is a valid way as this corresponds to the doctrine of creation. It helps us to understand the type of love that God has for the world.
- McFague states that if God is referred to as Mother, then the world can be seen as part of God's body or womb. This will encourage people not to harm nature. Maternal images of God 'giving birth, nursing, comforting and caring' helps humanity to realise their utter dependence upon God.
- There are several passages in the Bible that refer to God in this way. In Isaiah 66:13, God is described as a comforting mother. In Matthew 23:37 (Luke 13: 34) Jesus uses a motherly illustration of himself.
- Some reject the notion of God as mother as 'unbiblical'. The Bible for Christians is authoritative and therefore they would suggest that God as Father is a better way to understand God. For example, the concept of God as Creator of the universe.
- The Bible portrays God as a Father who provides for his children and disciplines them.
- The Bible can be regarded as a means of revelation which is divinely inspired. Therefore, its portrayal of God as Father should not be changed to suit a C21st audience.
- Jesus, the incarnate Son of God, calls God 'Father' or 'Daddy'. Most Christians believe that Jesus, is the only one who can truly know God, therefore, humanity should accept this understanding of God.
- Jesus taught his followers how to pray and, in the prayer, he states, 'Our Father...' It could be argued that the concept of God as Father is better than the concept of God as mother. God's transcendent and immanent nature is best represented by the notion of God as Father, whereas only his immanent nature is represented by the concept of God as Mother.
- The concept of God as Father is a main aspect of the Trinitarian understanding of God which was consolidated at the Council of Nicaea 325 CE. The doctrine of the Trinity confirms to God 'Father, Son and Holy Spirit'. To change this would change a fundamental doctrine of the Early Church.
- Others may discuss the validity of accepting of God as father, mother or other understandings such as friend, lover, gender neutral.
- Accept any relevant points. The concept of God as friend is one that is also explored by Sallie McFague. McFague suggests that the term 'friend' for God corresponds to the traditional understanding of the 'Holy Spirit'. This gives us an insight into the way that humans should interact with the world.
- Some Christians would argue that referring to God as mother undermines the Doctrine of Creation.
- It could also be suggested that the notion of God as 'friend' helps us to see God as a companion. Someone who is always present in times of need. The 'paraclete' or comforter. It suggests an intimacy with God and brings humanity into a relationship with a God who is 'near' rather than distant.

- Biblical support for the concept of God as friend could also be referred to. For example, James 2:23 states Abraham believed God, and he was called God's friend.'
- John 15:12-15 Jesus is seen as both the model and source of friendship.
- Some candidates may argue that referring to God as Mother or Father are both valid and could be seen as complementary.

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

4. (a) **Examine the challenges of Christian migration to the UK.**

[AO1 20]

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

- Christian migrants may already be facing challenges before they move. For example, they may be fleeing from persecution or war, they will need support emotionally and physically with regards to shelter and food. They may have questions as to why God is allowing them to experience this suffering in their lives.
- Despite the instructions in Leviticus 19:34 and Matthew 25 migrants may face hostility, resentment or even xenophobia in the UK. For example, this was particularly prevalent even in Churches during the 'Windrush movement' and the Catholic Church set up CARJ as a means of eliminating prejudice and discrimination. Just because a country is traditionally a Christian country, there are no guarantees that the migrants will be welcomed with open arms.
- There may be difficulties with regards to assimilation into the country. Migrants into the UK naturally have come from different cultural traditions. A recent example of this is the migration of Eastern Orthodox Christians from the Ukraine. Many of their traditions associated with the celebration of Christmas are different from those in the UK. This could affect their ability to worship with regards to being able to observe traditions during national holidays etc. which do not synchronise with the Eastern Orthodox liturgical calendar.
- Language barriers may cause issues with pastoral care. Those who have migrated due to fleeing from war or persecution may have need for counselling due to traumas experienced. They may also need help to integrate into society through filling in forms for jobs, education, driving licence, etc. Unless they have a fairly good command of the English language, it may be more challenging to give the help that is needed.
- Additionally, language barriers may hinder participation in worship. Most migrants in the UK are Christians from Catholic, Anglican and Methodist churches. These services will be conducted in English for the most part and unless there is the ability to translate, Christian migrants may feel that they cannot fully participate in the liturgy provided.
- Other areas of worship may also be problematic. For example, in most churches the homily or sermon comes directly from the priest, vicar, pastor or minister. This will form the main part of the teaching for Christians and therefore, migrants who don't have an understanding of the language spoken will miss out on the vital teaching given.
- Those migrants who are preparing for the sacraments or initiation into the church through catechetical lessons may also face difficulties in understanding.
- The style of worship in Church may be very different from what the migrants are used to. More or less formal styles of worship may cause difficulty in allowing the migrant worshippers to settle into a church where they feel that they can belong.
- The largest influx of Christian migrants has come from Caribbean and West African countries where Pentecostalism is prevalent. As the UK is not predominantly Pentecostal it has led to a number of independent Christian churches being formed in order to accommodate charismatic styles of worship and facilitate community cohesion.
- The UK is becoming more secularised with many churches closing or being sold. Christian migrants may find difficulty in attending church especially with the uneven spread of immigration.

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

4. (b) 'The UK should be regarded as a modern mission field.' [AO2 30]
Evaluate this view.

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

- The secularisation of the UK is evidenced by a decline in Church attendance, a decreasing role for the Church in public life and a loss of personal faith in God and other Christian beliefs. Additionally, there is an increase of those citing 'no religion' in religious censuses taken. Therefore, those who believe that evangelisation is a Christian duty, citing Matthew 28, the great commission, would agree that there is a need for the UK to be regarded as a modern mission field.
- Christianity has the oldest age profile of all the religions, therefore, if the religion is not to die along with its congregation there is a need to evangelise amongst the younger population.
- The UK may be a traditionally Christian country but it is certain that not all of its citizens are Christian. Therefore, by the very fact that there are non-Christians in the UK it must be regarded as a mission field. One could argue that this is not a modern phenomenon, but the need has always existed.
- Additionally, it could be regarded as a modern mission field because this country has throughout the years become more pluralistic. Those who have an exclusivist view of salvation will see the necessity to convert others from either secular or religious backgrounds to Christianity.
- Many Christians regard the rise in atheism and humanism which is prevalent in the UK a modern situation that now needs mission.
- Furthermore, they may associate the rejection of traditional Christian values with moral decline and endeavour to reverse the decline through missionary activity.
- Due to the impact of secularisation, Christians from countries in the southern hemisphere may now regard the UK as having the need for mission. The reverse mission movement sees the need to revitalise worship in the country which initially sent out its own missionaries.
- However, not all Christians are of the evangelical persuasion. Many Christians are content with a pluralistic approach to worshipping God and therefore would not be convinced by the need for mission in this sense. They may regard the need for society to be more tolerant and accepting of diversity, including atheistic as well as other theistic positions as necessary. They, therefore, would reject the notion that the UK 'must' be regarded as a modern mission field.
- Many would regard 'interfaith-dialogue' as being essential rather than conversion. Some (like John Hick) may argue that it is arrogant to promote an exclusivist approach to religion and stress that all religions offer an experience of the Ultimate Reality.
- Many may object to the UK being regarded as a modern mission field when the country is already regarded as Christian, with the reigning Monarch as Head of the Church of England and 26 Bishops sitting in the House of Lords.
- Some may argue that there is a plethora of opportunity to engage in Christian worship in the UK, with a wide variety of denominational worship available to anyone who wants it. Therefore, there is no need for mission in the sense of conversion.

- There are many well established faith schools, both Catholic and Protestant, in the UK. This is evidence that, traditionally, there has been a longstanding opportunity to engage with Christianity.
- Many argue that the notion of mission is pointless in an era which is naturally moving towards a secular society in an evolutionary sense. Any investment into making the UK a modern mission field is utterly futile.
- Those that reject secularisation as a possibility, may refer to the fact that there is indeed plenty of evidence within the UK of the growth of a renewed interest in spirituality. The UK does not need to be regarded as a modern mission field because there is already growth within an already existing Christian population. Examples such as Holy Trinity Brompton could be cited.

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

5. (a) **Examine the celebration of Christmas in Eastern Orthodox churches.** [AO1 20]

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

Eastern Orthodox Church

- Accept reference to Advent as a preparation for Christmas. In the Eastern Orthodox Church, the equivalent of the season of Advent is observed, but it is known as the Nativity Fast. The Nativity Fast lasts for 40 days up to the Eve of the Nativity (6 January). Believers do not consume red meat, poultry, egg and dairy products, fish, oil and wine. The Eve of the Nativity is a strict fast day, known as *Paramony* ('preparation'), on which no solid food should be eaten until the first star appears in the evening sky.
- In the Eastern church the Liturgical colour red is used, with gold as an alternative.
- The Nativity fast precedes Christmas. During the course of the Nativity Fast, a number of feast days celebrate Old Testament prophets who prophesied the incarnation. Two Sundays before the Nativity, the Sunday of the Forefathers commemorates the ancestors of the church. The Sunday before the Nativity (Sunday of the Holy Fathers) commemorates all the righteous men and women who pleased God from the creation of the world up to Saint Joseph, husband of Jesus' mother, Mary. Orthodox enjoy a large Holy Night supper consisting of 24 dishes that represent two selections for each apostle. Guests anointed with special oils read passages from the Bible and sing religious hymns.
- On the Eve of the Nativity there are several services which last all night. The theological significance is that they parallel those services which take place on Good Friday. This is to emphasise that the incarnation makes possible the crucifixion and resurrection.
- Services include: The Hours, where special psalms, hymns and biblical readings proclaim the joy and power of Christ's birth; Vespers, eight biblical readings celebrate the incarnation and show that Christ is the fulfilment of all prophecies; The Liturgy of St Basil the Great, signifying the baptism of catechumens; The Vigil which begins with the Great Compline; and Matins when for the first time, the words 'Christ is born' are sung while the congregation venerates and icon of the Nativity. Christmas day is celebrated in January rather than December 25th – most celebrate on the 7th but the Armenian Orthodox Church celebrates Christmas on the 6th January.
- Christmas day is for feasting, which ends the Nativity fast. Time is spent with family and friends.
- Depending on the country's culture and traditions, white linen may be placed on dinner tables represents the cloth in which the baby Jesus was wrapped, and straw may be placed on the linen to symbolise the stable where Jesus was born.
- Comparison could be drawn to the Christmas Liturgical colours of Gold and White.
- Candles may be lit to represent the light of Christ.
- There is little emphasis on gift giving in the Eastern Orthodox tradition.

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

5. (b) 'The celebration of Christmas is the same for both Eastern Orthodox and Western churches.' [AO2 30]
Evaluate this view.

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

- With regards to religious practices during Christmas, it could be argued that on the surface the celebration of the festivals is not the same.
- Christmas is, celebrated at different times. In the West Christmas is celebrated on the 25th December while it is celebrated on the 7th January in the East or the 6th January in the Armenian Church.
- The Greek Orthodox Church celebrates Christmas on the 25th December.
- Western churches use the Gregorian calendar created in 1582 by Pope Gregory of Rome. Orthodox Christianity uses the Julian calendar to calculate religious holidays. Julius Caesar created Julian dates in 45 BC., Western churches celebrate Christmas on December 25 while Orthodox celebrate on January 7th.
- In the West, Advent commences a new Christian year (not so for Orthodox) and starts four Sundays before Christmas. The season includes singing hymns that symbolize the return of Christ (Parousia). In the West there is a focus on the Parousia during Advent, this is not the case in the East. An Advent Wreath and at home an Advent Candle / Calendar as a countdown to Christmas.
- There appears to be far more emphasis on religious beliefs in the Eastern Orthodox Church with many of the services making explicit links to Easter and to sacramental practice.
- Preparation for Christmas is more solemn in the East with an emphasis on Fasting. whilst some do practise fasting in the West the emphasis is on celebration, with charity and good works taking precedence.
- The Liturgical colours are different in the Eastern Orthodox and Western churches; with. Red and gold in the East and purple in the West (interestingly purple is also a liturgical colour associated with fasting and Lent in the West, yet fasting is not emphasised in the West)
- In contrast to Orthodox fasting, Western churches may often anticipate Christmas celebrations e.g., putting up decorations. From the 17th December the Great Advent 'O Antiphons' are said / sung at Evening Prayer.
- Formal Western Christmas Eve celebrations start with a Midnight Mass to celebrate Christ's arrival, coinciding with the belief of a night birth.
- Many Western churches now conduct earlier masses and/or Crib Services.
- There are traditionally three celebrations of the Eucharist: Midnight Mass, Christmas morning at dawn and Christmas Day which is a Holy Day of Obligation for Catholics.
- Unlike Western Churches, the Orthodox enjoy a large Holy Night supper consisting of 24 dishes that represent two selections for each apostle. Guests anointed with special oils read passages from the Bible and sing religious hymns.
- However, whilst practices may differ, it could be argued that many of the beliefs that are celebrated at Christmas are the same in both traditions. Therefore, this could lead one to conclude that essentially, they are the same.

- Advent recognises that Jesus is God incarnate, the Son of God who was born so that God could be known.
- Jesus is celebrated as Messiah, Saviour of the world, the Word made flesh.
- Jesus is recognised as the one who fulfils the prophecies of the Old Testament.
- Jesus is celebrated as the fulfilment of promise to King David.

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