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GCE

GCE Religious Studies 6RS02

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June 2009

Publications Code US021678

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General Comments

The Investigations Paper was sat for the first time in June 2009. There was a remarkable level of scholarship evident in papers across all units and some answers clearly conveyed the engagement that candidates had with their area of investigation. It was encouraging to note that this paper had attracted the same level of enthusiasm and achievement that had been enjoyed previously by the coursework unit. Existing good practices of centres was developed for this new type of exam and the majority of centres had clearly adapted and prepared their students very well. Some Centres chose to focus on the same or similar topics for all their candidates, whereas other Centres permitted considerable choice for individual candidates. Centres used their specialist resources and interests to encourage candidates to research in depth a particular area of study. It is important to note that the overall title of this unit '*Investigations*' has a definite academic purpose. The aim is to involve students as active participants pursuing open-ended enquiries with an emphasis on independent learning. Questions were designed to be inclusive of all possible approaches to various topics and all valid answers were considered.

Most centres had entered their candidates for the correct option. It is important to ensure candidates know which area of their investigation is the best fit for the question they answer on the paper. Candidates were not penalised if correct entries were not made or a cross was put in a box that did not match the answer. Examiners were encouraged to mark positively. Centres should ensure that candidates are entered for the option that matches their area of study.

Variation in achievement was related to the two assessment objectives. These objectives should receive prominent attention in the process of the investigation. Importantly, in the exam itself there must be explicit attention to these objectives in the examination answer. Each question consistently referred to the assessment objectives with the trigger word 'Examine' for AO1 and 'Comment on' for AO2. These dictated the structure of the question and helped candidates to plan their answers. It would be advisable for candidates to pay regular attention to the level descriptors for these assessment objectives as a way of monitoring their development and progress during their investigations. The phrase 'with reference to the topic you have investigated' will always appear in the question to ensure that the generic question can be answered with material from any appropriate investigation.

In preparation for this examination candidates may find it useful to write up their investigation under exam-timed conditions to a variety of different possible questions. They might build up a number of different essay plans to different possible questions. The important point in these activities is to enable candidates to develop their management of material such as how to best structure their content to answer the specific question. However, success can be undermined by writing up a rote-learned answer which was not adapted to the question set.

This new style report features work produced by the candidates in the actual examination. The mark scheme itself is generic to all questions. It was not possible to include exemplars for every question.

Area 1A: The Study of Religion

Question 1 - Religion and Science

Candidates had sound knowledge of different models for establishing the relationship between religion and science. Some responses were up to date in scholarship and went beyond discussing only the conflict model. One candidate noted that *'the question of science and religion co-existing is wildly unjustified'* and went on to argue that *'mutual agnosticism is the only way to pursue either within a logical capacity'*. There was some evidence in the whole essay of independent thought that emerged from studying the topic and if the candidate's argument is supported by a thorough knowledge of relevant scholarship then the conclusion becomes more convincing.

Answers to the evolution and creation debate could have used the material more effectively to analyse the religious significance of this debate. There was some very interesting work on the religious and scientific issues that surround a range of creation myths or theories. Discussion was organised around the compatibility or incompatibility of these myths/theories with religion and science and there was evidence of original thinking in the answers which discussed creation myths or theories.

Some candidates analysed the Design Argument or the Cosmological Argument for the existence of God with no obvious link to the question or the topic they had investigated. The demands of the Investigations paper are different to the Foundations paper and this Area of Study is not exclusively about the existence of God. However, there were some examples of how this material was placed contextually within the religion and science debate.

Question 2 - Anthropology of Religion; Psychology of Religion; Sociology of Religion

The most popular disciplines investigated were the psychology of religion and the sociology of religion with some candidates focussing on an in-depth study of an important scholar related to these areas such as Marx, Freud and Jung. There were also a number of studies on new religious movements and cults but the majority of these were descriptive accounts and lacked an analytic element. One example showed that the candidate had a clear view of how a sociologists view on religion can be contrasted against another view.

Question 3 – A Study of Creative Expressions In Religious Life

Topics investigated ranged from film, art, architecture to music and poetry. Some candidates addressed the question through studies of film which were clearly thought out; however, some candidates could improve their answers by addressing in more detail the religious theme(s) that underpins the films or directors they investigated.

Some good examples of poets or poetry were seen. One candidate studied Gerard Manley Hopkins, a Jesuit Poet, and had a thorough grasp of his poetry. There was a very clear understanding of his works in the essay and the candidate was able to analyse with great insight and clarity the creative contribution and expression Hopkins has.

Area 1B: The Study of Philosophy of Religion

Question 1 - Religious Experience; Meditation

Many candidates gave a good outline of the argument for the existence of God based on religious experience and considered its strengths and weaknesses. Some candidates also considered the epistemological impact of religious experience in terms of understanding ourselves and/or God.

Most candidates addressed the 'understanding of ourselves' aspect very well and wrote interestingly of psychological prompts for interpreting experiences as divine or physiological explanations. Scholarship was well used in these answers, with contemporary scientific experiments referred to such as Persinger's neurotheological research and data collected from the God Experiment or the Alister Hardy Religious Experience Research Centre. The best candidates were able to include a good, balanced conclusion and AO2 comment throughout and some candidates included less common material e.g. religious experience in non-Christian.

Question 2 – Contrasting standpoints on the relationship between mind and body

The most popular approach for this question was a to focus on Life after Death as a way of analysing the difficulties or implications of the mind/body problem in terms of identifying a self and continuity. The best answers systematically examined forms of monism and dualism and tackled issues of interaction, some then with Life after Death as more of a case study as to how these theories might then play out. Scholarship was largely very good in this question with reference to Descartes and other scholars within the field. There was much evidence of competent philosophical analysis of a range of viewpoints both ancient and modern.

Some candidate responses included learned material which did not answer the question as set. The following extract is from an answer that exemplifies this difficulty.

many believe the soul is a made up thing that
 humans have in to control their bodies as
 when man evolved there size of the brain the
 left development is also the part which makes
 people afraid of death.

Religious have would suggest that the soul has to be a soul
 because the has to be a soul for generations

This can be contrasted with the extract below which follows a coherent discussion of the options whilst bearing in mind the demands of the question.

The Materialistic view on the mind and body is severely limited and is not investigated deep enough to be understood. The idea that the soul cannot escape the body is naive to the extent that there cannot possibly be a good enough scientific reason for things such as thought, morality and faith without some form of relationship with a higher reality.

Dualism on the whole, disagrees with the claim that the relationship between mind and body can never ~~be~~ fully be understood because the concept ^{of a separate mind} seems a very viable option!

Question 3 - A study of one or more philosophers of religion

Good quality answers focussed on a interesting range of philosophers with many candidates choosing to compare and contrast two different philosophers, thus allowing for easier AO2 comment on their impact. Some candidates gave a good analysis of the impact of the philosopher(s) investigated. Some candidates found it hard to discuss the impact of their philosopher even though they had already covered this in AO1. Philosophers ranged from C.S. Lewis to Plato, Nietzsche, Descartes (very popular), Sartre and Kierkegaard (these two were extremely popular especially in comparison to each other) and several focused on Aquinas although largely through the 5 Ways only. Answers on Aquinas would have benefitted from offering a wider overview of his works as Aquinas did not limit himself to just the 5 ways.

The best answers referred to a range of ideas or works by the chosen philosopher and put them in context of their time or the impact on subsequent thought which made for interesting analysis of their ideas. Not many answers included much by way of comment from scholars on the views of the philosophers, and although this was not a requirement it did enhance the answers that were able to do it. Some answers chose one idea or argument from their chosen philosopher and wrote about strengths or weaknesses of that view. Whilst this was not necessarily a bad approach it was often not fully focused on the question

Area 1C: The Study of Ethics

Question 1 - Medical Ethics

This was by far the most popular question, with the majority of candidates choosing the topic of abortion or euthanasia. Some candidates had a very wide ranging understanding of ethical theory whilst discussing the issues with reference to well-deployed scholarship and modern day examples. Some candidates also applied Aristotle's virtue ethics and Aquinas' natural law convincingly. Other candidates identified important religious principles in the material they had investigated and discussed thoroughly the implications of these religious principles to developments in medical ethics. Some candidates did not address this question directly but instead wrote about the topic that they had investigated without relating it to the focus of the question.

Most candidates wrote about one topic but some who focused on principles and issues drew on evidence from a variety of topic areas. A lot of candidates relied on taught material from unit one (Situation Ethics, Utilitarianism) rather than showing evidence of independent research, although most were able to apply the material to the chosen topic. Those who had undertaken a more independent approach had accessed some interesting material from Warnock, Singer and current debates in the UK Parliament particularly about assisted death. Many candidates focused on sanctity of life versus quality of life debates including discussions of personhood. Many candidates made reference to issues of women's rights using Thompson and Warren. Some candidates were over-reliant on case studies from current affairs and did not analyse the issues raised.

Question 2 - The natural world

In most cases candidates had a focused understanding of the various views of stewardship and linking this to modern issues in relation to the environment. Clear use of scholarship and examples was evident. Candidates expressed viewpoints clearly and with a consistent approach. Some candidates were able to refer to deep and shallow ecology, the Gaia hypothesis with reference to James Lovelock, Peter Singer and discussed the possibility of anthropocentric versus biocentric models. Candidates had clearly researched the topic of the environment in depth and often in a very specific area and incorporated it with a very good understanding of environmental ethics.

Some candidates were able to apply situation ethics, Kantian ethics and Utilitarianism to the issue, although some did present alternative arguments relying on capitalism versus stewardship. However, other candidates referred too much to the content of the environmental issue rather than applying and analysing ethical theories. Less able candidates tended to write a lot about current trends in environmental issues with often very little ethical or religious content at all.

The essay below shows how carefully the candidate used their material to answer the question. The introduction sets out how the candidate has made a relationship between the topic and the set question.

Recent scientific developments have shown that the Earth is being irretrievably affected by human activity, much of this being due to our global economy (although there has been a recent decline) and compulsive consumption. Human traits such as greed (that is arguably governing the people of God's Earth) and self-centredness seem to be taking over life as we know it. The foundation of Christian ethics is love of God (this including a love and respect for his creation) and love of one's neighbour. But it is questionable whether this is being carried out, or if our interaction with the natural environment is governed more by greed than stewardship.

The ideas of dominion of the Earth and life as we know it. The foundation of Christian ethics is love of God (this including a love and respect for his creation) and love of one's neighbour. But it is questionable whether this is being carried out, or if our interaction with the natural environment is governed more by greed than stewardship.

The ideas of dominion of the Earth and stewardship can be seen to be very different. In Genesis^{1:26}, man is given dominion of the Earth; of 'the fish of the sea and the birds of the air...'. The idea of dominion often comes from Judeo-Christian beliefs, that humans have a special place and responsibility of the World.

In opposition, the idea of stewardship can be seen as our duty to care for the World we are God's caretakers. In Deuteronomy, it says that God's people must till their land, so that the Lord (your God) may bless you (them) in all they do. This means not to be greedy, but to respect and care for the Earth.

On www.breathingeearth.net, between 5:03 and 5:04pm, on March 10, 2009, thirty thousand tonnes of carbon emissions were given out by the Earth. This is huge. Surely this reflects the global economy and consumption we seem (as a people) so obsessed with. It is caused by such things as transport, transport of goods (and cheap clothes, which only discourages recycling) and most importantly by the building of cities. In Genesis 1, man is given dominion, yet in Romans, it says that death had been exercised in dominion from Adam to Moses. This can be interpreted as human beings being greedy, and ignoring the concept of stewardship. God gave us life, yet it seems we are causing only death and destruction, taking the anthropocentric view that places human interests above that of any other species or ecosystems. The Church of

England General Synod, 1992, stated that ~~the~~ dominion given is that of 'stewards who will have to render an account to God' for the way they have treated the Earth. If we are to believe this, the entire population will not be in a desirable position when ~~we~~ we face God.

There was recently an issue concerning the building of the 'third' runway at Heathrow airport. Many 'birds' and environmentalists complained about another runway being built, because of the carbon emissions commonly associated with aircrafts. Perhaps they saw only greed, at the expense of the natural environment. Twenty-eight MPs rebelled about the issue, because of this. Saint Francis of Assisi believed God communicates to us through the natural world, so we need to take care of it. Perhaps he would have agreed with the rebelling MPs that the third runway should not be built. On the other hand, the US right-wing fundamentalist group of Christians who believe in the rapture (Jesus coming back at the end of time to take us to Heaven) probably wouldn't be worried about the carbon emissions of the airport developments. They might say that God will

save us anyway, and the Earth's destruction is part of God's plans; there is no need to worry. Arguably, they take a very unethical view of shallow ecology. They seem to believe that ~~the~~ the Earth is here to make conditions for humans, and the Earth itself does not need taking care of. Perhaps it is wrong to believe that it doesn't matter how the Earth is treated and that God doesn't mind. Kant said that we have a duty to other rational beings (we should respect and care for them), ~~but~~ but this pollution is not an act of universal benevolence (unconditional love for all). ~~It~~ It shows our greed, and our lack of concern for generations to come, who will have to live with the consequences of us wanting more airport runways, so we can go on more planes, hurting the natural environment.

The idea of our interaction with the environment being 'governed more by greed than by stewardship' can be seen through the issue of meat demand - an important part of the global economy and our consumption "needs". It seems to be that the richer we become, the more meat we want to have, and the ~~id~~ ^{more greedy} we become. Singer argued that to treat

other species different due to an assumed distinction between us and them is 'speciesist' and wrong. Professor Tim Lang of the Sustainable Development Commission, 2008, explained the consequences of this "speciesist" approach. He said that the high demand of meat (to satisfy economic needs and consumption) wastes grain, land, involves exploitation of the sea, and has a carbon impact. Singer argued that many people take the anthropocentric view of ~~the~~ human interests - and our greed - being more important than other species' interests, believing that 'God doesn't care' how we treat the Earth: as long as we are satisfied.

Ian Dewart, in *Ethics Through Diagrams* said that Aristotle's view of a hierarchy of living things influenced the views of Saint Thomas Aquinas, who believed that 'all animals are naturally subject to man'. So Aristotle and Aquinas may not have seen a problem in the high meat demands we have. They probably did not take the approach of deep ecology. Arne Naess, its founder, said that all animals have intrinsic value (value in themselves) rather than extrinsic value (value only as far as they relate to other species). Somebody taking the deep ecology

approach would say that animals are valuable in their own right - we mustn't exploit them for our greed. We should respect the variety of living things on the Earth (biodiversity).

The amount of shopping bags human beings use reflect how, through the demands of economic life and consuming constantly, our interaction with the natural environment is governed more by greed than stewardship. Three-hundred-and eighty billion plastic carrier bags are used per year, one ^{billion} being used every minute. What's more, each bag will take five hundred years to decay. This is an extremely long amount of time. This isn't a representation of an act of stewardship, of humans being caretakers of the world! Firstly, the group of US right-wing fundamentalists would say that this is not an issue - God will save us, so plastic bags affecting the environment is not a problem at all. Rather than acting in stewardship, they may choose to reject deep ecology (the idea of quality of life of the environment and all species having intrinsic value in themselves): even if animals or ecosystems are effected, it does not matter. ~~⊗⊗⊗~~

However, Pope John Paul II said that it

is wrong to want to have than to want to be (i.e. to be a better person). By chopping obsessively and using up the valuable resources to make shopping bags, we are not doing what Pope John Paul II suggested we should be doing (wanting to be better as people). Perhaps he might have believed in 'ecoholism', the idea that ~~we should~~ we should have a concern for all species and ecosystems. We should respect the resources we use, and have concern for what or who we might be affecting due to our destruction of the natural environment, for the sake of greed. We should show a respect for Stewardship, as stated in Deuteronomy. Leaving shopping bags to decay for so long - at such a vast amount - is not an act of caretaking God's Earth.

Different religions hold different ideas and have different values, yet most seem to show a concern and respect for the environment, that religions do not agree with greed. Hindus believe that they should 'protect' nature through their faith, not exploit it. A very different approach, but still with respect to ~~the~~ the Earth is that of James Lovelock. He came up with the 'Gaia hypothesis' ('Gaia' being the Greek goddess of the Earth). He said that life on Earth actually serves to stabilise the

conditions of the Earth. We are there to stabilise its' needs, not the other way round, he argued. The teleological argument looks at God's existence with ~~some~~ inductive ideas. It shows that it is likely the Earth may have been created with purpose. ~~Maybe~~

~~Maybe~~ Maybe whether a person is Christian, Sikh, Buddhist - or any other religion - they can say that God (whichever God it is) made the Earth with a purpose; it is not to be destroyed by a lack of stewardship and care, and primarily by greed.

So perhaps it doesn't take a Christian or an environmentalist to see that the natural environment is being affected by human activity. Many ideas have been brought about to change the ~~fact~~ fact that our greed is hurting the Earth. For example, Manchester University and Tesco have joined together in a £25 million investment to tackle climate change. This is called the SCI and can be found at www.manchester.ac.uk. By respecting the Earth and putting it first, the SCI are respecting biodiversity and deep ecology. Another idea is Emma Bard's idea of "off-setting". This is the idea that if one was to for example travel by airplane, they could contribute to an organisation reducing climate change, to put

something back into the environment. This can be found at www.biggreenjewish.org.

In Genesis, it says 'God saw that it (the Earth) was good. But further on, in Isaiah 14:5, it states: 'the Earth lies polluted under its inhabitants.'

~~in~~ In account of this, perhaps we should do what Pope John Paul II said (to want to be rather than to want to have), because it is very clear from such examples as those above, that 'our interaction with the natural environment is governed by that of need than stewardship.'

Question 3 - Equality in the modern world

As with question 1, the best answers tended to be more aware of the contemporary religious, ethical, and political controversy. For instance, better answers on homosexuality seemed to have current knowledge of the Anglican debate over Gene Robinson and the threat of splits in the Anglican Communion. Some were well aware of the rival media commentary given by various bishops and theologians, and this was impressive when set against a backdrop of scriptural and philosophical information. A few candidates who utilised Martin Luther King's life as an example and explored the issues in the modern world did a very good job and managed to focus on the question at hand.

It is important that candidates are concerned by gender, race, and sexuality, but the passion and interest needs to be tied to genuine knowledge content. Some candidates explored the work of Martin Luther King but this was at times to the detriment of the question as it became an exploration of his life and work rather than an exploration of a question on the principle of equality. Some candidates did not refer to ethical theories at all and gave a history of Martin Luther King or women's rights without answering the question. Other candidates described social phenomena e.g. the changing role of women in society without entering into any analysis of the issues described.

The extract below is an example of a good introduction to question 3. The material in the first two paragraphs already promises a very interesting investigation.

It was said by the Victorian author Charles Dickens that "The welfare of the white race is the welfare of the world and degenerate races are better off dead." Upon seeing this, most people would argue that times have changed ^{since then} however this might not be altogether true. In 2003, an Amnesty International report found that whilst blacks and whites are murdered in roughly equal numbers in the USA, the killers of white people are six times more likely to receive the death penalty. This has the implication that whilst a white person is valued by society a black person is not, challenging the idea of equality in the modern world.

Equally, most people believe that slavery was abolished in 1807 but despite this, there are more than 27 million people in slavery at this moment, which is more than any time in history. The philosopher A.C. Grayling said "No great civilization has ever existed that was not built on the sweat of slaves," could it be said that we are also building our civilization on the backs of slaves and our will to advance our society is keeping it funding slavery and promoting inequality in our world.

Reading on in the same essay another interesting paragraph (below) flowed on from a discussion that skilfully covered a range of issues that were fully supported by reading that showed some independent investigation.

One group that would be seen to not approve of reparations are the Rastafari, whose ten point code says "Do not accept aid, titles or possessions that the white man might impart on you," since reparations would be a form of aid, it is likely that they are not approved of by the Rastafari. However, this faith hardly promotes the principle of equality since it proclaims that "The white ~~man~~^{person} is inferior to the black person." The Rastafari religion was developed in 1930s Jamaica which is likely to cause friction between races. The Rastafari religion was developed in 1930's Jamaica, which was a time of great poverty. Since this state was created by the slave trade and colonialism, could it be seen that we are to blame for creating a religion that promotes inequality.

The essay concludes with a reference to Utilitarianism and scapegoat issues that shows how the candidate was still mindful of the question and the final sentence leaves us convinced that there are indeed issues that challenge the principle of equality as the question invited candidates to consider.

Scapegoating can be dangerous when mixed with utilitarianism. This is the idea that an action should promote the greatest ~~possible~~ happiness for the greatest number, which ~~although~~ sounds OK in theory but can be devastating in reality. Acts like the Holocaust, which was the majority deciding to destroy the minority, can be completely justified by utilitarian ethics. Although the theory of utilitarianism was developed in the 19th century, it's still ~~that~~ influential to this day: many people view the idea of "British jobs for British workers." To be ~~good~~ OK because it is for "the greater good." Since we have let this theory persist to modern times, it could be said that we have allowed ~~our~~ ^{the} ~~same~~ equality ~~to be~~ in our society to be challenged.

Overall, there are many issues that challenge the principle of equality and it is important that we continually ~~to~~ question the ethics and ~~the~~ ^{ideas} ~~surrounding~~ surrounding these issues. We have come a long way from the ~~views~~ views of Charles Kingsley but our equality still has a long way to come.

Area 1D: The Study of World Religions

Question 1 – A study of one or more religions concerning ethical precepts and applied ethics

Some candidates included excellent information on greater and lesser Jihad with reference to scholars and religious texts whilst less able candidates simply wrote all they knew about Jihad. Candidates can improve their answers by demonstrating a much more detailed approach to studying any particular world religion. Islam has a strong tradition of hadith and candidates made little or no reference to these teachings. Since Islamic legal scholars are utilizing hadith as an adjunct to the Qur'an in their development of the Islamic legal system this would be an area for investigation that would have great relevance in an answer to this question because of its emphasis on ethical precepts and applied ethics.

The extract below from an introduction to a short essay refers to Qur'anic teachings but might have developed further if other sources were evident.

in the 'ay of Allah. *This is enforced by the Quranic quote: saving one life is like saving the whole of Mankind while killing one person is like killing the whole of Mankind (5: 32). The first battle fought in the way of Allah (Lesser Jihad) was performed in 624 CE when in Arabia when the Meccans had stolen the muslims goods and traded it all for gold. This brought ~~out~~ out rage in the muslims, so the Prophet Muhammad (PBUH) called a ~~sewa~~ meeting to ~~figure~~ decide what to do. It was decided that they would fight as they had ~~received~~ received a revelation

Some candidates focussing on Buddhism wrote about the history of Buddhism instead of about key ethical teachings/one or more moral problems. Some candidates did not address the question and simply listed stories associated with the Buddha. Candidates can improve their answers here if they show evidence of scholarship in their answer.

Question 2 - Religious pluralism; Inter-faith dialogue; Religious practice in a multi-cultural society, including the UK

There was a range of topics but some candidates who wrote about women in Islam offered a one sided debate and failed to offer alternative opinions. Some candidates wrote all they knew on the five pillars of Islam without applying this knowledge to the question. Other candidates who included a range of sources in their essays.

There were some very good answers on the Interfaith Dialogue and some candidates showed the intricacies of this dialogue and how, in one candidate's own words, 'difference does not diminish, it enlarges the sphere of human possibilities'.

The essay below shows an example of a scholarly account of the Interfaith Dialogue.

The UK is renowned for its multi-faith community with 30% of all people claiming to be a member of a religion other than Christianity, including secularism. As a result, the communication between these religions is essential, and as Dr Hans King notes, ~~researched~~ ~~for the research~~ 'there will be no peace among religions without dialogue among the religions'. Thus interfaith dialogue, the communication and interaction between people of different religions, at the individual, local and professional levels, is essential. However people see the value of such dialogue to different extents, ranging from inclusive views to exclusive views, and problems have arisen as such.

Interfaith dialogue is an important feature of any multi-faith society. It has arisen as the result of Globalisation and Immigration, which mixes many cultures and religions in one single society. Threats, perceived and real, have also increased the importance of dialogue. These threats are on all levels, from

The local conflict in East Oxford regarding a resolution call to prayer from the local mosque, or on an international scale, such as anti-Semitic attacks or terrorism. Current affairs, such as President Obama's recent address to the Muslim community, has pushed the concept of inclusivism to the forefront of modern society.

As a result, initiatives have been taken both from a theological and legal perspective to address the situation. As early as the seventeenth century, John Locke commented on toleration as 'the chief characteristic of the true church'. Local Ecumenical Projects have been established between Methodist and Anglican churches, in many societies, whilst on an international scale the Anglican-Roman Catholic International

Commission (ARCIC) has sought to bridge the divide between the denominations. Similarly, the Lambeth conference of 1998 discussed and concluded that church buildings could be used for multi-faith use. Legally, the inclusivist stance has shown through. Article eighteen of the 'Declaration of Human Rights' states that 'everyone has the right to freedom of choice, conscience

and religion', and the 'right to manifest his religion in worship, praise or practice'.

These very public viewpoints set out the UK's generic inclusionist stance with regards to religion and the integration of religion. With such public occurrences as the controversy over a teacher wearing the Hijab to school in 2008, or the comment made by Dr Rowan Williams, Archbishop of Canterbury, about the plausibility of Shariah legislation for Muslims, interfaith dialogue and the prominence of multi-faith communities is evident.

Consequently, institutions have sought to publically declare their inclusionism. The Royal Air Force is designed to protect the Nation as a whole, and are thus indiscriminate in their admissions policy, provide chaplains for the six major world faiths, and allow for certain religious dress (such as the wearing of turbans for Sikhs), providing safety is not jeopardised.

Therefore, if mutual understanding is the extent of inter-faith dialogue in

solving the 'problems' ~~that~~ that arise in a multi-faith society such as the UK, then the concept has met with much success. However, there has been much theological resistance to the communication between religions and even denominations. Whilst Protestants may ~~find~~ struggle to recognise Papal primacy, Catholics may not acknowledge non-Catholic orders and sacraments. Another problem that has arisen is the concept of competing truth claims, which are the core of religion.

It is not possible to suggest diminishing of truth claims such as the Christian Trinity, or the Islamic oneness of Allah, whilst claiming to be totally inclusive. And thus the fundamentals of religion are a challenging prospect to total inclusiveness.

Salvation for Christians, Muslims and Sikhs is found in three very different ways, through Jesus, the Five Pillars of Islam, and 'Name Simran', respectively. Similarly, Old Testament syncretism such as the Golden Calf whilst claiming allegiance to Yahweh, has always been met with negative consequences and final judgement. Whilst we can learn from another's

religion - Thomas Merton adopted Buddhist methods of meditation in order to further his own Christian faith - many are wary about total merging of religions.

To this end, it would therefore be hypocritical to suggest or claim total inclusivity whilst maintaining distinct beliefs whilst many religions are inclusive with regards to who can believe, such as John 3:16, 'whoever believes... shall have eternal life', and Galatians 3:28 'In Jesus there is neither Jew nor Greek, slave nor free', they are exclusive in other ways, such as salvation. Christians are taught that 'salvation is found in no one else' (Acts 4:12), whilst Muslims must exclusively state the Shahada. In these two religions, the concept of belief and conversion is ever prominent as the ~~two~~ society is increasingly living side by side, and yet the concept of inclusivism ~~seems~~ to conflict this fundamental element.

Should this 'problem' of distinctness and conversion be overcome by social inclusion,

agreement must surely be the only extent. Religions can unite in their similarities, such as the promotion of peace, dignity and respect in warzones and for the environment.

The Assisi declaration of 2002 sought to unite world and faith leaders for the proper stewardship, and this proved successful on environmental and theological levels.

Similarly, the Cargnuela foundation in Northern Ireland united Catholics and Protestants in the conflict to begin a healing process. And thus it seems interfaith dialogue and inclusivism can solve the issue that multi-faith societies can bring.

However, this is not true in many cases, and only ever to an extent. There is a great and imminent danger of accepting a pluralistic approach to faith, as John Hick does, which can utterly diminish the distinctiveness and exclusivity that is the essence of religion. Pluralism, when taken in its philosophical sense, refers to a theory or system that recognises more than one ultimate ~~purpose~~^{goal}. However,

surely such an approach can only lead to the blurring of religion, and its syncretism. Indeed, if this happens to a sufficient extent, there will be no 'multi-faith' communities, and only 'faith' as a whole.

In Furthermore, in an effort to become diplomatic and politically correct, religion is being sidelined. In 2008 Nurse Petrie was sacked as a result of offering to pray for an elderly patient, on the grounds that it interfered with equal rights on the National Health Service. On a similar occasion, a British Airways employee was put on unpaid leave when she refused to remove her cross necklace. This was seen by many as unfair, particularly because the Hijab could and Kara bangles could be worn for Muslims and Hindus, respectively. Christianity has been sidelined in an attempt to be inclusive towards other religions. As Stanley Hauerwas writes in 'The Theological Ethics of Stanley Hauerwas', 'the marginalization of Christianity is essential in the maintenance of democratic social order'.

This statement seems to epitomise common social thinking, and yet it is self-contradictory. In an effort to achieve 'democratic social order', the Christianity is being diminished, which is certainly not 'democratic'. In times such as this, the natural instinct is to defend religion to a more extensive extent, which could lead to violence. One only has to look to the increase in Muslim women wearing the Niqab, or thriving ~~churches~~ ~~the~~ underground churches in Communist Russia to see this.

And so it seems that the best approach to the problems that arise in a multi-faith society, is to be inclusive to an extent, but not to a degree that basic fundamental beliefs of a religion are undermined. Christianity is wholly inclusive in who can be a Christian, and yet the it remains ~~exclusive~~ exclusive in its 'final judgement'. John 14:6 states that 'no one can go to the Father, except through ~~me~~ [Jesus]', which rejects Pluralism. However, it also says in John 14:2 that 'In my Father's house there are many rooms', ~~implying~~ implying

That Christianity is available to all culture from all over the world. If the concept that all belief is relative, or that 'the best religion is to recite the Holy name with love, and to do good deeds' (Guru Granth Sahib), then surely there will be no 'religion' as we know it. The belief will be so blurred and synthesised that faith does not matter, and about Delevations can be achieved through personal gain or achievement.

As Dr Hans King acknowledged, interfaith dialogue is an essential aspect of a peaceful multi-faith society, but this is where the inclusivism should end. To go any further would diminish religion, and violence may ensue.

And thus As Rabbi Sir Jonathan Jacks notes in his book 'Dignity of Difference', 'Difference does not diminish, it enlarges the sphere of human possibilities'.

Interfaith dialogue and ^{partial} inclusivism is a viable and important aspect to solving the problems that arise from multi-faith societies, but it is only a mechanism for understanding, and thus distinct belief must remain through the maintain^{ance} of fundamental core truth claims.

Question 3 - Contrasting Standpoints on beliefs about God and/or existence

Some candidates responded to this question using Hindu and Buddhist traditions and knew the Hindu scriptures well and were able to offer an interesting analysis of atman using the set text. These answers were able to compare and evaluate teachings on life after death from both religions and were able to draw sophisticated conclusions using sound religious terminology. Some other candidates offered an excellent account of the teachings about life after death in Islam but did not always understand the Christian teachings on life after death and sometimes mixed up Christian denominations.

This question demanded knowledge of contrasting views and there can be a possibility of answers becoming one-sided if candidates are not confident about a tradition other than their own. However, a majority of candidates appreciated the differences in belief and their research conveyed the desire to understand in greater depth other views.

Area 1E: The Study of The Old Testament/Jewish Bible

Question 1 - Religion and Science

A number of candidates concentrated either on archaeological-type responses e.g. Noah's Ark or the walls of Jericho and highlighted, though useful debate, the contrasting views of scientists and theologians. Most candidates looked at Darwin and were clearly well-read, particularly using him in tandem with Richard Dawkins. Many candidates were rather one-sided in their approach to the religion and science debate and opportunities to refer to the Old Testament narratives were generally missed. Scholarship in the Old Testament is extensive and is best deployed with the relevant textual extract from which the theological issues emerge.

Question 2 - The nature of God

Some candidates answered this question with an examination of the notion of God as personal and backed up their views with a wide range of very useful and contrasting biblical quotations, both from the Law and the Prophets. Some also used prophecies that linked the personal nature of God to the coming of the Messiah.

The notion of holy was well-tackled through the use of scholarly opinion backed up by the Prophets and the Psalms. Evaluation was interesting and varied in approach, from the evangelistic notions of God's embracing agape love, through pre-destination, heaven and hell to philosophical notions of free will and epistemic distance.

Question 3 - Job and the problem of evil and suffering

Some candidates were able to examine the problem of suffering in Job and compare it with textual narratives elsewhere, most notably the Genesis myths. Many then went on to look at philosophical notions, particularly the Augustinian Theodicy and natural and moral evil. Scholarship was clearly evident and references were made to the redeeming and atoning love of Christ. However, other candidates just re-told the Job narratives then wrote about philosophical notions, but were unable to relate the two in a very meaningful way.

The essay below shows how the candidate had implicit knowledge of the Book of Job and steered the reader through a range of ideas that had clearly been investigated. The style of writing shows that the candidate was comfortable with the topic and could convey a clear discussion which fulfilled the demands of the question.

The Book of Job discusses the problems of evil and suffering with an example of one man. Job is presented as a good man who has got wealth and is prospering. He then suffers greatly because Satan asks God to test how strong Job's love for God is. Satan suspects that Job is only faithful to God because of the rewards it brings. He predicts that if Job is subjected to great suffering he will lose his faith and reject God. The Book of Job is described as a unique philosophical debate that attempts to answer, or at least offer insight into the problem of suffering. The Book asks a specific question - "Why do good or righteous people suffer?" as well as looking into the Jewish dogma that good people will prosper and the evil will suffer. The rest of The Old Testament in which it is set, is very different and mostly focuses the history of the Jews and the laws laid down by God - Divine Commands, showing that Judaism was the first religion to have a formal morality.

The Book of Job is interpreted by some people to offer five specific answers to the problem of suffering, these include, God being unjust, suffering being used to test, warn and train God's children, punishing wickedness (unrecognized or unrecognized), to improve faith and character and specifically, although it is questioned, that ^{Sin} suffering creates suffering. This view is held by many, but it can still be debated that The Book of Job does not present us with any answer to the

problem of evil and suffering.

Many people hold the view that The Book of Job offers ~~no~~ no conclusive answer to the problem of suffering. It can be argued that because Job is viewed as a (nearly) wholly righteous man his suffering is unjustified and so no lessons can be learned from his example. However, many believe that Job was guilty of one sin - disinterested piety. It is stated that Job is a very good man, who God feels will survive the test, but it is also evident that ~~his~~ Job does not help the poor, which is disapproved in the majority of The Old Testament. Therefore, it is ~~also~~ encouraged that we do accept The Book of Job to be a legitimate example of the problem of suffering, because there is evidence of ^{sins}.

However ~~furthermore~~, many feel that The Book of Job does teach us that there is no reason for suffering, ^{or there is not one} ~~at least~~ that we

have a right to know and understand. In God's answer to Job it is shown that God's omniscience and omnipotence are not to be questioned or understood. Therefore, it is suggested that the reason for suffering is only known to God and should not be available for man to know.

The Book of Job is within The Old Testament, which presents a clear argument for the problem of suffering. ~~It~~ ~~is shown that~~ When combined with the Jewish view that is featured in The Old Testament, it is stated that the problem

of suffering arises because of sin. The committing of sin is shown to have a clear connection with suffering, and that not sinning is connected with prosperity. This is shown throughout the Old Testament, but originally is first presented in Genesis through "The Fall" of Adam and Eve. It is at this point that suffering and evil became present in God's creation and are inherited by man which - "Original Sin". Therefore in The Old Testament, almost excluding Job (as Job questions it), there is a definite answer to the problem of suffering.

There are two philosophical arguments which also discuss the problem of suffering as an alternative ^{to Job}, however there are some common ~~features~~ ^{in them} concepts that feature ^{in all three} The Book of Job.

The first is ^{the} Augustinian Theodicy which discusses both moral and natural evil leading to suffering. Augustine's premise is that the whole of creation is good and it features a hierarchy of beings that all have a gift in God's divine chance (a portion). He then states that evil is not a substance as God would have had to create it, nor he created ex nihilo (out of nothing). Therefore evil is a privation of good. Augustine discusses "The Fall" as the reason for natural evil entering God's creation and causing suffering. He also agrees that moral evil comes from our inherited tendencies to sin, and our free will. This argument is similar ^{to Job} because it discusses the idea of free will and sin and suffering being

corrected. However Augustine's reading is soul-deciding, and The Book of Job is arguably more soul-making.

The second philosophical argument for suffering comes in the form of the Irenaean reading. The premise of this soul-making argument is that human beings have not been created in the form of perfection, but are instead developing towards it (a posteriori). Augustine distinguishes between the ~~the~~ image of God which man has and the likeness of God that man needs to gain. He argues that this process will result in an eternal life where there is no suffering. He argues that there are two planes of God. The process, there are — God creating is in his image which is a continuation of the evolution process and engaging is in a existence which includes making responsible decisions in "concrete situations". Irenaean's answer to the problem of suffering is that through natural evil and moral evil we are tested in order to reach perfection. He argues that we show this ~~is~~ improvement in two ways — "second order goods" and "Moral goods". "Second order goods" are those that are the result of evil, such as compassion, courage and forgiveness. "Moral goods" are those that result in resisting evil through intelligent choices. The Irenaean reading is similar to Job, because it is soul-making and discusses the value of suffering being used as a ~~test~~

was to improve faith, character and bring us to "perfection!"

In conclusion it appears ~~clear~~ evident that The Book of Job does offer a answer for the problem of suffering and, therefore, does not simply teach us there is no ~~definite~~ explanation.

The Book of Job in exchian, postulates that the reason for suffering may be sin, but it is not for us to understand God's purpose and use of suffering should not be questioned by us. However it can be agreed that suffering does improve faith and build character.

In exchian The Book of Job can be said to not offer a fully conclusive argument to ~~off~~ the problem of suffering. Therefore The Old Testament and philosophical ideas should also be used to try and ~~more~~ decipher a ~~best~~ as possible answer to the problem of suffering. If all sources we need in order to attempt and

conclusive argument to ~~off~~ the problem of suffering. Therefore The Old Testament and philosophical ideas should also be used to try and ~~more~~ decipher a ~~best~~ as possible answer to the problem of suffering. If all sources we need in order to attempt and

find a explanation for the problem of suffering it may be agreed we have a larger range of explanations, which may bring us closer to understanding God's ways, but it is still not definite. However in

all of the discussions we are reminded of our ignorance of God's purpose for using suffering. What we do learn is that God is a just God who attempts to save us through Jesus^{Christ} Jesus,

Divine retribution and people such as Moses, who agreed that we should help the poor who have sinned and not involve ourselves in their punishment as God, who is just, will be fair in His heartness of them.

In all sources but particularly Job we are faced with a choice - either accept our lack of knowledge about why there is suffering, and decide God must have a reason for it, whilst also choosing to try and help those who suffer, or believe that the suffering ~~and~~ present in the world is too great for the existence of an omniscient, omniscient, benevolent God. This view is taken by many who either become atheists or believe that the definition and characteristics of God must be different, e.g. Epicurus' inconsistent triad. As is seen in Job many will choose faith over reason, and accept suffering exists for our benefit, despite ~~that~~ the benefits not always being evident. The Book of Job ~~offers~~ does offer answers for the problem of suffering and existence of evil in the world, but also challenges traditional beliefs. It also, convincingly, reminds us of our ignorance about God's purpose, whilst encouraging that God is just and that faith will often, (nearly always) be a better choice in helping suffering than denying the existence of God and a purpose for suffering.

Area 1F: The study of The New Testament

Question 1 - Religion and Science

Nearly all candidates approached this question by looking either at the miracles of Jesus or the resurrection, and contrasting them with philosophical ideas. Some candidates were able to offer good, scholarly argument both in support of miracles/resurrection and scientific arguments against. However, a large number of candidates tended to write two essays and link them together. The first, an account of Jesus' miracles and the second an account of the arguments against miracles. This was not really what the question was asking.

Question 2 - New Testament ethics and morality

Most candidates concentrated on either Jesus' teachings at the Sermon on the Mount, or the parables and applied them to the moral issues chosen. There were references to Old Testament Law, particularly the more gruesome aspects of Deuteronomy, contrasted with the agape love of Christ. Some candidates highlighted the discrepancies in Christ's teaching, for instance, on divorce. Many candidates included ethical theories, most often situation ethics and utilitarianism and then evaluated them against the scriptures.

Question 3 - Life after death

Some responses contrasted the resurrection narratives and Paul's teachings from 1 Corinthians 15 with philosophical arguments surrounding immortality of the soul, reincarnation and bodily resurrection. However, as with question 1, some candidates wrote two mini-essays and stuck them together, one on the resurrection and the other of philosophical notions. The results were often a little lop-sided and lacked depth of argument.

The essay below is a good example of a solid top level answer for this topic.

St. Paul writes that nothing, not angels, not demons, not even death can prevent mankind receiving God's love. St. Paul says this in relation to the truth of Jesus' resurrection. He states, in Roman 8: "If Jesus did not rise from the dead we of all people are to be pitied." He says this as, by following the belief of Jesus' resurrection we have gained eternal life. However, if Jesus has not rose from the dead then we have given up our only hope of salvation, by rejecting the Judaism law and following the Torah. But this is not so, says Paul because Jesus did rise from the dead. Jürgen Moltmann says "Christianity stands or falls on the reality of Jesus rising from the dead." This is a very similar point to Paul's.

When asked Paul is asked, "with what body do we come?" Paul rebukes them, calling them fools. He

This concept of ~~immortal~~ raised imperishable follows the principle of Dualism. The idea of Dualism is the fact that the mind and body are separate. The body dies, but the soul continues on to heaven where it is immortal and eternal.

Tom Wright, however questions this. He ~~also~~ questions the meaning of the term "resurrection." He believes it as the dead will be given new body's. This is a view not seen by many others.

Within the New Testament, there is strong evidence for life after death. In all four gospels there are the

resurrection appearances - only in Mark's longer ending. St. Paul comments on this in 1 Corinthians 15, saying "He was preached for one day in accordance with the scriptures, he was buried, he rose in accordance with the scriptures, then appeared to Peter, then the twelve, then to more than 500." Paul treats the phrase "in accordance with the scriptures" as a credible statement. It was foretold it would happen yet the people did not believe.

However, the resurrection is questioned among scholars. Some had the view that Jesus never actually died, but simply passed out. This can be explained by the gospels. Within John, we are told of the piercing of Jesus' side with a spear. This proves he was definitely dead. Others questioned the correct grave or if there had been a grave robbery. These are both solved by the gospels, the women are shown where the tomb is, they know where it is. The grave clothes still remain but the body does not. This shows it was not a grave robbery.

Moreover, within a commentary by Habermas, the question of the disciples' behavior is described. The disciples previously were cowardly, scared to spread belief and biology in locked rooms. Habermas comments on what suddenly changed them into such firm believers. He states only, nothing else but Jesus' resurrection could cause this change. Not only that, but the first place the disciples spread the word of Jesus' resurrection is Jerusalem. This is the place where Jesus was just recently killed and buried. This shows

Strong evidence therefore that only their firm belief that Jesus rose from the dead could cause this kind of faith.

~~For~~ Tom Wright, comments on the resurrection saying: "The resurrection is what makes the crucifixion anything more than another end to a failed Messiah." This shows the acknowledgement of a change. This relates to Habermas in that only that resurrection - this huge change could make Jesus anything more than a failed Messiah.

John Hick comments on the idea of resurrection. He ~~was~~ calls it the Replen theory. Hick describes it as what if at the moment we die, an exact clone of us appears on another plane or planet. A spiritual plane. He states that this theory is possible because God is all-powerful. This theory is somewhat

different to that of St. Paul. This Replen theory shows it's similar with Materialist thinking. The idea that the soul and body are one entity. That they share an existence, when one dies so does the other. This is therefore connecting that in relation to the gospel, Jesus is risen with a body, the same body. In John we see doubting Thomas asking to see the holes in his hands and the wound in his side. ~~to~~ Jesus replies saying, "Touch, see, put your hands in my wounds so spirit has flesh on his bones as I have." This shows the confirmation of there being a body. ~~to~~

However, there are contrasting accounts within Luke he is shown ~~to~~ still require nourishment as he asks for a fish to eat. In ^{another} ~~the~~, he is shown to have a

spiritual presence by those the disciples hide in a locked room and Jesus appears to them and bestows the Holy Spirit upon them.

Despite the gospels' evidence on Jesus' resurrection some scholars still do notathom the possibility of it. David Hume questions our need for an after life at all. He states that it is mankind's aim to see that we must have a continued existence, but in his view he believes there would not be. A scholar agrees with this saying that our lives may not be completed or that we may love God and be loved in return enough in our short lifetimes, therefore must be life after death as why would God allow us to die so soon in our development. This major theory of proof is derived from the gospels, and the biggest account of which is Jesus' resurrection.

Anthony Flew has agreed with Hume to an extent. He questions the term "~~post-mortem~~ post-mortem existence" by saying it is contradictory. He gives the example of a plane crash. You either survive or you die. There is no third option. To survive death is a total counterstatement. A scholar replies that to conquer death is the final aim.

~~What is the point of this?~~

Tom Wright comments by the idea of a new Genesis. In that this conquering of death is made real. What God began at the beginning of time will be completed and humans will be made perfect and live in a new Eden forever.

However when will this time come? There is no way of

certainly knowing - hea this event will happen John Hick uses his idea of Eschatological justification. He illustrates 2 parallels walking down a road. ~~the~~ One believes it leads to the celestial city, the other believes it will lead to nothing however, neither will know if the other is right until they reach the end of the path. This means that those who reach the end have no way of coming back from death to tell us who are living if such a place existed. For this reason, a scholar comments on this idea of resurrection and the idea of ~~of~~ ~~proof~~. He states that modern day people accept the resurrection and sees as the Messiah but why? There can be no conclusive evidence for the existence

of life after death, however evidence from the gospels and comments from the scholars show something did happen on that First Easter Sunday, something very special indeed.

Area 1G: The Study of Christianity and the Christian Church

Question 1 - The development of the Church up to and including the reformation

The majority of candidates chose to write about Calvin and Luther when discussing how Developments of the Church were marked by crises and clashes of personalities. Most candidates came to the conclusion that the Reformation gave rise to Biblical scholarship and theology. The ambiguities in Church doctrine helped to form a compromise between Protestantism and Catholicism which in turn had repercussions for the spread of Christianity. As regards clashes in personalities candidates asserted that Calvin drew a lot of his theology from Luther and as a result was not as individual yet his contribution was great in terms of the influence of his theology on Church organisation, the Doctrine of Predestination and the need to gain clarity from the Bible. Other candidates did choose different time periods for this question, some chose to write about Cyprian of Carthage.

The essay below shows the work of a candidate who had very secure knowledge of Church History and who could adapt this very well to answer the question. The essay was full of well deployed knowledge and critical analysis.

The 11th Century reform movements ~~are~~ ^{were} one of the most crucial moments for the development of the Church, ~~re~~ developing Christianity from the backwards corrupt state it was in the dark ages, and seeking to morally reform its people into the more modern civilization that we can still recognise today ~~which has produced~~. Its key ideas outlined so clearly in the Dictatus Papae were to influence further Church reform over the coming centuries and is believed by P. Musalun to be the cause of the tension between the church and state which continued up to the present day. Lynch also notes that it is important to recognise that 'the papacy was put into the hands of the reformers by the very people it was later to destroy.' ~~the~~

Clashes of personalities are of course inevitable when reforming anything, and the 11th Century reform movements were no different. The first area that the Reformers

sought to deal with was the idea of lay investiture for centuries the church had slowly become privatised when local rulers who build churches and monasteries on their land subsequently felt they had the right to appoint the next priest or abbot. So when Leo IX and Gregory VII sought to abolish ~~the~~ this idea it is easy to see how a clash of personalities could take place: This was particularly obvious with ~~the~~ the Holy Roman Emperor: who had ~~been~~ for the majority of the 11th Century been the appointer of the Pope; and so in 1059 when Nicolas II issued a ~~paper~~ announcement saying that the next ~~per~~ Pope was to be elected through a college of cardinals as was said in ~~the~~ the Canons (leaders of the church should be elected from within the clergy). ~~It~~ It is easy to see how the clash of personalities ~~to~~ gave rise to the investiture controversy Henry III (Holy Roman Emperor) even went so far as to call Gregory VII an overmighty monk. ~~Although~~ Although this clash of personalities was an issue for the Church, and some may argue that the first crusade was launched as a show of power between Urban II and the Holy Roman Emperor, I do not believe that there was ever a moment in this reform when there was chaos, there may have been chaos; when Gregory VII excommunicated Henry ~~III~~ III, but the power was always with the church because of the fear it caused the ordinary people of Christendom

over its 'ability to make you enter heaven', and a good example of the power of the church was shown in the way they dealt with Simony. Simony, the buying or selling of Sacred Things was a difficult thing to stop, ~~for~~ primarily because neither priest nor layman really wanted it to stop. The Church therefore sought ~~to~~ the ^{congregation} ~~ability~~ to be the means for this reform to take place. They asked that 'no one attend the masses of those known to have committed simony'. They held several reforming councils which asked Bishops or Abbots to swear that they had not used simony to obtain their position. P. Fossier again believes this to be the origins of the oath against concussions which ^{is still} sworn before the election of any bishop, Abbot or Pope now. ~~The~~ The moral power of the Church to influence the congregation was one of their most powerful weapons as it specifically meant that crisis and a clash of personalities could be avoided.

The Celibacy of the clergy was the final area that the reformers sought to challenge. ~~This~~ This was again a difficult area to challenge as Lynch says that it is important to distinguish between a priest who visits prostitutes and one who is married. This was a delicate area for the papacy as it was likely to lead to a clash of personalities within the church as many priests would not want to leave their wives, and could potentially cause a rift in

the church as large as the East west Schism which could be regarded as a crisis. Indeed the popularity of making the clergy celibate was shown when the Archbishop of Reims was stoned for trying to make his priests celibate, again the church had to work more slowly and subtly. In 1109 it was made mandatory for priests to be made celibate in the Roman Rite. Then in the Second Lateran Council 1139 a canon was made which said that no one was ~~to~~ to attend the masses of those known to have ~~married~~ ~~wives~~ ~~and~~ ~~children~~. The result was that ~~the~~ by 1200 there were very few married priests a fact which was later confirmed at the council of trent and one which is still with us today.

The Dictators Papae were the source of the great conflict or controversy at this time, they outlined the popes personal feelings about his position and ~~showed~~ that outlined the way in which the church was to develop over the following centuries and the power the pope was to have "That of the pope alone all princes shall kiss his feet... That the pope alone has the power to depose or reinstate bishops" This was of great controversy and can be seen as the

cause for all later conflict between the state and the church over the following centuries, particularly between the eastern church and the Holy Roman Empire, who did not believe the pope to be so powerful.

The success of this period in the church's history can only be highlighted by the fact that there were very few clashes of personality and no marked ~~crisis~~ crisis. Whilst clashes of personality was inevitable at a higher level during a reform it seems that spurred by the evangelical revival in the early 11th century many of the people of Christendom openly welcomed the reform. At this time more monasteries were set up than at any other, and unlike other reforms there was no physical threat to the church. The use of tact by the papacy enabled many reforms to be pushed through slowly but with definite success. The influence of powerful establishments such as Cluny seems to have motivated the people to take up the reform, a point which is later confirmed by the huge numbers who set out to go on the first crusade.

The only major crisis which may or may not be included as part of this reform is

that of the east-west schism¹⁰²⁶ which may be the result of a ~~total~~ reform however it seems it was really a clash of ideas that led to this ~~break~~ ~~and~~ excommunication. It could however be argued that the reform movements were an attempt to reestablish communications with the east which developed out of shock from this crisis.

In Conclusion I do not believe the 11th Century reform movements to have been marked with crises. Whilst it is inevitable that a clash of personalities will occur during a reform, what is remarkable about this one is the power which the papacy seems to have held over the ordinary people of Christendom so that very few of these clashes actually resulted in anything, (a point which was proven when Henry III was excommunicated and so lost control of his country) Therefore using its newfound prestige, tact, and the ability to ~~make~~ ~~as~~ strike fear into its people the church was able to hold one of its most necessary and crucial reformations in its history without any serious political or physical threats or crises.

Question 2 - The Modern Period

The majority of candidates identified Luther as a key figure to investigate and were generally able to demonstrate a thorough understanding of his theology and the impact this had on the development of the Christian Church. Candidates were able to explain and analyse Luther's teaching on Sola Fide in detail and could highlight the impact this would have on the Christian Church. Others chose to look at liberation theology, referring to the work of James Cone, arguing that black theology was the counterpart to black power. The significance of oppression or racism and the need for spiritual liberation was analysed with candidates concluding that Jesus is the liberator of the black people within the context of white oppression. Some candidates opted to discuss Liberation Theology as a movement referring to individuals such as Oscar Romero or Gutierrez.

Question 3 CHRISTIAN BELIEF AND PRACTICE

Most responses discussed homosexuality and sexual ethics. Responses included a detailed description of biblical references relating to homosexuality e.g., Sodom and Gomorrah references in the Book of Leviticus and in I Corinthians. Church teaching was discussed, particularly that of the Roman Catholic church, developing the premise that homosexuality violates Natural Law and as such cannot fit in with Christian beliefs. Some candidates were able to cite key events and developments towards the Church moving away from an absolutist interpretation of teachings showing that the Bible teaching has not changed but the people that follow the teachings have changed. References to Gene Robinson were discussed in the light of this.

Grade Boundaries

6RS02: Unit 2 - Investigations

1A – The Study of Religion

Grade	Max. Mark	A	B	C	D	E	N
Raw boundary mark	50	40	34	28	23	18	13
Uniform boundary mark	100	80	70	60	50	40	30

1B – The Study of Philosophy of Religion

Grade	Max. Mark	A	B	C	D	E	N
Raw boundary mark	50	42	37	32	28	24	20
Uniform boundary mark	100	80	70	60	50	40	30

1C – The Study of Ethics

Grade	Max. Mark	A	B	C	D	E	N
Raw boundary mark	50	40	36	32	28	24	20
Uniform boundary mark	100	80	70	60	50	40	30

1D - The Study of World Religions

Grade	Max. Mark	A	B	C	D	E	N
Raw boundary mark	50	40	34	28	23	18	13
Uniform boundary mark	100	80	70	60	50	40	30

1E - The Study of the Old Testament /Jewish Bible

Grade	Max. Mark	A	B	C	D	E	N
Raw boundary mark	50	40	34	28	23	18	13
Uniform boundary mark	100	80	70	60	50	40	30

1F - The Study of the New Testament

Grade	Max. Mark	A	B	C	D	E	N
Raw boundary mark	50	40	34	28	23	18	13
Uniform boundary mark	100	80	70	60	50	40	30

1G - The Study of Christianity and the Christian Church

Grade	Max. Mark	A	B	C	D	E	N
Raw boundary mark	50	40	34	28	23	18	13
Uniform boundary mark	100	80	70	60	50	40	30

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