

**Advanced GCE  
GCE RELIGIOUS STUDIES**

Unit G585: A2 Developments in Christian Theology

**Specimen Paper**

**G585 QP**

Morning/Afternoon

Time: 1 hour 30  
minutes

Additional Materials: Answer Booklet (...pages)



**INSTRUCTIONS TO CANDIDATES**

- Answer **one** question from Part 1 and **one** question from Part 2.

**INFORMATION FOR CANDIDATES**

- The number of marks for each question is given in brackets [ ] at the end of each question or part of question.
- The total number of marks for this paper is **70**.

**ADVICE TO CANDIDATES**

- Read each question carefully and make sure you know what you have to do before starting your answer.

This document consists of **2** printed pages.

Answer **one** question from Part 1 and **one** question from Part 2.

**Part 1**

- 1 'Early Christianity does not demonstrate a favourable attitude to women.' Discuss. [35]
- 2 Discuss how feminist theologians have responded to issues of racism and sexual exploitation. [35]

**Part 2**

- 3 Assess the view that Karl's Rahner's teaching on anonymous Christianity undermines the authority of the Church. [35]
- 4 To what extent are Christianity and post-modernism compatible? [35]

**Paper Total [70]**

SPECIMEN

The maximum mark for this paper is 70.

SPECIMEN

<b>Band</b>	<b>Mark / 21</b>	<b>AO1</b>	<b>Mark / 14</b>	<b>AO2</b>
<b>0</b>	<b>0</b>	absent / no relevant material	<b>0</b>	absent / no argument
<b>1</b>	<b>1-5</b>	almost completely ignores the question <ul style="list-style-type: none"> <li>• little relevant material</li> <li>• some concepts inaccurate</li> <li>• shows little knowledge of technical terms</li> </ul> Communication: often unclear or disorganised	<b>1-3</b>	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>• little or no successful analysis</li> </ul> Communication: often unclear or disorganised
<b>2</b>	<b>6-9</b>	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> <li>• knowledge limited and partially accurate</li> <li>• limited understanding</li> <li>• selection often inappropriate</li> <li>• limited use of technical terms</li> </ul> Communication: some clarity and organisation	<b>4-6</b>	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> <li>• views asserted but not successfully justified</li> </ul> Communication: some clarity and organisation
<b>3</b>	<b>10-13</b>	satisfactory attempt to address the question <ul style="list-style-type: none"> <li>• some accurate knowledge</li> <li>• appropriate understanding</li> <li>• some successful selection of material</li> <li>• some accurate use of technical terms</li> </ul> Communication: some clarity and organisation	<b>7-8</b>	the argument is sustained and justified <ul style="list-style-type: none"> <li>• some successful analysis which may be implicit</li> </ul> Communication: some clarity and organisation
<b>4</b>	<b>14-17</b>	a good attempt to address the question <ul style="list-style-type: none"> <li>• accurate knowledge</li> <li>• good understanding</li> <li>• good selection of material</li> <li>• technical terms mostly accurate</li> </ul> Communication: generally clear and organised	<b>9-11</b>	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>• some successful and clear analysis</li> <li>• might put more than one point of view</li> </ul> Communication: generally clear and organised
<b>5</b>	<b>18-21</b>	an excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>• very high level of ability to select and deploy relevant information</li> <li>• accurate use of technical terms</li> </ul> Communication: answer is well constructed and organised	<b>12-14</b>	an excellent attempt which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> <li>• comprehends the demands of the question</li> <li>• shows understanding and critical analysis of different viewpoints</li> </ul> Communication: answer is well constructed and organised

Question Number	Answer	Max Mark
1	<p><b>'Early Christianity does not demonstrate a favourable attitude to women.' Discuss.</b></p> <p><b>AO1</b> Most candidates will take Early Christianity to mean Christianity as presented in the New Testament. Others may well give examples from outside the New Testament, either approach is acceptable.</p> <p>Candidates might explain that Jesus mixed freely with women contrary to Jewish law and custom and that his actions frequently challenged patriarchal assumptions. Examples might include The Samaritan Woman at the Well, Curing the Woman with Internal Bleeding, Mary and Martha.</p> <p>Some candidates may look at Paul's teaching. They might explain that Paul gives a mixed signal: sometimes favouring women as equals and co-workers with men other times placing them under the dominion of their husbands.</p> <p>Good responses will probably be aware of different types of feminist theologies and their differences of approach.</p> <p><b>AO2</b> Some candidates may argue that despite a positive picture of women from the Gospels their role was nevertheless within a patriarchal framework.</p> <p>Some candidates might wish to use Elaine Pagels' work on Gnostic Christianity and the Gospel of Mary Magdalene to illustrate how alternative Christianity was deeply critical of 'orthodoxy' and its male structures of authority.</p> <p>On the other hand some candidates may argue that scholars are right that although there are patriarchal and negative elements in the New Testament, very early Christian was so radical that it had to be toned down to make it more socially acceptable. Some may illustrate this with reference to the 'household' laws and an analysis of the Anointing at Bethany.</p>	[35]

Question Number	Answer	Max Mark
2	<p><b>Discuss how feminist theologians have responded to issues of racism and sexual exploitation.</b></p> <p>AO1 The question invites a wide range of possible responses. Candidates might begin with an explanation of the views of Womanist theologians. Some might refer to Dolores Williams' work and the issues which black women face to racism, poverty and sexism.</p> <p>They may explain Williams' development of the wilderness paradigm and the experience of God as immanent presence as Spirit rather the more patriarchal liberator of the Exodus. Some candidates might refer to Walker's <i>Color Purple</i> in this context and use some of its narrative by way of example.</p> <p>Candidates might wish also to look at sexism in the Church, the problem of leadership and authority.</p> <p>Candidates might explain various feminist theologies and their treatment of the historical development of Christianity.</p> <p><b>AO2</b> Some candidates might wish to give very positive assessment to the ideas above. They might argue that Womanism has developed a less aggressive and genuinely more spiritual theology than other forms of feminist theology which tackles sexism and racism in a more authentically Christian way.</p> <p>On the other hand some may argue that Womanist theology has undermined the traditional notion of God and stressed immanence over transcendence. Furthermore Womanism only deals with black American women's experience so may not offer much to women elsewhere. Others may concentrate on the problems of authority.</p> <p>Some may argue in favour of reconstructionist feminist theologies which uncover the radical role women played in early Christianity and suggest that is the function of modern Christianity to continue to offer new forms of women's roles in society.</p>	[35]

Question Number	Answer	Max Mark
3	<p><b>Assess the view that Karl's Rahner's teaching on anonymous Christianity undermines the authority of the Church.</b></p> <p><b>AO1</b> Candidates may wish to explain the essentials of Rahner's theology: i.e. his teaching on 'open Catholicism', religious experience of God before (in the Old Testament) and outside Christianity.</p> <p>They may explain his claim that all people desire some kind of existential salvation and that those who do so genuinely are those who might be considered as 'anonymous Christians'.</p> <p>Some candidates might wish to use Acts 17 (Paul's Athens speech) by way of illustration as to what Rahner means.</p> <p>Candidates may explain Rahner's understanding of Church to be more than its historical existence.</p> <p><b>AO2</b> Some candidates might argue that Rahner has not undermined the authority of the Church. The Church may be understood in several different ways: visible institution, ideal and eschatological. They might argue that Rahner's spiritual Church is more important than the phenomenological Church.</p> <p>On the other hand some might argue that compared to Dominus Iesus, Rahner has undermined the importance of the Church as the locus of truth. They might question whether in more traditional teaching the Church as the mediator of salvation is now redundant.</p> <p>Some candidates may ask what happens when an anonymous Christian encounters the visible Church and rejects it.</p>	[35]

Question Number	Answer	Max Mark
4	<p><b>To what extent are Christianity and post-modernism compatible?</b></p> <p><b>AO1</b> Most candidates will tackle this question by explaining the views of Don Cupitt.</p> <p>Candidates may begin by explaining the contrast between modernism and post-modernism and the various epistemological distinctions between them. They will likely explain the problems of realism and non-realism.</p> <p>Candidates may explain Cupitt's emphasis on a non-transcendent 'solar' ethic following Nietzsche's will to power humanist philosophy.</p> <p>They may look further at other non-theistic influences such as Buddhism and Cupitt's interest in language as the source of reality. Finally they might explain how post-modern Christianity might work in this context - demythologised and non-transcendental.</p> <p><b>AO2</b> Some candidates may choose to compare and contrast Cupitt with one of the other prescribed theologians. For example, compared to Barth, Cupitt's post-modern Christianity reduces revelation to no more than a particular way of experiencing (the 'world'/people).</p> <p>Candidates might argue that if there is no 'outside' anything then there can be no place for a transcendent deity and no possibility of knowledge divine deity. On the other hand some consider that Christianity has never remained static and that it has always worked within prevailing world views.</p> <p>Good responses may question exactly what is meant by post-modernism and whether it necessarily rejects the idea of the divine, in which case a more traditional Christianity can survive a post-modern world.</p>	[35]
<b>Paper Total</b>		<b>[70]</b>

**Assessment Objectives Grid (includes QWC)**

<b>Question</b>	<b>AO1</b>	<b>AO2</b>	<b>Total</b>
<b>1</b>	21	14	<b>35</b>
<b>2</b>	21	14	<b>35</b>
<b>3</b>	21	14	<b>35</b>
<b>4</b>	21	14	<b>35</b>
<b>Totals</b>	<b>42</b>	<b>28</b>	<b>70</b>

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