



GCE A LEVEL MARKING SCHEME

SUMMER 2024

**A LEVEL
RELIGIOUS STUDIES
UNIT 3 - OPTION A
A STUDY OF CHRISTIANITY
1120UA0-1**

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.

UNIT 3 – OPTION A: CHRISTIANITY

SUMMER 2024 MARK SCHEME

Positive marking

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

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

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

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

Rules for Marking

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

Banded mark schemes

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

Banded mark schemes stage 1 – deciding on the band

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

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

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

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

A Level Generic Band Descriptors

Band (marks)	<p style="text-align: center;">Assessment Objective AO1 – Section A questions 30 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>
<p style="text-align: center;">5</p> <p style="text-align: center;">(25-30 marks)</p>	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • 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. • Excellent spelling, punctuation and grammar.
<p style="text-align: center;">4</p> <p style="text-align: center;">(19-24 marks)</p>	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
<p style="text-align: center;">3</p> <p style="text-align: center;">(13-18 marks)</p>	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
<p style="text-align: center;">2</p> <p style="text-align: center;">(7-12 marks)</p>	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
<p style="text-align: center;">1</p> <p style="text-align: center;">(1-6 marks)</p>	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
<p style="text-align: center;">0</p>	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • 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 (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<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. • The response shows a very good standard of coherence, clarity and organisation. • 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 (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • 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 (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • 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 (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<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. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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 (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

WJEC GCE A LEVEL RELIGIOUS STUDIES

UNIT 3: OPTION A – A STUDY OF CHRISTIANITY

SUMMER 2024 MARK SCHEME

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

Section A

1.	Examine the contribution of Karl Rahner to Christian inclusivism.
----	---

[AO1 30]

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

- Candidates may generally outline the difference between Christian exclusivism – defining the absolute truth and correctness of the Christian faith compared to other faiths and inclusivism – embracing diversity to point that no tradition has whole truth.
- Karl Rahner's Catholic context should be considered including his influence on Vatican II whereby he thought it possible to make positive use of modern philosophy while yet holding true to Catholic doctrine. His central premise was that all humans are aware of something beyond the finite realm; people, things and events form part of a larger, infinite reality which is God. In parallel, God is actively offering grace to all people without exception.
- Rahner consequently believed that those outside the Church should not be 'non Christian' but 'anonymous Christian' and develops four theses:
 - (i) 'Christianity understands itself as the absolute religion, intended for all men, which cannot recognise any other religion beside itself as of equal right' Rahner does not doubt the uniqueness and truthfulness of Christianity through the incarnation of Christ. Previously there were other ways to come to God, the question is whether there could be after Christ. What about those who have not heard of Christ?
 - (ii) 'a non Christian religion can be recognised as a lawful religion (although only in different degrees) without thereby denying the error and depravity contained in it'. He suggests that non-Christians, through their life and religious practice may be 'God pleasing' and so God could use other religions as part of His plan of salvation.
 - (iii) 'If the second thesis is correct, the Christianity does not simply confront the member of an extra-Christian religion as a mere non-Christian but as someone who can and must already be regarded in this or that respect as an anonymous Christian'. Rahner wanted the Church to see that God had been at work before missionaries brought Christ; becoming a Christian is the final step of a process that begins with anonymous Christianity.
 - (iv) 'the Church will not so much regard herself today as the exclusive community of those who have a claim to salvation but rather as an historically tangible vanguard and the historically and socially constituted explicit expression of what the Christian hopes is present as a hidden reality even outside the visible Church'. So, the Church should not see itself as the sole possessor of truth and goodness yet remains grateful that it knows the full expression of God.

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

2.	Examine the political and religious basis of South American liberation theology.
----	--

[AO1 30]

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

- **Political** – Gustavo Gutierrez maintained that theology should start with the facts of human existence / suffering rather than an intellectual reflection and as such Christians will be moved into the political arena to fight for justice. South American Liberation Theology arises from pastoral work of priests observing the suffering through injustices of their people – and salvation is a ‘total gift’ that must answer that suffering and so political action is required.
- In the 1950s there was hope that economic development would release the suffering caused by centuries of colonialism and political oppression, but through the political economic model of capitalism wealth stayed concentrated in few political hands with the consequence that the people stayed politically and economically impoverished. Economic aid packages provided to assist are seen by liberation theologians as political tools to maintain the status quo.
- Liberation theologians such as Gutierrez have not promoted political violence but have supported socialist and communist movements and ideas. In 1968 the Latin American Bishops met in Medellin and issued a statement which urged action by the Church on behalf of the poor believing they were acting in the spirit of Vatican II they denounced institutionalised injustice / violence stating that the priority was helping the poor.
- Gutierrez admits he is influenced politically by Marx’s claim that what is most important is finding the truth in one’s action.
- **Religious** - Liberation theologians find many Bible passages that reveal to them that God wants all people to be liberated from structures that cause oppression. Gutierrez describes liberation theology – itself indicating its religious basis - as a ‘critical reflection on Christian praxis in light of the Word of God. The following or other Biblical passages with explanation can be used to illustrate the religious basis of liberation theology:
- Exodus 1-14 (freedom from slavery); Micah 6.8 (justice and kindness); Luke 4 (good news to the poor and release to the captives to let the oppressed go free); and, the early Church (Acts 2) shows a socially supportive church, a basis for communism even.
- Liberation theology’s basis is regarded as innately religious so Gutierrez maintains that ‘praxis’ the practice of faith applied to life as Orthopraxis must come before Orthodoxy i.e. right teaching. Theology should not begin with a ‘concrete’ theoretical starting point but with a situation and so we discover truth through praxis.
- Recognition can be given that sometimes the blend of political and religious is not so separate as liberation theology has three levels: First, the poor were to liberate themselves from economic exploitation. Overcoming poverty became a fundamental tenet of liberation theology. Second, the hope was liberation from fatalism, the recognition of free will. Third, at the theological level, liberation from sin would result in ultimate liberation and communion with God.

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

Section B

3.	'The Christian biblical canonical orders are inspired as opposed to just the texts they contain.'
----	---

Evaluate this view.

[AO2 30]

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

- The Christian canonical orders can be considered as the Hebrew Scriptures also known as The Old Testament and the Christian Scriptures of the New Testament. Answers can give consideration of these separately and/or jointly.
- Evidence can be presented to support the statement that the way in which the order of the Bible came to be decided owes more to human factors or history and even politics than divine inspiration.
- Surely the fact that there are different orders between Bibles proves that their order cannot be inspired e.g. the order of the books in the Hebrew Scriptures is different to that in the Christian Old Testament / Bible.
- If both are inspired, does it indicate that God changed His mind on the order of them in between the time they were both set?
- Is God a Roman Catholic? Since the Roman Catholic Bibles has included books in it that are not to be found in either the Hebrew Scriptures or other Christian Bibles e.g. Jewish literature written in Greek just before the birth of Christ i.e. Tobit, Judith 1 & 2 Maccabees as well as additional parts to Daniel and Esther.
- These additions however were rejected when the Hebrew Canon was closed at the end of the first century. The fact that Christian Bibles then differ adds weight that this is all a human decision-making process.
- However, the New Testament follows the Old Testament in all Christian Bibles and as such illustrates the trajectory of divine inspiration at work in collating this account of salvation history.
- Yet, it took until AD 397 to decide the order of the Bible so what happened to all those Christians beforehand who were unwittingly reading and following wrong information or not accessing the right information? If this process was divinely inspired, might it not have happened quicker to the benefit of all?
- It could be reasoned that there was a far greater oral tradition and alongside that the understanding and knowledge of those writings that were written by the early church and those that were acknowledged as authentic.
- However, these writings were not confined to Israel and Judah like the Old Testament writings that had such an oral tradition. Indeed, many were written elsewhere and sent as letters to other destinations so that assurance is questionable and again leans to human influences rather than divine inspiration.
- At the end though, there was common agreement in what constituted the canon of scriptures and given human nature and committee meetings, surely that is the greatest sign of the canon ultimately being inspired by God?
- Is this not an illustration of God being at work through the Church?

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

4.	'The Christian response to the challenge of secularism is effective.'
----	---

Evaluate this view.

[AO2 30]

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

- Candidates may offer definitions and examples of what may be considered 'secularism' as an introduction to the evaluation of the Christian response to them e.g. role in politics, strength of membership plus the idea that secularism is itself a competing ideology with referenced support.
- The decline in church membership of all denominations seems to provide sufficient evidence that its response to secularism has been and is ineffective. Various attributed statistics can be included in support.
- Whilst leaner, it may be a fitter church that is providing a Christian response in many traditional but also new-found ways. Evidenced examples might be drawn from: the increasing popularity of cathedral worship, the community aspect of many churches re-ordering the church to enable community groups and/or running of food banks etc. which effectively bring many into contact with the church.
- Furthermore, there are different types and styles of church and worship that have risen partially in answer to secularism e.g. house churches, charismatic churches or churches that identify with particular ethnic groups all of which effectively counter the challenge of secularism. In the Covid19 pandemic even the older style churches 'went online' in order to continue to offer their services rather than succumb to the secular law to close.
- What is Church for? If its prime *raison d'être* is to worship God the Father, Son and Holy Spirit then no amount of 'good works' can outweigh the decrease in numbers and closure of churches that testify to the effectiveness of secularism over faith.
- Yet, many churches continue to stand firm to their moral and doctrinal traditions, seeing them, as more than just traditions but truths. It is the Christian's recognition of these "non negotiables" that even make this present question possible. As Chesterton observed, "These are the days when the Christian is expected to praise every creed except his own."
- Further evidence/s can be evaluated with regard to various court cases that appear to pit church –v- secular arguments e.g. Ms Eweida's case whereby she won the right to wear a crucifix at work or, Hazelmary & Peter Bull who lost the right to prevent same sex civil partners staying in their hotel, or the Ashers bakery in N. Ireland refusing to make a cake that supported same sex marriage.
- The churches' roles in education can be seen not only as an historic but a present day effective response to secularism perhaps best illustrated by the campaigns to end church sponsored education; if it was not deemed effective the secularists would not want to ban it.
- For all practising Christians their faith and life are the effective answer to this question. For all secularists their beliefs and life are the effective answer to this question.

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

5.	'Women should not be ordained.'
----	---------------------------------

Evaluate this view with reference to Christianity.

[AO2 30]

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

- The ordination of women within the UK has followed different routes; the Church of England as the established church, required parliament to agree. This automatically raises the question as to whether the state church should be subject to state anti-discrimination law and so women should automatically be ordained. However, the Church in Wales is dis-established and a charity in its own right and so it is arguable whether this legal rights approach is relevant; in parallel, are female immams in existence by legal right?
- Any Christian debate is likely to be founded on the Bible. Women played an important part in Jesus' ministry, were the first to witness the resurrection and continued to play important, named roles in the early Church and so should be ordained. In contrast, only the 12 chosen male disciples became the Apostles and it was on them Jesus said he would build his church. When needing to choose a successor to Judas only a male replacement was considered etc. However, the debate raises questions about the patriarchal bias of the Bible.
- It is only the Protestant and associated denominations that have approved the ordination of women. Often arguments are used concerning 'rights' and 'discrimination' rather than theological arguments. However, these do exist e.g. Mary Daley and Rosemary Radford Ruether whose views can be appropriately introduced to the evaluation of this question.
- Biblical accounts again make clear that there was an embargo on women speaking during worship and/or teaching men and some hold these as relevant to today, others maintain they were specific instructions for a specific occasion, long ago and no longer relevant.
- Ordaining women brings newfound, modern relevance to the church and will bring an increase in congregational numbers across the ages – was an argument often put. In fact, decline and aging of congregations have continued, even accelerated since the ordination of women.
- This may return the evaluation to the fact that Jesus was God incarnate in the male sex and as priests are *in loco Christi* they have to be male to avoid disrupting the whole economy of the Holy Trinity. However, Jesus represented all humanity and not just males. For example, the New Testament describes 'all are one in Christ' regardless of sex, social status, ethnicity or heritage and so there cannot be any bar to the ordination of women - unless this statement was purely about the status one has once baptised.
- There are as many different approaches as there are denominations. The ordination of women has happened in a minority of the Church and the debate continues in the majority of the Church so there cannot be a right or wrong answer without significant support, and opposition, to it.

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

6.	'Natural explanations for charismatic experiences completely remove their religious value.'
----	---

Evaluate this view.

[AO2 30]

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

- Charismatic experiences can be evidenced as: speaking in tongues (glossolalia), healing, the gifts of the Holy Spirit (wisdom, understanding, counsel, knowledge, fortitude, piety and fear of the Lord). Each of these can be evidenced and assessed as to their religious value e.g. wisdom could be of a general nature 'the worldly-wise' but as a religious value it is validated as a gift that is evidenced in its capacity to love spiritual things more than material ones alongside the desire to understand God.
- Charismatic experiences are reported in the Old and New Testaments of the Bible and their religious value there may be variously evidenced and assessed as to their value or otherwise e.g. St. Paul advises that the speaking of tongues should be matched with their interpretation for them to be of religious value.
- As a form of worship do charismatic experiences offer a greater religious value than other more formal styles of worship and can natural explanations support this? E.g. the laying on of hands is an important ministry involving the natural sense of touch, often considered to be the first natural sense to be experienced and so in what way/s does this re-enforce the act of prayer? Glossolalia involves speech and hearing as natural senses so normalises and strengthens the experience. In comparison, Catholic 'high church' worship deliberately involves all the natural senses: visual, hearing, touch, taste, smell.
- Does this not illustrate a rather more objective rather than typified 'subjective' nature of charismatic experiences and so aids the consequent issue of verification whether or not that offers religious value?
- Can religious value be validated through those who have studied natural explanations of religious experiences and categorised them e.g. James: Ineffable (the recipient cannot describe what occurred in ordinary language), Transitory (the experience only lasted a short time although its effects last for longer), Noetic (knowledge can be gained through the experience), Passivity (the recipient cannot actively control the experience)?
- Some regard charismatic experiences to have no religious value per se e.g. Marx and Freud who offered sociological and psychological explanations.
- Likewise, throughout history but especially from a renewal of charismatic experiences from the 1960s, charismatic experiences can be evidenced and assessed as to their religious value.
- Are charismatic experiences made possible / strengthened by drug use for that purpose? If so induced, is a religious value strengthened?
- The church was born out of charismatic experience at Pentecost and so they are not only validated, they are necessary.

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