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Surname

Other names

Pearson
Edexcel GCE

Centre Number

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Candidate Number

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Religious Studies

Advanced

Unit 4: Implications – Christianity

Thursday 19 June 2014 – Morning
Time: 1 hour 15 minutes

Paper Reference

6RS04/1D

You do not need any other materials.

Total Marks

Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- Answer **BOTH** part (a) and part (b) of the question.
- Answer the questions in the spaces provided
– *there may be more space than you need.*

Information

- The total mark for this paper is 50.
- The marks for **each** question are shown in brackets
– *use this as a guide as to how much time to spend on each question.*
- Quality of written communication will be taken into account in the marking of all your responses
– *you should take particular care with your spelling, punctuation and grammar, as well as the clarity of expression.*

Advice

- The assessment of your answers will be based on your knowledge and understanding of the topic in question (for 60% of the marks) and your evaluative skills (for 40% of the marks).

Turn over ►

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PEARSON

Christianity

The sources of Christian ethics include the tradition of ethical reflection in the community of the Church down the centuries as it was brought to bear on the changing situations it faced. . . a classic typology of five characteristic attitudes to the whole realm of human culture which continually appear in Christian history is that of Richard Niebuhr (*Christ and Culture*, 1951). These are:

- (1) Christ against culture, a kind of other-worldly pietism;
- (2) the Christ of culture, a Christianity which casts a gospel glow over the existing order and hardly challenges it;
- (3) Christ and culture in paradox, which makes a sharp separation between God's kindly rule in the Church and his stern rule (for the sake of order) in public life;
- (4) Christ above culture, meaning a triumphalist church which seeks control over public life;
- (5) Christ transforming culture, a leaven in the lump of personal and public life which allows for a legitimate autonomy of secular disciplines and seeks to influence but not necessarily to control institutions.

All five positions refer back to the same biblical material, showing how important is the way it is decided to move from the Bible to the modern world. These five types have usually not been exemplified in totally pure ways; they are what the sociologist Max Weber called 'ideal types', in which an attempt is made to distil the distinctive elements and different tendencies in each. But it is suggested that since they have reappeared so constantly in Christian history each is likely to have some basic cogency. For instance the Christ against culture type speaks powerfully when Christians find themselves against hostile and oppressive governments; or perhaps a small minority in a particularly alien environment. However, this is not to say that all five are equally plausible. All of them originally developed against the background of a social order relatively stable compared to that which the world has known since the scientific and technological changes which we call the Industrial Revolution. This has produced a new kind of civilization, and one involving rapid social change over almost the whole world. Today the fifth type, Christ transforming culture, seems to be much the most cogent, and more so than in the days of St Augustine and Calvin whom Richard Niebuhr finds to be two of the most notable examples of this type.

(Source adapted from: Preston, R. 'Christian Ethics' in Singer, P. (ed.)
A Companion to Ethics, Blackwell Publishing Ltd, 2001, Edexcel Anthology)

- 1 (a) Examine the argument and/or interpretation in the passage (30)
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

(Total for Question 1 = 50 marks)

Start your answer on Page 3.



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TOTAL FOR PAPER 1D = 50 MARKS

