



**General Certificate of Education
June 2012**

Religious Studies

RST3C

**The History of Christianity OR
Religion and Art**

A2 Unit 3C

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 students' 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 students' 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 students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one 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.

Further copies of this Mark Scheme are available to download from the AQA Website: www.aqa.org.uk

Copyright © 2012 AQA and its licensors. All rights reserved.

COPYRIGHT

AQA retains the copyright on all its publications. However, registered schools and colleges for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to schools and colleges to photocopy any material that is acknowledged to a third party even for internal use within the school or college.

Set and published by the Assessment and Qualifications Alliance.

Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

Level	A2 Descriptor AO1	Marks <i>Unit 4 italics</i>	A2 Descriptor AO2	Marks <i>Unit 4 italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	28-30 41-45	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and evaluated perceptively. Effective use is made of evidence to sustain an argument. Systematic analysis and reasoning leads to appropriate conclusions. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	19-20 28-30	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
6	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	24-27 36-40	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed. A process of reasoning leads to an appropriate evaluation. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	16-18 24-27	
5	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	20-23 29-35	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. A conclusion is drawn that follows from some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	13-15 20-23	Mainly appropriate form and style of writing; generally clear and coherent organisation of information; mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of accuracy in spelling, punctuation and grammar.
4	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	15-19 22-28	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	10-12 15-19	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14 15-21	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	7-9 10-14	
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 8-14	A superficial response to the question with some attempt at reasoning.	4-6 5-9	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 1-7	A few basic points, with no supporting argument or justification.	1-3 1-4	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance	0	

Section A *The History of Christianity*
The Christian Church in the 20th century

Question 1 Feminist theology

0	1
----------	----------

Examine the understandings of Jesus presented in feminist theology.

Feminist theology argues Christ's maleness is historically indisputable but leads to negative impact upon women in Christian life and thought. Challenges traditional Christology and therefore contributes to Christological debate by focusing on:

- Jesus' preaching and ministry- which was radically inclusive of women;
- The effectiveness of women as disciples and witnesses of Jesus ministry offers new pattern of mutual relationship.
- Jesus' death and resurrection,-women stood by Jesus at his death, Jesus' death resulted from his radical and inclusive ministry; as such Jesus death should also point to death of patriarchy.
- Jesus resurrection first witnessed by women (special significance of Mary Magdalene in Fourth Gospel account). His spirit is poured out on men and women alike.
- Wisdom Christology: Sophia, Old Testament female personification of wisdom which is creative and renews the world. Paul equates Jesus with divine wisdom (First Corinthians 1:24).
- Implications of wisdom Christology for the liberation of women from traditional patriarchal theology.

Students are likely to make reference to work of Radford Ruether, Schussler Fiorenza, Elizabeth Johnson.

(30 marks) AO1

0	2
----------	----------

'Feminist theology has been successful in challenging the traditional understanding of Jesus.' Assess this view.

Agree: Has challenged traditional understandings of the nature of Christ and has led to positive effect of women's role in ecclesiological structures. Addresses the issue of the sameness of men and women and has emphasised the role of women as life givers and in the nurture and care of society. Has contributed to the re-thinking of patriarchal structures and andocentric language.

Converse: For some churches the Christology of feminist theology is of little importance and viewed as radical academic exercise. Has had little effect on altering theological understanding or position of women. e.g. ordination of women. Little effect on spirituality.

(20 marks) AO2

Question 2 The Roman Catholic Church in the second part of the 20th century**0****3****Examine the contribution of the Second Vatican Council (Vatican II) to relationships with other churches.**

Expect some background to establish attitudes of Roman Catholic Church towards ecumenism prior to Vatican II; e.g. Catholic congregations forbidden to join Association for Christian Unity, Catholic Church does not join W.C.C.

Desire of John XXIII for greater steps towards ecumenism makes it part of the policy of 'aggiornamento' of Vatican II. Prior to Vatican II establishes Secretariat for Christian Unity. Importance of ecumenical observers at Vatican II. Expect reference to the substance of Vatican II and ecumenism expressed in documents 'Lumen Gentium' and 'Unitatis Redintegratio.' e.g. Unity is sought so church is visible sacrament of saving unity (LG). Church no longer identical to Roman Catholic Church but subsists within it (LG) The share of Roman Catholic Church in culpability for Christian division is acknowledged. (UR) Ecumenical dialogue should be conducted on principle of hierarchy of truths (UR). Council also discusses other religions and some affirm that the Catholic Church is not only means of salvation, e.g. Declaration in 'Nostra Aetate', 'Catholic Church rejects nothing which is true and holy in other religions.'

Effects post Vatican II Roman Catholic Church becomes part of Faith and Order Movement (1968) Series of bilateral dialogues etc e.g. with Anglicans and Orthodox. Assisi Conference 1986.

(30 marks)**AO1****0****4****'In the long term, Vatican II made little difference to the ecumenical involvement of the Roman Catholic Church.' Assess this view.**

Agree: Has been some inter-Church dialogue but little move towards full unity. Many reforms in Vatican II voted on and passed not fully implemented. Relationships over key issues in recent times have aggravated situation e.g. authority and need for universal primacy, women priests, female episcopate etc. Attitudes of key figures in the Holy Office e.g. Ratzinger 'Dominus Iesus' (2000) claims all religions other than Catholic Church defective; this turns back work done at Vatican II so Vatican II not effective. Some parts of the Roman Catholic Church have found it difficult to enter into dialogue post Vatican II for same reasons they did not join W.C.C.

Converse: Since Vatican II there has been considerable softening of attitudes towards other churches and increasing involvement with them. Bilateral dialogues with Anglicans (ARCIC); Catholic Lutheran dialogues in USA etc. Effects may not lead to full unity, but have led to an acceptance and recognition of other churches. Post Vatican II has entered into Faith and Order Movement and other Councils of Churches, e.g. Churches together in Britain and Ireland (1990), has facilitated Roman Catholic membership. At local level there is evidence of increasing ecumenical involvement - shared buildings, occasional interdenominational worship etc.

(20 marks)**AO2**

Question 3 New forms of Christian fundamentalism in the second half of the 20th century

0	5
---	---

Examine reasons for the growth of independent evangelical churches in the 20th century.

Students may refer to some of the following: Reaction to liberalism in society and liberal attitudes within mainstream churches. Fragmentation within evangelical churches leads to further splinter groups being formed and thus increase of churches/groups if not numbers. Longevity of small independent groups. Influence of particular charismatic leaders, using styles drawn from US revivalism; the increased use of televangelism and internet. Tithing of members increases wealth and therefore expansion. Sense of belonging. Anti Islamic Sentiment. Influence of the Alpha Course. The Evangelical Alliance and influence of evangelicalism within and beyond mainstream churches.

(30 marks) AO1

0	6
---	---

'The attraction of Christian fundamentalist churches is the certainty they give about ethical issues.' Assess this view.

Supporting the view: Many fundamentalist churches arose because of liberal attitudes amongst other towards ethical issues (expect some exemplification of these issues and fundamentalist approaches) They appeal and grow because they allow individuals to uphold their prejudices and ideas about ethical issues. They offer a moral code that is directly in tune with the 'word of God' and adherence to this moral code ensures salvation. Appeals to people who are uneasy, or unable to cope, with ethical or social change.

Contrasting views. Other factors may be significantly more important. E.g. offering strong sense of community and belonging, an attractive style of worship and biblical interpretation. Some may feel that the ethical certainty is not attractive but are attracted by association with politics. The ethical certainties may be secondary to the 'imminence of eschatology' and thus the attraction is preparation for this event and ethical certainty is merely an adjunct.

(20 marks) AO2

Question 4 Black-led churches in the UK today.

0	7
---	---

Examine the practices of black-led churches.

Answers will vary in content dependent upon which black-led church is used. Likely examples to be cited: New Testament Church of God; Mount Zion Spiritualist Baptist Church; Celestial Church; The Brotherhood of Cross and Star.

Look for examination of following points in answers given.

- Style of regular worship.
- Prophecy meetings etc.
- Rituals associated with rites of passage.
- Role of leadership and congregation.
- Role of Bible in worship.
- Role of music within worship.
- Style and content of preaching.
- Altar calls.
- Healing ministry.
- Testimonies.

(30 marks) AO1

0

8

'The rise of black-led churches was a response to prejudice.'**Assess this view.**

Answers may develop other points than practice e.g. rise theology.

Supporting view: Context of hostility towards immigrant population so clearly arose from prejudice. Reluctance by mainstream churches to accommodate ethical views and liturgical needs of Afro-Caribbean communities necessitated their own development outside mainstream churches. Afro Caribbean influx is seen as threat to established mainstream religious communities, therefore they have no choice but to provide for themselves.

Others views: They rose not because of prejudicial attitudes but because they offered clear support for black-identity both spiritually, socially and morally. Allowed perpetuation of worship styles and theological views with which black-community are familiar. Catering for a need which was unable to be met elsewhere.

(20 marks)**AO2**

Section B Religion and Art

Question 5 Iconography in the Orthodox Church

0

9

Examine the function and status of icons in the Orthodox Church.

Expect answers to make reference and be able to exemplify the following areas of function and status.

- Function
 - Anagogic function: leading upwards to the spiritual realm
 - Devotional and liturgical function: both in public and private worship
 - Didactic function teaches religious truths as effectively as the word, Orthodox tradition puts both on equal footing.

- Status:
 - Dogmatic status –icons teach visually what is taught verbally
 - Canonical status- derives from didactic function
 - Conventional status- they are rule bound in way they are painted
 - Sacred status- as objects of devotion and blessing.
 - Social/monetary status – status symbol.

Maximum Level 4 if only one attempted.

(30 marks)

AO1

1

0

'Icons are not expressions of theology; they are just paintings with a religious theme.' Assess this view.

Merely paintings on a religious theme: Clearly they stand as works of art. Particular style suggests they are more abstract than depiction of reality but function as art. Remove an icon from its proper environment and it ceases to be an expression of theology merely a particular style of art.

Expressions of theology: Centres on the whole idea of making the invisible visible. By nature of the function they are theological writings, hence icons are referred to as being written rather than drawn. The importance of the theology of Incarnation to the form and use of icons. Use a distinctive style to capture and portray theological teachings; some examination of the style may be evident; e.g. perspective, use of light, colour etc.

Students may focus on the theological content of specific icons. This is a legitimate approach.

(20 marks)

AO2

Question 6 Protestant art of the Reformation

1	1
---	---

Examine the contribution of engravings (woodcuts) to the Protestant Reformation.

Engravings popular and cheap to mass produce; Reformation realises this potential and uses engravings in two main ways.

Engravings used as polemical weapons to attack the power and errors of Catholic Church e.g. *Passional Christi und Anti Christi* (1521), *Portraits of the Papacy* (1545) were used as popular propaganda against Catholic Church.

To promote positive Reformation teachings; e.g. *Law and Gospel* (Law and Grace) becomes a defining image of foundations of Lutheran theology. Engravings used to illustrate the translations of the Bible to help give visual support to the teachings contained in the text.

Portraits of reformation leaders used to give them authority and spread their reputation. Expect clear exemplification from either work of Cranach or Holbein.

(30 marks) AO1

1	2
---	---

'Reformation engravings caused, rather than reflected, the religious changes of the Reformation.' Assess this view.

Supporting the view: Engravings added fuel to change already taking place and perpetuated the desire for change therefore some causal input. *Passional Christi und Anti Christi*, and other anti papal engravings helped promote rejection of Pope; *Old Law New Law / Law and Gospel*, helped to bring about realisation of Lutheran teachings in the lives of many and hence did have an element of cause about them. Effectively engravings straddled both aspects.

Contrasting view: Clearly used to illustrate the attitudes and changes taking place, both positive and negative attitudes so thus a reflection of changes. Engravings alone are unable to cause changes; change has to be actuated through people and usually people in authority. Many engravings needed further interpretation; they were not self evident and did not cause change but reflected changes which come about.

(20 marks) AO2

Question 7 Catholic art of the Counter Reformation.

1	3
---	---

Explain how Catholic art of the Counter-Reformation upheld Catholic teachings.

Expect some clear identification of what purpose of Catholic art was.

Upheld and reasserts in reformed way Catholic teachings on:

- Intercession of saints
- The importance of Mary as object of devotion
- Centrality of the Mass to worship
- Belief in the power of miracles
- Asserts the power of the Church as means of revealing divine grace.

These teachings should be exemplified by reference to clear examples; e.g. works of Caravaggio: '*Supper at Emmaus*'; '*Call of Matthew*'; '*Martyrdom of St Matthew*'. Rubens: '*The real presence of the Eucharist*'. Bernini: '*Ecstasy of St Teresa*'; '*Martyrdom of St Lawrence* etc.

(30 marks) AO1

1

4

To what extent was the art of the Counter-Reformation distinctively Catholic?

Distinctively Catholic: As opposed to Protestant religious art does not reject cult of miraculous, or the importance of saints etc. Still gives distinct expression to Catholic teachings and doctrines. Helps to underline the key teachings post Council of Trent so is distinctively Catholic

However: Excesses of pre- Catholic Reformation art is now toned down, and thus some of the decisively ' Catholic flavour' is lost. Baroque art becomes more non denominational and uniform.

Students may debate 'distinctively Catholic' of question- was there ever such a thing?

(20 marks) AO2

Question 8 Pre-Raphaelite religious art.

1

5

Examine Holman Hunt's use of biblical imagery in either, *The Scapegoat* or *The Finding of the Saviour in the Temple*.

Scapegoat: Visual expressions of Christian teachings are derived from Old Testament passages- Leviticus 16:22 and Isaiah 53:4.

- Uses extreme (typological) symbolism derived from Biblical accounts of Jewish ritual of Atonement.
- Hunt links this with Christ's sacrifice and passion. e.g. red skillet symbolises crown of thorns.
- The background of Dead Sea and skeletons reflect the immediate fate of goat and links that to sacrifice of Christ.
- Expression of covenant theology fulfilled in Christ.
- Inscriptions on the frame add further biblical imagery and symbolism, e.g. quoting verses from Isaiah re: Suffering Servant. (Is 53) Olive branch recalls the covenant with Noah; (Included in Manchester version is the rainbow of the covenant with Noah)
- Cross and heartsease flower are symbols of Christ's redemptive act.
- The 'menorah' symbolises God's mercy to Jews in past.
- Biblical images create a link between God's redemptive acts of the Old and New Testaments.

Finding of the Saviour in the Temple: Depiction of passage from Luke 2:45-51.

Expect further development arising from the allegorical symbolism in the painting e.g.

- Depicts an event recorded by Luke from infancy narratives, but imagery goes deeper;
- Money changer prefiguring Christ's Cleansing of Temple (Matthew 21:12-13).
- Sacrificial lamb prefiguring Christ as Lamb of God.
- The blind beggar outside the temple.
- Scrolls of Torah held by blind rabbi.
- The completion of the building in the temple courtyard alludes to biblical passage '*The stone the builders rejected has become the chief cornerstone*'.
- Brazen serpent and Cross on frame.

(30 marks) AO1

1

6

To what extent is Holman Hunt's religious art relevant in the 21st century?

Has significance: His art is still of significance both from religious perspective and a purely artistic one. The symbolism he uses reveals the same religious truths as they did when first painted. Painting makes religious truths tangible and realistic. Popularity may be seen as increasing and across denominational divide as people search for more spiritual meaning etc. Recent exhibition of his work was extremely popular, suggesting that his work is still popular and significant.

No significance. May be of little religious significance in a multi- faith society as the significance lies in being viewed from a Christian perspective. More modern and less overtly Christian expressions of art may be regarded as more significant in 21st century. The fact that his paintings need detailed decoding to fully appreciated may also be an argument for lack of significance.

(20 marks)

AO2

UMS conversion calculator www.aqa.org.uk/umsconversion