



Rewarding Learning

**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
2023**

Religious Studies

Assessment Unit AS 4

assessing

The Origins and Development of the
Early Christian Church to AD325

[SRE41]

THURSDAY 25 MAY, AFTERNOON

**MARK
SCHEME**

General Marking Instructions

Introduction

The main purpose of a mark scheme is to ensure that examinations are marked accurately, consistently and fairly. The mark scheme provides examiners with an indication of the nature and range of candidates' responses likely to be worthy of credit. It also sets out the criteria which they should apply in allocating marks to candidates' responses.

Assessment objectives

Below are the assessment objectives for **GCE Religious Studies**

Candidates should be able to:

- demonstrate knowledge and understanding of religion, including:
 - religious, philosophical and/or ethical thought and teaching;
 - influence of beliefs, teachings and practices on individuals, communities and societies;
 - cause and significance of similarities and differences in belief, teaching and practice; and
 - approaches to the study of religion and belief (AO1); and
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study (AO2).

Quality of candidates' responses

In marking the examination papers, examiners should be looking for a quality of response reflecting the level of maturity which may reasonably be expected of a 17 or 18-year-old which is the age at which the majority of candidates sit their GCE examinations.

Flexibility in marking

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which candidates may produce. In the event of unanticipated answers, examiners are expected to use their professional judgement to assess the validity of answers. If an answer is particularly problematic, then examiners should seek the guidance of the Supervising Examiner.

Positive marking

Examiners are encouraged to be positive in their marking, giving appropriate credit for what candidates know, understand and can do rather than penalising candidates for errors or omissions. Examiners should make use of the whole of the available mark range for any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 17 or 18-year-old GCE candidate.

Awarding zero marks

Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Mark schemes for tasks or questions which require candidates to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.

Levels of response

In deciding which level of response to award, examiners should look for the 'best fit' bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, examiners are expected to use their professional judgement. The following guidance is provided to assist examiners.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion in the level and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

Each of the two assessment objectives have been categorised into five levels of performance relating to the respective abilities of the candidates. Having identified, for each assessment objective, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

Other Aspects of Human Experience at AS Level

Candidates must engage with other aspects of human experience, when required, to access Bands 3–5.

Synoptic Assessment at A2 Level

Candidates must support their answer with reference to at least one other unit of study to access Bands 4–5.

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

Quality of written communication

Quality of written communication is taken into account in assessing candidates' responses to all tasks and questions that require them to respond in extended written form. These tasks and questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication.

For conciseness, quality of written communication is distinguished within levels of response as follows:

- Level 1: Quality of written communication is basic.
- Level 2: Quality of written communication is limited.
- Level 3: Quality of written communication is good.
- Level 4: Quality of written communication is very good.
- Level 5: Quality of written communication is excellent.

In interpreting these level descriptions, examiners should refer to the more detailed guidance provided below:

Level 1 (Basic): The candidate makes only a basic selection and use of an appropriate form and style of writing. The organisation of material lacks clarity and coherence. There is little or no use of specialist vocabulary. Presentation, spelling, punctuation and grammar are basic and the intended meaning is not clear.

Level 2 (Limited): The candidate makes a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is limited use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

Level 3 (Good): The candidate makes a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

Level 4 (Very Good): The candidate makes a very good selection and use of an appropriate form and style of writing. Relevant material is organised with clarity and coherence. There is very good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a very good standard to make meaning clear.

Level 5 (Excellent): The candidate successfully selects and uses the most appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread and accurate use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a sufficiently high standard to make meaning clear.

Band	AO1 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> • An excellent response to the question asked • Demonstrates comprehensive understanding and knowledge • Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies • A very high degree of relevant evidence and examples • A sophisticated answer with a clear and coherent structure • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar 	[21]–[25]
4	<ul style="list-style-type: none"> • A very good response to the question asked • Demonstrates a high degree of understanding and almost totally accurate knowledge • Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies • A very good range of relevant evidence and examples • A mature answer with a mainly clear and coherent structure • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar 	[16]–[20]
3	<ul style="list-style-type: none"> • A good response to the question asked • Demonstrates a reasonable degree of understanding and mainly accurate knowledge • Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies • A good range of relevant evidence and examples • A reasonably mature answer with some evidence of structure and coherence • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar 	[11]–[15]
2	<ul style="list-style-type: none"> • A limited response to the question asked • Demonstrates limited knowledge and understanding • Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies • A limited range of evidence and/or examples • A limited answer with limited evidence of structure and coherence • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar 	[6]–[10]
1	<ul style="list-style-type: none"> • A basic response to the question asked • Demonstrates minimal knowledge and understanding • Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies • Little, if any, use of evidence and/or examples • A basic answer with basic structure and coherence • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar 	[0]–[5]

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis • An excellent attempt at the application of beliefs, values and teachings to the question asked • An excellent attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience • An excellent attempt at providing personal insight and independent thought • A sophisticated answer with a clear and coherent structure • An extensive range of technical language and terminology with accurate use of spelling, punctuation and grammar 	[21]–[25]
4	<ul style="list-style-type: none"> • A very good response demonstrating a very good attempt at critical analysis • A very good attempt at the application of beliefs, values and teachings to the question asked • A very good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience • A very good attempt at providing personal insight and independent thought • A mature answer with a mainly clear and coherent structure • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar 	[16]–[20]
3	<ul style="list-style-type: none"> • A reasonable response demonstrating a good attempt at critical analysis • A good attempt at the application of beliefs, values and teachings to the question asked • A good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience • A good attempt at providing personal insight and independent thought • A reasonably mature answer with some evidence of structure and coherence • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar 	[11]–[15]
2	<ul style="list-style-type: none"> • A limited response demonstrating a modest attempt at critical analysis • A limited attempt at the application of beliefs, values and teachings to the question asked • A limited attempt using evidence and reasoning to construct well informed and balanced arguments which struggle to relate, where necessary, to other aspects of human experience • A limited attempt at providing personal insight and independent thought • A limited answer with limited evidence of structure and coherence • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar 	[6]–[10]

Band	AO2 Performance Descriptors	Marks
1	<ul style="list-style-type: none"> • A basic response demonstrating little attempt at critical analysis • A basic attempt at the application of beliefs, values and teachings to the question asked • A basic attempt using evidence and reasoning to construct well informed and balanced arguments which fail to relate, where necessary, to other aspects of human experience • A basic attempt at providing personal insight and independent thought • A basic answer with basic structure and coherence • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar 	[0]–[5]

Candidates must engage with other aspects of human experience, where necessary, to access Bands 3–5.

Section A

AVAILABLE
MARKS

Answer **one** question from Section A

- 1 (a) Describe the political factors that influenced the growth of the Early Church in the first two centuries.

Answers may include:

- The importance of the Roman Empire in facilitating the growth of the Early Church.
- The vast Empire under one ruler made it easier for Christians to promote the theological concept of monotheism
- The existence of Pax Romana for two centuries provided a stable backdrop for the Early Church – safe travel on land and sea.
- The network of Roman roads enabled missionaries and Christian traders to travel to major cities across the vast Empire bringing the gospel with them.
- The initial Roman attitude towards Christians was beneficial – they had no set policies for suppressing the Church and often regarded Christians as a sect of Judaism, a religio licita. This allowed the Church to grow and flourish unhindered.
- The Romans were generally tolerant of other religions and at first Christianity was regarded as one of many religions and was allowed to grow.
- As a Roman citizen, Paul could expect protection from the Roman authorities when he faced difficulties on his journeys.
- The significance of the common Greek language (koine) meant no language barriers for evangelism.
- The Jewish Dispersion meant that synagogues already existed in major towns across the Empire, and in these missionaries found a ready audience of Jews and God-fearers who were monotheists and who had high morals.
- Persecution was localised and sporadic allowing Christians to flee to places of sanctuary and regroup until times of peace

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) "Christian behaviour contributed more than Christian belief to the spread of the faith". Assess this claim. Justify your answer.

AVAILABLE
MARKS

Answers may include:

- The contrast between the moral behaviour of the Christians and the pagan society in which they lived.
- The appeal which Christian behaviour had for many who were discontent and oppressed by the pagan way of life, e.g. those who were marginalised such as women and slaves.
- The belief of Paul that in Christ there is 'neither Jew nor Greek, bond nor free, male nor female – we are all one in Christ'. This belief led to inclusive behaviour by Christians.
- This in turn greatly appealed to those generally excluded from Roman society which focused on rank and power.
- The belief of the individual Christian in the command of Jesus – to love God and to love your neighbour – prompted a particular lifestyle.
- Christian community behaviour provoked comments even from pagan writers, e.g. 'see how these Christians love each other'.
- Evidence that some were attracted to Christianity by its concern for others including outcasts of society such as lepers and the poor.
- The role of the church in collecting and distributing alms to the poor, in showing hospitality to travellers and in providing burial for its members.
- Evidence to support the claim from the New Testament, e.g. the book of Acts, and Church Fathers, e.g. Tertullian.
- Reference to the inseparable link between belief and behaviour.
- The importance of having right belief and how right conduct depends on right belief.
- The emphasis in the New Testament on teaching new converts about Christian belief so that a change in behaviour follows.
- The witness of the early Christian martyrs.

Accept valid alternatives

Mark in levels

(AO2)

[25]

50

2 (a) Explain Ignatius of Antioch's attitude to martyrdom as shown in his Letters.

AVAILABLE
MARKS

Answers may include:

- Explanation of who Ignatius of Antioch was – bishop of Antioch in Syria martyred during the reign of Emperor Trajan.
- The setting for writing the letters – on route as a prisoner across Asia Minor to Rome to be martyred.
- His attitude to martyrdom found in his letter to the church at Rome.
- His apparent seeking martyrdom reflected in his request to the church at Rome to do nothing to prevent his martyrdom even though this may have been possible.
- His understanding of martyrdom in terms of sacrifice – ‘an offering poured out to God as the altar is ready’.
- Facing martyrdom, he is ‘more truly learning discipleship’ and ‘beginning to be a disciple’.
- Through martyrdom he will ‘attain unto Jesus Christ’ and it is better for him to die for Jesus Christ than to rule the world.
- His bizarre expressions when talking about his impending death – enticing the beasts to devour him promptly, wrenching of bones, mangling of limbs, crushing of the whole body.
- His desire to be ‘God’s wheat, ground by the teeth of the wild animals, that I might be found to be pure bread’.
- How his enthusiasm for martyrdom contributed to the development of a ‘martyr cult’.
- Discussion about whether he was an unbalanced neurotic or a man intensely devoted to his Lord and to his faith.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) Comment on the view that Roman persecution of Christians in the first three centuries was consistent. Justify your answer.

AVAILABLE
MARKS

Answers may include:

- Reference to specific Roman Emperors and their attitude towards Christians, e.g. Nero, Domitian, Trajan, Marcus Aurelius.
- Evidence of a general dislike of Christians because they failed to engage in Emperor worship and excluded themselves from many aspects of Roman life – regarded by many as anti-social and disloyal.
- Christians and their beliefs were consistently at risk of being misunderstood and despised which could lead to persecution.
- Evidence that persecution was not consistent but was often localised and short lived, and not all Christians suffered all the time.
- Persecution of Christians depended on the attitude of individual emperors who had their own motives, e.g. Nero used Christians as ‘scapegoats’ for the great fire of Rome, Domitian used the faith of Christian family members as an excuse to persecute for political reasons.
- Evidence from Pliny/Trajan correspondence that no general rule existed for dealing with Christians. Persecution at this time was confined to Bithynia.
- Although no set policies, the attitude and support of local governors and/or Emperors towards local mobs, contributed to the persecution, e.g. in Lyons and Vienne.
- No Empire-wide edicts or official policy regarding Christian persecution until the third century and the reign of Decius.
- The existence of considerable periods of peace when there was no persecution, e.g. prior to Emperor Decius’ edicts.
- Changes brought about by Decius and later Diocletian who issued Empire-wide edicts but even then, the enforcement of these was not consistent across the Empire.

Accept valid alternatives

Mark in levels

(AO2)

[25]

50

Section B

AVAILABLE
MARKS

Answer **one** question from Section B

3 (a) Discuss the reasons why Constantine converted to Christianity.

Answers may include:

- Evidence of a genuine conversion to the Christian faith due to his vision and dream.
- Reference to the accounts of these events.
- Evidence from Constantine's own writings that he believed his conversion was a spiritual experience.
- His acceptance of the monotheism of his father and his belief that the God of the Christians was his only hope against his enemies at the battle of the Milvian Bridge.
- His religious policy indicates his commitment to the Christian faith and his desire to repay the debt to the God of the Christians for this victory.
- A recognition by Constantine that all previous attempts to crush Christians had failed so perhaps he realised it would be beneficial to have this influential minority on his side.
- The Church was growing in popularity and organisation across towns and its members were educated so it could provide a useful assistant in local government.
- Evidence of many Christian soldiers in the Roman army whose support Constantine needed.
- Constantine saw the church as a unifying force in the Roman Empire so his conversion was the move of a clever statesman.
- His conversion as a political move is supported by his ruthless pursuit of power and continued pagan behaviour, e.g. the murders of his wife and son.
- In spite of his conversion to Christianity, he continued to uphold the title of Pontifex Maximus and he failed to root out paganism.
- Possible reference to scholarly opinions re Constantine's motives.
- Constantine's upbringing surrounded by family members who may have been Christian.
- Constantine's early experiences in the court of Diocletian during the Great Persecution may have made him sympathetic to Christianity.
- Constantine's victory at the Milvian Bridge and subsequent military victories may have persuaded him to become Christian.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) With reference to other aspects of human experience, evaluate the view that a conversion experience is essential for true religious faith. Justify your answer.

Answers may include:

- Reference should be made to other aspects of human experience.
- Possible consideration of what is understood by 'conversion' and 'true religious faith'.
- Biblical evidence of the need for conversion in the writings of the prophets and in the New Testament.
- Reference to the preaching of John the Baptist, and Peter on the Day of Pentecost who both called for a change of heart in their hearers.
- Exploration of the life of faith as a series of rites beginning with some form of initiation into the faith usually at birth, e.g. baptism/christening, circumcision.
- The journey of faith does not begin with a conversion experience if a person is born into and initiated into the faith as in the Anglican and Roman Catholic traditions.
- The idea of a conversion experience is more significant in some traditions such as evangelical Christians who define conversion as an individual decision to commit to the Christian faith and involves repentance, being 'saved' or 'born again'.
- Examples of historical and/or contemporary conversion experiences such as Saul of Tarsus, Saint Patrick, John Newton, C.S. Lewis.
- Reference to people who have converted from one world faith to another and the process/experience which led to this.
- Possible reference to examples in other world faiths, e.g. Muhammad (Islam), Siddhartha Gotama (Buddhism).
- Possible consideration of the dramatic nature of such conversions and how they can be viewed with suspicion; the subjective nature of personal religious experience.

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access Bands 3–5

(AO2)

[25]

50

AVAILABLE
MARKS

4 (a) In what ways did the practice and doctrine of baptism as understood by Cyprian differ from the New Testament?

AVAILABLE
MARKS

Answers may include:

- In Acts 2 we have baptism on the Day of Pentecost when 3000 people respond to Peter's preaching. It is evidence of their belief and acceptance of Peter's message about Jesus as Messiah.
- Other examples include the Ethiopian treasurer (Acts 8), Cornelius and his household (Acts 10) and Lydia and her household (Acts 16).
- In New Testament examples baptism followed immediately after hearing and believing the message – referred to as believers' baptism.
- Examples in Acts where the laying on of hands by the apostles after baptism imparted the Holy Spirit, e.g. the Samaritan believers (Acts 8) and the disciples in Ephesus (Acts 19).
- Reference to continuing debate about mode of baptism and age of candidates in New Testament accounts.
- The doctrine of baptism in Paul's letter to the Romans 6 – baptism is identification with Christ in his death, burial and resurrection.
- By the time of Cyprian, he has to deal with several issues which did not exist in the New Testament.
- Cyprian rejected the validity of baptism carried out by a schismatic or a heretic such as Novatian or Marcion. He did not regard baptism of such a candidate by the church as a rebaptism but as a first baptism.
- His doctrine of baptism was that it removed all sin so had to be carried out within the true church.
- This view also led him to believe in the necessity of baptism of new born babies to remove original sin. He regarded the crying of an infant as a cry for baptism.
- His attitude to schismatic baptism is linked to Cyprian's view that baptism imparts the Holy Spirit and since the Holy Spirit is found only in the true Church, any baptism outside the Church is not valid.
- Some inconsistency in his writings about whether the baptism itself imparts the Holy Spirit or if it is the subsequent laying on of hands by the bishop.

Accept valid alternatives

Mark in levels

(AO1)

[25]

- (b) “The Eucharist continues to cause disagreement among Christians.”
With reference to other aspects of human experience, consider how far this statement is true. Justify your answer.

Answers may include:

- Reference should be made to other aspects of human experience.
- Disagreement stemming from different interpretations of Jesus’ words at the Last Supper – ‘this is my body ...’.
- The belief of the Roman Catholic Church in transubstantiation – that when the elements are consecrated, they become the actual body and blood of Christ who therefore is present in the bread and wine and so the Eucharist is seen as a sacrifice. The elements are sacred.
- It is also the means of continuing grace and so should be received at least weekly by Roman Catholics.
- Consubstantiation is the view held by Anglicans and Lutherans – the bread and wine do not change but the body and blood of Christ are present in a mysterious way with the elements which are sacred.
- The view put forward by Ulrich Zwingli and held by other Christians is that the Eucharist is an act of thanksgiving for and a memorial of Jesus’ sacrifice on the cross. He is not present in the elements which are only symbols and remain unchanged.
- The view held by John Calvin, known as the Reformed View, is that when the elements are received in faith, they impart spiritual blessings to the recipient. Christ is present in a spiritual sense.
- There is also some disagreement within the Christian tradition about who can receive communion. In the Roman Catholic Church, only members of that church can partake – Christians of other denominations cannot receive the Eucharist. In other denominations such as Church of Ireland it can only be received after confirmation and in the Presbyterian Church after communicant classes.
- There is also disagreement about how often Eucharist is needed – from at least weekly or monthly or just several times a year.
- Some traditions such as the Salvation Army and the Quakers do not have a Eucharist service as they put a greater emphasis on a continuing spiritual relationship with God not dependant on anything external.
- Reference to some shared understanding that the Eucharist is a memorial meal and meal of thanksgiving.
- Reference to Paul’s teaching in 1 Corinthians that the Eucharist should never be a cause of disunity.
- Reference to greater respect between Christian denominations concerning the Eucharist e.g. Catholic-Lutheran dialogue.

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access

Bands 3–5

(AO2)

[25]

Total

**AVAILABLE
MARKS**

50

100