



**General Certificate of Education
June 2011**

Religious Studies

RST3C

The History of Christianity *The Christian Church in the 20th century* 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 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) 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 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 which 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	

Section A The History of Christianity

Question 1 Feminist theology

01 Examine the contribution of feminist theology to the debate about the ordination of women to the priesthood.

Expect some outline of key issues in debate:

- RCC & Orthodox: anti - Tradition, Christ's choice of men as Apostles, Sacrament only available to men
- Free churches: mostly pro - social norms, pragmatic
- Anglican: divided
- Deaconesses vs ordained priests/deacons
- Women Bishops
- Difficult position of those who dissent
- Ecumenical impact

Feminist critiques:

- Bible & tradition suppresses women's voices and roles
- Women feel excluded/ second class
- Language of church and liturgy presumes male priesthood
- Church notions of authority are male-oriented
- Male hegemony

Credit may be given for mention of Mary Daly, Elisabeth Schuessler Fiorenza, Rosemary Radford Ruether, Daphne Hampson, Letty Russell or other feminist theologians, but reference to specific writers is not required for the highest levels.

There may be some reference to the history of women's ordination in one or more churches, e.g., Church of England: Florence Li Tim-Oi, 1944; 1992 – ordination accepted by Synod; 1993 Act of synod re dissent; 1994 – first ordinations

(30 marks)

AO1

- 02** 'There are no theological reasons why women should not be ordained to the priesthood.' Assess this claim.

Evaluations may make reference to a range of theological ideas including

For

- Equality of both sexes before God.
- One baptism which makes no theological distinction between male and female.
- Priesthood of all believers
- Nature of vocations.
- Reference to attitudes towards and role of women in ministry of Jesus e.g. Fourth Gospel, Mary Magdalene, Samaritan woman etc.

Against

- Interpretation of Pauline texts.
- Divisive between churches – contra "that all may be one."
- Apostles were men thus a violation of tradition – Apostolic succession may be regarded by some as being theologically important.
- Raises question of exercising a ministry to people who disagree with ordination of women – "feed my sheep"

It is the **theological**, rather than a sociological, evaluation which is important. Answers must address this aspect to gain the higher levels.

(20 marks) AO2

Question 2 The Roman Catholic Church in the second part of the 20th century

- 03** Explain changes made to the liturgy of the Roman Catholic Church at the Second Vatican Council (Vatican II).

- Answers may put changes in liturgy made by Vatican II in context by reference to some of the earlier liturgical changes prior to Vatican II; these early Liturgical changes were the first to be agreed at Vatican II.
- However the thrust of question is about the changes made that were put forward in the document '*Sacrosanctum Concillium*'. Expect clear knowledge of the key changes.
- **Changes:** The Liturgy of the Mass,
- move to update it and make it more meaningful to the laity.
- now more lay participation; reduction in ceremonial;
- the use of vernacular language; reworded Eucharistic Prayers;
- the adoption of a westward facing position by priest (i.e. facing the congregation);
- provision for reception of Holy Sacrament in both kinds (bread and wine.)
- Candidates may also refer to changes in other liturgies such as the Pastoral Offices (e.g. Funerals and Weddings) and should they do so they should be given credit.

(30 marks) AO1

04 'Changes to the liturgy are the only lasting effects of the Second Vatican Council.' Assess this view.

Answers may consider a range of views.

In agreement with view

- Certainly liturgical changes were the most noticeable and those to be really implemented and have a lasting effect on the Roman Catholic Church post Vatican II.
- Liturgical changes affected the life of the laity more than many of the other issues discussed. Therefore could be viewed by the majority as the only lasting change.

Converse:

- Consideration could be given to other changes such as Constitution of the Roman Catholic Church, as expounded in '*Lumen Gentium*'.
- or the move towards ecumenism and the Church in the modern world- '*Gaudium et Spes*' which led to the RCC engaging in doctrinal conversations with other churches
- All have lasting effects in and on Post Conciliar Roman Catholic Church but is the extent of them as much as Liturgical changes?
- The reintroduction of the Tridentine Mass may indicate that liturgical changes are being reconsidered.

(20 marks) AO2

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

05 Outline the characteristics of the New Religious Right in America and explain its attitudes towards key moral issues.

Answers may make reference to the following:

Characteristics

- Allied to the rise of conservative attitudes in American Protestantism and 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 millenarian beliefs.
- Later developments; Christian Coalition; Moral Majority, etc.
- Reference to key leaders such as Grant and Falwell.

Attitudes

- Expect to see evidence of attitude towards at least 3 key moral issues for top levels:- e.g. sexuality, sex education, abortion, divorce, women's rights, death penalty, racial segregation.
- Answers may legitimately comment on other topics: political, foreign policy. e.g. (support for State of Israel), education, or right to bear arms.

For marks above Level 5 both characteristics and attitudes must be addressed.

(30 marks) AO1

06 Assess the view that modern fundamentalism is more a political movement than a religious one.

Supporting view:

- Fundamentalism arises in relation to specific cultural influences in a reactionary way, and is therefore ethically, socially and politically conservative.
- Often uses mass communication techniques similar to political parties and pressure groups to spread message.
- Tends to see control of the political sphere as the key to spreading the kingdom of God.
- Uses political means to gain support for legal frameworks for ethical issues, e.g. abortion, gay marriage
- Tend to see their own nation/people as “chosen” so apply pressure to support this.

Converse:

- Wide variety of fundamentalisms with different agendas some of which are less political than others.
- Fundamentalism is concerned with personal holiness and purity, so prefer to live separately from the polluting influences of wider society.
- Although it looks political, the agenda is really about a theological reality not a political one.

(20 marks)

AO2

Question 4 Black-led churches in the UK today

07 Examine reasons for the development of black- led churches in the United Kingdom in the 20th century.

Expect a list of reasons with some explanation for each

- Immigration – post war shortage of semi-skilled labour.
- Lack of welcome from white UK churches – racism in church and society.
- Dissatisfaction with the expressions of faith, liturgies, music etc. in white churches – black churches tend to be charismatic and Pentecostal, more movement, different kinds of music and movement, less structured worship, longer services
- Mistrust of white leadership.
- Cultural cohesion within black Afro-Caribbean communities – tended to all live in one area, so “local” black churches easy to set up. Shared social and religious values.
- Desire to worship in their own way “How can we sing the Lord’s song in a strange land?”

(30 marks)

AO1

08 Assess the view that black- led churches in the United Kingdom are exclusive.

Supporting view:

- Black led churches are also black majority churches so white people feel unwelcome
- Express faith in terms of Afro-Caribbean, and more recently African, culture, so somewhat alien to culture of wider society.
- Promote conservative social and ethical values, so tend to exclude those who hold modern liberal views

Converse:

- Black led churches have much in common with mainstream conservative evangelical and charismatic churches.
- Society is becoming more culturally and racially mixed and so are both traditionally black and traditionally white churches
- The divide between black culture and white culture has shrunk in terms of music, movement and expressions of faith.
- Black Christians are no longer predominantly immigrants

(20 marks)

AO2

Section B Religion and Art

Question 5 Iconography in the Orthodox Church

09 Explain how icons used in worship are theological statements.

- Expect some explanation of function of icons as 'theological statements' and how this relates to specific icons & iconography (e.g. by reference to John of Damascus; Theodore of Studios).
- Look for explanation of how this is revealed in specific icons. e.g. The Nativity icon; Baptism icon; Anastasis (Resurrection) icon. Icons associated with the Theotokos; (Other suitable examples could be used)
- In top level answers some clear references to icons relating to the Liturgical Feasts is to be expected.
- Candidates may legitimately refer to Orthodox liturgical texts to support theological points made in iconography.
- The point of the question is not so much how they are used in worship, but how they function as theological statements within worship.

(30 marks) AO1

10 Assess the claim that, in the modern age, religious practice has no need of icons.

For the statement:

- 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 e.g. '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.

Converse:

- The spiritual heritage of icons is still important for religious practice in modern Orthodoxy.
- In 20th century increasing appeal of icons as aids to worship / religious practice crosses over into denominations other than Orthodox.
- 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'.
- Arguments about icons as being vital to full revelation of religious truth, Theodore of Studios, both image and word.
- Liturgical function of icons within orthodox worship.
- Appeal of icons in a post modernist world that has diverse religious practice.

(20 marks) AO2

Question 6 Protestant art of the Reformation

11 Examine how the key themes of the Protestant Reformation were reflected in the art of Lucas Cranach the Elder.

- Protestant themes were a rejection of the miraculous, the cult of saints and devotion to the Virgin Mary.
- Protestant themes promote Biblical teachings, particularly the life of Christ, e.g. clearly seen in Cranach's altar piece at Wittenberg, or 'Old Law and New Law'.
- Promotes rejection of the corruption and authority of Rome and the Pope (e.g. in Cranach's woodcuts).
- Promotes themes of forgiveness (Christ and Adulteress) and ideas of infant Baptism (Christ Blessing the Children).
- Democratisation of the church was reflected in the depiction of contemporary people in biblical scenes. (Priesthood of all believers etc.)

(30 marks) AO1

12 Assess the view that the use of art was essential to the spread of Protestant ideas during the Reformation.

For the view:

- The key to the Reformation was popular support from the masses, and most of the masses were still illiterate, so art, especially the widely distributed propaganda woodcuts, helped to spread the debate and teach the new ideas.
- Political support for the new ideas was expressed by patronage of artwork which reflected protestant theology and values.

Converse:

- The reformation was going to happen anyway, as northern European Christians rejected the corrupt practices and remote theology of the RCC.
- Writings of and personality of Luther made reformed religion accessible
- Art was an expression of, rather than a vehicle for, protestant ideas
- Only the woodcuts had any specific purpose as propaganda

Top level answers may refer to variety of opinion between scholars such as Scribner and Pettegree, though this is not necessary for the highest marks.

(20 marks) AO2

Question 7 Catholic art of the Counter-Reformation**13 Examine the contribution of the artist Bernini to the Counter-Reformation.**

Counter-reformation themes – to reform the Roman Catholic Church and to reassert the Roman Catholic Church's position and authority especially.

- Power of the Church
- Miracles
- Marian devotion
- Centrality of the Mass

At the same time, to adapt RC art to the changing aesthetic of the period and to respond to the need for more realistic representations of the saints, Virgin Mary etc.

Examination must be supported by clear reference to examples of Bernini's work.

e.g. reference could be made to his work in **St. Peter's**- baldacchino, Cathedra Petri, statues of St. Longinus, St Helena, piazza etc. **Elsewhere**, the Martyrdom of St. Lawrence, The Ecstasy of St Teresa.

(30 marks) AO1

14 'Bernini's religious art was merely Roman Catholic propaganda.' Assess this claim.

Propaganda suggests deliberate attempt to influence opinions thus:

For:

- Patronised by the church authorities and influential RCs
- Explicitly RC during a time of change in the Roman Catholic Church and European thought generally.
- Chooses themes that are explicitly theological and didactic and presents them with lush extravagance to make them attractive.

Converse:

- Really expressions of Bernini's own faith rather than attempts at popular influence
- Reflected artistic style in secular as well as sacred art of the period in southern Europe
- His art was more of a comment on and sympathy with RC views *rather than* overt propaganda

(20 marks) AO2

Question 8 Pre-Raphaelite religious art

15 Examine Holman Hunt's understanding of the nature and purpose of religious art.

Expect answers to make reference to at least two from the following:

- The Light of the World
- The Scapegoat
- The Finding of the Saviour in the Temple
- The Shadow of Death

These should be used to illustrate:

- The desire to 'reform' religious art' and to avoid 'revulsion of sentiment'
- The need for realism as a means of expression.
- The relationship between religious art and faith. Candidates may refer to Hunt's own faith.
- Typological symbolism and allegory as ways to draw out the meaning of religion.
- Comment on the life of the contemporary church and social and religious values.

(30 marks) AO1

16 Assess the significance of Holman Hunt as a religious artist for his time.

Answers may make reference to:-

- Clear reference to the time in which Holman Hunt was working (Historical context.)
- The way his art captures the mood of the age. (e.g. empiricism, truth to nature etc.)
- Significance of how Holman Hunt's development of style and the development of 'symbolic realism', contributed to development of religious art of the time.
- The way Holman Hunt found fresh expression of religious teaching through religious art that was popular and arresting.
- The extent to which Holman Hunt's religious art succeeds as a 'reformation' of religious art.
- The use of themes and expression of them that reflected the religious ideas and ideals of the time e.g. Holman Hunt's religious art is able to appeal across party/factional boundaries.

And weigh against:-

- Reference to critical attitudes of Holman Hunt's art.
- Holman Hunt's paintings could not be fully understood without decoding.
- Without knowledge of religious teaching the real significance of them was lost and leads to a confusion in interpretation.
- Candidates may consider the extent to which his paintings reflect his own beliefs rather than those of the age.

(20 marks) AO2

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