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# **GCE A LEVEL MARKING SCHEME**

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**SUMMER 2022**

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

## **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.

## **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

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

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

## WJEC GCE A LEVEL RELIGIOUS STUDIES – UNIT 3

### OPTION A – A STUDY OF CHRISTIANITY

#### SUMMER 2022 MARK SCHEME

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

#### Section A

1. **Examine the views of Richard Dawkins on the relationship between religion and science.**

[AO1 30]

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

- Candidates may accurately refer to any of Dawkins' work and use it to answer the question examining the *relationship* he proposes between religion and science.
- This relationship is formed on the premise that science bases itself on evidence which Dawkins sees as lacking in religion.
- Such scientific evidence is gained through: observation, testing the observation, arriving at a theory and subjecting that theory to further tests.
- Dawkins says that applied to religion it cannot offer answers to the questions asked.
- This does not stop people looking to religion as an answer, e.g. to a complex part of creation such as the eye and attributing its design to God. (Paley)
- Dawkins says that religion encourages anti-intellectualism and violence whereas science unlocks the mysteries of life.
- He offers a critique of the design argument as offered by Paley disengaging the relationship between science and religion (Boeing 747).
- For Dawkins 'natural selection' offers a scientific answer to the complexities of the world without the need for God.
- The question for Dawkins is if God designed the world who designed God?
- Indeed, Dawkins proposes the multiverse theory, i.e. there are an endless number of universes with variations.
- Whereas science offers reasonable answers Dawkins proposes that religion offers none and hence there can be no relationship. He provides the example of the moth whose navigation system guides to light and heat, but can lead it to the flame of death. Likewise, humans tend to obey elders, but they can be mistaken. Humans tend to apply meaning and purpose to creation and this leans to a psychological disposition to favour religious belief.
- Memes – Dawkins' concept for how an element of culture is passed from one person to another by imitation or non-genetic means. Many cultural memes include God manipulated by religious leaders giving rise to varieties of religious belief – an unscientific model.
- Dawkins does not see that the relationship between science and religion permits a scientist to be a Christian or religious follower. A 'God of the gaps' hypothesis is presented.
- Dawkins sees that science can itself meet the four main roles of religion: explanation, exhortation, consolation and inspiration.
- Candidates may refer to an infantile world view, non-thinking and hindering scientific progress as a relationship with science that is a complete contrast.

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

**2. Examine the rationale and work of the World Council of Churches.**

**[AO1 30]**

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

Background and historical information may be provided to form an introduction to an answer to the question set. The rationale and work may not be presented as separate in an answer as they are related and overlap. Examiners should expect both areas, but not necessarily in the same depth.

**Rationale may include:**

- To form a fellowship of churches – an ecclesiastical United Nations.
- Member churches of the WCC believe that conversation, cooperation and common witness of the churches must be based on the common recognition that Christ is the Divine Head of the Body worshipping a Triune God.
- Unlike the UN the WCC is not there to negotiate between churches but to put them into contact on the basis of seeking unity.
- Member churches enter into spiritual relationships through which they seek to learn from each other and help each other in order that the Body of Christ may be built up and the life of the churches renewed.
- Membership of WCC does not imply the acceptance of a particular church doctrine concerning the nature of Christian unity.
- The aim of the WCC is to pursue the goal of visible unity of the Church reflecting Jesus' prayer for the same "that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me", (John 17:21).

**Work may include:**

- Mission: In fulfilment of the above the sharing of the Christian message is part of the WCC's identity and work.
- Social Justice: The WCC also sees mission as fostering solidarity and respect for people's dignity. This involves the WCC in social justice projects e.g. working with migrants
- Service: care of the poor and oppressed e.g. the disabled, climate change, global health, HIV & AIDS which is all part of the WCC's *diakonia* – service.
- The prophetic voice: Calling awareness to areas where the world and church need to pay attention especially for peace building. This may involve sending Observers to certain situations.
- Education and Ecumenical Formation: e.g. The Ecumenical Institute at Bossey, Switzerland with its own teaching faculty which grants diplomas through the University of Geneva.

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



## Section B

### 3. 'The speeches in Acts have historical value.'

Evaluate this view.

[AO2 30]

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

- Candidates need to focus on the question of whether there is historical value in the speeches of Acts rather than if there is any value in the speeches / kerygma *per se*.
- Tradition states and the Book of Acts claims itself to have been written by Luke to Theophilus following his Gospel written 'after careful research'. It therefore claims to have historical value. Luke would have needed to research as he was a Gentile and therefore could not be an eye witness himself, rendering his work at best second hand.
- Within the above the very structure of the book suggests that it has as much a literary as historical style – but does one invalidate the other? The stylistic approach is discerned within the speeches which makes the above question all the more critical.
- Is not all history recorded in a way that it is selected and published in a pattern controlled by the author? Why should Acts be any different or less valuable as a consequence?
- Characters recorded as speaking in Acts have their own writings in the New Testament e.g. St. Paul's and a comparison can suggest two different people when considering the vocabulary and subject matter. Yet, the New Testament records Luke and Paul being together, and so conversation may be part of the speeches retaining their historical and theological authenticity.
- Theologian C.H. Dodd has compared the main elements of the kerygma to Paul's letters and illustrates that they have the same concerns.
- Indeed, Acts remains an almost uniquely historical book from the ancient world, written a generation or a little more after the events recorded, and this surely reinforces the historical value of the speeches. Those speeches would have been heard by many and well known in a church and culture that had a tradition and ability to hold an accurate verbal tradition. Being placed on record would therefore ensure a trustworthy background and an ability to challenge accuracy, giving them historical value.
- The Church Fathers regarded the Book of Acts as historically valuable compared to other books; it was confidently placed into the Biblical Canon.
- This supports the contention that Luke wrote with historical value, indeed, why would he not when purporting the same and for the very purpose of making the reliability of the Christian faith known to others.
- Bultmann believes that Acts need demythologising precisely to find the historical core which would then reveal the power and energy of the early church. For some this is precisely achieved by reading the speeches in Acts, understanding them to have historical veracity.

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

**4. 'The U.K. is a Christian country.'**

**Evaluate this view.**

**[AO2 30]**

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

- The Church of England is the Established Church. Any talk of disestablishment disappears when the practical consequences are considered as being too complicated without a complete constitutional re-write.
- However, the Church in Wales is dis-established so does evidence and argument vary in accordance with which country of the UK you are referring to?
- The Queen is the Defender of the faith and Head of State showing that the UK is a Christian country. Monarchs are crowned by the authority and action of the Church not of politicians.
- There are popular Church in Wales and other Christian schools.
- The flags of England, Scotland and Northern Ireland have Christian symbols on them.
- The National Anthem of the UK is a hymn / prayer addressed to God.
- The UK's criminal code is based on the Ten Commandments.
- The annual national calendar is still based on Christian festivals of Christmas and Easter.
- In the 2011 census 59% of residents in England & Wales described themselves as Christian. The 2011 census figure was down from 72% in 2001.
- Even Richard Dawkins describes himself as a 'cultural Christian' in the sense of the church's role in baptisms, weddings and funerals, alongside its role in civic life.
- How does any of the above mean you can call a country 'Christian' as compared to an individual?
- With regard to Christian symbols on flags – the Welsh flag does not and even if they do are those symbols lost in the Union Jack?
- How can the country be called Christian when we live in a multi-faith, multi-cultural country some elements of which appear more faithfully supported than the 'Christian population'? Is the definition of the UK as 'Christian' as much to do about its historical political, social and economic position rather than the reality of the 21<sup>st</sup> Century?
- Some forms of Christian expression are in conflict with the values of 21<sup>st</sup> Century society e.g. The Bull's B&B and Asher's Wedding Cake. Their refusal to serve gay customers was illegal. Similarly with gay parent adoptions or other moral issues e.g. abortion.
- Sunday as a Christian day of rest has been de-regularised and is now no different to any other day in terms of retail shopping.
- The Church of England states that in 2017 765,000 people attended church on a typical Sunday compared approx. 1,600,000 in 1968. Church in Wales statistics show 33,000 people attended church on a typical Sunday in 2017 compared to 62,000 in 1990.
- The number of baptisms, confirmations, weddings and funerals taken by the church fall most years as alternatives are sought e.g. humanist life celebrations.

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

**5. 'The ascetic ideal is compatible with Christianity.'**  
**Evaluate this view.**

**[AO2 30]**

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

- An introduction may refer to what the ascetic ideal is – it comes from the Greek for 'exercise' or 'training', used by St. Paul in Acts 24.16, so 'striving' to live a worthy life. That sense of striving taken up by the Church to overcome all things in life that become obstacles to one's love of God. With this background it appears as if ascetism is not only an ideal but a requirement in Christianity.
- Evaluation can be made by reference to the set and any other relevant texts to assess whether the ascetic ideal is compatible with Christianity. This is suggested by Mark 10:17-15 – Jesus telling the rich young man that to inherit eternal life he must sell what he owns and give the money to the poor – supporting the ascetic ideal.
- Likewise, Matthew 6:25-34 – Jesus teaches that having the right priorities in life will not include power or riches, supporting the question.
- That Jesus' teaching and ideal is not history, but a call to life today is supported by Luke 12:33-34 – a test for Jesus' followers is to sell what they have and give the proceeds to the poor.
- Further supported by Jesus' call for his followers to themselves take up their cross and follow him – Jesus' self-denial included: prayer, fasting, few possessions, itinerant lifestyle, depending on the hospitality of others and the abstinence of sexual relations.
- However, there is clear reference that Jesus was as ascetic as his cousin, John the Baptist and is often recorded and criticised by others for the entertainment he received.
- Influenced by both early Christians adopted this lifestyle becoming known to this day as 'The Desert Fathers' They remain highly regarded for their example and teachings showing the compatibility of the ascetic ideal.
- However, some see wealth as proof of personal divine blessing and favour. This would seem to suggest that the poor / ascetics are cursed by God.
- Jesus' concern can be evidenced as one of attitude towards wealth / status rather than the possession of it.
- Is good stewardship the acid test rather than any particular ideal?
- Further exemplars aiding the evaluation can be provided of those who advocate the 'prosperity gospel' or the ascetic / religious life.
- Is the ascetic ideal one that can only be lived because it is chosen rather than required because of poverty with nothing to give up? Can those in poverty make a virtue of their situation by adopting the ascetic ideal?
- The ascetic way of life became typified as the 'religious' way of life from the Middle Ages with vows of poverty, chastity and obedience. Various exemplars and evidence from 'the religious life' past and present can be provided to aid the candidate's evaluation.
- Jesus' teaching suggests that there is a just and generous way to make use of wealth and yet it can become a spiritual obstacle, so Jesus did not simply teach the ascetic way even if that was his way of life.

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

**6. 'The Charismatic Movement has more strengths than weaknesses.'**  
**Evaluate this view.**

**[AO2 30]**

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

- The strength and focus of the Charismatic Movement is spirit empowered living. Emphasis on the person and role of the Holy Spirit whose presence and power are displayed in the charismatic Christian's life. Acknowledging and focusing on the Holy Spirit is in contrast to much of the Church, which historically almost seems to ignore this person of the Holy Trinity.
- Is that true when one examines the liturgy used each Sunday in more structured churches? For example, Roman Catholic and Anglican churches as well as the Holy Spirit's role in the 7 sacraments and especially: baptism, confirmation, Eucharist, ordination and anointing of the sick.
- If churches are more balanced does this suggest there is a misplaced focus on Pentecost rather than Jesus' resurrection by charismatics?
- Every member involvement in worship, it is not the preserve of leaders. Experience suggests that this can become a competition between members of the congregation and an elite can quickly form.
- Healthily charismatics allow emotion to be freely expressed in worship. Yet, is there a danger in a faith that is primarily based on individual experience rather than: Scripture, Church teachings, sacraments?
- Charismatics rightly focus on prayer, praying in tongues and a prayerful lifestyle. However, praying in tongues has often become an 'acid test' of whether a person is truly a Christian in contrast to sacramental baptism or St. Paul's writing in I Corinthians 13 about the same, concluding that the more important things are – faith, hope and love the greatest of which is love.
- Fellowship does not end on a Sunday, but is followed through in small groups. However, there can result an isolationism from any and everything else in life that is not connected to the Charismatic Movement, or even forbidden if it does not have the approval of the denomination or elders of the congregation.
- Charismatic joyfulness in displaying the Fruits of the Spirit in their life is an appropriate Christian antidote to a cynical and self-serving world. Yet the 'Health and Wealth Gospel' is most prevalent in the Charismatic Movement, is that even Christian?
- Does the Charismatic Movement lead to anti-intellectualism? Although the Charismatic Movement has re-awakened the Christian world to the reality of spiritual warfare.
- Charismatics offer reassurance in belief and trust that God acts in the world.
- It is living up to The Great Commission – to take the Gospel message to the ends of the world. As such the Charismatic Movement is worldwide and understood to be the fastest growing form of Christianity.

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