



GCE A LEVEL MARKING SCHEME

SUMMER 2022

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

INTRODUCTION

This marking scheme was used by WJEC for the 2022 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	<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 2022 MARK SCHEME

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

Section A

1. (a) **Examine the consistency of the birth narratives (Matthew 1:18-2:23; Luke 1:26-2:40).**

[AO1 20]

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

- Candidates may focus on similarities that are to do with the basic chronology of events such as the visit to Bethlehem, but can also elaborate on the inconsistencies in examining the overall consistency.
- There are some differences in the birth narratives found in Matthew and Luke due to the fact that they were written for different audiences. Matthew's gospel was written for a Jewish audience and focuses mainly on Joseph's story. Luke's gospel was written for a Gentile audience.
- In Matthew's gospel the genealogy of Jesus placed at the beginning of the narrative emphasises the promises made to Abraham and the covenant made with David. 'Son of David' is an important title in this Gospel. Joseph plays a vital role in establishing the authenticity of Jesus' Davidic lineage as does Bethlehem, the birthplace of King David.
- Matthew's version is more 'Jewish' in that it is Joseph who receives revelations from the angel and has extensive quotations from the Old Testament. Jesus is presented as a fulfilment of the covenant between God and his people with the fulfilment of prophecy cited five times. The fulfilment of prophecy plays a major role here.
- The Magi play a major role in highlighting that the Gentiles recognise Jesus as Lord in Matthew's gospel, with the gifts which are given bearing symbolic significance for the future role of the king.
- As a good historian, Luke is concerned to locate Jesus in events in history. Luke gives details of a census called by Caesar Augustus; Luke alone has the story about being 'no room for them in the inn' and the baby Jesus is placed 'in a manger'.
- The Messiahship of Jesus is recognised by the Gentiles as well as the Jews. Luke's gospel, predominantly written for a Gentile audience, focuses on Mary in order to promote Luke's theme of the 'new' superseding the 'old' through the work of the Holy Spirit.
- In Luke's gospel the fulfilment of prophecy is referred to in the canticles of Zechariah, Mary and Simeon. The activity of the Holy Spirit is emphasised in this Gospel as sign that the eschatological age had arrived.
- Despite the inconsistencies that can be explained by target audience the birth narratives can be seen as consistent beyond these irregularities in terms of basic chronology.

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

- (b) **'Redaction criticism is essential for understanding the biblical birth narratives.'**

Evaluate this view.

[AO2 30]

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

- Credit links to other aspects of the specification, e.g. objective and subjective views of scripture and Calvin's doctrine of accommodation.
- In order to gain insight into the significance of each of the birth stories it is important to understand that the Gospel writers may have altered existing materials in order to suit their own agendas. Redaction criticism helps to see the Gospels as planned and sophisticated pieces of writing.
- The theological significance of the birth stories would not be understood without the help of redaction criticism. Redaction criticism enables the reader to perceive the Gospel writers as individual authors who have particular agendas rather than impersonal transcribers of existing materials. They are editors (redactors) in their own rights.
- Redaction criticism can be seen to emphasise the creative role of the author and gives insight into how the redactor has shaped materials to suit his goals.
- Redaction criticism enables the reader to better understand the communities for which the gospels were written, and it can shed light on the '*sitz im leben*' (*situation in life*) of those communities. For example, a Jewish audience needed to be convinced of Jesus as the fulfilment of prophecy and Luke's audience needed convincing that with Jesus a new age had dawned. The Holy Spirit of God was once again at work in the birth of Jesus. An eschatological age had dawned.
- Redaction criticism helps the reader to see the events from a theological perspective rather than a historical perspective. This helps to gain an insight into the beliefs that the early Christians had about Jesus.
- It could be argued that too much emphasis is placed on the freedom of the gospel writers to adapt materials to suit their own purposes. There may be insufficient evidence to make these claims.
- Too much emphasis on redaction criticism may lead to a reconstruction of '*sitz im leben*' which is based on insufficient evidence.
- The objectivity of the redactor also needs to be considered for redaction criticism to be a useful tool in understanding the biblical narratives. The reliability of the text may be undermined.
- The focus on what has been adapted rather than preserved may hinder a comprehensive view of what the gospel writers intended to say.
- How much accurate insight can we get into the historical evidence in the gospels if the writers redacted the original sources?

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

2. (a) Explain N.T. Wright's view of the relation of the resurrection event to history.

[AO1 20]

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

- 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. Wright refers to several of the Pauline letters as well as the Gospels to evidence this as 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.
- Wright claims that 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 claims that belief in the resurrection made early Christians stand out as holding distinctive religious beliefs about life after death; any reference to correlation with the mystery cults is mistaken.
- Wright also claims that there are radical differences between Graeco-Roman beliefs about the afterlife and Christian beliefs. In Greek thought death was permanent and resurrection, impossible. Roman thought focused on the divinisation of emperors or heroes.
- 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 Jesus' resurrection marked the beginning of a restoration of creation that will be completed at the Parousia.
- 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.
- Paul claimed that the resurrection would take place in two phases: first the Messiah and then at the Parousia – all his people. 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 in 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.
- Wright refers to the Gospel accounts which he claims refer to the resurrection as an historical event which happened at some interval after the death of Jesus.
- The Gospel narratives speak of Jesus' resurrected body as physical but transformed.
- Wright claims that the main explanation for Jesus' declaration as the 'Son of God' is that he rose from the dead.

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

- (b) **'Bultmann's view of the resurrection event is more convincing than Wright's.'**

Evaluate this view.

[AO2 30]

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

- Much depends on personal starting points. If the notion of a supernatural event is considered an impossibility, then alternative reasoning will be considered for what happened rather than it being an event in history. The focus should be on how convincing each argument is and not just explaining what the arguments are.
- Bultmann's view of the resurrection as in need of demythologising may be explained by candidates, but with an emphasis on the statement i.e. that in today's rational era, it has to be read as myth with the purpose of sustaining faith. It also has greater meaning for faith in that it emphasises the saving efficacy of the cross and that idea that Easter and the resurrection symbolise the arising of the Christian faith. This is its 'convincing' strength.
- Wright's evidence and views may be used (similar to part (a)), but to evaluate how convincing they are. Other Biblical evidence below can be used to support Wright.
- 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. He also includes an appearance to James, the brother of Jesus, and to 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.

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

Section B

3. (a) Explain the role of works in justification with reference to E.P. Sanders.

[AO1 20]

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

- E.P. Sanders is an American New Testament scholar who is best known for his work on the historical Jesus.
- Sanders claimed that the Jewish religion did not focus on works only, and Paul as a Jew would have understood the need for both faith and works.
- In 'Paul and Palestinian Judaism', (1977), Sanders refers to covenantal nomism. This concept rests on the idea that through grace God chooses the Hebrews to be in a covenant relationship, but this relationship is only maintained by obedience to the law.
- The Jewish concept included both faith in the grace of God and works to keep God's favour.
- In 'Paul and Palestinian Judaism', Sanders responds to the Lutheran interpretation of Paul. Sanders argues that Luther used too much of his own experiences to interpret the writing of Paul. Luther saw Judaism through the lens of his individualistic quest to find peace with God.
- Sanders proposes that Luther, in rejecting the law, in favour of 'sola fidei' (justification by faith alone), misinterpreted Paul. He claims that Paul was not against the law which underpinned the covenant. Sanders refers to this Pauline assumption as covenantal nomism.
- Covenantal nomism is the election of the Jews into an agreement with God by grace, not works. This implies that through his grace, God chose the Hebrews to be the people of God – the Israelites. This status was a free gift of grace and not a reward for good behaviour. God gave them the law so that they would later understand their need of salvation through Christ.
- Sanders claims that Paul was opposing those rules which were specifically related to Jewish identity (e.g. circumcision). Therefore, Paul was not against doing good works which arose from grace and demonstrated belonging to the covenant.
- Sanders claimed that Paul was opposed to the notion that you could gain justification by doing specific works which are connected to the Jewish identity (circumcision, food laws, keeping the sabbath etc.). Jewish Christians were still expected to keep the commandments.
- Just as the Jews were chosen to be a part of the covenant, Christians are part of the New Covenant. They enter through the cross and remain in the covenant through good works. Covenantal nomism applies to Christians also.

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

(b) 'The New Testament letters fully support justification by faith alone.'

Evaluate this view.

[AO2 30]

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

- Some theologians including Catholic theologians argue that the doctrine of justification by faith alone is unbiblical.
- There are many scriptural references which stress that works are important along with faith.
- Discussion of references which suggest that works are needed for salvation could include the following but credit all that are relevant.
- In Acts 26:20, Paul urges people to demonstrate their repentance by doing good deeds.
- Jesus urges us 'to keep the commandments', if you want to enter life Matthew 19:17.
- The parable of the sheep and the goats (Matthew 25) stresses the importance of works for salvation.
- The Letter of James 2:24 suggests that a person is considered righteous by what they do and not by faith alone.
- In 1 Corinthians 9:21 Paul states that he is not free from the law, but under Christ's law.
- Romans 2: 6-7 states God will repay each person according to what they have done.
- In Romans 6:1-4, Paul clarifies that grace should lead to Christians striving to be sin free.
- The words of Jesus and St. Paul suggest that the way that people behave needs to reflect the fact that they have repented of sin.
- Paul encourages followers of Christ to be obedient to the law so that they can be justified.
- Hebrews refers to the forefather Abraham who was obedient to God.
- The Epistle of James emphasises that without works faith is dead.
- It could also be argued that Martin Luther added the word 'alone' to Paul's statement in Romans 1:17 'the one who is righteous will live by faith.' This significantly undermines the doctrine of 'sola fidei'.
- In discussing the teaching of St Paul - the Council of Jerusalem emphasised that Christians are obliged to keep the Mosaic laws except for those which referred to Jewish ritual, regulations and ceremonies.
- The Council of Trent affirmed that justification was not through faith alone but through faith and works.
- Other theologians, including many Protestant theologians follow Martin Luther's argument that the New Testament affirms that salvation rests upon a faith response.
- Galatians 2:16 explicitly states that it is faith in Christ that leads to salvation
- Ephesians 2:8-9 clearly states that salvation is not the result of works.
- Romans 5:1- 2 states that justification comes through faith.
- 1Corinthians 13 reinforces that even if 'we give away all we have.' We gain nothing.
- Jesus refers to belief before any works can be performed.
- Pauline letters also support the doctrine of 'sola fidei' e.g. Romans 1:17 – the righteous will live by faith and this is echoed in Galatians 3:11.

- In Romans 5, Paul states ‘.... We are justified by faith.’
- In Philippians, Paul writes that righteousness from God is based on faith.
- Some may argue that the New Testament lacks clarity over the arguments for faith and works. Paul emphasises faith, but also refers to the importance of good deeds.

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

4. (a) **Examine the contribution of Mary Daly to feminist theology.**

[AO1 20]

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

- Mary Daly has claimed that women's ability to be free to engage creatively in the journey of growth has been stifled and trapped into oppressive roles.
- Daly claims that women have been told that their biology is their destiny. Women have been reduced to objects of men's desires and tools to accomplish male goals. The concept of Original sin compounds this idea, it enables women to be forbidden to develop outside of their biological destiny. Daly talks of the 'unholy trinity' of rape, genocide and war.
- The objectification of women, Daly claimed is at the heart of all human violence.
- Liberation from this oppression involves 'free and defiant thinking, willing, imagining, speaking, creating, acting'. Daly calls this 'be-ing' and equates salvation with participating in this creativity.
- Daly claims that the Church has supported society's creation of a 'sexual caste system' a rigid hierarchy which places female gender beneath male gender. She claims that it is time for women to overcome this system and the structures which force women into 'non-being'.
- She argues that Christianity with its masculine symbols for God, its male saviour figure and its long history of male leaders and thinkers is biased against women. Worshipping the God of patriarchy is a form of idolatry. Daly claims that Christians commit 'Christolatry' and 'Bibliolatry' when they insist that biblical forms of patriarchy are the final truth.
- Daly challenges the notion of God being male, stating that 'if God is male then male is God. 'Beyond God the Father.' (London 1973)
- Daly claims that God is a verb not a noun. She claims that God is not a static changeless being. There are three versions of this noun-God that Daly wants 'dethroned' (i) God as a stop-gap – God being used as an explanation of the unknown. (ii) God as otherworldliness – God gives rewards and punishments after death. (iii) God as a judge of sin – God insists on rules and establishes roles for men and women. These images do nothing to inspire creativity, dynamism and growth.
- Daly claims that God cannot be seen in human terms – anthropomorphism. These images do nothing to inspire creativity, dynamism and growth. We must think of God as transforming power, the power of being for all persons. There is no fall, no judgement and no need for salvation.
- Daly claims that the Church also made Jesus a noun. The other-worldly 'God-Man'. As Jesus is male, women can never be as 'spiritual' as men. Daly questions the notion of there being only one role model to follow.
- Calling herself a 'post -Christian', Daly calls on women to be 'anti-church'. She declared a need for a 'sister-hood' in order for women to oppose the lovelessness of a sexually hierarchical society. This sisterhood will offer support for women to develop creatively into an androgynous form of living.

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

- (b) **'Feminist theology has had a significant impact upon modern Christian practice'**

Evaluate this view.

[AO2 30]

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

- In the last few decades of the twentieth century feminist theology has rigorously criticised theology and church history and has called for reform in the Church.
- It could be stated that it is very difficult for Feminist theology to make a significant impact upon a society which is immersed in a patriarchal culture and a Church which stereotypes women as inferior to men.
- Since the 1970s many Protestant denominations began to ordain women. This coincided with the work of feminist theologians such as Rosemary Radford Reuther.
- The Anglican communion now ordain women as priests and bishops (England 2015 and Wales 2017) It could therefore be claimed that this feminist theology has had a significant impact in this sense.
- Even in a more conservative Church such as the Catholic Church, Pope Francis has considered the ordination of women as deacons. This can be seen as a significant change for a church which has traditionally proclaimed men as only having the qualities of leadership.
- However, the fact is that the Catholic Church does not ordain women into the priesthood. Mary Daly has claimed that the patriarchal attitudes in the Catholic Church are too deeply ingrained and claims that feminist theology has failed to have an impact. She called for women to leave the Church and be anti-church.
- Issues with ordination have also extended to equal rights regarding pay and maternity leave in some Anglican Churches.
- There has been opposition to women in the priest hood from those clergy within the Anglican communion who agree that only men should be priests. Some priests moved to the Catholic Church as a result of this disagreement.
- It could be argued that Feminist theology has had little or no impact on Evangelical Churches who still fail to include women in their elderships. Often the teachings of the Reformers like Martin Luther and Neo - Orthodox scholars such as Karl Barth have reinforced such traditionalist views.
- Rosemary Radford Reuther was more hopeful than Daly about reform but recognised that women will need to find support in female base communities as they struggle for a less patriarchal church.
- It may be a false claim to suggest that the changes in ordination are due to feminist theology – there may be other reasons - the Church may be more attuned to the work of the Holy Spirit, it may be that social and cultural changes have impacted upon the Church's attitude to women.

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

5. (a) Explain the doctrine of the Trinity.

[AO1 20]

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

- Christianity is a monotheistic religion which asserts that God is one, yet three persons. God the Father, Son and Holy Spirit. The doctrine asserts three things, the three persons are distinct, coexistent, coeternal and coequal.
- The belief based on biblical testimony, was coined by Tertullian in the third century and formalised in the Nicene Creed (325). Expansion on this e.g. heresies should be credited.
- Deuteronomy 6:4-5 states unequivocally that God is one but whereas Jews reject the notion of a triune God, Christians accept it. Jesus (Mark 12:29) and Paul (1 Corinthians 8:4) both refer to God as One.
- Based on Sacred Scripture the Catechism of the Catholic Church states that 'the mystery of the Most Holy Trinity is the central mystery of God in himself.'
- The concept of God as three co-existent, co- eternal Persons is found in the Bible rather than the term 'Trinity'.
- Reference to 'economic' and 'immanent' Trinity could also be credited.
- In the first book of the Hebrew scriptures, Genesis 1:1, God is referred to by using the plural 'Elohim' rather than the singular 'El'.
- In Genesis 1:26 -27, God refers to himself in the plural 'Let us make humankind in our image.'
- The New Testament refers to Jesus as God. In John's gospel Jesus is referred to as the Word and reference is made to Him being at the creation with all things being made through him.
- Paul refers to Jesus being in the form of God in the letter to the Philippians 2:10.
- Thomas the disciple in John 20:28 also says 'My Lord and my God.'
- There are several references to the Holy Spirit as God in Scripture. In John 14:23 the indwelling of the Holy Spirit is linked to the indwelling of Jesus and his Father.
- In the Great Commission in Matthew 28:18-20, Jesus sends the disciples to baptise all nations 'in the name of the Father and of the Son and of the Holy Spirit,'

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

- (b) **'The doctrine of the Trinity is essential for understanding the God of Christianity.'**

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 doctrine has caused problems in Christianity and led to heresies that otherwise could have been avoided. For example, modalism and tritheism.
- The fact that the doctrine has caused problems seems to counteract the command of Jesus, who summarised the whole of the law into two commands – Love God and Love neighbour.
- It could be argued that in order to 'Love God' it is important to have a fuller understanding of who God is and the doctrine arose out of people's experience of God.
- In order to articulate this experience of God and a deeper understanding of the references that the Bible makes, the doctrine was necessary. For example, the use of the Hebrew 'elohim' and New Testament references to the Father, Son and the Holy Spirit.
- It could be argued that it is the concept of Trinity that causes an irrevocable divide between Christianity and Judaism and Christianity and Islam. This could be seen as damaging to interfaith relationships.
- Nevertheless, if belief in the doctrine of the Trinity is deemed necessary for salvation then it is essential that it is kept in order to understand who God is and how he interacts with his creation.
- The doctrine of the Trinity is necessary to make sense of the Credo formulas of the Early Church. Belief and practice in the Church today is based on these declarations of faith.
- Appreciating Jesus as the divine Son of God involves understanding the doctrine and without this understanding the doctrine of the Atonement is undermined.
- The doctrine provides clarity about the 'persons' of God. For example, it rules out modalism.
- The filioque controversy in 1054 led to an irrevocable split in the Church.
- The doctrine itself is abstract and difficult to make logical sense of. If it is unable to be understood, then perhaps it follows that it serves no real purpose and is unnecessary. Karen Kilby referred to it as '.... an intellectual puzzle with no relevance to the faith of most Christians.'
- Some argue that the doctrine of the Trinity is fundamental to understanding the unfolding story of salvation throughout sacred scripture.
- It very quickly became a central aspect of the worship of all Christians, in credo formulas. Following the teaching and command of Jesus to baptise in the name of 'The father, Son and Holy Spirit.'
- It is a necessary aspect of understanding who Jesus is. Without understanding the trinitarian nature of God, the concept of atonement and divinity of Jesus would be misunderstood.
- To understand God as a relational God it is necessary to understand the relationship of the Trinity. This enables us to understand what it means for humanity to be created 'imago dei' (the image of God) and as social beings.

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