



Rewarding Learning

**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
2024**

Religious Studies

Assessment Unit AS 4

assessing

The Origins and Development of the
Early Christian Church to AD325

[SRE41]

TUESDAY 28 MAY, MORNING

**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) Examine the reasons for the persecutions against the Christian Church with particular reference to the reign of Marcus Aurelius.

Answers may include:

- Two waves of persecution.
- First wave c. 164–168, the second wave c. 177.
- Both waves were characterised by mob violence and gubernatorial prejudice and zealotry.
- First wave – Possible side-effect of a general edict but not directed against Christians which ordered sacrifices to the gods because of a plague sweeping across the Empire.
- Second wave – Direct cause unknown, but speculation that it was because of a need for a supply of victims for gladiatorial displays.
- Notable persecutions in Rome, Lyons/Vienne and Scilli.
- Rome – Justin’s debate with Crescens, confrontation with Quintus Junius Rusticus and refusal to sacrifice to the gods.
- Lyons and Vienne – Allegations of Thyestian feasts and atheism.
- Scilli – Refusal to worship the Emperor and stubbornness.
- The state controlled the religious life of the people and Christianity was considered a *superstitio* and not a *religio licita*.
- Marcus Aurelius’ education under Fronto, an opponent of Christianity.
- Marcus Aurelius’ ideological opposition to Christianity because of his devotion to Stoicism.
- Marcus Aurelius turned a blind eye to the persecutions and did nothing to stop them.
- Reference to Aurelius’ dislike of the theatricality of Christian martyrs.
- Possible reference to Marcus Aurelius not persecuting Christians. Tertullian’s claim that Marcus Aurelius was a “protector” of Christianity (*Apologia* 5).

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) "Persecution both harmed and helped the Early Church."

Assess this claim. Justify your answer.

AVAILABLE
MARKS

Answers may include:

- Christianity suffered terribly under long periods of persecution, many Christians were killed and tortured.
- The loss of key religious leaders weakened the Church, e.g. Polycarp and Fabian.
- Persecution forced Christians to meet in secret increasing the rumours and misconceptions that had developed about Christianity.
- Persecution led to significant levels of apostasy and the problem of the lapsed.
- The Church only really grew during periods without persecution. It was the Edict of Milan 313 and Constantine's acceptance of Christianity that really allowed the Church to thrive.
- Persecution often led to schism, e.g. the Melitian and Donatist schisms following the Great Persecution.
- The bravery of Christians under persecution impressed pagan observers increasing their interest in the Christian faith.
- According to Tertullian persecution helped increase Christian numbers: "As often as you mow us down, the more we grow in number. The blood of the Christians is the seed (of the Church)." *Apologia*, 50.
- Persecution helped to develop Church government as Christian leaders sought to preserve the Church in the threat of violence.
- Those in danger from the threat of persecution often fled, taking their faith with them, creating a Christian diaspora.
- The martyrdom cult led both to martyrs being praised as heroes of the Church, but also led to voluntary martyrdom.
- The threat of persecution winnowed out nominal Christians.
- Persecution was for some Christians in the Early Church seen positively as a test of their faith, an opportunity to demonstrate their discipleship and imitate the passion and death of Jesus, e.g. Ignatius of Antioch.
- Blessings received from persecution cf. Matthew 5:10–12.
- Christ's power made perfect through the weakness of the persecuted cf. 2 Corinthians 12:9–10.

Accept valid alternatives

Mark in levels

(AO2)

[25]

50

- 2 (a) Discuss the development of the doctrine and practice of the Eucharist with particular reference to Justin Martyr and Cyprian.

AVAILABLE
MARKS

Answers may include:

- Specific focus on development of the doctrine and practice of the Eucharist.

Justin

- Two passages about the Eucharist in the 1st Apology – Eucharist of the newly baptised and the weekly Eucharist on a Sunday. First Apology Chapters 65–67.
- First Eucharist of the Newly Baptised.
- Account of Last Supper from the Gospels.
- Community prayers, kiss of peace.
- President given bread and cup of wine mixed with water and offers thanksgiving in the name of the Trinity. Assembled assented with Amen.
- Shared by deacons and distributed to those absent.
- Eucharist only for those who are baptised.
- Realistic understanding – Not common bread and common drink, Eucharist is the flesh and blood of that Jesus who was made flesh.
- Reference to false Eucharist of Mithraism.
- Weekly Eucharist.
- Sunday gathering.
- Readings from the Memoirs of the Apostles, writings of the prophets.
- Charity to the poor.

Cyprian

- Information found in different letters.
- Reference to daily observance, possible reference to infant communion.
- Insisted on the use of wine mixed with water following the example of Christ against Aquarians who used only water.
- Deacons distributed Eucharistic elements.
- Reference to Paul's teaching in 1 Corinthians of worthy participation – relates stories of unworthy participation.
- Eucharistic realism. Compares Christ's sacrifice with the sacrifice of the priest in the Eucharist.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) Evaluate the view that the Eucharist was central to life in the Early Church. Justify your answer.

AVAILABLE
MARKS

Answers may include:

- The Eucharist was the most important aspect of Christian worship in the Early Church.
- It was carried out at the direct command of Jesus and appears to have been celebrated by the Early Church from the earliest times, e.g. Acts 2:46, 1 Cor. 11.
- While information from the period is scant all the sources refer to the centrality of Eucharist.
- It could not be received unless the person had been baptised.
- Provision was made for those who were sick and dying and absent to receive the Eucharist.
- The practice of the Eucharist became increasingly formalised showing its importance.
- Evidence in the sources that the Eucharist was transformed in the body and blood of Christ.
- As the doctrine of the Eucharist developed the Church taught that there was no salvation for those who were excommunicated.
- Baptism was more important as no one could become a Christian unless they had been baptised.
- Baptism was more important because no one could receive the Eucharist unless they had been baptised.
- Evidence in the Early Church that Christians were known for their charitable care of widows and orphans.
- Evidence that persecution for their faith was the central feature of the Christian Church.

Accept valid alternatives

Mark in levels

(AO2)

[25]

50

Section B

**AVAILABLE
MARKS**

Answer **one** question from Section B

- 3 (a)** “The aim of Constantine’s religious policies was the triumph of Christianity and the union of Church and state.”

Give an account of the evidence to support this statement.

Answers may include:

- Evidence that Constantine’s religious policies paved the way for Christianity to become the most important religion in the Empire, e.g. the building of new churches, increased influence of the Bishops.
- Led to Christianity becoming the religion of the state in 381.
- Civil laws became more humanitarian and reflected Church moral teaching, e.g. facial branding of slaves, crucifixion outlawed. This led to greater harmony of Church and state.
- Constantine failed to support pagan religion in the same way he did Christianity and Eusebius suggests that Constantine banned pagan sacrifice.
- Evidence that Constantine’s motives were more political than religious and that his religious policies reflected this primary aim.
- Evidence that the political unity of the Empire was Constantine’s main aim and Christian disunity threatened this political unity, hence, e.g. Constantine’s involvement in the Council Nicaea and Donatist controversy.
- Evidence that Constantine’s aim was religious toleration rather than the triumph of Christianity, e.g. Edict of Milan and the continued use of pagan titles, e.g. Pontifex Maximus.
- Evidence that Christianity did not triumph because of Constantine’s religious policies, but was transformed by them, e.g. the Church involved in military and civil affairs.
- Evidence that Constantine’s motives are impossible to deduce, suggested by the ambivalence of evidence, e.g. Sunday the Christian holy day was made a day of rest, but was also the venerable day of the sun.
- Constantine’s aims were never consistent and developed gradually over his reign and becoming increasingly focused on the triumph of Christianity.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) "Pastoral work should take priority for religious leaders." With reference to other aspects of human experience, assess this claim. Justify your answer.

AVAILABLE
MARKS

Answers may include:

- Consideration of the claim in relation to other aspects of human experience.
- An open-ended response citing relevant historical and/or contemporary examples.
- Reference in John's Gospel for the need for pastoral care, "feed my sheep." John 21:17.
- Recognition in the New Testament of the need for pastoral support with the appointment of the seven in Acts.
- The example of religious leaders is crucial. Pastoral work is theology in action. "Preach the Gospel at all times. Use words if necessary." (Francis of Assisi).
- The minister's priority is to serve God first before serving the people.
- Reference to how pastoral work can bring people together.
- Jesus' two commands demonstrate this: Love of God and love of neighbour demonstrate the requirement for pastoral work.
- The Prophet Muhammad's metaphor: "All of you are shepherds and each of you are responsible for his flock."
- Requirements of Christian leaders to administer the sacraments and be ministers of the Word.
- Understanding of religious leaders to be guided by the Spirit.
- Other demands of theological teaching, e.g. to teach and inform.
- Dangers of pastoral work becoming politicised.
- A distinction between pastoral care which is non-religious and pastoral ministry which is founded on religious principles.
- Pastoral care is the work of all the Church and not only religious leaders.
- The value of religious leaders who practice an entirely contemplative lifestyle.

Accept valid alternatives

Mark in levels

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

(AO2)

[25]

50

- 4 (a) “The central theme of the writings of Ignatius is unity.”
With reference to this statement, summarise Ignatius’ views on the role of the bishop and the threat of heresy.

Answers may include:

- Ignatius’ response to the danger of disunity focused on opposition to heresies and preserving unity through the role of the bishop.
- Absolute authority of the local bishop, “Do nothing without the bishop.”
- Ignatius’ emphasis on absolute obedience to the bishop as a safeguard against disunity.
- The bishop presides in the place of God.
- Explanation of monarchical episcopacy and the threefold ministry of bishops, presbyters, deacons as a means of establishing episcopal authority.
- Two types of heresy attacked – Docetism and Judaisers.
- Explanation of Docetist beliefs.
- Ignatius’ response – emphasis on the humanity of Jesus as well as divinity, reality of suffering – ‘Jesus Christ . . .who was truly born, and ate and drank, was truly persecuted under Pontius Pilate, was truly crucified and died. . .who was truly raised from the dead.’
- Eucharistic realism.
- Explanation of Judaisers teaching: Continued observance of Jewish practice of circumcision, dietary regulations and observance of the Jewish Sabbath.
- Insistence that the authority of the Old Testament superseded by Jesus.
- Stressed the Old Testament prophets anticipated the coming of Christ-God’s perfect revelation.
- Other themes that are important – Martyrdom, Eucharist, Mary.
- Brief biographical details.
- Seven letters.

Accept valid alternatives

Mark in levels

(AO1)

[25]

AVAILABLE
MARKS

(b) “The witness of religious martyrs both challenges and inspires believers and others.”

With reference to other aspects of human experience, evaluate this view. Justify your answer.

Answers may include:

- Consideration of the claim in relation to other aspects of human experience.
- An open-ended response citing relevant historical and/or contemporary examples.
- Martyrdom as witness continues to challenge and inspire, evidence from recent history, e.g. Cairo martyrs, Sri Lankan martyrs.
- Martyrdom continues to help the Church grow, evidence of the spread of religious faith despite martyrdoms.
- Martyrs often venerated within religions, e.g. Stephen, strengthening personal faith.
- The continued recognition of feast days to remember martyrs from the past within churches.
- Martyrdom often linked to the fight for social justice, e.g. Oscar Romero in El Salvador and to the fight against oppression, e.g. Bonhoeffer.
- Martyrdoms often challenge religious believers to practice forgiveness.
- Recent messages by political leaders speaking out against religious martyrdom across the world.
- The development of new martyr cults to promote nationalism and particular moral and social policies, e.g. in Russia and Cyprus.
- Work of organisations that support countries where martyrdom exists.
- Most Christians in the West will never face a direct threat of martyrdom so it may have little impact.
- Many Christians unaware of martyrdom.
- Martyrdom can lead to division, e.g. Joseph Smith in Mormonism, Hussain in Islam.
- Terrorist martyrs may spread fear rather than inspiration.
- The tradition of achieving martyrdom through asceticism.
- How others such as atheists may view martyrdom, e.g. how Martin Luther King Jr and Dietrich Bonhoeffer influenced many people who were not religious; the particular views of Richard Dawkins on religious martyrdom.

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