





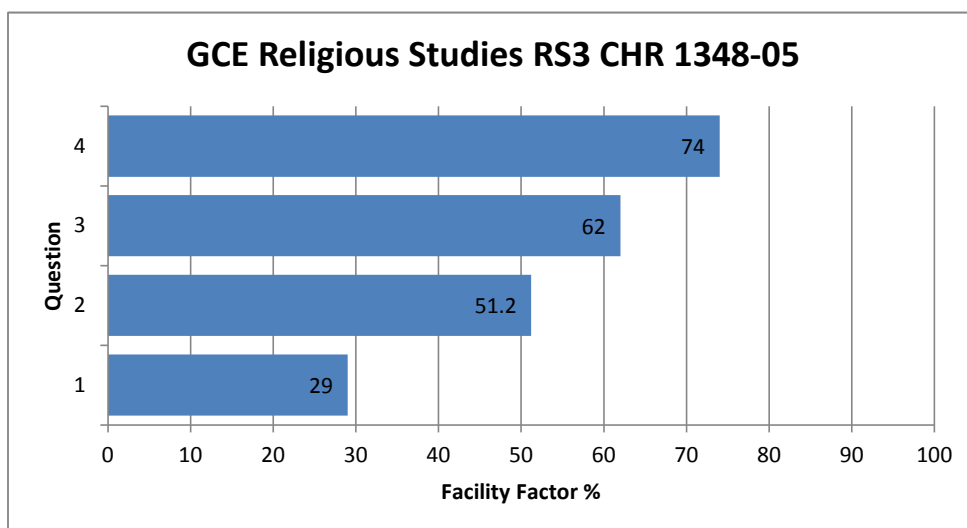


## GCE Religious Studies RS3 CHR 1348-05

All Candidates' performance across questions

 Question Title	 N	 Mean	 S D	 Max Mark	 F F	 Attempt %
1	2	14.5	10.6	50	29	33.3
2	5	25.6	10.7	50	51.2	83.3
3	4	31	3.7	50	62	66.7
4	1	37		50	74	16.7



2. (a) Examine what is known of the Jesus of history. [30]
- (b) 'Jesus was only human.'  
Assess this view. [20]

Plan

2a.) have been  
Scholars, divided <sup>in</sup> opinion about J's existence.

In 324 CE, Emp. Constantine defeated Roman Empire  
became convert to Christianity.

In 381 CE - Nicene Creed was revised.  
We believe in One, holy, Catholic and Apostolic.

very little evidence on Jesus' life

19 Bruno Bauer - dev. Jesus myth theory. -  
showed Him as a fictional character.

most scholars believed he existed.  
Accounts recorded Baptism + crucifixion in St. John's  
gospel.

Christian and Non Christian source

many artifacts, gospel texts - evidence he existed.

Historicity - evidence of one's existence

8 Events in J's life.

Baptism, called his disciples, temple, crucifixion  
Disciples preached <sup>in Galilee/Judea</sup> after his death; Disciples preached  
some persecuted. (at his death)

(B) little evidence.

claimed to be son of God - crucifixion  
in order to save mankind.

B  
C  
T  
C  
D  
S



2a) Scholars have been divided in opinion ~~about~~ about Jesus' existence. There is very little evidence on Jesus' life so it is difficult to prove His existence.

In 324 CE, The Emperor Constantine defeated the Roman Empire and became a convert to Christianity. He wanted to establish a unified church. In 381 CE, the Nicene Creed had been revised 'we believe in One, holy, Catholic and apostolic church'.

~~However, there are many artifacts. However, scholars have to rely on gospel texts and artifacts as there is which is based on historical evidence. Jesus' baptism by Pontius Pilate and His crucifixion by John the Baptist and His crucifixion by Pontius Pilate. These two significant events in Jesus' life are recorded in St. John's gospel.~~

Most scholars do agree Jesus existed because there ~~are~~ is evidence such as artifacts and gospel texts to support He existed ~~2,000~~ years ago. two thousand years ago.

Many ~~atheists and agnostics~~ In the <sup>nineteenth</sup> 19<sup>th</sup> Century, Bruno Bauer, a ~~Atheist~~ developed ~~a~~ a theory known as the 'Jesus myth theory'. ~~This showed Jesus as a fictional character. His theory concluded that Jesus was a fictional character. However, many atheists and agnostics do not believe He existed as there is very little evidence on His life.~~

Albert Schweitzer developed ~~a~~ the wrote a book in 1906, 'The Quest for the Historical Jesus.' His theory ~~concluded~~ consisted that Jesus was concluded that he could not prove Jesus' existence. Even <sup>one of</sup> Jesus' disciple Thomas doubted Jesus' and Jesus showed him his wounds and he replied 'my Lord and my God.'



Scholars study the historicity (which is evidence of one's existence).

There are eight most important events in Jesus' lifetime which are as follows, His baptism, he called his disciples, He had a controversy at the temple, His crucifixion, He preached in Judea and Galilee, His disciples continued to preach after Jesus' death and some were persecuted.

~~In conclusion~~, All these events ~~or~~ have been recorded by historians in the scriptures. Most historians believe Jesus is the same now as he was 2,000 years ago as there is evidence in the scriptures.

~~Jesus died~~ God sent his only son Jesus ~~to~~ to save mankind from sin and death.

'For God so loved the world, he sent his only begotten son, that whoever believes in him shall not perish, but have eternal life.'

This ultimate sacrifice was God's love for humanity. Jesus knew he was going to die and rose again in <sup>three</sup> days.

~~In conclusion~~, Christians must follow Jesus' example on how to live. Jesus said the only way to salvation was believing in him.

Jesus states; "I am the way the truth and the life, no one comes to the father except through me."

~~agree~~  
~~disagree~~

~~rough  
plan~~

Some people would agree with the statement that Jesus was only human because there is very little evidence on His life. There is only artifacts and gospel texts to support His existence. So it is difficult to prove His existence.

~~Although,~~

On the other hand, most scholars believed he existed. Accounts are recorded such as his baptism and crucifixion which ~~is~~ were very significant in Jesus' life. These accounts have all been recorded in St. John's gospel.

~~agree~~  
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~~However~~

On the other hand others may disagree



Even one of Jesus' disciples doubted Jesus and Jesus showed his wounds. Thomas' response was "my Lord and my God."

2b) Some people would agree with the statement that Jesus was only human because there is very little evidence on His life. There are only gospel texts and artifacts to support his existence. Albert Schweitzer wrote a book in 1906, *The Quest for the Historical Jesus* and his theory concluded that he could not prove Jesus' existence.

On the other hand, others may disagree with the statement, because accounts in Jesus' life have been recorded such as His baptism and His crucifixion, which are based on historical evidence. Most scholars do agree he existed because there are many gospel texts and artifacts to support His life.

Jesus claimed to be the son of God

Jesus claimed to be the son of God and Jesus died for the ultimate sacrifice <sup>off for</sup> God's love for humanity. He sent his only son into the world in order to save mankind from sin and death and Jesus rose again in three days.

In conclusion, I would disagree with the statement that Jesus is only human because Jesus claimed he was the son of God, he died for humanity to save them from sin and death so that Christians could have a chance of eternal salvation. Jesus said the only way to salvation was to believe in him.

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13

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limited understanding



10



~~agree~~  
~~disagree~~

~~rough  
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Even one of Jesus' disciples doubted Jesus and Jesus showed his wounds. Thomas' response was "My Lord and my God."

Repeats (a).

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Blank  
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yn wag

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L2

Little understanding.



5  
15  
50

22  
100

3. (a) Explain what feminist theologians mean by 'patriarchal structures'. [30]
- (b) 'Feminist Theology is an unnecessary distraction for the Church.'  
Evaluate this contention. [20]



3 a) Feminist theology developed in the 1960's as a result of the developing feminism at the time. Feminist theologians such as Ruether and Carr, try to examine the patriarchal structures set in place in modern day Christianity. Some feminists such as Ruether argue that women should leave the church altogether, and focus on God/Goddess religions, as they are more politically correct. However, some women who believe in God, and Jesus, and the rituals that take place within Christianity, and merely want to reform the Christianity so it includes women.

'Patriarchal structures' <sup>means</sup> ~~the~~ ~~male~~ ~~dominated~~ the male dominated order of the church. For example, ~~the~~ priests are male, and the Pope is male, and Jesus is male, and God is always thought of and referred to as male. As such, feminists state that Christianity, and related issues are fundamentally sexist and look at excluding women.

~~It could be argued that~~

Some argue that the cause of these patriarchal structures comes from the deep-rooted sexism and exclusion of women from the Bible. Women were treated as second-class citizens, and because they received no education and weren't allowed to travel, there are no female ~~at~~ writers in the Gospels. This idea is emphasised by writers such as St Paul, who believed it was a woman's job to be obedient, and they should be silent ~~on~~ when discussing important issues.

The 'patriarchal structure', some feminists argue, comes from the fact that both God and Jesus are either referred to, or were men. The male orientated language such as 'God our Father', makes it appear as though only men are adequate enough to be recognised with God, only men can fulfil his ideals, as they ~~to~~ are men. This idea is emphasised by the fact that Jesus is also male, and he was God incarnate, the physical representation of God on earth. Women cannot relate to Jesus or his experiences, and vice versa. Also, the fact that all of Jesus' disciples were male, makes men appear more important, and ~~central~~ central the Christian religion.

Feminists believe that to tackle these 'patriarchal structures',



we must ~~not~~ ~~the~~ begin to reform beliefs, beginning with the language used to refer to God. The male inclusive language makes it appear as though only men can hold high positions in church structure, as they are ~~the~~ the same gender as God. Some argue it is just as easy to refer to God as a woman, as in the Bible he is referred to in feminine terms, such as "as a mother comforts her child, so will I comfort you". Also the traits of motherhood are compassion, trust, love, which are all characteristics of God. Carr goes as far as saying, you should refer to God as a friend, as it is a completely neutral term. However some feminists argue that we should not refer to God in personal terms no matter what gender. God is not human, he is a spirit, and to refer to him in personal terms is a "reversion to polytheism".

Also, to help battle these 'patriarchal structures', feminists work on exploring women in the New Testament. Women are featured within the New Testament, and were of considerable ~~value~~ Plus, Gospel writers such as Luke, focused on women, and liked to include them in his writings. This can be seen in the story of Martha. When Jesus went to visit Martha, he told her and her sister to stop cleaning, and come and listen to him telling stories. This is of great significance, as it shows that women were incorporated in ~~Bible~~ Jesus' stories, and he ~~said~~ described that as "the good part of her, that can never be taken away". Plus, it was the women who discovered Jesus tomb to be empty in the story of the resurrection. It is believed the story of the resurrection was one of the first written, so women had a central place in the Bible from the start.

However, even though women were incorporated in the Bible from the very beginning, their role is often ignored. One Rabbi even said that to teach your daughter religion is to teach her "lewdness". Although, this view is extreme, even for the time he said it.

Within the 21st Century women have now become accepted into Christianity, and subsequently church structure. In Wales and Northern Ireland, women bishops can now be

Ordained, and a similar law ~~was~~ is passing in England this year. Whilst Orthodox and Roman Catholics still do not accept these ideas, females academics are taken seriously. Women now have important roles in church structure, so it is becoming less patriarchal, thanks ~~to~~ to rising feminism.

3b.) Feminist Theology is a necessary distraction for the church. This is because it allows females views to be taken much more seriously. It has also led to the fact that women in most of the UK can now become ordained bishops. It helps women become part of the church, and for their voices to be heard.

However, some argue that feminist theology is an unnecessary distraction for the church. This is because it takes people away from their main focus, which is, worshipping God and studying the Bible. It doesn't matter whether God should be referred to as male or female, or if Jesus was a man. God is a spirit, and shouldn't be referred to as a person anyway. It is faith that is of utmost importance, and that doesn't take into account God's sex.

Whilst it is true it should not matter what sex God is for faith, it should be noted that feminist theology has made considerable differences in the life of the church and church structure. This makes it a necessary function of the church, as it has led to important changes being made. While it was the norm at one time <sup>of Jesus</sup> to have a male centered church, nowadays it is important to include everyone, and give everybody a chance. It means that strong religious women can show their faith in God, and help others find their faith in God.



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L5



Mainly accurate and relevant.

24

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L3

Reasoning is basic.



9

33  
50

4. (a) Outline the main developments in modern Christianity. [30]
- (b) 'Christianity is more committed to the past than to the present.'  
Assess this view. [20]



4.

(a) Over the past century liberation movements have caused new developments in Christianity. Christian beliefs and biblical accounts are used to associate with current issues often relating to the oppression that Jesus arguably represented.

Black theology is an important modern movement which recognises the figure of Jesus in the Bible as a symbol of oppression. Black people have been continually violated and oppressed by ethnic whites in recent history, from the advent of black slavery to the oppression they faced as "second-class citizens" in the 20th Century. By the 1960's, the liberation of black people and the recognition of them as equals to ethnic whites became a key social issue of America in the 1960's, arguably starting with ~~Rosa~~ the famous bus boycott of Alabama in the late 1950's.

Black theology recognises Jesus as a symbol of oppression. Jesus himself was oppressed as a socially "low" citizen under the Jewish elders and more widely as a Jew under the governance of the Roman Empire. Black theologians recognise Jesus - and God's, through Jesus - suffering and have recognised Jesus as the representation of all worldly suffering and oppression and as the bearer of all suffering experienced by the "lowest" in human society. Black theology has characterised God as "black" due to the oppression experienced universally by the black people in recent history. This is a metaphor, and Jesus' true skin colour is not regarded. Jesus simply represents oppression to Black theology, and therefore in the case of black liberation God is "black".

Similarly, Liberation theology, originating in 1960's Latin America, views has a similar view on oppression - that Jesus' cause was for liberation, liberation of the oppressed. Therefore Christians, as spiritual followers of Jesus Christ, should aside by this worldview and work to liberate the oppressed.

Common to both Liberation theology and Black theology is the concept of "praxis" - action. Unlike Martin Luther and John Calvin, Liberal the modern movements of Liberation theologians



and Black theologians take into account the priority of action, or "praxis", over simply faith. Some more ~~or~~ orthodox Christian scholars have dismissed Black theology and Liberation theology as too simplistic, believing that these modern movements have neglected the priority of "faith" in Christian religion. Martin Luther and John Calvin have believed in Justification Through Faith and in the atoning power of faith over action, citing God's limitless ability to forgive and reconcile with sinful humanity. These modern developments have however, regarded action over faith in Christianity. Bonhoeffer also regarded action above the supernatural beliefs of Christianity, as he himself demonstrated through his attempts to liberate the Jews. To modern developments in Christianity, it is more important to put Christian beliefs into action by following the example of Jesus Christ, rather than simply in putting one's faith in him. Praxis is a theme common to modern developments in Christianity.

Perhaps in contrast to these modern developments, Charismatics and the Ecumenical Movement have asserted Justification through faith as a priority in Christian religious belief, with some growing success. However, the world today is very much driven by the "action" asserted by modern Christian developments. There are biblical references that lay claim to both viewpoints - Jesus teach demonstrated such the importance of selfless charity to his followers - publicly - by helping the oppressed and in talking to those shunned by society such as the sinners and told parables such as that of the Samaritan woman. However, it is also noted that "for whoever may believe in him [Jesus]" will be granted the gift of eternal life with God.

Also important as a recent development in Christianity is Feminist theology. Feminist theology recognises the oppression of women in Scripture - if both men and women are made in the image of God, then surely women are equal to men? This viewpoint has been used to counter arguments in Jesus' representation of the oppressed but has differing views by 20th Century feminists. The 20th Century has been a time of liberation for women, from the suffragettes of the early 20th Century to the



fight for equal career opportunities in the 1960s and 70s. Rejectionists have recognised the Bible as biased towards men and in women's state of inferiority as evidence of Christianity's bias against women, and have urged women to reject Christianity. However, Reformists have recognised in the flaws of the Bible as the Bible was written by men, reflected Jewish society at the time and must be reinterpreted to fit modern standards. There are also Loyalists, who reject the view that women are oppressed by Christianity and recognise that women can serve God through the roles assigned to them by God.

Evidently, themes of oppression and liberation have played a central part to Christian developments in recent history and the views of older scholars and biblical accounts can be used to back up various views. The debate between action (praxis) and justification through faith has also been an important theme, in which action has gained a following in defining the "true" definition of being a follower of Christ.

- (b) As a religion with two thousand years of history, Christianity has certainly obtained a broad timeline in which philosophical views have fluctuated and changed over time. There are people who argue that Christianity is committed to the past and ~~with~~ the diverse ideals of Christian followers may not ~~adequately reflect the~~ suit the needs of a modern society.

An important example of this can be found in Feminist Theology. Feminist theologians recognise the subordination of women within Scripture and the layout of the Christian Church. In many Christian denominations including in Roman Catholic Central Catholicism, women are not permitted to be ordained as priests. In a modern society where feminists have fought for equal rights between men and women, this can be seen as outdated. Loyalist theologians have even recognised that women are "appropriately" positioned in the Church as they supposedly serve God and humanity through their subordination to men. To many feminists who believe in absolute equality between male and female



roles in society, this view can be seen as excessively outdated and irrelevant to modern society. To many liberals, Christianity preserves old values and traditions that should not be applicable to a modern society.

Dr Dietrich Bonhoeffer believed in the concept of "religionless Christianity." This ~~view of~~ <sup>he</sup> believed that Christianity should be reinterpreted to meet modern, contemporary standards, and that the 20th Century and henceforth had been enlightened enough to forget about ~~the~~ old Christian values and establish new ones, preserving only old values of charity as central to Christianity so that they could be put into practice. Therefore, according to this view the society presented by the Bible may not be entirely relevant to society today and there is no need to imitate such a society. Jesus himself can be argued as a Jewish reformer. This raises the question of whether religion needs to be preserved in its old traditions and values. Religion in nature should be continuously reinterpreted to suit modern needs or, and should focus on continuous enlightenment in accordance with social progress. This can be argued to be the teaching of Jesus Christ, who was a reformer, and to follow his example in practice would be to also follow his examples of social reform against oppression. In this sense, Christianity can be argued to be not a preservation of old social mores and lifestyles, but as a movement in itself to adapt to changes and to carry on ~~as~~ Jesus' example of constant social progress against oppression. This is in accordance with the views of Reformist feminists, who believe that Scripture and the Church should be reinterpreted - perhaps indefinitely - to suit the ever renewing ideas of social progress. However, it is questionable whether the Church has successfully interpreted Christianity in this way, as the Church today proves to be a force trying to preserve old traditions rather than reforming old traditions like Christ. The Church has opposed to changes ~~and~~ such as the introduction of gay marriage and the ordination of women as priests rather than simply members of the laity. It is arguably the traditions of the Church, rather than the Christian faith with Jesus Christ



at its core, which has given the image of a Christian religion committed to the preservation of the past rather than the social reforms of the present. It must be noted however that ~~the~~ many of Christianity's most esteemed theologians and philosophers are all social reformers.

4.

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Similarly, liberation theology, originating in 1960's Latin America, ~~views~~ has a similar view on oppression - that Jesus' cause was for liberation, liberation of the oppressed. Therefore Christians, as spiritual followers of Jesus Christ, should aside by this worldview and work to liberate the oppressed.

Common to both Liberation theology and Black theology is the concept of "praxis" - action. Unlike Martin Luther and John Calvin, ~~liberal~~ the modern movements of Liberation theologians



and Black theologians take into account the priority of action, or "praxis", over simply faith. Some more ~~old~~ orthodox Christian scholars have dismissed Black theology and Liberation theology as too simplistic, believing that these modern movements have neglected the priority of "faith" in Christian religion. Martin Luther and John Calvin have believed in Justification Through Faith and in the atoning power of faith over action, citing God's limitless ability to forgive and reconcile with sinful humanity. These modern developments have however, regarded action over faith in Christianity. Bonhoeffer also regarded action above the supernatural beliefs of Christianity, as he himself demonstrated through his attempts to liberate the Jews. To modern developments in Christianity, it is more important to put Christian beliefs into action by following the example of Jesus Christ rather than simply in putting one's faith in him. Praxis is a theme common to modern developments in Christianity.

Perhaps in contrast to these modern developments, Charismatic and the Ecumenical Movement have asserted Justification through faith as a priority in Christian religious beliefs with some growing success. However, the world today is very much driven by the "action" asserted by modern Christian developments. There are biblical references that lay claim to both viewpoints - Jesus ~~teach~~ demonstrated both the importance of selfless charity to his followers - publicly - by helping the oppressed and in talking to those shunned by society such as the sinners and told parables such as that of the Samaritan woman. However, it is also noted that "for whoever may believe in him [Jesus]" will be granted the gift of eternal life with God.

Also important as a recent development in Christianity is Feminist theology. Feminist theology recognises the oppression of women in Scripture - if both men and women are made in the image of God, then surely women are equal to men? This viewpoint has been used to counter arguments in Jesus' representation of the oppressed but has differing views by 20th Century feminists. The 20th Century has been a time of liberation for women, from the suffragettes of the early 20th Century to the



fight for equal career opportunities in the 1960s and 70s. Rejectionists have recognised the Bible as biased towards men and in women's state of inferiority as evidence of Christianity's bias against women, and have urged women to reject Christianity. However, Reformists have recognised in the flaws of the Bible as the Bible was written by men, reflected Jewish society at the time and must be reinterpreted to fit modern standards. There are also Loyalists, who reject the view that women are oppressed by Christianity and recognise that women can serve God through the roles assigned to them by God.

Evidently, themes of oppression and liberation have played a central part to Christian developments in recent history and the views of older scholars and biblical accounts can be used to back up various views. The debate between action (praxis) and justification through faith has also been an important theme, in which action has gained a following in defining the "true" definition of being a follower of Christ.

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Ecumenical movement?



- (b) As a religion with two thousand years of history, Christianity has certainly obtained a broad timeline in which philosophical views have fluctuated and changed over time. There are people who argue that Christianity is committed to the past and ~~with the diverse ideals of~~ Christian followers may not ~~adequately reflect the~~ suit the needs of a modern society.

An important example of this can be found in Feminist Theology. Feminist theologians recognise the subordination of women within Scripture and the layout of the Christian Church. In many Christian denominations including in Roman Catholic Central Catholicism, women are not permitted to be ordained as priests. In a modern society where feminists have fought for equal rights between men and women, this can be seen as outdated. Loyalist theologians have even recognised that women are "appropriately" positioned in the Church as they supposedly serve God and humanity through their subordination to men. To many feminists who believe in absolute equality between male and female



roles in society, this view can be seen as excessively outdated and irrelevant to modern society. To many liberals, Christianity preserves old values and traditions that should not be applicable to a modern society.

Dr Dietrich Bonhoeffer believed in the concept of "religionless Christianity." ~~This view of him~~ He believed that Christianity should be reinterpreted to meet modern, contemporary standards, and that the 20th Century and henceforth had been enlightened enough to forget about the old Christian values and establish new ones, preserving only old values of charity as central to Christianity so that they could be put into practice. Therefore, according to this view the society presented by the Bible may not be entirely relevant to society today and there is no need to imitate such a society. Jesus himself can be argued as a Jewish reformer. This raises the question of whether religion needs to be preserved in its old traditions and values. Religion in nature should be continuously reinterpreted to suit modern needs or, and should focus on continuous enlightenment in accordance with social progress. This can be argued to be the teaching of Jesus Christ, who was a reformer, and to follow his example in practice would be to also follow his examples of social reform against oppression. In this sense, Christianity can be argued to be not a preservation of old social mores and lifestyles, but as a movement in itself to adapt to changes and to carry on the Jesus' example of constant social progress against oppression. This is in accordance with the views of Reformist feminists, who believe that Scripture and the Church should be reinterpreted - perhaps indefinitely - to suit the ever renewing ideas of social progress. However, it is questionable whether the Church has successfully interpreted Christianity in this way, as the Church today proves to be a force trying to preserve old traditions rather than reforming old traditions like Christ. The Church has opposed to changes such as the introduction of gay marriage and the ordination of women as priests rather than simply members of the laity. It is arguably the traditions of the Church, rather than the Christian faith with Jesus Christ

at its core, which has given the image of a Christian religion committed to the preservation of the past rather than the social reforms of the present. It must be noted however that ~~the~~ many of Christianity's most esteemed theologians and philosophers are all social reformers.

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Some appropriate comment.



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