



**General Certificate of Education  
June 2011**

**Religious Studies**

**RSS05**

**The History of Christianity OR Religion, Art  
and the Media**

**AS Unit E**

**Final**

***Mark Scheme***

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this 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.

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## Examination Levels of Response

### Religious Studies (Advanced Subsidiary) AS Level Descriptors

Level	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic within the time available. Information is accurate and relevant, and good understanding is demonstrated through use of appropriate evidence / examples	28-30	A well-focused, reasoned response to the issues raised. Different views are clearly explained with supporting evidence and argument. There is some critical analysis. An appropriate evaluation is supported by reasoned argument.	14-15	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility; high level of accuracy in spelling punctuation and grammar.
6	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / example(s)	24-27	A mostly relevant, reasoned response to the issues raised. Different views are explained with some supporting evidence and argument. There is some analysis. An evaluation is made which is consistent with some of the reasoning.	12-13	
5	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, with some development, showing reasonable understanding through use of relevant evidence / example(s).	20-23	A partially successful attempt to sustain a reasoned argument. Some attempt at analysis or comment and recognition of more than one point of view. Ideas adequately explained.	10-11	Mainly appropriate form and style of writing; some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
4	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	15-19	A limited attempt to sustain an argument, which may be one-sided or show little ability to see more than one point of view. Most ideas are explained.	7-9	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	5-6	
2	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	5-9	A superficial response to the question with some attempt at reasoning.	3-4	Little clarity and organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.
1	Isolated elements of partly accurate information little related to the question.	1-4	A few basic points, with no supporting argument or justification.	1-2	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0	

## **Section A The History of Christianity**

### **Question 1 The Celtic Church**

**01 Examine the distinctive features of Celtic spirituality.**

Expect some reference to what may be regarded as orthodox and mainstream, and then some examination in relative detail of what is distinctive within Celtic spirituality. Answers may cover a range of features such as; the immanence of God and relation of creation and natural world; patterns of prayer (.e.g. 'Lorica prayers'); the enclosure of sacred spaces and the belief in points of interaction between this world and the next, 'the thin places'; emphasis on supernatural protection; the importance of pilgrimage; expression of spirituality in Celtic art.

**(30 marks) AO1**

**02 To what extent does Celtic spirituality have any importance for Christians today?**

Answers may make reference to some of the following:

**Is important:** Celtic spirituality is all encompassing, unlocks the vision of God. The emphasis on outreach community / pilgrimage may be regarded as being significant today. It is already a source of renewal within churches today, e.g. in creative worship and prayer. Appealing to Christian communities today, fosters a sense of 'native' spirituality.

**Is not important:** May be seen as an over-romantic attitude for past golden age; the Celtic saints & their teaching are of little importance today. Over emphasis on nature/sacral universe etc. Can be 'hijacked' by non-Christian/ 'New age' ideas. Reflects a culture far removed from the 21<sup>st</sup> century and is often too loose and fluid.

**(15 marks) AO2**

### **Question 2 The Protestant Reformation**

**03 Examine how Luther's personal experiences affected his ideas for reform of the Church.**

Look for reference to Martin Luther's early (pre 1517) thinking on personal salvation; formulation of 'justification by faith'; primacy of scripture; attitude towards indulgences. From 1517-21 intellectual debate rather than reform movement. Wittenberg theses. Reference could be made to key events e.g. meeting with Cajetan Augsburg 1518; admits sympathy with Huss; disputation with Eck Leipzig 1519. Papal Bull 'Exsurge Domine' 1520; break with Rome; 1521 Diet of Worms and Edict of Worms.

**(30 marks) AO1**

**04 Assess the view that Luther's major success was making religion accessible to the people.**

**Support:** Look for assessment/ evaluation of fact up to 1521/22 Luther's ideas were primarily for academic debate. Post 1522 and after break with Rome ideas made accessible to people and with that desire to make religion accessible. Reference to central teachings expounded in his writings. Illustrated German Bible. Hymns, catechisms and general need for education all allow religion to be accessible.

**Alternative view:** But was this major success or not? What other contributions did he make? Began reform movement that swept across Europe. How accessible did he make religion, especially in an age of illiteracy?

**(15 marks) AO2**

**Question 3 The Catholic Reformation**

**05 Examine the reasons why the Catholic Church was in need of reform on the eve of the Reformation.**

Answers may be broad in their approach but expect reference to, **and** discussion of, some of the following key issues:

Role and authority of the Church – problems illustrated by anti-papalism (specific examples could be given e.g. Alexander VI) and anti-clericalism; simony/nepotism/ absenteeism/ lack of education amongst clergy.

Worldliness of Church: concern with affairs of state rather than religion; lack of spiritual direction.

Specific theological problems seen as in need of reform; e.g. remoteness of religion, neglect of biblical authority, sale of indulgences.

Breadth or depth needed for marks above Level 5.

**(30 marks) AO1**

**06 'There would have been no Catholic Reformation without the Protestant Reformation.' How far do you agree?**

**Support of view:** There were earlier reform movements within the Catholic Church seeking to address issues, fraternities and brotherhoods e.g. Oratory of Divine love. Attempts to reform papacy prior to Council of Trent. Conciliar movement e.g. Council of Constance, Fifth Lateran Council. Internal calls for ending of abuses of office, e.g. simony/ absenteeism. So desire for reform was already evident and might have progressed and been successful over time.

**Alternative view:** Attitude of popes who had little interest in reform leads to local rather than high level reform. The need for reform was evident but will to bring it about effectively lacking without 'crisis' of Protestant reformation. In light of Protestant reformation, need to address criticisms raised. Catholic Church needs to reclaim ground lost and prevent further loss to Protestant gains. In light of reluctance to, and failure of internal reform, outside stimulus was required.

**(15 marks) AO2**

**Question 4 The rise of Methodism**

**07 Examine the religious impact of the Methodist movement in the 18<sup>th</sup> century.**

Expect reference to: relationship with the Established Church & Wesley's insistence that it was merely a development within the Established Church. Met needs of the time and follows on from developments already evident. Reference may be made to theological thinking: Arminian theology; assurance, scriptural holiness etc. and ways in which this differed or otherwise from other dissent. Impact of structure of movement in a religious (rather than social) sense; utilisation of skills of lay people empowers laypeople in evangelism. By time of Wesley's death clear that religious impact would lead to Methodist movement evolving into separate denomination.

This is one line of interpretation. Candidates may legitimately focus on the impact of the movement on the spirituality of the populace: increase in church attendance, demand for more frequent holy communion, increase in number of places of worship, etc.

**(30 marks) AO1**

**08 'It was Charles Wesley rather than John Wesley who made a more lasting impact on the development of Methodism'. Assess this claim.**

**Support:** Charles' hymn writing provided the constant drip feed of theology into the Methodist movement, therefore his impact was the lasting one. On death of John the movement fragments and separates from Established Church in matters of organisation and practice, but theology expressed through hymns of Charles transcends these difficulties. Scholars such as Longley, Munsey –Turner, Rosman & Bradley all point towards success of Methodist revival as being significantly impacted and facilitated by hymns of Charles. Through Charles' hymn writing distinctive emphases of Methodism laid down and creed and culture made accessible & passed on to variety of people -*Lex orandi est lex credendi*

'Methodism was born in song.'

Charles' hymns still amongst the most popular across nearly all denominations.

**Against:** Charles was a preacher but *more* famous for writing of hymns that expressed faith and teaching. John Wesley was the driving force and his skills as preacher and organisation are the key contributions to the development of Methodism as a movement. Charles, often in shadow of his brother John, sees himself as being unable to fill John's place (e.g. question over succession raised in 1717) but also one who opposed him on certain matters, particularly ordinations

**(15 marks) AO2**

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## Section B Religion, Art and the Media

### Question 5 The nature and purpose of religious art

#### 09 Examine some of the ways in which religious art has been used to aid worship.

Reference could be made to specific examples in corporate and private worship/devotion, .e.g. icons, statues, particular paintings. In corporate worship legitimate reference could be made to music, liturgical dance, ritual of liturgy, use of art and architecture to delineate religious space or provide focal point for devotion. Some candidates may refer to use of art as aid to meditation e.g. Ignatian exercises 'picture, ponder, pray' etc. Expect range of ideas and depth with reference to specific examples for top levels.

(30 marks) AO1

#### 10 'The main purpose of religious art is to inspire belief'. Assess this claim.

Answers may examine a range of arguments for and against the claim:

**For:** Devotional dimension is intended to draw viewer to a higher realm e.g. anagogic function of icons. Creates a sense of the numinous/sacred- awe and wonder. Expression of faith of the community and thus can be inspiration to others. Invites response by believer, therefore has an inspirational purpose.

**Against:** Has other purposes which may be more significant, e.g. didactic educational purposes, to teach by sight that which also revealed in word. Expresses the power and authority of religious institution, therefore used as propaganda. Significance of art to mark events, times and seasons or to hallow sacred space.

(15 marks) AO2

### Question 6 The nature and purpose of religious art

#### 11 Examine the distinctive characteristics of religious art in one religion you have studied.

Responses will depend upon the religion studied/selected. Look for reference to pictorial art in various media, architecture sculpture. Use of motifs, pictorial, non-pictorial, naturalistic or stylised.

Does art depict ideas or tell a narrative?

Use of text in art, geometric designs, form, colour. Reference to typical materials for specific works of art. Devotional and ritual use of art e.g. icons etc.

(30 marks) AO1

**12 To what extent must religious art always have a religious subject?**

**Must have:** Makes meaning and purpose of the art clear, especially true in devotional art. If the purpose of the art is to be didactic or narrate religious truths then subject needs to be focused on religion. Little point in conveying religious truths if art does not have a religious subject. If the subject matter is specific and clear then the purpose of the art is better understood by the viewer/ observer.

**Does not need to have:** Some forms of religious art are specifically non-representational and therefore do not need religious subject. All art can be interpreted in a religious way; art can be religiously ambiguous. In some religions depicting the 'divine' is explicitly forbidden, therefore religious art is specifically non religious in subject matter. Modern forms of art may not appear to have a specific or overt religious content but can be interpreted in a religious way e.g. video art of Bill Viola, 'The Messenger', or Wallinger 'Threshold to the kingdom'

**(15 marks) AO2**

**Question 7 Religion, art and popular culture**

**13 Examine ways in which humour has been used to express religious beliefs.**

NB. The question is about contribution of humour **to** religious teaching and belief **NOT** how religion contributes to humour. Candidates who fail to realise fully the thrust of the question will proceed no further than Level 4.

Expect a range of material examined which may include the following:  
Role of humour within faith communities, e.g. in sermons, dramatic presentation of ideas, modern sketches, medieval mystery plays etc all convey religious truths in a memorable way Use of humour to penetrate formality of religion and thus make it and its teachings more accessible. Use of humour to counteract intellectualism and theological elitism. Use of humour as a mirror to show human weakness. Reference could be made to humour/irony that is present in biblical material. Use of humour to express the joy in 'God's creation'

**(30 marks) AO1**

**14 'The use of humour is essential to religion'. How far do you agree?**

For top level, expect some clear evaluation of 'essential' to religion.

**For:** Humour is a useful tool in penetrating the illusion of the real world to suggest a reality beyond. Formality may obscure the spirit and humour punctures that formality. Humour unites people and contributes to a sense of happiness and well being and religion should adopt this. Makes religious and ethical teachings more accessible so useful means of communicating these ideas.

**Against:** Humour may belittle, trivialise religious beliefs and practices and therefore not valid way of communicating religious truths or teachings. Religion is a serious matter and therefore does not need humour; religious teaching can be conveyed in other ways. Use of humour may undermine the seriousness of the teachings, texts or values. May cause offence, and even violate religious laws or break taboos.

**(15 marks) AO2**



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**Question 8 Cyber religion and TV religion****15 Examine the ways in which television has been used to promote religion.**

Reference to a range of material is to be expected. e.g.

Documentary programmes which deal with key religious teachings or history of religion.

Devotional programmes; programmes which highlight and debate ethical issues from a religious perspective.

Television broadcasting which offers debate on other religious issues.

Ways in which television broadcasting may covertly deal with/promote religious teachings (legitimate reference to 'soap operas' and other 'popular' television series can be used here.) Clear examples should be referred to in support of ideas expressed.

**(30 marks) AO1**

**16 'Televangelism is a cult which promotes only itself.' Assess this view.**

**Is a cult:** Often discourages social engagement with those of different persuasion, religious ideas may be very narrow and inward looking rather than promoting (evangelising) wider religious ideas. Televangelism often associated with charismatic figures (e.g. Swaggart, Baker etc) who can be regarded as promoting their own particular cult. Often makes financial demands and strict ethical demands on its followers. Sometimes at critical variance to mainstream religious thinking.

**But:** Is popular in some areas of society and whilst promoting a particular type or style of religious teaching/ practice is still promoting religion rather than its own interests or purpose. Popularity suggests that it does meet the religious and spiritual needs of some better than mainstream churches. Arguably some denominations can be viewed as equally exclusive in terms of applying religious teachings and values. Makes religion available to wider audience and those who cannot engage in, or do not wish to engage in, regular or mainstream religious practice or debate.

In the course of the evaluation expect some clear reference to and explanation of 'cult' and 'religion'.

**(15 marks) AO2**

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