



GCE AS MARKING SCHEME

SUMMER 2018

**AS (NEW)
RELIGIOUS STUDIES
UNIT 1 - OPTION A
AN INTRODUCTION TO CHRISTIANITY
2120UA0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2018 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.

AS RELIGIOUS STUDIES

MARKING INSTRUCTIONS

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 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.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 15 marks
	<p><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;">13-15 marks</p> <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	<p style="text-align: center;">Assessment Objective AO2- Part (b) questions 15 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p style="text-align: center;">13-15 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. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 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 response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 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. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 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. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

WJEC GCE AS RELIGIOUS STUDIES (NEW)

UNIT 1 - OPTION A - AN INTRODUCTION TO CHRISTIANITY

SUMMER 2018 MARK SCHEME

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

Section A

1. (a) Examine the nature **and** identity of Christ in the doctrine of the Trinity. [AO1 15]

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

- The doctrine of the Holy Trinity where God exists as Three Persons, Father, Son (Christ) and Holy Spirit but one God within which the following can be examined:
- Christ's relationship with the Father as co-existent – existing at the same time and the same place.
- Christ's relationship with the Father as co-equal – being the same in size, degree and value.
- Christ's relationship to the Father as co-eternal – existing alongside forever, there never being a time of only one.
- The relationship of Christ to the Holy Spirit as well as to the Father.
- Biblical references that indicate the nature of Christ e.g. John 1 (the Word became flesh and dwelt among us); Philippians 2:10 (Jesus, though in the form of God did not regard equality with God as something to be exploited).
- An understanding of the filioque clause in the Nicene Creed and the issues of controversy over it relating to the nature of Christ to the ultimate question of whether all Persons in the Trinity are equal or there is a hierarchy.
- Relevant material examined from the Apostles' Creed, the Nicene Creed and the Athanasian Creed.
- The identity of Christ from his incarnation and birth as fully human and fully divine.
- The identity Christ understood of himself e.g. Finding in the Temple / being about his Father's business as the first of several descriptions of his relationship to the 'Father'.
- Christ's use of the title 'Son of God'.
- Christ's identity as 'Redeemer'.
- Biblical references illustrating the identity of Christ e.g. John 20:28 (Thomas' declaration to Christ, my Lord and my God); Matthew 28:18-20 the Great Commission.

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

- (b) 'The doctrine of the Trinity is necessary to understand the God of Christianity.'
[AO2 15]

Evaluate this view.

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

- The belief in the Holy Trinity of Three Persons in One God and One God in Three Persons does not help us understand the God of Christianity as there is no specific reference to the doctrine in the Bible.
- The belief is a human construction, depending on Biblical references but not gathered together until the 3rd Century proving it was unnecessary.
- Yet, this understanding came within an arena of much debate as illustrated by the ideas expounded by: adoptionism, Arianism and Sabellianism and so was tested and found to be the best way to understand God.
- This understanding is then recorded in the Apostles' Creed, Nicene Creed and Athanasian Creed.
- These retain not simply a theological text book status but rather in many churches are recited every Sunday and major celebration as a declaration of belief.
- This informs the practice of Holy Baptism when with water one is baptised in the name of the Father, and the Son and the Holy Spirit.
- But, does adoptionism provide other answers in the belief that Jesus was an ordinary man who became the Son of God at his baptism?
- Does, Arianism provide the answers in the belief that Jesus was created the highest of all creatures but is not of the same substance as God?
- Does Sabellianism provide the answer in the belief that Jesus was divine but not human?
- Yet, who is following any of these alternatives and in what numbers compared to the billions of Christians in history and today who are helped by the doctrine of Three Persons and One God especially with a modern understanding of the Persons being Father / Creator, Son / Redeemer, Holy Spirit / Sustainer.
- Modern theologians such as Schleiermacher were able to dismiss the Holy Trinity
- Other modern theologians such as Barth defended the doctrine of the Holy Trinity although not in a classical fashion via Seinsweise.
- If we understand the God of Christianity as a God of Love then love can only exist in relationship and that is illustrated perfectly by God being Three in One and One in Three.

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

2. (a) Explain the following Atonement theories : [AO1 15]

- (i) Christus Victor, **and**
- (ii) the death of Jesus as a substitution.

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

- An understanding that sin is not merely a bad action but separates one from God and so atonement means; to make 'at one', to reconcile humanity and God and how this occurs through the following:
- **Christus Victor** – as expounded by Anselm and Gustaf Aulen
- Anselm saw the atonement as paying a debt owed to God because of sin. The atonement was a propitiation – a way of turning away the wrath of God by making an offering.
- Irenaeus said that God could not be a debtor to Satan but rather human beings, in their Fall become debtors to God. Their debt was cancelled by Christ waging war against the devil and crushed him through his death on the cross.
- Aulen understood humanity to be bound by hostile powers of death and the devil but the ransom is not propitiation but rather God conquering the powers and liberating His people through Christ's death and so *Christus Victor* Christ the Victor who after dying on the cross descended to hell to rescue the dead.
- **(Penal) Substitution** as expounded in the 16th Century Protestant Reformation and focusing on God's justice. Jesus set humans free from being punished for their sins by taking that punishment upon himself on the Cross, meeting the justice of God.
- Various biblical references can be employed to support his approach e.g. Isaiah 53, Galatians 3:13.
- **Substitution as Sacrifice** – taking up the practice of sacrifice as detailed and practised in the Old Testament e.g. Exodus 12: 24-27 the Passover Lamb and the connection in the New Testament with Jesus being referred to as 'The Lamb of God' e.g. John 1:29.
- Other New Testament writings referring to Jesus as a sacrifice e.g. the Epistle to the Hebrews.
- Jesus' death on the cross is therefore an expiation – a removing of guilt by paying a penalty – which brings our atonement with God.

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

(b) 'The Atonement shows God is a God of love rather than a God of wrath.'

Evaluate this view.

[AO2 15]

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

- The atonement, whichever way you look at it shows that God is, in fact, a God of wrath as there can be nothing loving about the reality of being put to death on a cross.
- If that putting to death is to in some way pay a debt to God then is not more paid than the debt requires?
- What does it say about the nature of the person who demands such a debt?
- The Moral Example model may be argued to illustrate a loving God as Jesus took a voluntary act in dying on the cross, an example to all of how much love can cost.
- Yet, why was death on a cross required, who else is literally following that example?
- The Ransom / Satisfaction model suggests a God who, even if not wrathful, is not loving as He is more concerned about Himself than His Son.
- Yet, remembering the doctrine of the Holy Trinity Father and Son with Holy Spirit are united and so if one is caused to suffer all do. The Father paid a price as did the Son.
- A God of Penal Substitution who demands such a price can only be regarded as one of wrath.
- Can the motive of love be weaved into any of these as the foundation element even if other considerations came into play as a consequence?
- After all, the very word 'atonement' is all about a reunion / a making one of that which has been broken. Does not God desire that out of love as it is love that is the continuing mode of the relationship once the atonement is made?
- The resurrection has to be remembered; the Cross was not the end, death did not have the final word. God raised His Son from death, a sign of love as well as of justice.
- Does focusing on one aspect of the atonement produce a distorted view of God either way?

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

Section B

3. (a) Explain the teaching the Bible gives about the meaning **and** purpose of life. [AO1 15]

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

- Recognition can be given to the fact the Bible does not give a coherent answer to this question in one place and yet the whole Bible addresses this question whether in places specifically or in its genre including:
 - The Creation narrative shows that human life in its **meaning / nature** is the pinnacle of creation, 'let us create man in our own image' which is deemed 'good'.
 - A helpmate is created for man; a woman who comes from man and so naturally relate to each other.
 - Through the Fall humanity has become separated from God due to its inherent and continued sinfulness.
 - God enters into various covenants (Noah, Abraham, Moses) through which He offers a way for humanity to regain its relationship with God.
 - This salvation history can be traced through the Old Testament and is fulfilled in sending his Son, Jesus Christ to be born, live, die and be resurrected re-affirming the meaning and nature of life offered.
 - Through faith in Jesus Christ to be assured of eternal life as God originally intended.
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- The creation story illustrates that the **purpose** of human life is to live in accordance with God's will.
 - For man and woman to come together, live faithfully and procreate.
 - For man and woman to take good stewardship of creation.
 - For humanity to lead a moral life e.g. the Ten Commandments.
 - For humanity before Jesus Christ to lead a religious life honouring God in worship, prayer and sacrifices.
 - For humanity to place its faith and love in Jesus Christ as Lord and Saviour.
 - For humanity aided by the Holy Spirit to share that faith and love with those who have not yet believed or experienced it.
 - For humanity to worship God in this life and for eternity.

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

3. (b) 'The Psalms are ancient songs that provide no guide for living as a Christian today'

Evaluate this view.

[AO2 15]

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

- How can songs written 3,000 years ago even be considered as a guide for Christian living today, the very idea presents a time-warp that would not be considered in any other sphere of life.
- However, older sacred texts are read and followed today so the Psalms are not unique.
- The Psalms, however, have a different, pre-scientific, world view in terms of 'the heavens' or how to treat your enemies.
- But the Psalms are not there as a scientific discourse but rather a discourse offering fundamental truths about God aimed at bringing a change in the reader's life whenever they lived.
- The Psalms record real human life and feelings and seek to present these to God and so remain a guide today.
- That said, the Psalms themselves sometimes do not accord with Jesus' teaching to love everyone, including your enemies and have therefore been superseded.
- Some of the Psalms rather than contradicting Jesus point to him and even his resurrection and so are part of faith today.
- Jesus himself used the Psalms which provides a good example for Christians to do so today.
- The Psalms being so personal offer encouragement, solace, meaning and purpose to life sharing with the reader many of life's greatest questions: why am I here? Why does evil prosper over good? What is God like?
- The Psalms are consequently used today in many church services as a source of prayer, reflection and devotion as they have been for centuries.
- The Psalms are used today as they offer instruction to the believer to follow God's word. (Ps 119:9) And therefore point beyond themselves to all of Scripture which for the Christian is understood to be the New Testament as well as the Old Testament. Itself a lamp for our feet (Ps. 119:105)

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

4. (a) Explain the role of the Churches in providing **two** of the following:

- (i) Worship and sacraments
- (ii) Religious teaching
- (iii) Mission, service and outreach.

[AO1 15]

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

Worship and sacraments:

- While individual prayer and worship is innate to a Christian life so is membership of a church where these are practised corporately and, in many churches, sacraments are celebrated too.
- The Church is understood to be ‘the body of Christ’ incarnate in its locality. It should therefore illustrate the marks of Christ’s own life of which worship and prayer were core.
- Sunday is the primary Christian day of worship being the first day of the week, the day that Jesus rose from the dead.
- Church worship will generally involve: Bible readings, a sermon / homily, prayers, hymns / songs and possibly the sacraments e.g. Holy Baptism / Holy Eucharist.
- The Church’s role in the administration of the Sacraments can be determined in each of them as follows:
- Sacrament of Holy Baptism – in which one affirms / becomes a Christian through the use of water.
- Sacrament of Holy Eucharist / Mass – in which the bread and the wine are taken to be the body and blood of Christ.
- Sacrament of Holy Matrimony – the uniting of man and woman in lifelong marriage.
- Sacrament of Confirmation – when a person confirms their faith before a bishop and the coming of the Holy Spirit is invoked in prayer / sometimes the entry point to the Sacrament of Holy Communion.
- Sacrament of Confession – where a penitent confesses their sins to a priest and receives personal absolution.
- Sacrament of anointing – when the sick are anointed with holy oil.
- Sacrament of ordination – where deacons, priests and bishops are created.
- Stewardship of time, talents and money forms part of worship that continues through the week as worship is a form of life just as the church is the people not the building.

Religious teaching

- This forms part of every church service through the reading of the Bible and thereby imparting its teaching.
- This teaching can be further enhanced by an authorised minister giving a sermon / homily expounding the Biblical texts.
- For those too young to understand the importance of teaching is illustrated in the existence of children’s teaching e.g. Sunday School.
- Churches can often have their own primary or secondary schools so that the whole of education is understood through religious teaching.
- Outside of the church services religious teaching is often furthered through Bible Study materials for the individual or groups.
- Christian camps or pilgrimages will usually involve an element of religious teaching.
- While the church may be divided into different denominations all understand the importance of teaching the essentials of the Christian faith e.g. Jesus’ incarnation, teachings, death, resurrection and ascension.

Mission, service and outreach

- Mission forms part of the last command of Jesus to his Apostles and therefore the Church – ‘Go and make disciples of all nations’
- The Church therefore seeks to spread the ‘Good News’ the ‘Gospel’ of Jesus Christ that others may come to faith.
- This mission work can also be seen in the Churches’ service to its local, national or international community in a variety of ways that can be exemplified e.g. disaster relief, health programmes, educational programmes.
- Some Christians make a particular offering of their lives in service to the Church and others and become monks or nuns who provide further historical and present day exemplars for mission, service and outreach.

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

(b) ‘Christian Churches today should follow the New Testament model.’

Evaluate this view.

[AO2 15]

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

- If the original is the most authentic and best then the New Testament model should be that followed by Christian churches today.
- The New Testament model illustrates various strengths: united in worship, teaching and mission outreach.
- That illustrates the need for a different approach as while only one model was needed in the New Testament different models are needed for different churches today depending on their attitude to worship, teaching and mission.
- The New Testament model had clear and strong leadership, especially in Peter, can that not be replicated today?
- It is easy to have a romantic notion of the New Testament church, it also had its problems with open arguments between Peter and Paul especially about whether or not the Gospel should be shared and accepted only with Jews or also with Gentiles. Churches today welcome everyone.
- A love of money leading to deceit, was also witnessed (Acts 5), albeit alongside much generosity which arguably is not seen in today’s churches.
- The New Testament Church was clearly founded on prayer, are today’s churches too focused on organisations and buildings?
- The New Testament model was mission centred with a prime concern to introduce others to Jesus Christ, have today’s churches lost that focus and priority?
- Yet Paul was clearly frustrated on more than one occasion as expressed in his letters about the conduct and commitment found in the New Testament churches.
- The Book of Revelation also begins with the Letters to the Seven Churches that also illustrates that God did not find them perfect.
- But then what sort of letter would be written to today’s churches?

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

5. (a) Explain the different ways in which Eastern Orthodox and Western churches celebrate Easter. [AO1 15]

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

Differences can be examined by utilising the following or other material:

- While Easter is a moveable feast each year for both churches there the similarity ends due to the observance of two different calendars which usually puts the dates for Easter at different times. The details of this can be further explored e.g. Eastern Orthodox Church always celebrates Easter after the Jewish Passover whereas the Western Churches can celebrate Easter before.
- While at different times the similarity of a season of preparation for Easter, called Lent, is shared by both, with differences.

In the Western Churches (differences between denominations can be identified within the following):

- Lent begins on Ash Wednesday and Christians enter into the penitential disciplines of: prayer, fasting and almsgiving. Additional services and acts of devotion often take place e.g. Stations of the Cross.
- Laetare Sunday / Mothering Sunday is celebrated on the 4th Sunday of Lent and can bring a temporary relaxation in the Lenten disciplines.
- The 5th Sunday is Passion Sunday, often statues and pictures are covered.
- The 6th Sunday is Palm Sunday marking the beginning of Holy Week, often with a procession / walk of witness.
- Thursday is Maundy Thursday when the Last Supper is commemorated.
- Good Friday when Jesus' death on the cross and burial is remembered.
- Holy Saturday when Jesus lay in the tomb until the rites of the Easter Vigil.
- Easter – the celebration of Jesus' resurrection from the dead.

In the Eastern Orthodox Church:

- Great Lent or the Great Fast is itself preceded by a three week time of preparation and is followed similarly with Holy Week.
- The 1st week of Great Lent starts on Clean Monday, referring to spiritual cleaning.
- The 2nd week commemorates St. Gregory Palamas.
- On Sunday of 3rd week the Veneration of the Cross is celebrated which continues into the 4th week.
- Akathist Saturday of 5th week is dedicated to *Theotokos* 'Mother of God'.
- Great Lent ends with Vespers of Friday of 6th week, followed by Lazarus Saturday.
- Holy Week begins the night of Palm Sunday.
- Holy and Great Monday – recalls Joseph as a type of Christ; cursing of the fig tree.
- Holy and Great Tuesday – recalls the Parable of the Ten Virgins.
- Holy and Great Wednesday recalls the anointing of Jesus at Bethany.
- Holy and Great Thursday – recalls the Mystical Supper, celebrating the institution of the Eucharist.
- Holy and Great Friday – recalls Jesus' Passion. A strict fast day. The evening service includes Lamentation Prayers reflecting Mary's lament. A cloth icon – *epitaphios* – representing Jesus' burial sheet is placed on an ornate bier with the priest sprinkling the tomb with rose water and petals.
- Holy and Great Saturday – recalls Jesus' burial and descent into hell. Another day of strict fasting. The service turns from sorrow to joy from black to white vestments symbolising Jesus' victory over death.
- Easter – recalling Jesus' resurrection beginning with the Paschal Vigil – the *epitaphios* is placed on the altar, all lights extinguished and at midnight the resurrection of Jesus is proclaimed with vigil rites leading into Easter Matins, Easter Hours and the Easter Divine Liturgy.
- Easter Sunday afternoon *Agape Vespers* are sung with a portion of John's Gospel read in different languages to show the universality of the resurrection.

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

- (b) 'Easter is the most important of the Christian festivals.'

Evaluate this view.

[AO2 15]

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

- Easter has traditionally and universally always been regarded as the most important festival as it celebrates Jesus' resurrection from the dead on the first day of the week, hence Christian corporate worship being on Sunday as a weekly reminder of that fact.
- Without Easter any hope of eternal life is lived in vain, there is no evidence of it being possible and no example to follow.
- Without Christmas and the incarnation of Christ there could be no Easter so does not Christmas take precedence?
- It certainly seems to in terms of church attendances that are always larger at Christmas than Easter.
- A question may be asked as to the motives or understanding of people coming at Christmas influenced by a commercial and secular celebration of Christmas.
- Is Pentecost, the birthday of the Church more important as without that festival this discussion would not be taking place?
- Again, no Pentecost without Easter and the Ascension and celebration of these may be more restricted but may therefore be equally better understood and appreciated making it the most important festival, certainly for people of faith.
- Is faith the pre-requisite to decide the importance? Is it not simply numbers illustrating a degree of interest and commitment?
- The Christian faith has never been about numbers and while Christmas is celebrated, as it should be, without Easter it would mark the birth of a good man but one that without his passion, death and resurrection would be of little significance.
- Easter is celebrated in essence every Sunday and every time the Eucharist is celebrated and in this sense not only remains the most important Christian festival but weekly act of devotion.

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