

Teacher Resource Bank

GCE Religious Studies

Unit 3C: *The History of Christianity*

Additional Specimen Questions



**GENERAL CERTIFICATE OF EDUCATION
ADVANCED LEVEL**



**RELIGIOUS STUDIES UNIT 3C
THE HISTORY OF CHRISTIANITY**

RST3C

ADDITIONAL SPECIMEN QUESTIONS

For this paper you must have:

- a 12 page answer book.

Time allowed: 1 hour 30 minutes

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book.
The *Examining Body* for this paper is AQA. The *Paper Reference* is **RST3C**.
- Answer **two** questions.

Information

- The maximum mark for this paper is 100.
- The marks for questions are shown in brackets.
- In each question, part (a) tests your knowledge and understanding, while part (b) tests your skills of reasoning and evaluation.
- You will be marked on your ability to use English, to organise information clearly and to use specialist vocabulary where appropriate.

Answer **two** questions.

- 1** (a) Examine some of the key ideas about God and Jesus in feminist theology. (30 marks)
- (b) Assess the successes of feminist theology. (20 marks)
- 2** (a) Examine the changes to the liturgy of the Roman Catholic Church made at the Second Vatican Council. (30 marks)
- (b) To what extent is it true that the changes to the liturgy are the only lasting effects of the Second Vatican Council? (20 marks)
- 3** (a) Outline the identity and attitudes of the New Religious Right in America. (30 marks)
- (b) 'Fundamentalism is out of tune with the mood of the 21st century.'
Assess this claim. (20 marks)
- 4** (a) Examine the distinctive organisation of the black-led churches in Britain. (30 marks)
- (b) Assess the view that black-led churches are essentially exclusive. (20 marks)

END OF QUESTIONS



General Certificate of Education

Religious Studies

The History of Christianity RST3C

Additional SPECIMEN Mark Scheme

Mark schemes are normally prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. When published, a mark scheme normally includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in the examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of this year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

RST3C: *The History of Christianity*

1 (a) Examine some of the key ideas about God and Jesus in feminist theology.

Expect some general comment about aims or key ideas of feminist theology but more specifically answers need to refer to:

God

Fundamental questioning of maleness of God, rejection of male dominated language to describe God. Use of multiple metaphors to balance female / male language. Reference to ideas from feminist scholars such as McFague, Radford Reuter.

Jesus

Exploration of key ideas in feminist Christology does not reject maleness of Christ but rejects the attitude this fosters in terms of male authority. Focuses more on the importance of Jesus' death and resurrection, his preaching, and part played by women in these areas. Also wisdom Christology, equating Jesus with divine wisdom / Sophia.

(30 marks)

AO1

(b) Assess the successes of feminist theology.

Expect some clear evaluation or both sides and a conclusion reached. Ideas may be some of the following:

Successful

In challenging use of andocentric attitudes in language, structures and in some cases understanding of ministry. Ordination of women, etc. Concerns from feminist theology for language, justice and environmental teaching have had significant impact on some practice and teachings of some churches.

But

Limited in effects in some areas, e.g. women's ordination or the admission of women to Episcopal orders; can provide an increased sense of polarisation and division. Some may view it as beating the feminist drum. Also, it is unclear how far changes / successes that have occurred are a result of feminist theology or other changes in society, e.g. secular feminism, or general attitudes towards equality of sexes.

(20 marks)

AO2

2 (a) Examine the changes to the liturgy of the Roman Catholic Church made at the Second Vatican Council.

Answers may put changes in liturgy made by Vatican II in context by some reference to earlier liturgical changes prior to Vatican II. And those Liturgical changes were the first to be agreed. But the thrust of question is about the changes made by the Council put forward in Sacrosanctum Concillium. Expect clear knowledge of the key changes to Liturgy of the Mass, to update it and make it more meaningful. Changes such as priestly leadership but now more lay participation, reduction in ceremonial, use of vernacular language, remodelled Eucharistic prayers, adoption of westward position by priest (facing people) provision for reception of sacrament in both kinds (bread and wine. Changes to other liturgies such as the pastoral offices could also be noted.

(30 marks)

AO1

- (b) **To what extent is it true that the changes to the liturgy are the only lasting effects of the Second Vatican Council?**

Answers may consider a wide range of views.

Agree

Certainly liturgical changes were the most noticeable and the first to be really implemented. Liturgical changes affected the life of the laity more than many of the other issues discussed. Therefore could be seen as the only lasting changes.

But

Consideration could be given to other changes such as Constitution of the Church, 'Lumen Gentium', or the move towards ecumenism and the Church in the modern world 'Gaudium et Spes' all have lasting effects on Post Conciliar Church but is the extent of them as much as Liturgical changes?

(20 marks)

AO2

- 3 (a) **Outline the identity and attitudes of the New Religious Right in America.**

Answers may make reference to the following:

Identity

Allied to the rise of conservative attitudes in American Protestantism and politics rise in the early 1960's. Later developments, Christian Coalition, Moral Majority, etc. Reference to key people such as Grant and Falwell. Key characteristics include inerrancy of the Bible, belief in substitutionary atonement, and the belief in the imminent return of Jesus Christ including millenarian beliefs.

Attitudes

Expect to see evidence of range of attitude on various topics: political, foreign policy (support for State of Israel), education, and attitudes towards key moral issues, e.g. sexuality, abortion, death penalty, racial segregation, etc.

(30 marks)

AO1

- (b) **'Fundamentalism is out of tune with the mood of the 21st century'.**

Assess this claim.

Evidence of some clear evaluation is to be expected and a conclusion reached.

Agree

Dissonant because imminence of the end time makes long term issues, e.g. ecological issues unimportant; secularism and liberalism in society are antithesis of fundamentalism. Desire for political cohesion and pluralistic society clash with many teachings of fundamentalism. Holds fast to inerrancy of the Bible.

Disagree

Fundamentalist eschatology claims to explain social and political globalisation, War, natural disaster and terrorism. Acts as a response to the uncertainties of 21st century. Holds a firm moral line on some key issues that resonate with some ideas of 21st century. For some can be seen as an attraction offers a sense of belonging and interdependence in an uncertain world.

(20 marks)

AO2

4 (a) Examine the distinctive organisation of the black-led churches in Britain.

Answers may refer to distinctiveness of leadership, almost exclusively black and local. Structure, congregation may be part of wider international denomination, e.g. New Testament Church of God but exercises some degree of local autonomy. Members separated from non-members clear distinctions made. Examination of roles within churches congregations often produces its own leaders often regardless of age and sex. Essential qualification for leadership is calling and empowerment by Holy Spirit. Others occupy less prestigious roles. Expect key points to be raised and where appropriate to be supported with clear examples.

(30 marks)

AO1

(b) Assess the view that black-led churches are essentially exclusive.

Agree

Exclusiveness helps maintain their identity, preserves beliefs and lifestyles of a particular group, etc. Distinction between those who are members and those who are not helps to foster idea of exclusivity. Little contact with mainstream churches in some areas. Perhaps some examination of reasons for exclusiveness.

Disagree

Some Black churches would deny this charge of exclusivity, declaring all are welcome. They embrace those who are interested and they do not set out to be divisive. Actively trying to build bridges between other churches and denominations. Exclusiveness is a misconception of how such churches seek to protect the beliefs and ideas central to them and their members. Low quality of nominal Church life in other denominations / mainstream churches fosters a false charge of exclusivity against vibrant and enthusiastic black led churches, etc.

(20 marks)

AO2