



GCE

Religious Studies

H173/03: Developments in Christian thought

Advanced Subsidiary GCE

Mark Scheme for June 2019

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Indicative content – Responses might include:	Guidance
<p>1. Critically discuss Jesus' parable of The Sheep and the Goats (Matthew 25:31-46).</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • the parable is aimed at those who think they are righteous but fail to act with compassion, mercy and justice • the primary content of the parable is that those who are truly righteous (the sheep) are those who feed the hungry, give water to the thirsty, welcome the stranger, give clothes to the naked, care for the sick, and visit those in prison • in the parable the righteous are selected by the king/Son of Man to eternal life, the unrighteous to eternal punishment • one theme of the parable is that of reversal: those (possibly Pharisees) who think they are righteous or religiously observant are excluded from the Kingdom whilst it is those who are not necessarily religious who are commended • the truly righteous are those who include the marginalised and treat them as though they are family members. This could imply the idea that not only Christians can go to heaven. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that the parable should be interpreted as instruction about life after death: <ul style="list-style-type: none"> ○ the parable comes in the fifth section of Matthew's Gospel which is concerned with last judgement and the future Kingdom of God ○ the setting of the parable describes the Son of man sitting in judgement at the end-time ○ the metaphors in the parable of 'eternal fire' (vv 41 and 46) and earlier in the chapter of 'outer darkness' (v 30) refer to hell and the state of damnation after death ○ the first parable in Matthew 25 of the Wise and Foolish Girls (Matthew 25:1-13) is about the future and emphasises last judgement ○ in all these parables the call is to be morally watchful and prepared for final judgement after death with the reward of heaven or hell. • Some candidates might argue that the parable should be interpreted as instruction about justice and morality within the community: <ul style="list-style-type: none"> ○ the future referred to is not life after death but this world transformed i.e. the kingdom or reign of God on earth ○ the references to hell are not a post-mortem state but a metaphor for those who are excluded from the Kingdom/community ○ the righteous are those who work for justice and help the marginalised and weak not for heavenly reward but because 	<p>Matthew 25:31-46 is a set text.</p>

Indicative content – Responses might include:	Guidance
<p>they are motivated by care for humanity</p> <ul style="list-style-type: none"> ○ liberation theologians often interpret the parable as a call for a 'preferential option for the poor' and a criticism of church leaders who think they are righteous but fail to act justly ○ God's judgement need not be interpreted as an end-time moment, but an on-going process where each person's moral actions are constantly being judged by God. <ul style="list-style-type: none"> ● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> ○ the parable could be about both the moral life now and a foresight into the life of the world to come i.e. life after death. ● Some candidates may take a more thematic view and analyse: <ul style="list-style-type: none"> ○ who the parable suggests might be saved and arguments engaging with this ○ discussions about the physical existence of heaven (and hell/purgatory) as opposed to symbolic or spiritual interpretations ○ discussions around the timing of judgement ○ aspects of Biblical exegesis <p>All relevant approaches or combinations of approaches should be credited.</p>	<p>Whatever approach candidates choose to take, the best responses will remain focused on the question. Credit breadth and/or depth appropriately.</p>

Indicative content – Responses might include:	Guidance
<p data-bbox="197 237 1066 300">2. ‘Jesus’ miracles demonstrate that he was the Son of God.’ Discuss.</p> <p data-bbox="150 338 1007 405">AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="150 443 1085 987" style="list-style-type: none"> • the phrase Son of God usually refers to Jesus’ divinity and his relationship with God the Father • in the Old Testament/Hebrew Scriptures the Son of God can also mean God’s chosen one i.e. a king or messiah • miracles are a characteristic of Jesus’ ministry; he performed many healings and nature miracles • in the Walking on the Water (Mark 6:47-52) Jesus demonstrated his powers over the forces of nature by walking on the lake during a storm • in the Healing of the Many Born Blind (John 9:1-41) Jesus cured a man who had been blind since birth; the man worshipped him at the end of the story • there are various words in the Gospels which are translated ‘miracle’ such as ‘sign’, ‘mighty work’ and ‘amazing moment’ • miracles are usually considered to be events caused by supernatural intervention i.e. God. <p data-bbox="150 1025 1078 1093">AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul data-bbox="150 1122 1085 2024" style="list-style-type: none"> • Some candidates might argue that Jesus’ miracles do demonstrate that he was the Son of God because: <ul style="list-style-type: none"> ○ if miracles are caused by supernatural agency and Jesus is the cause of miraculous healings and events in nature, then it follows that he must be God’s son ○ miracles are often called signs because they are signs of his divinity and relationship with God ○ the Gospel miracles usually relate the amazement and sense of wonder of the people who experienced them and puzzlement over Jesus’ true identity ○ in the Old Testament God is described as controlling the elements and the deep waters, so as Jesus does the same, he must be God’s Son ○ in the case of the Man Born Blind the man worships Jesus because he recognised his divinity. • Some candidates might argue that Jesus’ miracles don’t demonstrate that he was the Son of God because: <ul style="list-style-type: none"> ○ the miracle stories prompt discussion about Jesus’ teaching and relationship with God; they don’t demonstrate conclusively that he was the Son of God ○ in the story of the Walking on the Water the disciples think Jesus must be a ghost or spirit; in the Man Born Blind story many think Jesus is a prophet and no more ○ if miracles are interpreted as parables – the man’s sight is a 	<p data-bbox="1118 271 1425 472">Mark 6:47-52 and John 9:1-41 are both set texts. Candidates may refer to other miracle stories in addition or instead.</p>

Indicative content – Responses might include:	Guidance
<p>metaphor for understanding and his blindness represents ignorance – the miracles are not supernatural events and Jesus is not the Son of God</p> <ul style="list-style-type: none"> ○ when Jesus walks on water this should be interpreted as a parable about conquering fear and trusting in Jesus' teaching ○ if Son of God refers to Jesus' close-relationship to God i.e. his 'God-consciousness', then miracles as supernatural events are irrelevant; more important is his moral/wisdom teaching. <ul style="list-style-type: none"> ● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> ○ the most significant miracle was the resurrection which is different from all the other miracles as it revealed Jesus in his divine form ○ the resurrection is a unique event as it symbolises new life and at the same time reveals this in the person of Christ as the Son of God. 	

Indicative content – Responses might include:	Guidance
<p>3. Assess the view that Bonhoeffer’s theology puts too much emphasis on suffering.</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • as Bonhoeffer lived through a time of great political upheaval in Nazi Germany, his theology addressed the problem of suffering and discipleship • a notion which Bonhoeffer developed in this context was ‘costly grace’ which referred to the demands placed on Christians in their struggle to act out of conscience and truth • Bonhoeffer was inspired by the example of Christ’s life of suffering and the laments on suffering in many of the Psalms. In both cases suffering is a means of learning to resist evil in the pursuit of justice • suffering illustrates that sometimes a person has to do what is right but that doesn’t mean it is necessarily morally good; Bonhoeffer described these situations as terrible alternatives. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that Bonhoeffer’s theology does put too much emphasis on suffering because: <ul style="list-style-type: none"> ○ Jesus’ teaching and example did not focus on suffering ○ Jesus was primarily a teacher of wisdom; he sided against the religious and political authorities of his day; he wasn’t aiming to be a suffering martyr ○ at a practical level Bonhoeffer’s religious community at Finkenwalde emphasised the place of discipline and brotherhood based on the principles of love and forgiveness, but by contrast his theology of discipleship dwelt too much on the costliness or suffering of grace. • Some candidates might argue that Bonhoeffer’s theology does not put too much emphasis on suffering because: <ul style="list-style-type: none"> ○ Christianity is more than being morally good; it means acting in solidarity against injustice and resisting evil. This inevitably leads to suffering ○ ‘religionless Christianity’ means that Christians can’t hide behind convention but have an obligation to challenge secular values. In extreme situations this leads to friction, suffering, even death - but this is not an aim but a possibly side-effect ○ he was critical of pacifists and non-resistance as naive and utopian; living in the world in obedience to God’s will by resisting injustice almost always involves suffering. 	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none">• Some candidates may combine these views and argue that:<ul style="list-style-type: none">○ Bonhoeffer's example in prison indicated that he did not consider that suffering was a test of Christian truth; he faced his future with hope not despair○ Bonhoeffer's theology has to be understood historically in the particular circumstances in which he found himself. All theology in this respect is contextual and adjustments have to be made to recognise this is so.	

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Approaches to the study of religion and belief</i> 	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
5 (13–15)	A very good demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
4 (10–12)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
3 (7–9)	A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success	
2 (4–6)	A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. A limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success	
1 (1–3)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding 	
0 (0)	No creditworthy response	

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2) <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
5 (13–15)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear and convincing argument • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (10–12)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (7–9)	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (4–6)	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–3)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted • very little successful analysis and evaluation • views asserted with very little justification • unsuccessful in answering the question • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p>	
0 (0)	No creditworthy response	

Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	(H573 only) Level six - to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

SUBJECT-SPECIFIC MARKING INSTRUCTIONS

H173, H573 AS and A Level Religious Studies

Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

Information and instructions for examiners

The practice scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Lead Marker and Team Leaders.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what

must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

Using the Mark Scheme

Please study the Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

The Mark Scheme contains a description of possible/content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.

The Levels of Response must be used in conjunction with the outlined indicative content.

Assessment Objectives

Two Assessment Objectives are being assessed in all questions:

AO1 (Demonstrate knowledge and understanding of religion and belief) and

AO2 (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid. When using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response or particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Assessment of Extended Response

The GCE General Conditions of Recognition state that:

GCE 5.1 In designing and setting the assessments for a GCE qualification which it makes available, or proposes to make available, and awarding organization must ensure that, taken together, those assessments include questions or tasks which allow Learners to -

- a) provide extended responses

As such, the quality of extended responses are assessed in all questions. While marks are not specifically given for this, descriptors for extended responses can be found in the AO2 Levels of Response *in italics*.

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