



A-LEVEL

Religious Studies

RST3C The History of Christianity The Christian Church in the 20th
Century OR Religion and Art
Mark scheme

2060
June 2016

Version: 1.0 Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

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 from aqa.org.uk

Examination Levels of Response
Religious Studies (Advanced) A2 Level Descriptors

<i>Level</i>	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 critically analysed perceptively. Effective use is made of evidence to sustain an argument. Appropriate evaluation is fully supported by the reasoning. 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 and critically analysed. Appropriate evaluation is supported by reasoned argument. 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. An evaluation is made that is consistent with 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	

RST3C: The History of Christianity The Christian Church in the 20th Century or Religion and Art

Indicative content

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Question 1 Feminist theology

0 1 Examine how feminist theology has presented an understanding of:

- **God**
- **Jesus.**

Of God

- Reaction towards exclusive male language and imagery of Trinity as traditional 'male' language renders God being removed from lives of women.
- Two intertwined aspects follow i) critique of language and imagery of God ii) development of new female language and imagery.
- Carter Hayward suggests a 'fluidity of gender'.
- Sallie McFague searches for other metaphors of God / Trinity such as Mother, Lover, Friend.
- Others search for the relevance of 'God' to lives of women embodiment of God as understood in non-hierarchical Trinity but as a relational dynamic, eg in Johnson's feminist reading of doctrine of Trinity.
- Trinity as community of equals in which hierarchical maleness is replaced by relational differentiation, of mutuality, equality and community.
- Questions what it is to be made in 'image of God' which must embrace female attributes as well as male.

Of Jesus

Has offered some challenges to traditional Christology 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.
- Feminist theology argues Christ's maleness is historically indisputable but leads to negative impact upon women in Christian life and thought.

Maximum Level 5 if only one aspect dealt with.

[30 marks] AO1

0	2
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To what extent has feminist theology been successful in challenging the traditional understanding of God?**In support**

- In some areas of debate it has challenged traditional understandings of the nature (God as the male).
- Has successfully raised and challenged the idea of a male creator God.
- Has heightened issues in making 'God' more inclusive to females.
- Has led to a development in some quarters of a Feminist 'Theology'.
- This has led to perceived positive effect of women's role in ecclesiological structures, eg the role of women in /ordination to sacred ministry (as deacons, priests and latterly the episcopate) in some, though not all, denominations.
- Has contributed to the (partial if not complete) re-thinking of patriarchal structures and andocentric language in liturgy and text, eg removal of andocentric language and replacement with more inclusive language in liturgy and some versions of biblical text, and the equality of roles within denominational structures.

Other views

- There has been little or no effect on altering traditional understanding or of offering any lasting alternative.
- Has not successfully challenged normative theology, but asserts the traditional doctrine of God.
- Neither has feminist theology challenged the traditional understanding of the divinity of Jesus as God Incarnate.
- Little effect on contemporary spirituality or alteration of understanding about the maleness of God.
- Very little actual effect upon understanding or position of women in the Church.
- The removal of andocentric language from the liturgy and biblical text, towards use of a more inclusive language may be down to other factors than just the challenges of feminist theology.

[20 marks] AO2

Question 2 The Roman Catholic Church in the second part of the 20th century**0 3** Examine the views of the Roman Catholic Church in the 20th century about:

- **ecumenical relationships with other churches**
- **liberation theology.**

Relationships with other churches

- Expect some background to establish attitudes of Roman Catholic Church towards ecumenism prior to Vatican II; eg 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.
- Ecumenical observers at Vatican II.
- Expect some reference to the substance of Vatican II and ecumenism expressed in documents 'Lumen Gentium' and 'Unitatis Redintegratio'.
- eg Unity is sought so the 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, eg Declaration in 'Nostra Aetate', 'The Holy Catholic Church rejects nothing which is true and holy in other religions'.
- Effects post Vatican II.

Liberation theology

- Expect some explanation of the rise of liberation theology in 20th century.
- Examination of how Roman Catholic Church responded, at grassroots and institutional levels eg Catholic priests and laity v response of Curia and magisterium.
- Discussion may include reference to Ratzinger's **Instruction** and response to it by eg Gutierrez.
- Response of Oscar Romero and his assassination; silencing of the Boffs.
- Response in climate of rise of communism, eg Cuba. Fear of loss of hierarchical control; and fear of the advance of 20th century Evangelical Protestantism.
- Look for some inclusion of liberation theology ideas outside Latin America eg in South Africa and India.

Maximum Level 5 if only one aspect dealt with.

[30 marks] AO1

0	4	Assess the claim that Vatican II had little effect on the involvement of the Roman Catholic Church in ecumenical relationships with other churches.
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In support

- Has been some inter-Church dialogue but little move towards full unity.
- Many of the reforms in Vatican II voted on and passed not fully implemented. Relationships over key issues in recent times have aggravated situation eg authority and need for universal primacy, women priests, female episcopate etc.
- Attitudes of key figures in the Holy Office eg 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 WCC.

Other views

- 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 of these initiatives 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, eg 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.

[20 marks] AO2

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

0	5	Examine the characteristics of the New Religious Right in America.
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- Allied to the rise of conservative attitudes in American Protestantism and American politics in the early 1960s.
- Key characteristics include inerrancy of the Bible, belief in substitutionary atonement.
- Belief in the imminent return of Jesus Christ including millenarianism.
- Later developments; Christian Coalition; Moral Majority, etc.
- Reference to key leaders such as Grant and Falwell.
- Expect to see explanation of attitude of NRR towards some key moral issues eg human sexuality, sex education, abortion, divorce, women's rights, death penalty, racial segregation.
- Answers may also comment on other topics: political, foreign policy (eg support for State of Israel), education, or right to bear arms.

[30 marks] AO1

0 6 ‘The New Religious Right reflects the mood of the latter half of the 20th century.’

Assess this view.

In support

- Captures the mood of evangelical conservative theology which was appealing to some.
- The primacy and inerrancy of scripture regarded as attractive in times of liberal thinking.
- Stance taken on moral issues appealing in some quarters, especially in light of liberal attitudes of society towards sexuality etc.
- Political involvement especially Christian influence on moral and spiritual values can be given a voice in and through political involvement eg religious advisors to the White House.
- Captures mood in some quarters of the need for personal salvation allied to reawakening of millenarianism.

Other views

- Runs counter to development of science.
- Liberal biblical interpretation.
- Attitudes towards moral issues and education seen as counter cultural and at odds with modern society.
- Often seen as intransigent and repressive rather than progressive.
- In multi-faith modern society it has little place nor reflects views of majority.
- Seen as being outdated in approach towards various issues and flees in face of scientific discovery and textual understanding.

[20 marks] AO2

Question 4 Black-led churches in the United Kingdom (UK) today

0 7 Examine the distinctive organisation and worship of Black-led churches in the UK.

Students may refer to some of the following.

Organisation

- Often congregational and autonomous.
- Linked together in a loose federation of other Black churches.
- Some (especially charismatic African) based around a charismatic leader, engage in church planting **but** plant **subservient** to main body.
- Various patterns of leadership.
- Ministers / elders, there is no Episcopal ordination.
- Some may refer to pastors as ‘Bishops’ but not in three fold Apostolic sense of the title.
- Various levels of theological training and education with some control but often informal.
- Ministers and Elders elected from church congregation.

Styles of Worship

- Pentecostal in outlook leading to strong congregational participation and spontaneity in worship.
- Centrality of scripture especially use of Authorised Version.
- Scripture shower and centrality of preaching the 'word'.
- Reference could also be made to: gospel songs and choruses; individual testimonies; prayer structured and spontaneous;
- Speaking / praying in tongues; references could also be made to 'Prophecy', to the 'altar call', laying on of hands and 'baptism in the Spirit'.
- Little use of communion and when it does take place is simply 'memorialist' not sacramental.
- Reference could be made to various rites of passage and distinctive features of these rites, eg funerals.

Maximum Level 5 if only one aspect dealt with.

[30 marks] AO1

0 8 'The rise of Black-led churches in the UK was a natural development of their distinctive approach.'

How far do you agree?

In support

- One of the main reasons for their rise / development was because they offered clear support for a distinctive black-identity, spiritually, socially and morally.
- Worship and organisational structure of mainstream UK churches did not follow the pattern Afro-Caribbean population were used to.
- Their rise allowed some degree of perpetuation in distinctive worship styles and theological views with which black-community were familiar and were at variants to styles of worship and theological views of mainstream UK churches.
- Deliberate distinctiveness of Black-led churches from mainstream Christianity of UK allowed a degree of social cohesion amongst various immigrant groups.

Other views

- Historically they had to contend with hostility towards immigrant population so clear motivation for their particular rise/development arose from prejudice, rather than a desire to be distinctive.
- 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. Their distinctive nature was a result of meeting this need not purely a primary cause.
- Rise came from catering for a particular range of needs which were unable to be met elsewhere, rather than a particular desire to be different.

[20 marks] AO2

Question 5 Iconography in the Orthodox Church

0 9 Examine the symbolic importance of light and colour in icons.

Light

- Importance of how light is used symbolically centres on the desire to show a timeless and eternal quality and a depiction of the eternal realm and theological truths.
- This is done in a variety of ways.
- Icons do not have shadows, as they illustrate a heavenly realm of uncreated light devoid of time.
- Images written against a background of gold as symbolic of uncreated and eternal light.
- Other ways of depicting light, rays of light from heaven, often mixture of blue and white: gold lines depicting in breaking of divine.
- Indication of nimbus / mandorla often gold or white above or around figures to show them in uncreated and eternal light, and in use of white garments to show radiance of heavenly light, and purity.
- The contrast between the uncreated light and eternal light of heaven and the darkness of the fallen and unsanctified world often seen in contrast between black and gold or white eg, in icons of the nativity Christ is seen as being born against the blackness of the cave showing the theological importance of the sanctification of humanity by Incarnation. In icons of the Anastasis the figure of Christ stands above the black void of hell symbolically representing the defeat of death and the harrowing of hell. Similarly in icons of Pentecost the cosmos often depicted as a crowned figure against black background is indicative of the contrasted with the radiant light of the Spirit that continues to sanctify the world.

Colour

Reference to how colour is used in iconography may make reference to specific rules of convention, hierarchy of colours, colours used as a form of language and the way that particular colours indicate important theological teachings.

Reference to colours and the importance of their symbolism may include:

- **Blue:** the colour of heaven, and therefore represents divinity, often set in contrast with the terrestrial to indicate dual nature of divinity and humanity as in some images of Theotokos and some images of Christ, eg Pantocrator.
- **White:** symbolic of light and / or purity, often used in images of Christ as at Transfiguration and Resurrection to show radiance of divine light. Opposite to black.
- **Red:** symbol of humanity, sacrifice and altruism, also used to express divine love eg in power of Holy Spirit.
- **Purple:** shade of red and blue; often reserved to show positions of authority or honour eg Theotokos may be depicted in purple robe.
- **Green:** colour of nature, also used on figures to illustrate spiritual regeneration (new life) of saints and prophets.
- **Brown:** Variety of shades often used to depict nature / earth; when used on Holy figures symbolic of humility.

- **Black:** colour of darkness, and absence of light, often used to depict world without Christ eg grotto at the nativity, tombs, and grotto beneath the cross or used in contrast to highlight the distinction between this world and the next, world with and without divine light.
- **Gold and yellow:** symbolic of divine light, gold surrounding icons is symbolic of light of eternity.

Students may also comment about local variation of colours but within broad tradition of symbolism.

NB. The answer requires more than a mere rehearsal of the symbolism of either light or colour. Answers **without** any reference to their importance as indicating theological truth should be capped at Level 5.

[30 marks] AO1

1 0 To what extent are icons essential to worship today?

Note that the thrust of the question pushes out beyond use of icons in just Orthodox worship. The best answers may address this. Credit should be given to answers that address the issue of the question by referring to use of icons in denominations **other** than the Orthodox Church eg the increased use of icons within Roman Catholic Church or the Anglican Church.

Essential

- The spiritual heritage of icons is still important for religious practice in modern Orthodoxy where they are an essential part of worship.
- Liturgical function of icons within Orthodox worship.
- Reference could also be made to icons on the walls of buildings creating a 'microcosm of the Church Universal'.
- Icons have a theological function which is as relevant today as it was in the past. An icon is 'theology expressed in line and colour'.
- Reference to arguments about icons as being vital to a full revelation of religious truth, reference to writings of Theodore of Studios, and both image **and** word.
- In 20th century increasing appeal of icons as aids to worship / religious practice crosses over into denominations other than Orthodox (but not essential in other traditions).
- Appeal of icons in a post-modernist world that has diverse religious practice.

Other views

- Modern religious practice stemming from reformation emphasises word rather than image.
- Some icons can be viewed as idolatry and thus contra 2nd commandment.
- Icons may be viewed as mere pictures and have no important part to play in religious practice especially in Protestant west.
- New expressions of religious practice eg 'Fresh expressions' 'Soul survivor' etc have alternative cultural religious practices thus have little place for icons.
- Difficult to engage with unless part of Orthodox tradition.

[20 marks] AO2

Question 6 Protestant art of the Reformation**1 1 Examine the role and purpose of engravings (woodcuts) in the Protestant Reformation.**

Role and purpose may be taken together or separately.

Role

- As a means of promoting Reformation ideas.
- Engravings popular, quick and cheap to mass produce.
- As a popular and accessible means of disseminating positive and / or negative propaganda.
- Acted as broadsheets informing and offering comment on the theological personnel and theological issues of the day.
- Providing illustrations for vernacular translations (Cranach's illustrations of Luther's 1534 vernacular translation) and for other theological writings eg hymnals and catechisms.
- Some purely images others had images with verbal commentary.
- Role in stimulating discussion in tavern and home (see Scribner).

Purpose

- Reformation realises their potential and uses engravings in two main ways.
- To promote reformation leaders used to give them authority and spread their reputation.
- To promote positive Reformation teachings; eg Law and Gospel (Law and Grace) becomes a defining image of foundations of Lutheran theology.
- Others used to uphold reformation teaching and using antithesis contrast false teachings of Catholic Church eg True Church false Church (Cranach).
- Two kinds of sermon (Penz).
- Christ in the Sheep shed (Beham).
- Engravings used to illustrate the translations of the Bible to help give visual support to the teachings contained in the text (eg Cranach's illustrations for Luther's translations).
- Engravings used as polemical weapons to attack the power and errors of Catholic Church eg Passional Christi und Anti Christi (Cranach 1521), Allegory of monastic orders (Beham).
- Portraits of the Papacy (1545) were used as popular propaganda against Catholic Church.
- Use of scatological images of Pope and Catholic clergy seek to poke fun at but also undermine authority of Catholic hierarchy.
- Expect clear exemplification from either work of Cranach, Beham or Holbein.

Maximum Level 5 if only one aspect dealt with.

[30 marks] AO1

1 2 'Without the use of engravings (woodcuts) the Protestant Reformation would not have succeeded.'

Assess this view.

In support

- Engravings were a useful and accessible way of informing the populace.
- Added fuel to change already taking place and perpetuated the desire for change therefore they had some causal input, and contribution to success.
- Engravings that illustrated key reforming teachings were easy to access and a good way of forwarding Lutheran teaching.
- Old Law New Law / Law and Gospel, helped to bring about realisation of Lutheran teachings in the lives of many and hence did contribute to successful dissemination of ideas to populace.
- Some were effective in stressing the anti-clerical and anti-papal feelings.
- Passional Christi und Anti Christi, and other anti-papal engravings helped promote rejection of Pope.
- Without engravings it is possible that Reformation would not have been so successful so quickly.

Other views

- The reformation was going to happen anyway, as northern European Christians rejected the corrupt practices and remote theology of the RCC.
- People not woodcuts bring about reform, theologians are key to success.
- Woodcuts were merely part of a long and complex process and merely illustrated what was being said and done. Art was an expression of, rather than essential for, promotion of protestant ideas / change.
- Writings of and personality of Luther made reformed religion accessible.
- Other means were equally effective in promoting reformation ideas, eg hymns and theatre.
- Some woodcuts were highly complex that they required further interpretation to be fully understood.
- In later areas of reform (eg Calvin) engravings were not used; it was the ideas and people that promoted the success.
- Students may reference the Scribner v Pettegree debate.

[20 marks] AO2

Question 7 Catholic art of the Counter-Reformation.

1 3 Examine the nature and impact of Bernini's religious art.

Nature

- Majority of his religious art was sculptural / architectural.
- Large scale.
- Animated and natural arresting points in time (eg Figures in Reliquaries; Cathedra Petri, Ecstasy of St Teresa).
- Majority of major works were produced for the interior of St Peter's.
- Majority of major works were result of Papal commissions and in conjunction with his role as architect of St Peter's.
- Created as visual expressions of post Conciliar (post Tridentine) Catholic theology, upholding the teachings expounded in that council.
- Followed closely details of the decree on religious imagery made at the council.
- Their function is often primarily liturgical / didactic rather than one of pure aesthetics.

Impact

Expect some detailed explanation of key works eg Works in St. Peter's Basilica. Reference to other key works outside Basilica should be credited providing religious significance is highlighted eg Ecstasy of St Teresa.

- Baldacchino.
- Cathedra Petri.
- Reliquaries etc.
- How these works reflect key and important teachings of Counter Reformation (post Conciliar) teachings of Roman Catholic Church.
- Papal power and supremacy.
- Continuity with Church of Apostles.
- Universal nature of Church.
- Power of Church as vehicle of salvation.
- Primacy of Mass.
- Efficacy of saints and relics.

Maximum Level 5 if only one aspect dealt with.

[30 marks] AO1

1	4
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'Bernini's religious art was thoroughly Catholic.'

Assess this view.

In support

- As opposed to Protestant religious art, his art does not reject cult of the miraculous, or the importance of saints etc but gives distinct expression to Catholic teachings and doctrines.
- His art served to underline the key Catholic teachings post Council of Trent so is distinctively Catholic.
- Mullet – 'Bernini was not only personification of the Catholic Reformation, but brilliant publicist for it'.
- Patronage by Catholic Church so was required to toe the Catholic line.
- His religious art gives functional assistance to Catholic prayer and devotion.

Other views

- His art was a product of his skill rather than any particular religious persuasion.
- Uses same techniques and skills seen in his non religious art, so more a distinctive style of Bernini rather than thoroughly Catholic.
- He himself was a devout Catholic layman but to what extent did this affect his art?
- Arguably working within style of art of the day rather than distinctively Catholic.
- Students may debate 'thoroughly Catholic' of question.

[20 marks] AO2

Question 8 Pre-Raphaelite religious art

1	5	Examine the use of religious symbolism by Holman Hunt in:
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- **The Light of the World**
- **The Scapegoat.**

Light of the World

- Uses allegorical symbolism.
- Door: Visual expression of Rev 3:20 “Behold I stand at the door and knock”.
- Figure of Christ as resurrected figure, and robed as ‘High priest’ reflecting protestant take on idea of Christ the King, and biblical phrase ‘We have a great high priest who has passed into heavens’ (Hebrews 4).
- Lantern reference to Jesus as the Light. Reflecting biblical teaching in Psalms and John.
- Setting in orchard, reflecting Fall of man described in Genesis 3 and also typological reference to Christ derived from Solomon 2 ‘As the apple tree among so is my beloved among the sons’.
- Symbols of decay and neglect choking cares of world – weeds and brambles (Reflection of Parable of Sower).
- Crown and Nimbus; crown of thorns and royal crown; nimbus formed by natural image of moon.
- Stigmata visible of hands of figure of Christ, show that it is the risen crucified Christ who knocks at the door.
- Branches of trees form cross alluding to Crucifixion.

The 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 eg 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, eg quoting verses from Isaiah re: Suffering Servant. (Isaiah 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.

Maximum Level 5 if only one painting addressed.

[30 marks] AO1

1	6
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'The religious art of Holman Hunt has little relevance for today.'

Assess this view.

In support

- His art belongs to a particular time in religious expression and understanding therefore can be viewed as time limited.
- May be of little religious relevance in a multi-faith society as the religious / devotional 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 or relevance to 'post-modern society'.

Other views

- His art is still relevant both from religious perspective and a purely artistic one.
- He effected a reform of religious art by appealing to symbolic realism and thus from an art historical perspective his religious art is of relevance.
- The symbolism he uses reveals the same religious truths as they did when first painted.
- His paintings still make religious truths tangible, realistic and accessible.
- Popularity may be seen as increasing and across denominational divide as people search for more spiritual meaning etc.
- Recent exhibitions of his work were extremely popular, suggesting that his work is still popular and significant.
- As a form of religious art is as relevant as any other from earlier or later periods.

[20 marks] AO2