



GCE A LEVEL MARKING SCHEME

AUTUMN 2020

**A LEVEL
RELIGIOUS STUDIES - COMPONENT 1
OPTION A: AN INTRODUCTION TO CHRISTIANITY**

A120UA0-1

INTRODUCTION

This marking scheme was used by WJEC for the 2020 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.

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	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. • 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	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. • 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	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. • 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	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. • 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	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. • 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.

A Level Component 1

Option A: An Introduction to Christianity

Mark Scheme

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

Section A

1. (a) Examine the importance of the Eucharist for Christians. [AO1 20]

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

- By participating in the Eucharist Christians are following apostolic tradition. In the New Testament we find reference to the first Christians obeying Christ's command to remember him through bread and wine. (1 Corinthians 11:20-27 and Acts 2:42).
- Since the beginning of the second century the word *eucharistia* (thanksgiving) was used by Greek Christian writers to denote the rite which Jesus instituted at the Last Supper.
- Mass is so important for Roman Catholics that it is offered daily. Most Catholics, however, attend Mass once a week. A sacrament is an effective sign of the presence of Jesus in the Church: an outward sign of an inward grace.
- The Roman Catholic Church has a causative view of sacraments. Therefore, receiving the sacrament means that grace is transferred to the believer and the sacrament is effective.
- By participating in the Eucharist, Catholics believe that they are in some mysterious way receiving Jesus himself. The doctrine of transubstantiation was formally defined by the Fourth Lateran Council (1215). After consecration the substance is changed to the body and blood of Christ. This is essentially referred to as transubstantiation.
- Edward Schillebeeckx proposed the theory of transignification. This is the belief that Christ is sacramentally, but not physically, present in the consecrated bread and wine; however, even though they remain physically bread and wine, they take on a greater significance and are important for Christians as Christians then associate them with the events of the Last Supper; they then have a higher value than being food for the body.
- Transfinalization is a theory proposed by Karl Rahner. This is the view that in the Eucharist, the purpose or finality of the bread and wine is changed by the words of consecration, but the substances themselves do not change. They are important because they are said to serve a new function as sacred elements arousing faith in the mystery of Christ's redemptive love.
- Whatever individual theological slant is placed on the participation of the Eucharist all traditions accept it as a symbol of the New Covenant which was accomplished through the atonement; the Old Covenant was the one given by God to Israel when he freed his people from slavery in Egypt. The new sacrament based on the words of Jesus symbolises freedom from the slavery of sin and the promise of eternal life.

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

- (b) **‘There is no common ground between Christians in understanding the Eucharist.’**

Evaluate this view.

[AO2 30]

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

- It could be argued that there is common ground. All Christians would agree on several basic principles. For example, the eucharist was instituted by Jesus and the celebration is a re-enactment of the Last Supper. In addition, all accept that the eucharistic meal gives thanks for the sacrificial atoning death of Christ. For all traditions, the bread and wine signify in some way the body and blood of Christ and despite differences in theology, in some way Christ becomes ‘present’ to the believers. All traditions accept that it is source of grace to believers in that through participation in the Eucharist the believer is blessed.
- However, it could be argued that there is more common ground between those who have a closer understanding of what happens during the consecration – for example, Catholic, High Anglican and Orthodox on the one hand and non-conformist churches on the other.
- Eastern Orthodox Christians have a very similar understanding of the centrality of the Eucharist in the practice of their faith. Like Catholics they believe in the Real Presence of Christ in the Holy Communion.
- It could also be argued that the Lutheran understanding of consubstantiation is very close to the Catholic underpinning of ‘accident’ and ‘substance’ as the way in which Christ becomes present ‘alongside’ the elements remains a mystery.
- Despite this, the emphasis of all churches is that through participation in the eucharist, there is a change of heart, of *metanoia*, a turning back to God.
- However, it could be argued that disagreements regarding the what happens to the bread and wine at the moment of consecration are so extreme as to cause serious divisions within the Church. There remains a lack of compromise between the churches. The Catholic Church refuses to give permission to their members to take communion in other churches.
- It cannot be denied that the main divisions in Christianity lie in disagreements over the theological significance of the eucharist. Many Protestant Churches do not have a sacramental understanding of the eucharist in the sense of real presence, taking the words of Jesus symbolically.
- Non-conformist churches follow a Zwinglian model where the emphasis is on a memorial meal rather than any change that takes place to the bread and wine. Here Christ is experienced through the fellowship of believers. (However, quite possibly this could be compared to Aquinas’ notion of friendship)
- Furthermore, it could be argued that even within Catholicism there have arisen challenges to the doctrine arising from theologians such as Edward Schillebeeckx and Karl Rahner with the proposal that transignification and transfinalisation respectively replace the doctrine of transubstantiation. Both were condemned by Pope Pius VI in *Mysterium Fidei* in 1965 as they denied the doctrine of transubstantiation.

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

2. (a) Explain how the Western churches celebrate the incarnation of Christ at Christmas. [AO1 20]

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

- Western Churches focus on the incarnation of God through celebrations such as Advent and Christmas.
- Advent is the preparatory season for Christmas. Its duration is the period from the fourth Sunday before Christmas and ends on Christmas Eve.
- The word 'Advent' means 'coming'. It is a time of preparation for the birth of Jesus Christ. For Catholics Advent is filled with the spirit of expectation and anticipation. It allows Christians to anticipate two events – the birth (incarnation) and the return of Christ (Parousia). It is a time of thoughtful preparation and prayer as Catholics get ready for Christmas. There are services during Advent centred around the lighting of the candles. The fifth (Christ candle) is lit during the Christmas Eve service and signifies the incarnation.
- Other traditions include using advent candles and calendars to count down to Christmas
- Christmas is the celebration of the birth of Jesus Christ. In the West the Festival begins on 25th December and lasts for twelve days. Carol services and nativity plays are characteristic of church services during the period leading up to Christmas.
- Nativity cribs are usually placed in homes and churches. Many families will have a crib in their homes which contain the figures of Mary, Joseph, the shepherds and animals, the infant Jesus and the magi.
- Christmas services focus more intently on the time that the Son became incarnate. Christians look upon the birth of Jesus as a sign of God's love for humanity. This is the reason why Christians celebrate Christmas so joyfully. Christmas marks the moment in time when God became man in Jesus Christ.
- Liturgical readings focus on about the birth of Christ (e.g. Luke 2; Matthew 2, John 1). A tradition associated with Christmas is the giving of gifts to mark the gift of Jesus and remember the symbolic gifts of Gold, frankincense and myrrh given to Jesus.
- Christingle services may be held in churches during this time these services focus on Christ being the light of the world and each part of the Christingle symbolizes an aspect of the theology associated with the saving grace offered by Christ's to the whole world.
- Gifts are exchanged to represent the gift of Christ to humanity and are also reminiscent of the gifts brought to Jesus by the magi.
- NB reference may be made to Epiphany – credit all relevant answers
- Epiphany is celebrated on January 6th. *Epiphanos* means to 'make known' and Epiphany is a festival when Catholics remember the way that Jesus was made known to the people of His time. Traditionally it is associated with the magi's recognition of Jesus (Matthew 2: 1-20) but two other occasions are associated with this celebration – the baptism of Jesus and the transfiguration.

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

(b) 'Christmas is more important than Easter for Christians.'

Evaluate this view.

[AO2 30]

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

- It could be argued that the importance of a festival depends upon one's personal commitment to the Christian faith.
- There are certainly plenty of opportunities to celebrate the festivals of Christmas and Easter in both Western and Eastern Churches.
- It could be argued that Christmas has become more important for Western Christians than Easter as there appears to be more focus on Christmas from the general populace. However, the reasons for this may be secular rather than theological. The commercialisation of Christmas has led to a dilution of theological importance for the many Christians in the west.
- Furthermore, in comparison with Eastern traditions such as strict fasting, the Hours, Vespers, The Liturgy of St. Basil the Great, The Vigil and Matins on the Eve of the Nativity (6th January) it could be stated that the religious western traditions associated with Christmas are less serious in nature and quite possibly less likely to be observed.
- In addition to this it could be argued that as these traditions intentionally are parallel to those held on Good Friday and therefore gives credence to the notion that for the Eastern Churches the solemnity of both festivals holds importance.
- For Eastern Orthodox Christians there is less emphasis on the sharing of gifts at Christmas and therefore the religious traditions of Christmas as well as family time take precedence.
- It could be argued that for those who take seriously the theological message of Christmas as the celebration of the incarnation it must still hold great significance. Without the incarnation there could be no resurrection.
- Theologically it could be argued that in both the East and the West, Easter is regarded as the pinnacle of the Liturgical Year. As such it takes precedence over Christmas.
- Easter marks the death and resurrection of Christ. This was Christ's ultimate mission. Without the resurrection the significance of Christ's life would have been lost. He may just have been regarded as a good teacher (rabbi).
- Christ's divinity is transparent through the resurrection and it gave birth to a new religion. Without the resurrection there would be no Christian Church.
- The resurrection of Christ which is celebrated at Easter in all its glory is also celebrated in daily/weekly/ monthly eucharistic services. The focus on the resurrection become the mainstay of Christian belief and practice.
- The resurrection of Christ celebrated at Easter is considered to be a 'prolepsis' into humanity's future hope. Without the resurrection there is no hope of eternal life and sin would not have been forgiven.
- There is a case to argue that both festivals are equally important but this is not the position held by Christian Churches which have a Liturgical calendar. Easter is considered to be the most important in the same way as Eucharist is considered the most important sacrament. Both celebrate the death and resurrection of Jesus the Lord and Saviour.

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

Section B

3. (a) **Explain the message and format of the kerygmata as presented by C. H. Dodd.** [AO1 20]

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

- The kerygmata refers to the speeches of the early Church as found in Acts 2 and Acts 3. They refer to the 'preaching' or proclamation' of the early church. The proclamation was declaring the kingdom of God had been accomplished through the atoning work of Jesus Christ.
- The language used in speaking about Jesus in these early speeches in Acts is quite different from that used at the time when the book was compiled in its final form.
- It is fairly certain that the speeches are very early sources which show a largely Jewish type of Christianity, holding a set of simply expressed beliefs about Jesus and providing a generally accurate picture of what really happened in the early days of the Christian Church's history.
- C.H. Dodd's realized eschatological claims are based on the notion that the kingdom had arrived through Christ. The speeches are the first public messages of a tiny group of Jewish Christians in Jerusalem.
- C.H. Dodd claimed that we should be careful not to confuse kerygma with teaching or historical facts – although it can include both of these. Neither should we think of the New Testament as a memoir because at its heart is a bold set of claims that confront its readers with a decision.
- In 'The Apostolic Preaching' (1936) Dodd claims that the speeches in Acts 2: 14-39 and 3:12-26 are about being confronted with truths and experiencing a joyful transformation of our lives.
- The speeches share the main idea that God's plan for salvation, unfolding through the Jewish Scriptures has reached fulfilment in the life, death and resurrection of Jesus.
- The message of the first Christians was so consistent that C.H. Dodd was able to find a regular pattern of statements that were made about Jesus from the earliest times.
- C.H. Dodd says that there are six main elements of the kerygma in these messages the age of fulfilment has dawned.
 - (i) Jesus fulfilled the Old Testament prophecies. The words of the Hebrew prophets about the coming of the new age are used by the Apostles explain the miracles that the crowds have witnessed.
 - (ii) God was at work in the life, death and resurrection of Jesus. This new age has come about through the ministry, death and resurrection of Jesus. This is confirmed by his Davidic descent, the works of power during his ministry, God using his unfair death at the hands of men Jesus' resurrection.
 - (iii) Jesus has now been exalted to heaven. Jesus has ascended to the right hand of God; this confirms that he is the messianic head of the new Israel.
 - (iv) God's Holy Spirit has been poured out on the Church so that it is now the sign of Christ's power and glory.
 - (v) Jesus the Christ will soon return in glory to bring the messianic age.
 - (vi) Men and women who hear the message must respond to its challenge. Everyone should repent so that their sins can be forgiven and they can receive the Holy spirit to participate in the special new life of the Church.

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

(b) 'The speeches in Acts have no historical value.'

Evaluate this view.

[AO2 30]

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

- The speeches in Acts do have historical value as they give us the first glimpse into the theology of the early Christians and this forms the basis of the Liturgy.
- The speeches have value in that they have provided a model for the Church's message. They provide a concise statement of faith and the power of Christian life which can be seen to unify Christians across denominations in various parts of the world today.
- Their historical value lies in their expression of the energy and power of the early church – these are qualities that many Christian churches long to emulate today – for example, the Pentecostal churches.
- The book of Acts was considered by the early church to have historical value. Acts was recognised as a canonical book very early on.
- Luke is believed to be the author of Acts along with the gospel of the same name and it is widely recognised that he is a historian. Therefore, his works as works of history must be recognised as having value.
- Since Luke was not a Jewish Christian some have questioned Luke's accessibility to first-hand historical data. This can be challenged as it is widely recognised that Luke was a travelling companion of St. Paul (Colossians 4:14; Philemon 24; II Timothy 4:11) and as such would have had occasion to meet with those who had been present in Jerusalem.
- Some have criticised the historical value of the speeches by suggesting that the language and structure of the speeches leads one to believe that they are merely literary constructs of Luke which intend to portray his own personal theological agenda. However, this can be counteracted by the argument that all historically reported events are found within a created structure.
- Others such as Hermann Samuel Reimarus have questioned the historical value of the speeches. The view that Jesus had an apocalyptic world view may have been altered by the disciples as they realised that the end of the world and Jesus' return was not imminent.
- Some, for example, Rudolf Bultmann suggest that the miraculous elements of the kerygma can be seen to clash with modern scientific understandings of the world – based on the laws of cause and effect.
- Some have questioned the historicity of the speeches based on the notion that they were recorded over 50 years after the event. The dating of Luke-Acts is thought to be 80 CE.
- It has also been argued that the theological focus of Paul which is presented in Acts is very different to the Pauline epistles. This questions the authenticity and therefore historical value of the speeches. However, this could be counterargued that the audiences are quite different and therefore it is not surprising that the purposes are different.
- C.H. Dodd in analysing both the speeches and the letters claims that kerygma is present in both the speeches and the letters.

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

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

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

- Both Alister McGrath and Richard Dawkins value the scientific method and whilst both scientists agree that evidence is an important foundation for belief, their conclusions about the compatibility of religion and science are in fact poles apart.
- Alister McGrath claims that science and religion need each other and form an essentially symbiotic relationship and not one of contradiction and opposition.
- Alister McGrath has accused Dawkins as having no evidence for the viewpoints expressed in his book 'The God Delusion' (2006).
- In 'The Dawkins Delusion' (2007) McGrath subjects Dawkins' critique of faith to rigorous scrutiny. McGrath argues that Dawkins' own viewpoints are unscientific and sees Dawkins' work as a polemic against religion rather than having integrity – 'a withering criticism against every form of religion' (McGrath).
- McGrath suggests that Dawkins has built an artificial wall between religion and science and accuses Dawkins of 'offering the atheist equivalent of slick hellfire preaching'!
- Indeed, McGrath suggests that the very need to write 'The God Delusion' indicates that religion is still significant in a secular, scientific age that is supposed to have been 'left behind for good' (McGrath).
- In his introduction to 'The Dawkins Delusion', McGrath argues that Dawkins is in no way representative of atheism in separating religion and science, citing Stephen Jay Gould who recognised that 'the natural sciences – including evolutionary biology – were consistent with both atheism and conventional religious belief' (McGrath).
- The stance taken by McGrath is that science and religion can interpenetrate each other helping each other to become more informed.
- Like Dawkins Alister McGrath reject the 'god of the gaps' approach also attributing this approach only represents a small portion of Christians and stems from the 18th and 19th centuries.
- McGrath suggests that it is not the gaps in our knowledge that require explanation, but the fact that we can make sense of the universe.
- McGrath accuses Dawkins of several facts about religion that Dawkins ignores and that Dawkins' own assertions about the 'badness' of religion can be proven to be non-scientific in nature.

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

(b) 'Science has removed the need for belief in God.'

Evaluate this view.

[AO2 30]

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

- Scientists such as Richard Dawkins suggest that the discoveries of science have reduced the need for a belief in God. He likens this to a children's belief in Santa Claus and the tooth fairy. When they grow up and realised that there is little or no evidence for their existence the belief is rejected.
- The counter argument to this is that many adults come to belief in God based on the evidence that they see in the world around them. For example, Anthony Flew and Alister McGrath. Therefore, it could be argued that the scientific method has led people to believe in God.
- Dawkins suggests that religious believers need to move away from the type of a posteriori argument presented by that of intelligent design. He states that evolutionary theory and the theory of Natural Selection has left no room for dependency on belief in a Creator God.
- Dawkins suggests that it is evolution that holds the key to our understanding of the universe and that multiverse theory better explains the anthropic principle.
- Dawkins fails to accept that there are any scientists who truly accept religious belief. Science for Dawkins has replaced the role of God in Christianity.
- Alister McGrath and Joanna Collicut-McGrath reject the views of Dawkins and cite those of evolutionary biologist Stephen Jay Gould who suggests that religion and science respectively focus on separate realms of enquiry.
- In addition to this, there are scientists, such as Richard Swinburne and John Polkinghorne who view the anthropic principle and aesthetic principle as evidence towards a scientific understanding of the need for a belief in God. Underpinning these ideas is the concept of theistic evolution which suggests that we need not reject God in favour of evolution. Evolutionary theory should be embraced in light of a God who intended it to happen.
- Whilst Dawkins suggests that science is the only means of 'filling the gap' of knowledge through explanation, exhortation, consolation and inspiration. The need for a 'God hypothesis is redundant. McGrath accuses Dawkins of confusing science with 'scientism'. To suggest that science has all the answers is just replacing one set of faith principles with another.
- The McGraths argue that there is still the need for belief in God. They suggest that Dawkins, in his polemic against religion fails to take into account several positive factors about religion. They also warn of the dangers of a society without religion citing the violence associated with early communism in the early twentieth century and Pol Pot in the name of socialism.
- The McGraths indicate that there have been many studies done which indicate that that religious belief and commitment has had a positive effect on human well-being and longevity.

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

5. (a) **Examine Jurgen Moltmann's views of a suffering God.** [AO1 20]

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

- Jurgen Moltmann in 'the Crucified God'(1974) argued that rather than God being 'impassible' that in Jesus God suffers with humanity. This is a rediscovery of the Lutheran theology of the cross.
- Factors which led to the development of this theology focus on the period immediately after World War I. The rise of protest atheism – the sheer horror of WWI made a deep impact on theological reflection. Questions such as how could anyone believe in a God who was above such pain and suffering in the world?
- This response was taken seriously by Moltmann, it demanded a credible theological response. Christian declarations that God was above suffering or invulnerable were no longer taken to be truly representative of an omnibenevolent God. Moltmann attempts to recover the Christian idea of the suffering God in Christ.
- In the crucified God Moltmann argued that the cross is both the foundation and the criterion of true Christian theology.
- The passion of Christ especially the cry of Jesus from the cross 'My God my God why have you forsaken me? (Mark 15:34) indicates that God experienced death and stands at the centre of Christian thinking.
- The cross must be seen as an event in which the Father and the Son are affected. Moltmann argues that a God who cannot suffer is a deficient, not a perfect God.
- The cross is therefore of great significance for humanity and for our understanding of God. Moltmann declared that God willed to undergo suffering for the sake of humanity. Moltmann suggests that if we hold to the notion that God cannot suffer then we also have to accept that God cannot love either. Love implies the lover's intense awareness of the suffering of the beloved, and thus shares in the suffering.
- Moltmann argues that his theology of the cross is the reverse side of his theology of hope. Christian hope is based on the resurrection but it cannot be a realistic and liberating hope 'unless it apprehends the pain of the negative'.
- Moltmann claims that God suffers with those who suffer. To identify with the crucified Christ means that a Christian gains solidarity with the poor, the oppressed and the stranger. In doing so agapeic love is the product. Moltmann refers to a passage from Elie Wiesel's novel 'Night' which describes an execution at Auschwitz. Moltmann uses the questioning of God's existence in relation to this incidence, to make the point that through the cross of Christ, God tastes and is affected by death. God Knows what death is like.
- Moltmann claims that the church has made the cross lose its true significance. An example cited is that of the Mass which repeatedly makes present the sacrifice of Christ. This claims Moltmann denies the finality of Christ's death.

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

(b) 'It makes no sense to state that God can suffer.'

Evaluate this view.

[AO2 30]

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

- Traditional Christian theology has always proclaimed the impassibility of God. A God who transcends all that exists and is 'wholly other'. It makes no sense to say that God can suffer as nothing can change God's state.
- The idea of a suffering God might seem to be heretical in view of Christian orthodoxy.
- Theologians that argue for a passible God are accused of panentheism, making God a part of the natural world which is affected by evil and suffering.
- If God loses his transcendence through his ability to suffer then he becomes unable to free humankind from sin and death and loses power to do so.
- On the other hand, insisting on limiting God to a God of transcendence limits the ability of God to enter into real and meaningful relationships with his creation. It ignores the immanence of God and supports the idea of Deism or an impersonal God such as Aristotle's prime mover.
- A characteristic of God is his immutability – suffering then involves a change and therefore makes no sense of this characteristic.
- Contradictory to the above view is the notion that God responds to events on earth. For example, after the in the prayer of King Hezekiah God's decision changes allowing Hezekiah to live for fifteen more years. (Hezekiah 20:6)
- In the New Testament we see Jesus feeling the emotions of suffering – compassion and anger. Jesus wept when Lazarus died. (John 11:35)
- In response, many theologians argue that Jesus' ability to feel emotion is part of human nature and fails to affect his divine nature which is impassible.
- Moltmann argues that in order to be omniscient God must also be able to experience what it means to experience suffering and emotions.
- Moltmann suggests that the Father and the Son suffer but they suffer in different manners. The Son suffers the pain and death of the cross; the Father gives up the loss of the Son.
- It could be argued that this understanding of Father and Son makes the Trinity divisible. If one suggests that Jesus is separated from the Father in any sense through His death then how can the God head remain intact?
- To argue that God is unable to suffer is unbiblical and fails to consider a God who is involved wholeheartedly with his creation.
- Perhaps the Biblical writers could be accused of anthropomorphising God when they place human emotions onto God. However, this could be counteracted by asserting that it is God himself who reveals himself in this way through his revealed word.
- Moltmann's assertion that 'death comes upon God' leads to a consideration of the question can God suffer or die? Does this make any sense? It may make more sense to speak of a God who empathises with, rather than experiences suffering.

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