

Examiners' Report/
Principal Examiner Feedback

Summer 2016

Pearson Edexcel GCE
Religious Studies (6RS02) Paper 1G
The Study of Christianity
and the Christian Church

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6RS02 1G The Study of Christianity and the Christian Church

General Comments

The 2016 examination season is a testimony to the high level of engagement with selected studies drawn from a very wide range of academic fields. Over the life of this specification there has been consistent evidence of superb research on topics that are clearly of great interest to candidates. This legacy of academic achievement has been inspirational for examiners whose privilege it is to see what can be achieved by our candidates. The new specification will provide a different assessment experience and centres will find that their excellent resources can be integrated into future schemes of work.

The high standard of work evidenced in June 2016 was no exception to historical high standards as candidates demonstrated a very high level of independent enquiry which clearly demonstrated what their chosen area of investigation had meant to them as a learning experience. Candidates showcased their knowledge of a particular academic field in the way they identified a line of enquiry, clearly expressed their view, analysed key concepts and deployed evidence with coherent understanding of their task whilst fluently evaluating a wide range of source material that they had at their disposal. The enthusiasm for, and knowledge of the chosen topic, was clearly conveyed in many answers that were truly academic in their approach. A few centres continue to focus on the same or similar topics for all their candidates, whereas other centres permitted considerable choice for individual candidates. Candidates were mostly very well prepared for the examination and it was evident that centres used their specialist resources and interests to encourage candidates to research in depth a particular area of study. The 'Investigations' unit has a definite academic purpose and aims 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. At this stage in the life of the specification it is difficult to find new things to report because, in the main, centres possess a very high degree of expertise and this is clearly evidenced in the work that is produced on the day of the examination.

There are still a few areas for development that are reported similarly each year and once again 2016 showed evidence of a small minority of centres that need to take this on board. Centres are encouraged to review their performance in 2016 against all or some of the following points:

- Whilst most centres had entered their candidates for the correct option there were still a few entries for particular Areas of Study where consideration regarding entry for a different Area of Study may have been beneficial to the candidate. It is important to ensure candidates know which area of their investigation is the best fit for the question they answer on the paper.

- A small number of candidates were not entered by the centre for the correct paper.
- There was evidence of candidates choosing a different question on the paper to the question they had clearly prepared for before the examination. In some of these cases the candidate was using material suitable for Question 1 to answer Question 3 (or vice versa) and not really grappling fully with the demands of the question. This practice does not always work to the best effect as the candidate might end up answering neither question as fully as possible. It must be noted that each question was written for ONE of three topics within each particular Area of Study.
- Candidates were not penalised if correct entries were not made or a cross was put in a box that did not match the answer or if no box was ticked at all. However, evidence shows that candidates have decided that the question for a topic that they clearly had not prepared for looked more inviting and selected that question but that did not necessarily mean they were best prepared to answer that question. Whilst it is good to note that less candidates than 2015 attempted this approach there were still some candidates in this session who answered a question they had not prepared for and may need to be reminded which question their material is best directed at and be advised to answer that question.
- Candidates using a pre-prepared essay inclusive of centre selected quotes often ignored the question.

Examiners were encouraged to mark positively and to credit all valid material according to the mark scheme and question paper. Centres should ensure that candidates are entered for the option that matches their Area of Study and that candidates are clear about which question they have been prepared for on the paper. There is still evidence of centres studying Papers 1B and 1F being entered for 1A. This might be an oversight regarding filling out the form – centres must choose 6RS02 and then identify which of the seven papers from 1A to 1G is the specific entry.

Variation in achievement was related to the two assessment objectives. These objectives should receive prominent attention in the process of the investigation. Importantly there must be explicit attention to both objectives in the examination answer and also to the question that is intended to focus the 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. The mark scheme itself is generic to all questions but the answer itself is not necessarily generic as candidates are *expected* to use their material to *answer the question*. The purpose of the

question is to challenge candidates to adapt their material so that at the highest levels they may demonstrate a coherent understanding of the task based on the selection of their material. Widely deployed evidence/arguments/sources were evident in well-structured responses to the task whereby a clearly expressed viewpoint was supported by well-deployed evidence and reasoned argument. There was skilful deployment of religious language in many answers and the fluency of good essays showed command over the material; such command makes for high outcomes and rewards the amount of hard work done by the candidate. Many candidates had clearly learned much in the process and their overall grasp of the issues involved and command over their material was highly commendable.

Candidates at the lower end of achievement struggled with the demands of the question. These candidates were insecure with their management of material and did not know how to best structure their content to answer the specific question. Success can be undermined by writing up a rote-learned answer which was not adapted to the question set or by answering a question that has been written for a topic they have not studied. In 2016 there was still far too much evidence of rote-learned answers using the same structure and material inclusive of quotes; whilst much information was relevant to the topic and consequently was awarded in terms of AO1, there was a significant lack of engagement with the specific demands of the question and consequently marks for AO2 were low, with only generic evaluation provided. This approach is contrasted with excellent praxis whereby candidates were trained to answer the question; arguably, this is evidence of good practice but at the lower end some candidates thought it was sufficient to simply use the question stimulus at the end of each paragraph. The best answers were those which were guided by the statement as opposed to simply '*tagging it on*' to anticipated content. A balanced approach to the question that meets the highest levels of achievement according to both assessment objectives is obviously desirable and the generic question accommodates many possible routes to success whereby any valid approach to the question was credited.

Finally, there is increasing evidence of poorly written scripts that are almost illegible – scripts are scanned onto software for marking and even though the examiner can enlarge the screen many scripts were still very difficult to read. Candidates are strongly advised to develop their practical handwriting skills and then practice writing under timed conditions. Candidates who cannot achieve legible writing may need to consider accessing the facility for word processing their answers according to the regulations. Centres are assured that much time was invested in attempting to decipher illegible answers but there is always the risk that a badly written word/phrase/paragraph could be misinterpreted and it is best to avoid the chances of this occurring. Examiners understand the time constraints that candidates are writing under but this problem regarding illegible handwriting seems to be on the increase. Centres need to address this issue because the current format for examinations requires candidates' ability to sustain handwriting and academic standards under examination pressure.

That said, the excellent work of centres and candidates in 6RS02 bears testimony to the academic potential of candidates that is a joy to behold when it is fully realised.

Specific Comments

Question 1

DEVELOPMENT OF THE CHURCH UP TO AND INCLUDING THE REFORMATION

This year it was remarkable that many very able candidates successfully studied Luther in great depth. They understood the complex problems of the Church in Luther's lifetime and could relate this in a meaningful way to their own experience of the Church in the modern world. The impact of their investigation had informed their opinions and made them examine their own commitment afresh. This form of evaluation emerging from a study reflects the best spirit of the Investigations Paper and the best answers integrated a personal journey with sound academic reasoning based on a huge bank of relevant knowledge of the topic. There has been a very high standard on studies of Luther for the last few years.

The majority of candidates did very well in this question and demonstrated detailed knowledge of the topic studied. Candidates are very well versed in Church History and diverse topics included studies of early Church History and the establishment of the Creeds, the Crusades, Calvin, Luther and Gregorian Reform. Other topics such as the Cathar movement, Monasticism (the desert Fathers) and the Anabaptist movement were investigated. The most popular topic was the study of Calvin or Luther's ideas. Most candidates paid close attention to the question and used the material they had investigated effectively. They were confident with their knowledge of Christian Theology and were able to draw out the significance of the material they were using. There was evidence of candidates who were following the same structure, used the same quotes and who missed opportunities for independent comment on their material. This approach to the Investigations Unit is to be discouraged as achievement can be depressed if candidates offer AO1 material that is not commented on. Candidates are not marked down for presenting similar material but they are expected to fulfil the demands of both assessment objectives.

The candidate in this essay demonstrated coherent understanding of the task; based on selection of material to demonstrate emphasis and clarity of ideas. This was a well-structured, fluent response to the task that was expressed cogently through skilful deployment of religious language. The argument was substantiated and clearly reasoned. A very impressive piece of work that shows exemplary control over the topic. This essay shows off the spirit of the Investigations Paper. The long conclusion from the bottom of Page 10 to the end of Page 12 conveys what this study has meant to the candidate. Objective enquiry was not destroyed by personal opinion but served to inform the candidate's view. Whilst that is not essential for high achievement, it is encouraging to note how formative an in-depth study can be, especially if the work is engaged with fully by the candidate. New knowledge and enquiry can shape and inform individual opinion and the best in-depth investigations have surely had a positive academic impact on the learner.

"Spiritually he was a true creator, the Reformation's main personality and most fertile mind" (Reardon)

During my investigations I have studied the Reformation, the reasons for it and the impact it has had and who caused it. I have come to realise that Martin Luther was the key individual who was responsible for the reformation ^{of the church} and that he also made a great contribution to the development of Christianity. The Reform changed the face of religion for many people. Martin Luther was a man of the people and he fought hard to bring religion back to the hearts and homes of the people. "Apart from Luther the Reformation cannot be understood, he is a key figure, protagonist and spokesman alike upon whom all others zealous for change for more or less dependant" (Chadwick)

Martin Luther was born in 1483 to a wealthy silver miner who had a strict upbringing and forced Luther into studying law

at Erfurt University. In 1505 Martin Luther came across a terrible thunderstorm, terrified he prayed to St Ann promising to give up his law studies if his life became spared. In 1507 true to his word he began training with the priesthood immediately afterwards.

During the 5th century two of the most respected writers on the subject were Pelagius and Augustine. Augustine argued that humans due to the fall were contaminated by sin and that they could do nothing to break this stranglehold of sin. Only God could transform this situation which was a pessimistic view. Pelagius had a more optimistic attitude he had a negative attitude towards humans and he believed that humans had the capacity within themselves to save themselves. By the 14th/15th century these views were reflected by the 'schola Augustine Moderna' and the 'via moderna' respectively.

Martin Luther was appointed chair of the Biblical studies in Wittenburg University in 1511 where he lectured on various books of the Bible. During his course on psalms also known as 'Dictata Super

Psalmist' Martin Luther referred to the doctrine of justification quite frequently. Initially Martin Luther was a remarkably faithful follower of the views of the 'via moderna'. Luther teaches that God gives his grace to the humble and whoever humbles themselves before them should be expected to be justified. God made a covenant with humanity which he is obliged to justify anyone who meets the certain minimum preconditions. "Whoever believes and is baptised will be saved. God gives grace faithfully to those who do whatever lies within them"

Luther discovered the phrase "Lustita Del" in the Bible which means God is an impartial judge. For Luther this meant that anyone who meets the necessary preconditions ~~should be~~ for justification should be justified if not they are a Condem. The "righteousness of God" now became a threat to Luther because the promise was real enough but it was the preconditions attached to the promise which made it's fulfillment impossible. It was as if God had promised a blind

man one million dollars provided he could see.

Initially Martin Luther was happy with the church teachings on indulgences through carrying out good works which would counterbalance any sins committed. This was like a book keeping exercise and eventually Martin Luther realised that this task was impossible to carry out because the original sin of Adam and Eve had wiped out man kind ~~and~~ leaving Luther deeply depressed. This despair soon disappeared with his increasing study of the Bible and in a flash of inspiration Luther came across the latin phrase 'sola fide' which became Martin Luther's central idea of thinking. "By faith are you alone" (ST Paul)

In 1516 Luther had his tower experience 'turbulencies' here Luther accepted the church teaching that for salvation to be gained you have to be sin free at the time of death and good works carried out throughout life would counterbalance any sins committed. "As I meditated day and night in the words of ST Paul the righteous person shall live by

faith"

Martin Luther was no longer happy with the ^{church teaching on indulgences} idea that good works could grant you salvation because the church was fatally misleading the German People. His conscience would not let him sit back and do nothing so he pinned the 95 Theses to the door of Wittenburg in 1517. The timing of these were very unusual because they appeared just a few hours before the one day in the year of which the Elector of Saxony sold indulgences to people that visited his famous collection of relics. These arguments in these were mainly aimed at a type of indulgences sold by John Tetzel.

John Tetzel was employed by Albert of Brandenburg and he was selling indulgences in an area near Wittenburg and these were feared because not only could they secure salvation for the purchaser but they could secure a place in purgatory for ^{the soul of a} friend or family member who are already dead. "As soon as the coin in the copper rings so

the "Soul of purgatory springs" Many people began ^{to save their money and} to make special journeys to Tetzel including those from Wittenburg. Luther hoped that the arguments contained in these would convince the Archbishop of Mainz and Albert of Brandenburg to halt these indulgences being sold.

Martin Luther was summoned to Rome but he refused to go because Fredrick of Saxony advised him not to. Cardinal Cajetan was then sent to Germany to deal with Luther and he summoned Luther to Augsburg in October 1518. ~~1518~~ Cajetan then began to bully Luther for several days by threatening terrible punishments if Luther did not withdraw his criticisms of the Church. Luther argued that he did mention his ^{criticisms} arguments in the church teachings. He could have abandoned his point of view if he could provide evidence from the Bible or else he could have been convinced of his errors by 'sound reason'. The church's arguments were also very clear it said that it was for the Pope only to interpret the Bible and that he was the only one to

decide the church teachings. For all Christians had to look up to the Pope and respect him as a God figure meaning the Church did not have to convince anyone of anything. The debate just had to end in good discipline. The debate ended in stalemate because nobody was willing to back down. "Cajetan was not willing to argue about indulgences it was a question simply of the Pope's authority or Rebellion."

A year later in 1519 Luther was questioned by Johann Eck ^{in Leipzig}. The church was not willing to offer any defence to Luther's charges but they allowed him to increase his followers in Germany. During the year 1519 the Pope was quite unpopular in Germany due to the extortionate taxes. Luther was seen to be the most skillful debater in Germany at this time and he was chosen to uphold the church's position. ~~but Eck~~ These arguments were then debated for 18 days in front of a panel of neutral debaters. Eck won due to the technical terms and phrases he used but

they were impressed with Luther's conviction.

"Eck agreed with Luther and he wanted to show that his arguments agreed with Huss in this famous heretic"

Luther went to Leipzig in July 1519 as a tiresome rebel and he left with the reputation of a tiresome rebel. Here the ~~the~~^{Luther} pointed out that there was no mention of purgatory, the sacraments or the Pope. Luther went to Leipzig with the idea that the Pope had a lot of power and authority, but he left with the idea that he had none, this brought about the idea of 'Sola Scriptura' which was the point of no return for Luther as he had shook the foundations of the Church.

In 1520 Pope Leo X demanded that Luther should be excommunicated. This would be carried out by a legal document called 'Exsurge Domine' which is a Papal Bull that would inform Luther that he is an outcast of the church. However, Luther showed his respect for the Pope by burning this bull publicly and a short time later he

produced the pamphlet "The bull of antichrist"

In 1520 Luther ~~had~~ wrote 24 publications, 3 of which are taught to sum up his teachings. The first is called the 'Babylonish Captivity of the Church' which indicates Luther's idea of the relationship between God and the clergy which brought about the Sacrament Esception which was the church's ^{central} idea of thinking. "Priesthood of all believers" brought about Luther's idea to reject 'Sacramentium' where he reduced the 5 sacraments to 2 and only keeping Eucharist and Baptism because they were in the Bible.

The second pamphlet is called 'addressing Christian nobility' and here Luther questions the authority of the Pope. He criticises the Pope and says that he has done nothing to fix it even though he ruined the church, however the church says that regardless to this the Pope is the only person with authority who can decide what to do. "It is a wonderless fable that brings across"

The third pamphlet is called 'concerning Christian Nobility' and here Luther says he is going to free all Christians from the slavery of good works. It brings about the idea of justification on faith and 'Sola fide'. It indicates that indulgences cannot save you "A good tree cannot bring forth evil fruit nor can an ^{bad} ~~evil~~ tree bring forth good fruit"

In 1521 Emperor Charles V summoned Luther to the 'diet of Worms' by the 'two swords' where he could be convicted in front of a panel. But just before he was summoned to Worms he was kidnapped by Frederick of Saxony and put into Wartburg Castle where he began translating the New Testament into German. In 1546 Martin Luther died.

In conclusion from my investigations on the life of Martin Luther and the Reformation I have come to realise that ^{the events} Martin Luther's life were followed by one crisis after another which led to many clashes. Martin Luther was a towering

figure which is very evident when he went to Rome even though Frederick was burnt and killed.

Many people may believe that Luther was mentally ill due to the events he carried out such as the 4 arguments in the 95 theses, however I personally believe that Martin Luther was a very powerful political leader who came across with both good and bad arguments and personalities which indicate to us that he was a normal human being.

In today's society there is still a divide between Catholics and Protestants which indicates a barrier for example Catholics celebrate ST Patricks day and Protestants celebrate the 12th which may lead to controversy. However, ~~the~~ apart from their differences many Catholics and Protestants still manage to get along.

I personally believe that Martin Luther was a man of many personalities and that he has all responsibility on his shoulders for the reformation which

was very evident in what he done and said. Before my investigations on Martin Luther, the reform and his teachings I did not understand any of the points or changes he was trying to make, but by the end of my investigations it has become quite clear to me that the church had developed out of necessity and not out of choice. I believe that Martin Luther made this development necessary because he was such a powerful ruler meaning ~~he~~ others were afraid to stand up for their opinions ~~an~~ meaning their voices were not being heard, this is backed up by the point that during his time Martin Luther was seen as the most skillful debater in Germany & meaning he was going to be a difficult man to stop due to his ability in his teachings which allowed him to bring reform to the church because he was 'one of the kind'

Question 2 THE MODERN PERIOD

There were some interesting studies on Thomas Merton, the Catholic Church in Ireland, Black Theology and Liberation Theology; as also studies on social justice through the perspective of the Rights of Women. The studies on Black Theology and Liberation Theology were well informed and the stronger candidates addressed the question. There was a tendency for weaker candidates to make sweeping statements about the nature of Jesus as a model for Black Theology and opportunities to contrast this contribution with

other theologies were missed as there is a case for considering the influence on and place for this theology in mainstream Christianity. It was good to see that the majority of responses to this question used a range of material that was well suited for this unit. There were few problems addressing the question as most candidates had a solid grasp of their material.

There were not enough entries for this question to provide an exemplar.

Question 3 CHRISTIAN BELIEF AND PRACTICE

There were a variety of traditional responses to this question such as homosexuality and sexual ethics, or Bonhoeffer in the context of Nazism as an exemplar of Christian belief and practice. The range of topics studied for this unit remains lamentably narrow and an original topic on Christianity and sport that was introduced in 2012 did not reappear. However, this year has seen more work on social justice that was very well executed. It is good to see the expertise that the best candidates have in their investigation and the best answers are full of contemporary scholarship. There is not much evidence of mid-range answers for this question and the following point is to be strongly made for weak candidates who might have fared better if they were entered for a different paper.

Issues that are noted each year continue to persist at the lower range of achievement; it is worth noting that some topics share generic ideas across a number of different areas and it is vital that candidates know the distinctive features of their investigation for example the material on homosexuality could also be used to address Area 1C Question 1. A feature of Area 1G would be the emphasis on Christian Theology and whilst candidates are free to choose their material the answer must show specific knowledge of Christianity and the Christian Church. Candidates who expound ethical theory at the expense of Christian theology are not meeting fully the distinctive demands of this unit.

The problem of illegibility has appeared on all 6RS02 papers and this extract from a very long essay has been included to emphasise the need to prioritise handwriting skills as this is essential for examinations.

again, I am much more convinced
 by later writers as less
 philosophical (less) dogmatic
 and less (the) and offers an
 explanation as to why
 people had non-reason
 people have difficulty
 understanding one another.
 therefore, it is in this sense
 in order to be important
 to the subject.

This next example is a very good, legible essay packed full of Christian teaching drawn from a wide range of sources. The first page gives a good idea of what sort of study this promises to be and 13½ pages of solid exposition resulted in a very impressive piece of work. The topic was covered thoroughly and accurately with appropriate scholarship. The question was answered very well with careful analysis of alternative views that fitted the candidate's coherent understanding of the topic. Hard work always pays off and this candidate had merited High Level 5 A01 and Level 4 A02 with the sheer depth and breadth of this study.

The issue of homosexuality within society and religion is still controversial and divided today. Political advancements, such as the passing of the same-sex marriage act, has caused criticism within the church, as to some conservative Christians this goes against practice and belief. However, liberal Christians have used advances in science, such as Kinsey defining homosexuality as, 'an attraction to a member of the same sex', leading to a change in belief and therefore practice too.

A key reason for the divide in Christian belief between liberal and conservative Christians, is a difference in Biblical interpretation and authority. Conservative Christians believe that the Bible is inerrant and believe that, "The word of God is

flawless". conservative Christian, David Doehner said, "The spirit inspired the prophetic-apostolic writings to command God's word which is to be taught, believed and obeyed." Therefore, Conservative Christian belief states that homosexuality is a sin. Conservatives reject psychological and scientific research, as they believe that homosexuality is a choice. Looking at studies of monozygotic twins, they found that 50% of ~~them~~ one of the twins was homosexual. This shows that it is not genetically influenced and that it is a ~~choice~~ choice, due to the environment around us.

Parents Right Coalition, a conservative group said, 'Often ones homosexuality is thrust upon them due to child molestation, poor familial relations and general peer harassment in adolescent years.' The nature belief of where homosexuality originates from, is also supported by research that showed that a boy has

a higher chance of being a homosexual if he was brought up by a single mother with no father to identify with. Therefore, conservatives believe that homosexuality is a choice and therefore believe that it is a sin committed under ~~at~~ our own free will. conservative christian, David Griffiths said, 'Homosexuals can be saved through Jesus Christ and can know deliverance like other sinners'. Therefore, as they believe this about Biblical authority, conservatives sometimes teach that reparative therapy is correct if you are a homosexual.

liberal christians, however, interpret the Bible in a metaphorical sense. When Jesus relates himself to being a tree, he is obviously not literally a tree. Therefore, liberal christians look to Biblical passages for deeper meanings of the passage, not just

the literal word to impact on their practice. They also rely upon scientific and psychological research to prove that homosexuality is part of our nature. Examples of research that has been conducted to prove this include twin studies that have shown a 10% ~~in~~ innate predisposition to becoming homosexual. Simon he ~~vay~~ says, 'science really backs up the notion that being gay or lesbian, or straight for that matter, is really a kind of control part of our nature'. This shows a belief in acceptance to homosexuality. Additionally, liberals look to historical and social context. For example, in Leviticus 20:13 it says, 'You ~~two~~ will not lie with a man as you would a woman, it is an abomination', but in Leviticus 19, it says, 'You shall not reap the edges of your field'. liberals interpret this by looking at the social ^{and historical} context.

At the time, war was threatening the population and so it had to be an obvious message that would be unambiguous and hard to stray from, ^{as} when it was usually orally translated. In today's society, we obviously do not abide by a lot of the Holiness Code and so liberal Christians believe that this teaching is redundant and so do not practice it.

Therefore, conservative and liberal practice is concordant with their beliefs - it just depends on what their belief is.

liberal and conservatives
Christians, however, do argue about their beliefs - especially over Biblical passages; such as Sodom and Gomorrah. In Genesis 19, it says, 'Bring the male angels out so that we may know them'.
~~Conservative~~ liberal Christian, David L. Burnett, said that the

sin was a lack of hospitality, due to the cultural importance of hospitality at that time. Derrick Sherwin Bailey, a ~~liberal~~ ^{conservative} Christian, contradicts this by saying that the sin was of homosexual gang rape. John Stott supports this by saying words such as, 'wicked' and 'vile', are too strong to describe a lack of hospitality. Furthermore, conservative Christians argue that as Lot offered his virgin daughter to the men, there must have been a sexual objective within the story. Looking more closely at the language of the passage, 'yada', which means, 'to know', was used. Throughout the Bible, this is used ten times, but in a sexual sense - such as 'Adam knew Eve'. Therefore, conservative Christians believe that homosexuality is a sin as a consequence to this passage (or at least condemn it).

Paul also gives a theological rationale in the issue of homosexuality. In Romans 1:18-32 he says, 'women exchanged natural relations for unnatural ones'. This shows Paul condemning homosexuality, especially as he further went on to say that venereal diseases ~~were~~ ^{was} the punishment for homosexual ~~act~~ activities. Walter Wink, a liberal Christian, believes that Paul had a pre-scientific understanding of sexual orientation as heterosexuals can also acquire venereal diseases. Paul also refers to, 'arsenikeitas', and, 'malakoi', which describe a page boy serving the sexual needs of ~~a~~ ^{an older} man whilst he was at war. liberal Christians believe that this does not reflect homosexual love and although they condemn this sort of sexual activity, they do not believe it relates to homosexual love.

Therefore, different Biblical interpretation results in differing Christian beliefs and then Christian practices - which is currently causing a divide in the Anglican community.

In the church of England, although it is legal to perform same-sex marriages, due to it being the Church of the State, they ~~do not~~ do not perform same-sex marriages^{as it goes against their beliefs}. Instead, they believe that homosexuals should be celibate - whether they are within the congregation, or are a vicar or a bishop. The Lambeth Conference in 1998 said, 'abstinence is the correct calling for those not called to marriage'. Therefore, Christian belief here is somewhat confusing, as they do not outright accept homosexuals, but they do not treat them equally within the church community - demonstrating Christian practice not reflecting

Christian belief. This was especially shown by Jeffrey John, who although remained ^a celibate, homosexual was denied becoming a bishop by former Archbishop, Rowan Williams. Jeffrey John said, 'I am sad because the church that I love and serve opposes it, instead of rejoicing in it'. After the January 2016 Primate's Conference, Justin Welby, current Archbishop of Canterbury, said, 'It is a constant source of sadness that people are persecuted for their ~~sex~~ sexuality. I would like to take this opportunity to say how deeply sorry I am for the hurt and pain that the church has caused'. This would show that how the church of England treat homosexuals is wrong according to their belief shown in this statement. Therefore, Christian practice does not reflect Christian belief here, as the church of England's beliefs are

not set and currently trying to adapt to changing societal and cultural values.

The Church of Nigeria, however, have much more obvious beliefs and practices are corresponding to these beliefs. Their official Church statement says, 'We believe we are made in the image and likeness of God. We Africans believe that marriage is for a man and a woman only'. Therefore, the Church of Nigeria believe in a conservative interpretation and so are against same-sex marriage, homosexuality and bishops - and even homosexuals within the congregation. They do not believe that homosexuals should be killed or that 'your blood will be on your own head', as said in Leviticus. They did not agree with the Ugandan LGBT activist, David Kato, who was lynched and they do not believe that

prosecution of homosexuals should be legalized. Therefore, they demonstrate both Christian beliefs et, 'they shall not live' and that homosexuality is an abomination. - showing a concordance between conservative Christian beliefs and practices.

The US Episcopal Church believe in a mere liberal stance. Unlike the church of Uganda who walked out the Primates Meeting in 2016, the US Episcopal Church was suspended for their tolerance of homosexuality in performing same-sex marriages. Their official church statement says, 'homosexuals are children of God and have a full and rightful claim to love and care of the church'. Therefore, as they believe the liberal meaning of the Bible they have ordained the first homosexual bishop, Gene Robinson. Gene Robinson said,

'Being gay is not what I am, but who I am'. Therefore, as the US Episcopal Church has resisted movement against same-sex marriage and instead, promoting equality, they demonstrate a clear concordance between Christian belief and practice.

In conclusion, although there are clear distinctions of some Christian belief and practice, it is still ambiguous and a full acceptance of homosexuality is not present within the church.

To solve this dilemma, we should look to other Biblical passages such as Galatians 3:28 -

'There is neither Jew nor Gentile, slave nor free, male nor female because we are all one in

Christ Jesus'. We should look to Jesus' example of love and striving for peace with which it could be argued that the church of Nigeria do not. John Stott quotes 1

1st Corinthians 13:13 saying, 'Jesus accepts homosexuals through faith, hope and love. Faith to accept his standards, hope to look past present suffering to future glory and love to care and support one another...

"But the greatest of all is to love". This principle demonstrates that christian belief at the centre is to love, as taught by Jesus. Walter Wink believes that we should follow Jesus' example more and act situationally.

Therefore, christian practice and belief can become more concordant by not walking out of primates meetings or being suspended - therefore, the 10th Anglican Communion is moving in the correct way to confront these issues in the most loving way, but they could be doing more. Gene Robinson famously

said, 'God is the same yesterday, today and tomorrow. The Church is always changing'. Therefore, although ~~that~~ there is distinction between beliefs and practices, the issue of homosexuality remains and so, Christians could resolve issues more by making practice and belief more obvious and transparent. To do this they need to stay united and follow Pope Francis' direction in, 'who am I to judge?'.

Paper Summary

Key Points to Remember:

- Do not ignore the question.
- A generic question is not best answered with a generic answer. The question is made up of two parts. The question itself and the generic phrase 'Examine and comment with reference to the topic you have investigated.' Answer the question.
- Use appropriate sources and, if possible, include recent scholarship.
- Well deployed material will show how well you understand your topic and how you are using your material to answer the question.
- Do not forget to comment on your material in relation to the question.
- Use your evidence to substantiate your argument.
- Comment on alternative views if you know them.
- Express your viewpoint clearly.
- Practice writing under timed conditions as part of your preparation.
- Do not spend too much time on your essay plan to the detriment of the essay itself.
- Write legibly.

Grade Boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

<http://www.edexcel.com/iwantto/Pages/grade-boundaries.aspx>

