



GCE A LEVEL MARKING SCHEME

AUTUMN 2021

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

A120UA0-1

INTRODUCTION

This marking scheme was used by WJEC for the 2021 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	Assessment Objective AO1 – Part (a) questions [20 marks] <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - <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	17-20 marks • 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	13-16 marks • 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	9-12 marks • 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	5-8 marks • 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	1-4 marks • 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. N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'
0	• No relevant information.

Band	Assessment Objective AO2- Part (b) questions [30 marks] <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	25-30 marks • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied. • Thorough and accurate use of specialist language and vocabulary in context.
4	19-24 marks • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied. • Accurate use of specialist language and vocabulary in context.
3	13-18 marks • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied. • Mainly accurate use of specialist language and vocabulary in context.
2	7-12 marks • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied. • Some accurate use of specialist language and vocabulary in context.
1	1-6 marks • 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	• No relevant analysis or evaluation.

EDUQAS GCE A LEVEL – COMPONENT 1

OPTION A: AN INTRODUCTION TO CHRISTIANITY

AUTUMN 2021 MARK SCHEME

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

Section A

1. (a) **Examine the development of the Ecumenical Movement since 1910.**

[AO1 20]

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

- The term 'ecumenical' refers to the entire inhabited world coming from the Greek term 'oikumene'.
- The movement is based on the conviction that all Christians are called to a deep fellowship with God and each other.
- Candidates may refer to the letters of St Paul – 1 Corinthians 1:10 and 2 Corinthians 5:19 and Matthew's gospel chapter 18:19-20, Jesus' prayer for Unity in John 17:21.
- There is agreement amongst scholars that the Ecumenical Movement began at the Edinburgh Missionary Conference of 1910. This brought together many different Christian groups and led to the eventual formation of the World Council of Churches.
- The slogan 'Doctrine divides but Service Unites' was adopted so that progress could be made in the area of mission and evangelism.
- It was democratically agreed that missionary activity should be coordinated by a committee with that responsibility.
- Further developments furthered the cause of ecumenism.
- 1920 The Orthodox Patriarch of Constantinople proposed a 'league' of Churches as a response to God's desire for Church Unity.
- The international Missionary Conference was founded in 1921 – this brought Church leaders from around the world together to tackle issues such as secularism and Christian responses to war and slavery.
- In 1925 the Life and Work Movement focused on the responsibility of Christians in the social and economic problems in the aftermath of World War 1.
- The Faith and Order Movement met in 1927 to consider doctrinal divisions between churches.
- The Church of South India formed in 1947 and brought together Anglican, Methodist, Presbyterian, Congregational Lutheran and Reformed churches into one denomination.
- In 1971 the Church of North India formed as a merger between Anglican, Congregational, Presbyterian, Methodist, Baptist and Disciples of Christ.
- The formation of the World Council of Churches – a fellowship of churches which accept the Lord Jesus as God and Saviour.

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

1. (b) 'The World Council of Churches has failed in its work.'

Evaluate this view.

[AO2 30]

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

- The aim of the WCC is to pursue the goal of the visible unity of the Church. It involves a process of renewal and change in which member churches pray, worship, discuss and work together.
- Three areas of work include: Unity, Mission and Ecumenical Relations, Public witness and *Diakonia* and Ecumenical formation.
- The success of the WCC can be measured by the impressive amount of participation in their work.
- There are 350 bodies involved that represent more than half a billion Christians around the world.
- Not only Protestant but Eastern Orthodox Churches are involved.
- Although it is not a member, the Roman Catholic Church also participates in certain programmes.
- Since its formation in 1948 it has come a long way and Churches which viewed ecumenism with suspicion have become involved in its programmes.
- The breadth and depth of programmes undertaken by the WCC are testimony to its success.
- It has contributed significantly to interfaith dialogue which led to the formation of the Church of South India and the merging of six denominations in North India.
- However, the movement has caused tensions in the Orthodox Church.
- Evangelical and Pentecostal Churches are not members and the concern has been that doctrines might be watered down.
- Some other criticisms are concerned with the lack of emphasis on Christian evangelisation, stating that there is more concern with social causes including gender in leadership and sexuality.
- The Orthodox Church issued a statement which called for a return to promoting a clear understanding of Jesus as Saviour and biblically based doctrines.
- In 1997 the Georgian Orthodox Church left the WCC.
- The largest Church with 1.2 billion Christians – the Roman Catholic Church – is not a member, despite being involved in some of the programmes.
- There is a difficulty with membership if the underlying intentions of membership is to bring other Church bodies closer to what some Churches believe to be the one true Church.

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

2. (a) Examine the development of the Charismatic Movement post-1960.

[AO1 20]

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

- Churches in the Charismatic Movement refer to 'being filled by the Spirit' or 'released by the Spirit'. These gifts of the Holy Spirit are considered as valid today as they were two thousand years ago.
- The Movement came to the forefront due to Dennis Bennet, an Episcopalian minister in California who was moved to a dying church in Seattle and the church was transformed into the largest in the diocese, hosting conferences on the Charismatic Movement.
- Reference could be made to others elsewhere that were becoming increasingly aware of spiritual gifts - David du Plessis, Oral Roberts.
- Reference could be made to popular books such as the 'Cross and the Switch blade' (1963) as a means of which promoting Pentecostal themes to a wider audience.
- Reference could be made to 'The Full Gospel Businessman's Fellowship' which brought together businessmen to listen to Pentecostal speakers in an informal setting.
- Those who experienced the charismatic gifts wanted to remain in their denominations seeing this experience as a means of bringing renewal to their own denominations.
- The Movement was initially questioned on the grounds of being anti-intellectual and dependent upon emotional religious experience.
- The Biblical basis for the experiences was recognised as well as the positive effect that these experiences had on the faith and practice of the believers.
- The movement spread quickly from the 1960s and was accepted by Catholic and Protestant denominations.
- In 1963 the first Church of England congregation declared itself charismatic.
- The Fountain Trust was founded to encourage charismatic worship across denominations in the UK. (Reference could be made to the Church of England Report 1970.)
- One of the key documents in the Catholic Church borne out of Vatican II was Lumen Gentium. This document facilitated the Catholic Church's receptiveness to the need for spiritual renewal.
- 1967 is often cited as the start of the Charismatic Movement in the Catholic Church. Starting in Duquesne University, Pittsburgh, Pennsylvania with many of its students receiving gifts of the Spirit.
- Cardinal Leo Joseph Suenens put forward the notion that the Catholic Church should accept the Charismatic Movement as evidence of the Holy Spirit at work in the universal Church.
- Since the 1980s a fast-growing House Church Movement known as Restorationism has been growing.

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

2. (b) 'A natural explanation of charismatic experiences conflicts with their religious value.'

Evaluate this view.

[AO2 30]

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

- There is no empirical evidence for charismatic experiences – they are subjective.
- Acts 2 was written almost two thousand years ago and referring to it as proof of God's work is problematic.
- The gift of prophecy must not contradict what the Bible states, therefore, there is no possibility of verifying the religious experience.
- It could be argued that many of the prophetic pronouncements are vague and therefore could apply to most situations.
- Reports of xenolalia (to speak or write in a language a person could not have acquired by natural means) have not been confirmed.
- There is no way to verify the use of and interpretation of glossolalia.
- Claims of miraculous healings could also be questioned. Some healings could be attributed to the erratic nature of some diseases which may go into remission.
- Healing could also be attributed to the fact that there was no official diagnosis of the disease in the first place and therefore claims of miraculous healing could be misleading.
- The claims of emotional or spiritual healing cannot be empirically tested.
- Charismatic experiences are better explained by naturalistic interpretations – they can be explained by cultural, sociological and psychological factors.
- Other cultures hold claim to similar experiences.
- Group experiences could be mistaken for God experiences.
- The claims of the Charismatic Movement are that the experiences are the result of the supernatural work of the Holy Spirit which is recognised in a diversity of denominations and is cross cultural and world-wide.
- The experiences attest to the supernatural experiences described in the Bible in Acts 2.
- Charismatic Christians would refer to the supernatural nature of their experiences for example – speaking in a heavenly language, receiving direct messages from God that strengthens Christian life and healings as a result of the laying on of hands.
- It could be argued that the effects of the charismatic experience testify to the supernatural experience. The change in the person who experiences love, joy and peace is enough proof.
- The claims made by those who have charismatic experiences are cross-cultural, world-wide and have many similarities in common. This therefore provides a cumulative argument for a supernatural explanation.

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

Section B

3. (a) Examine the objective and the subjective views of biblical inspiration.

[AO1 20]

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

- Most Christians regard the Bible as the inspired or 'God breathed' Word of God. II Timothy 3:16 states that 'all Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.' II Peter 1:21 'For prophecy never had its origin in the human will, but prophets, though human, were carried along by the Holy Spirit.'
- There are, broadly speaking, two approaches taken by Christians regarding Biblical inspiration – objective and subjective.
- Objective understandings of biblical inspiration include those taken by many of the early Church Fathers. Some such as the second century theologian Athenagoras suggested that God must have used the prophets 'as a flautist might blow into a flute'. In other words, God is in total control over what is written down and the person writing it a mere instrument of purpose.
- Much of the objective understanding was influenced by Aristotelian categories of efficient and instrumental causes.
- Alternative understandings of objective Biblical inspiration include those Church fathers such as Origen and Aquinas who disagreed with assigning a merely passive role to human authors.
- The term Latin term 'auctor' rather than our modern understanding of 'author' might best describe the role played by humans in biblical inspiration. In this way the human role becomes more that of a producer, a bridge between God and humanity.
- Subjective views of inspiration became more prominent after the European enlightenment. The books of the Bible were seen to have a human influence, reflecting the personality and tone of each author.
- Those scholars who supported a subjective approach suggested that the writings were the result of inspired experiences of the authors rather than divine activity.
- Other subjective approaches include that of Karl Barth – the emphasis with Barth was on Jesus as the word of God. Only after a personal acceptance of Christ as the Word can the Bible become meaningful.
- Social theories of inspiration is another subjective understanding of inspiration. The Bible is seen as the product of an entire faith community.
- A reaction to subjective understandings of Biblical inspiration was that of fundamentalism in the late 19th and 20th centuries. This approach was very much dependent upon an objective view of revelation.
- John Calvin's use of accommodation – attempts to explain how Christians can accept the fact that God is the author of the Bible and yet because God is transcendent, human language uses a method which is intelligible to the human experience.

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

3. (b) 'The order of the Christian biblical canon must have been divinely inspired.'

Evaluate this view.

[AO2 30]

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

- If we suggest that the order of the canon is merely a result of human intervention it could imply that the Church has authority over scripture. In the second century, theologians such as Irenaeus affirmed that the Church did not create the canon, but acknowledged the authority already inherent in the scriptures. The Church merely gave formal assent to the authority which the canonical scriptures already possessed.
- If the order of the biblical canon is divinely inspired, it infers that some books are more important than others. This makes little sense of the Bible as God's revealed word and encourages prioritisation of some books over others. It would be wrong to say that some books are 'more inspired' than others.
- It could be argued that order does not reflect importance. It is a means of making clear the unfolding 'heilsgeschichte' or story of salvation. Therefore, the order must have been inspired for divine revelation to make sense.
- Some argue that divinely inspired ordering is evident in the fact that some books do take precedence over others because of what they reveal.
- These books have primary place because they are a means of special revelation from God. For example, the importance of the Gospels for Christians is emphasised by some Christians standing when they are being read in church.
- However, the fact that there are some differences between Christians over what books should be in the canon weakens the arguments in favour of divine inspiration. For example, the Jerusalem Bible used by Catholics have kept intertestamental books in the Canon.
- There was disagreement between Eastern and Western churches over the order for example, where to place the Pauline letters. Does this suggest that divine inspiration was absent from discussions?
- In addition, the order of the canons is also different. There are different orders between the Jewish and Christian Bibles. The message given by this specific ordering is quite different and suggests that the ordering must have been a human phenomenon rather than a divine one.
- One argument in favour of human rather than divine construction, is the fact that it took so long to agree an order and what books ought to be included. Surely a divinely inspired order should have been decided upon much quicker than that.
- Like writing scripture, the ordering may be a combination of divine and human inspiration. The people and the book co-exist with one another. A community of faith who make sense of what has been revealed or 'God breathed'.

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

4. (a) Examine ways in which different theories understand the doctrine of the Atonement.

[AO1 20]

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

- Christianity teaches that sin separates humanity from God. This is portrayed in Genesis 3 'the Fall of Mankind'. For mankind to have a relationship with God sin needs to be atoned for. Therefore, atonement means; to make 'at one'(reconcile) humanity and God.
- The concept of atonement refers to the significance of the death (and resurrection) of Christ. The death of Jesus is considered effective in atoning for the sins of humanity and brought about salvation.
- Early models included the concepts that Jesus' death was a sacrifice for sin. Reference could be made to the practice of scapegoating portrayed in Leviticus 16:20-22. The priest would symbolically lay the sins of the people on a goat which was then cast out into the wilderness.
- Candidates could also refer to the Passover lamb. The blood of the lamb 'saved' the Hebrews from death and they were led to freedom and new life in the promised land. Jesus is referred to in Christian theology as 'the lamb of God' whose death brought new life.
- 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.
- Augustine in 'The City of God' described Jesus as the sacrificial offering for sin.
- The Ransom model: Anselm in 'Cur Deus Homo' 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.
- Gustaf Aulen in *Christus Victor*, 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. Based on the Suffering Servant songs (Isaiah 53) Jesus set humans free from being punished for their sins by taking that punishment upon himself on the Cross, thereby meeting the justice of God. Various biblical references can be employed to support his approach e.g. Isaiah 53, Galatians 3:13.
- The Cross as a Moral example: First formulated by Augustine and restated by Peter Abelard. The crucifixion demonstrated the depth of God's love for humanity. This concept ought to lead humanity to a state of repentance and therefore have a moral effect on them.

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

4. (b) 'All theories of the Atonement make God appear to be cruel.'

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 Atonement portrays God as a cruel God. A God who needs sacrifice and a God who needs appeasing to satisfy his own sense of justice is cruel.
- Regarding the New Testament there can be nothing loving about the reality of putting one's own son to death on a cross. Allowing Jesus to suffer excruciating pain in order to fulfil the process of redemption of humanity could be viewed as a cruel process.
- It could be argued that it makes little sense to make this aspect of redemption a necessary part of God's plan for humanity.
- God is omniscient and therefore knows that some will reject this offer of salvation. The fact that not all will be saved makes God cruel.
- The 'satisfaction' model depicts God as a feudal overlord who is more concerned with his own hurt pride than with the hurt experienced by Jesus.
- The model of 'penal substitution' suggested by the Reformers portrays God as a vengeful God. This picture is inconsistent with a God of love, mercy and forgiveness.
- The question could be asked about the nature of a God who demands such a high price to be paid for the sins of mankind.
- The 'moral example' model may be argued to illustrate a loving God. As Jesus took a voluntary act in dying on the cross it evokes in mankind a realisation of the depth of God's love and provides 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 doctrine of the Holy Trinity Father and Son with Holy Spirit suggest that 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 cruel.
- 'Atonement' is all about a reunion / a making one of that which has been broken. It could be argued that God desires that out of love as the relationship between mankind and God continues as one of love.
- The resurrection must be remembered; the Cross was not the end since death did not have the final word. God raised His Son from death, a sign of love as well as of justice.

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

5. (a) Explain the aims of the reverse mission movement to the UK.

[AO1 20]

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

- The reverse mission movement base their theology on the concept that God himself is a missionary. God reveals himself to the nations, initially through the children of Israel and then in Christ.
- The Church's mission as the body of Christ is to fulfil God's purposes for mankind. Reverse missionaries aim to do this by following the vocation to be obedient to Jesus' commission.
- In the same way as some European missionaries heard God's call to go to Africa, Asia, South America and the Caribbean, Christians in these countries are now responding to the call of God to go back into Europe.
- Reverse mission is needed in Britain because since the 19th Century (the golden age of Christianity) there has been a rise in secularism and a growth in atheism. There has been a decline in Church attendance, a decreasing role for the Church in public life, and a loss of personal faith in God.
- The aim is to address these needs and see Christianity thrive once again. This is seen as being obedient to God's calling to evangelise.
- Christians come to the UK from areas which were once a part of the mission field for Britain and/or once a part of the British Empire. For example, Brazil, Korea and Nigeria.
- The aim of Reverse Missionaries is to spread the Christian faith to reverse the growth in secularism and atheism. This is done by demonstrating how God should be part of everyday life. For example, for many Africans, God is a reality that is part of their day to day activities and living.
- The intention is to reinvigorate the faith through innovative practices in worship which have been influenced by the growth of Pentecostalism in those areas.
- Church workers from these countries aim to evangelise in this country and bring about conversions to the faith.
- To provide a role model of faith where God is involved in every aspect of one's life and not reduced to Sunday worship. The movement aims to make God public rather than limited to the privacy of the home. This challenges the notion that public displays of faith are an intrusion into other people's lives. The aim is to not be ashamed of the gospel as proclaimed by St. Paul in the letter to the Romans, chapter 1:16-17.
- Leaders from migrant backgrounds have been appointed to churches as part of a plan to re-invigorate the churches in Britain. Helping Christians regain the confidence to proclaim the gospel.
- The movement also aims to reach churches which have significant migrant populations and new outreach as part of its God given mission.

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

5. (b) 'Christian migrants have easily assimilated into Christian churches in the UK.'

Evaluate this view.

[AO2 30]

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

- There are theological, geographical and sociological factors at work which affect how we perceive success or failure of churches in the UK in assimilating migrants into their congregations.
- It was recognised by the Catholic Bishops' Conference of England and Wales that the Church has been strengthened in the UK with the arrival of migrants from the EU stating that 'Catholic migrants new and old have brought to Britain symbols, practices and devotions that add visible substance to the Church's catholicity.'
- This assimilation may well have been made easier through common practices such as celebrations of Feast Days, Holy Days of Obligation and the Liturgy.
- The Catholic Church celebrates annually 'The World Day of Migrants and Refugees'. This would enable the Church to remind congregations of the biblical passages which support the work of welcoming migrants.
- The Catholic Bishops' Conference of England and Wales raised several areas that needed to be addressed in order to improve in helping migrants to assimilate: (1) better pastoral care needed via an immigration chaplain or episcopal vicar who could take responsibility for a migrant community within a church; (2) classes in Christian instruction needed to be given to those requiring it – e.g. confirmation classes; and, (3) differences in worship style needed to be addressed so that migrants could assimilate more easily.
- The charity CARJ was set up as a direct result of this.
- Migrants were often responsible for setting up their own churches which were considered better in meeting the sociological needs of the migrant population. An example of this is the Redeemed Christian Church of God.
- In addition to this, due to Pentecostal influences on migrants, differences in theological orientation and worship have made it difficult. The emphasis on faith healing and speaking in tongues, for example, has not been welcome in churches with a more formal liturgical practice.
- Also, much of the UK doesn't have the opportunity to welcome migrants into their congregations. 75% of migrants settle on London and a further 10% settle in the South East. This leaves vast areas of the UK without a significant migrant population.

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