



Rewarding Learning

ADVANCED
General Certificate of Education
2017

Religious Studies

Assessment Unit A2 4

assessing

The Continued Development of the Christian
Church in the Roman Empire to 325 AD

[AR241]

THURSDAY 22 JUNE, AFTERNOON

**MARK
SCHEME**

GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

Levels of Response

The specification requires that candidates demonstrate the following assessment objectives in the context of the learning outcomes and skills set out in the specification.

- Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.

In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.

- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

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

A2 BANDS**AO1 (30 marks)**

<p>Band 5</p> <ul style="list-style-type: none"> • a full and highly informed response to the task • demonstrates comprehensive understanding and accurate knowledge • a very high degree of relevant evidence and examples • a very sophisticated style of writing set within a clear and coherent structure • an extensive range of technical language and terminology • an almost totally faultless use of spelling, punctuation and grammar. 	25–30
<p>Band 4</p> <ul style="list-style-type: none"> • a reasonable and well informed response to the task • demonstrates a high degree of understanding and almost totally accurate knowledge • a very good range of relevant evidence and examples • a mature style of writing set within a mainly clear and coherent structure • a wide range of technical language and terminology • a mainly accurate use of spelling, punctuation and grammar. 	19–24
<p>Band 3</p> <ul style="list-style-type: none"> • a good response to the task • demonstrates a reasonable degree of understanding and mainly accurate knowledge • a good range of relevant evidence and examples • a reasonably mature style of writing with some coherent structure evident • a good range of technical language and terminology • reasonably accurate use of spelling, punctuation and grammar. 	13–18
<p>Band 2</p> <ul style="list-style-type: none"> • a limited response to the task • demonstrates some knowledge and understanding • a basic range of evidence and/or examples • style of writing is just appropriate • structure is disorganised in places • limited range of technical language and terminology • limited command of spelling, punctuation and grammar. 	7–12
<p>Band 1</p> <ul style="list-style-type: none"> • a very basic response to the task • demonstrates minimal knowledge and understanding • little, if any, use of evidence and/or examples • inappropriate style of writing within a poor structure • a very basic range of technical language and terminology • very poor use of spelling, punctuation and grammar. 	0–6

AO2 (20 marks)

<p>Band 5</p> <ul style="list-style-type: none"> • a comprehensive and coherent response demonstrating an excellent attempt at critical analysis, supported by a high awareness of scholarly views • very good personal insight and independent thought expressed through a highly developed argument which is set, where necessary, in the context of wider aspects of human experience • an extensive range of technical language and terminology • an almost totally faultless use of spelling, punctuation and grammar. 	17–20
<p>Band 4</p> <ul style="list-style-type: none"> • a very good response demonstrating a very good attempt at critical analysis, supported by a good awareness of scholarly views • good personal insight and independent thought expressed through a developed argument which is set, where necessary, in the context of wider aspects of human experience • a wide range of technical language and terminology • a mainly accurate use of spelling, punctuation and grammar. 	13–16
<p>Band 3</p> <ul style="list-style-type: none"> • a reasonable response demonstrating a good attempt at critical analysis, supported by an awareness of the views of some scholars • some personal insight and independent thought expressed through reasonable argument which is set, where necessary, in the context of wider aspects of human experience • a good range of technical language and terminology • reasonably accurate use of spelling, punctuation and grammar. 	9–12
<p>Band 2</p> <ul style="list-style-type: none"> • a limited response demonstrating a modest attempt at critical analysis, with limited awareness of scholarly views • limited personal insight and independent thought expressed through some argument • a good range of technical language and terminology • reasonably accurate use of spelling, punctuation and grammar. 	5–8
<p>Band 1</p> <ul style="list-style-type: none"> • a very basic response demonstrating little attempt at critical analysis, with minimal awareness of scholarly views • poor personal insight and/or independent thought • shallow argument • limited range of technical language and terminology • limited command of spelling, punctuation and grammar. 	0–4

Section A

AVAILABLE
MARKS

- 1 (a) With reference to relevant sources, an examination of the development of worship in the Early Church, with particular attention to the practice and doctrine of baptism may include, e.g.:
- original pattern similar to synagogue worship
 - gradual development from simple to more elaborate form of worship
 - content of worship, e.g. fixed day, prayers, bible reading, exposition of scripture, Eucharist
 - “free will” offering for the poor and needy
 - in relation to baptism, origins of baptism, e.g. Jewish proselyte baptism, John the Baptist, Jesus’ baptism
 - command by Jesus at Great Commission
 - baptism of believers in New Testament
 - baptism as a prerequisite for taking part in Eucharist
 - debates over infant and spirit baptism
 - description of baptismal preparation and administration
 - reference to relevant sources, e.g. New Testament, Didache, Pliny, Hippolytus, Justin, Cyprian [30]
- (b) A critical assessment of the view that the pattern of early Christian worship no longer meets the needs of religious believers in the twenty-first century may include, e.g.:
- use of modern technology has altered the format and atmosphere of worship
 - Sunday is no longer a special day – many religious believers work or take part in social activities which do not fit in with traditional timing of church services
 - much of the language and vocabulary of traditional hymns and scripture readings is incomprehensible to worshippers today
 - a society used to communicating through social media demands more variety and flexibility in worship
 - many churches have met this challenge by creating a pattern of more informal worship, e.g. “messy church” or “Friday church”
 - much of the content of early Christian worship is still in place in the twenty-first century and relevant to many believers
 - the sacraments are still a core part of Christian worship in most churches
 - financial and social support is still provided
 - movement towards more spontaneous forms of worship [20]

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2 (a) An explanation of the origins and main teachings of Montanism may include, e.g.:

- origins in Asia Minor
- link to pagan cults
- Montanus' early career as a priest of Cybele
- strong emphasis is on visions, prophecy and the gift of tongues
- importance of the Holy Spirit as Paraclete
- belief in an imminent Parousia
- role of women as prophetesses and leaders
- rejection of traditional church structures and authority, especially the role of the Bishop
- spirit led worship
- high moral standards
- unreliability of primary sources
- bias of secondary sources

[30]

(b) A critical assessment of the claim that Montanism was not a serious threat to the survival of the Early Church may include, e.g.:

- the sources provoke debate on whether Montanism was actually a heresy or merely a schism in the church
- a large part of his teaching appears to be orthodox, e.g. teaching on salvation, sin and repentance
- the gift of tongues was encouraged in the New Testament Church
- Montanists were among the bravest of the Christian martyrs
- their uncompromising moral standards attracted high profile Christians, e.g. Tertullian
- it has much in common with modern charismatic movements within the church
- its rejection of the authority of orthodox church leaders left the church open to the dangers of heresy
- Montanist leaders were "loose cannons" and some of their prophecies were unintelligible
- their emphasis on the coming Parousia made it difficult for their followers to see a future for the church
- the church argued that women were given too prominent a role and did not always behave wisely

[20]

AVAILABLE
MARKS

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3 (a) An outline and discussion of the main beliefs found in the Creeds and Rules of Faith of the Early Church may include, e.g.:

- evidence of simple credal statements from an early stage
- statements concerning Jesus, e.g. Acts 8:37; God the Father and God the Son, e.g. 1 Corinthians 8:6; the Trinity, e.g. Matthew 28:19
- emergence by the second century of baptismal creeds used to instruct catechumens and to test faith at baptism, e.g. Old Roman Creed
- the need for formal summaries of belief and doctrine to refute the false teaching of heretics
- emergence of the Canon of Truth (Irenaeus) and Rule of Faith (Tertullian)
- growth of more formal anti-heretical creeds, e.g. Nicea
- distinction between baptismal and conciliar creeds
- reference may be made to relevant sources, e.g. Justin, Irenaeus, Tertullian, Hippolytus, Eusebius [30]

(b) An evaluation of the view that the existence of Creeds preserved the faith of the Christian Church may include, e.g.:

- they were a unifying force for the Early Church in identifying false teaching/heresy
- they made clear the distinctive beliefs that distinguished Christians from pagans
- they allowed for the use of personal creeds to set out theological beliefs in debate, e.g. Origen
- they set a universal standard in the instruction and baptism of new converts
- they could be used for both private and public worship, e.g. Lord's Prayer, Apostle's Creed
- others may argue that other factors were equally important
- missionary outreach
- moral behaviour of Christians
- the attitude of the Church to those in need [20]

AVAILABLE
MARKS

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4 (a) An examination of the theological teaching of Tertullian with particular reference to sin and repentance may include, e.g.:

- all humankind was born with a bias towards sin inherited from Adam – original sin
- since everyone is born sinful, baptism was needed for the forgiveness of sin, even in infants
- Tertullian is ambiguous on this point, since he also advises the postponement of baptism until adulthood to lessen the risk of post-baptismal sin
- the change in his viewpoint comes with the influence of Montanism
- exomologesis
- forgiveness for one sin after baptism
- certain sins are unforgiveable, e.g. adultery, murder, apostasy
- his strong attack on another Bishop (possibly Callistus?) for allowing forgiveness for sexual sins
- his development of major doctrines, e.g. trinity, salvation, Rule of Faith
- his theological attack on heretics, e.g. Gnostics, Marcion
- his condemnation of Greek philosophy
- the accessibility of his writings because he wrote in Latin
- his major contribution to the theological vocabulary of the church
- his teaching on sin and repentance [30]

(b) A critical evaluation of the claim that writings such as these are of little benefit to the Church today may include, e.g.:

- his doctrinal teachings shaped theological beliefs still held by the Church today
- much of his religious vocabulary is still in use
- core doctrines and moral absolutes do not change with time
- his writings give a picture of the Church at a critical stage in its development
- much of his vocabulary is incomprehensible to readers who have no knowledge of ancient languages or Greek philosophy
- Christians today are less interested in doctrinal issues and place more importance on social issues which did not exist in the Early Church [20]

Section A

AVAILABLE
MARKS

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100

GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

Synoptic Assessment

Levels of Response

The specification requires that candidates demonstrate the following assessment objectives in the context of the learning outcomes and skills set out in the specification.

- Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples, and correct language and terminology appropriate to the course of study. In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument. In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

Each of the two assessment objectives has been categorised into five levels of performance relating to the respective abilities of the candidates.

Having identified, for each assessment objective listed opposite, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

It is important that in the marking of the synoptic assessment unit, assistant examiners take account of the candidate's abilities in drawing together strands of knowledge and understanding from at least two different content areas.

Using the chosen theme, candidates will be expected to explore connections between elements of the selected areas of study. They should make appropriate use of the content as set out in the subject content for each module.

The five strands of knowledge and understanding act as a common and unifying structure for the specification. These are:

- the key concepts within the chosen areas of study, (e.g. religious beliefs, teachings, doctrines, principles, ideas and theories) and how these are expressed in texts, writings and/or practices
- the contribution of significant people, tradition or movements to the areas studied
- religious language and terminology
- major issues and questions arising from the chosen areas of study
- the relationship between the chosen areas of study and other specified aspects of human experience

In particular candidates should demonstrate the ability to relate such connections to other aspects of human experience.

A2 BANDS**AO1 (30 marks)**

<p>Band 5</p> <ul style="list-style-type: none"> • a full and comprehensive understanding of the connections between the selected areas of study in relation to the theme • well integrated response • clear and critical analysis • highly accurate use of evidence and examples • sophisticated style of writing. Very well structured and coherent throughout. 	25–30
<p>Band 4</p> <ul style="list-style-type: none"> • a high degree of understanding of the connections between the selected areas of study in relation to the theme • a well integrated response • some very good critical analysis • mainly accurate use of evidence and examples • mature style of writing • well structured and coherent throughout. 	19–24
<p>Band 3</p> <ul style="list-style-type: none"> • a good understanding of the connections between the selected areas of study in relation to the theme • for the most part an integrated response • reasonable degree of critical analysis • a good degree of accurate evidence and examples • reasonably mature style of writing • some evidence of good structure and coherence. 	13–18
<p>Band 2</p> <ul style="list-style-type: none"> • a limited understanding of the connections between the selected areas of study in relation to the theme • mere juxtaposition of the two areas of study, perhaps emphasising one content area at the expense of another • a limited attempt at critical analysis • insufficient use of accurate evidence and examples • immature style of writing • lacking in structure and coherence. 	7–12
<p>Band 1</p> <ul style="list-style-type: none"> • a basic understanding of the connections between the selected areas of study in relation to the theme • demonstrating only partially accurate knowledge of the different content areas studied • little attempt, if any, at critical analysis • inappropriate style of writing with a very basic structure. 	0–6

AO2 (20 marks)

<p>Band 5</p> <ul style="list-style-type: none"> • a comprehensive analysis of the statement in relation to connections made between the areas of study and other aspects of human experience • very effective comparison and evaluation of scholarly viewpoints • mature personal insight and independent thought • a very well sustained and critical argument, expressed accurately and fluently with considerable sophistication using a wide range of terminology. 	17–20
<p>Band 4</p> <ul style="list-style-type: none"> • a good analysis of the statement in relation to connections made between the areas of study and other aspects of human experience • very good comparison and evaluation of scholarly viewpoints • good personal insight and independent thought • a well sustained and critical argument, expressed accurately, fluently and using a range of terminology. 	13–16
<p>Band 3</p> <ul style="list-style-type: none"> • a reasonable analysis of the statement in relation to connections made between the areas of study and other aspects of human experience • very good comparison and evaluation of scholarly viewpoints • some evidence of personal insight and independent thought • a line of argument, expressed accurately and using some relevant terminology. 	9–12
<p>Band 2</p> <ul style="list-style-type: none"> • a limited analysis of the statement in relation to connections made between the areas of study and other aspects of human experience • some comparison and evaluation of scholarly viewpoints • limited personal insight and independent thought • little evidence of critical argument • inaccuracies evident. 	5–8
<p>Band 1</p> <ul style="list-style-type: none"> • a basic analysis of the statement in relation to connections made between the areas of study and other aspects of human experience • little, if any, comparison and evaluation of scholarly viewpoints • minimal personal insight and independent thought • a basic attempt to follow a line of argument • imprecisely expressed. 	0–4

Section B

- 5 (a) In outlining and examining some key ideas in relation to the problem of suffering, candidates should refer to at least two different areas of study and could consider the following, e.g.:
- suffering may result from standing up for one's beliefs
 - suffering may be a consequence of, and an opportunity for spiritual growth
 - suffering may be caused through differences of opinion even among adherents of the same faith
 - suffering may be an opportunity to witness and may be an instrument to lead others to faith
 - suffering should be accepted as God's will
 - suffering for one's faith will lead to an eternal reward [30]
- (b) In critically assessing the view that religion adequately explains suffering, candidates should refer to other aspects of human experience and could consider the following, e.g.:
- much human suffering can be attributed to the actions of humankind
 - presence of sin in the world
 - man's inhumanity to man, e.g. treatment of minority ethnic groups; refugees; results of criminal behaviour
 - self-interest especially when people feel threatened by the beliefs or actions of others
 - reaction produced when moral integrity is challenged or immoral behaviour exposed
 - if God is all powerful and compassionate then why does he not prevent:
 - fatal illnesses
 - natural disasters
 - good people suffering while evil people escape the consequences of their actions?
 - question of free will of individuals to take responsibility for their own behaviour [20]

Section B

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Total

150

AVAILABLE
MARKS