

Religious Studies

Advanced Subsidiary GCE

Unit **G574**: New Testament

Mark Scheme for June 2012

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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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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.
	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**Handling of unexpected answers**

If you are not sure how to apply the mark scheme to an answer, you should contact your Team Leader.

NOTE: AO2 material in AO1 answers must not be cross-credited and vice-versa.

AS Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

AO1: 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.

AO2: Sustain a critical line of argument and justify a point of view.

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives; in Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

Positive awarding: it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary/Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

Key Skill of Communication: this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

Levels of Response: the descriptions are cumulative, ie a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

Question		Indicative Content	Marks	Guidance
1	(a)	<p>Answers might be explanations of the significance of the agony in the Garden to Mark's portrayal of Jesus and might include selection of some of the following information from the account.</p> <p>Peter, James and John are taken away from the other disciples, as in the Transfiguration, they witness something the others do not. Jesus is distressed and agitated and before going to pray he instructs them to keep awake. Three times (as in Peter's denial) they fail Jesus by being asleep when he returns.</p> <p>This incident follows the predictions of the Last Supper and Jesus is aware of his impending death and suffering. Candidates might explain the use of the term 'Abba' as possibly indicating a special relationship between Jesus and God or as a more usual form of address for God during prayer.</p> <p>There might be an attempt to interpret how Mark demonstrates Jesus' acceptance of his fate in what appears to be his darkest hour.</p>	25	
	(b)	<p>Candidates might assess the extent to which Jesus' agony in Gethsemane is a portrayal of human weakness.</p> <p>In his words to the disciples Jesus is distressed, 'I am deeply grieved, even to death' and his actions appear desperate, 'he threw himself to the ground'. He pleads that the hour might pass from him and asks, 'remove this cup from me'.</p> <p>This is in contrast to his firm predictions to the disciples at the Last Supper and other predictions of his own death. It might appear that as the time approaches Jesus is afraid</p>	10	

Question	Indicative Content	Marks	Guidance
	<p>e.g. of the separation from his father and the burden of human sin.</p> <p>However, Mark's emphasis on Jesus repeating the same words each time he prays and ending with the refrain 'not what I want but what you want' reinforces Jesus' acceptance of his fate and an underlying strength. Also the three times the disciples are seen to fail makes Jesus appear stronger each time.</p> <p>Eventually, it is ambiguous as to whether it is about the disciples, or himself, he speaks when he says, ' pray that you may not come to the time of trial, the spirit is indeed willing but the flesh is weak.' Mark contrives to make the disciples appear weaker than Jesus.</p> <p>The final verses give an impression of a return to strength, Jesus acknowledges his Messianic title and destiny and strongly berates the disciples with 'Enough!' 'Get up, let us be going. See my betrayer is at hand.'</p>		
2 (a)	<p>Candidates might focus on how Matthew deals with certain events in his narrative to emphasise that a physical resurrection did happen.</p> <p>Candidates might show understanding of Matthew's emphasis on the apparent evidence of physical features and the reasons for this emphasis.</p> <p>The account is of the burial (similar to Mark except for a detail about Pilate) in a new tomb with a great stone rolled in front of the door, witnessed by the women. A guard is posted at the tomb to prevent the disciples stealing the body and the tomb made secure by sealing the stone. In the resurrection story, (Matt. 28:1-10) - the earthquake;</p>	25	

Question	Indicative Content	Marks	Guidance
	<p>the angel rolling back the stone, the guards 'shook and became like dead men' all explain the opening of the tomb, which is witnessed by the women. The women are shown 'the place where he lay' and as they leave to tell the disciples the message, Jesus appears and 'they took hold of his feet' to prove the physical reality of his presence and Jesus spoke to them.</p> <p>Particular reference might be made to the precise details of the report of the guard to the chief priests and the details of their bribery are emphasised by Matthew to explain any rumours that his audience might have heard. The guards are told, 'You must say...his disciples came by night and stole his body' and reinforced 'And this story is still told among the Jews to this day.'</p> <p>Matthew is also particular in the details given in his account that the resurrection happened on the third day fulfilling scripture and it was witnessed.</p>		
(b)	<p>Candidates might assess the evidence from the text presented in part (a) and attempt to form some conclusion as to the extent to which Matthew's account appears to be overly concerned with dispelling the rumours about body snatching and displaying animosity to the Jews.</p> <p>Yet the account also demonstrates a serious understanding of the theology of the resurrection with an apocalyptic account of an earthquake (as at the death of Jesus) and the appearance of an angel of the Lord descending from Heaven to roll away the stone. The fulfilling of prophecy and the instruction to the disciples to go to Galilee, followed by the physical appearance of Jesus are also significant. Some candidates might also discuss the importance of the Great Commission and the command</p>	10	

Question		Indicative Content	Marks	Guidance
		<p>to make disciples of all nations.</p> <p>Candidates might come to some conclusion as to whether the style of the account affects the substance.</p>		
3	(a)	<p>Candidates should demonstrate knowledge of the event. Jesus and the disciples were coming from Bethany on the day following the Triumphal Entry. Jesus was hungry. A fig tree was in leaf but there was no fruit on it, 'for it was not the season for figs'. Jesus said, 'May no one ever eat from you again. And his disciples heard it.'</p> <p>On the morning of the day following the Cleansing of the Temple, Jesus and the disciples passed by the fig tree again and it was withered to its roots. Peter remembered and said to Jesus 'Rabbi the fig tree that you cursed has withered.'</p> <p>The incident can be interpreted in a number of ways.</p> <p>In the Old Testament Israel is represented by a fig tree which should bear fruit when the Messiah comes (even out of season). Its failure to bear fruit might be linked to the failure of the Jews to recognize Jesus as the Messiah (as seen in prophecy). Jesus' cursing of the fig tree is a reflection of his attitude towards the defilement of the Temple.</p> <p>Some might explain that the cursing of the fig tree is the only negative miracle in the gospel and it was clearly the intention that the symbolism of the fate of the fig tree should be linked with other events in Mark 11 eg the dramatic actions of the Cleansing of the Temple, the questioning of Jesus' authority and with the later prediction of the destruction of the Temple.</p>	25	

Question		Indicative Content	Marks	Guidance
	(b)	<p>Answers might draw conclusions from the following evidence and argument.</p> <p>This account is part of a Markan triple sandwich with the Cleansing of the Temple as the filling. The particular placing of the story, in two parts, before and after the Cleansing of the Temple, might be seen as a deliberate attempt by Mark to reinforce the condemnation of the Jews by Jesus.</p> <p>The premise that this miracle is the only negative miracle in the gospel - the cursing of the tree so that it withers and dies - might be evaluated in terms of the author's purpose in including it at this point in the narrative, where Jesus is seen to aggressively criticise the Jews in his actions in the Temple.</p> <p>However, the symbolism of the fig tree, as representing Israel's failure to live up to expectations, is a recurring Old Testament theme and would be well known by Jesus and the disciples and the audience for which the gospel was written. The incident might be seen to fit in well with other teachings and predictions by Jesus, as recorded in Mark 12 and 13 eg The Parable of the wicked Tenants, denouncing the Scribes, the predictions about the Temple and persecutions etc.</p>	10	
4	(a)	<p>Answers might include a brief background to the reason for Roman occupation but it is expected that the main focus of responses will be the Roman occupation under Pilate and the effect of Roman policy on Jewish life and religion, in particular, the official policy towards the High Priest, the Temple and the observation of Jewish customs and festivals.</p>	25	

Question	Indicative Content	Marks	Guidance
	<p>Candidates might explain some of the tensions that probably existed between Jews and Romans especially at the time of important festivals, like Passover, when more troops than usual would be garrisoned in Jerusalem to keep the peace.</p> <p>The Roman occupation plays a major part in the Passion narrative following the arrest of Jesus. The reason that there is also a Roman trial before Pilate is usually attributed to the fact that under Roman rule the Jews did not have the power to execute but there is some debate about the evidence for this.</p> <p>Under Roman occupation, the charge brought against Jesus, of claiming to be King of the Jews, would be a political charge of treason against the Emperor. Crucifixion was a Roman form of execution (Jewish execution for blasphemy would have been by stoning) carried out by Roman soldiers. The cruelty of the crucifixion scene and Jesus' death would have been a common occurrence.</p> <p>Candidates might explain the view that Mark portrays Pilate as influenced/bullied by the Jews into condemning Jesus to crucifixion after attempting to release him. Some candidates might explain the evidence from Josephus as to the character of Pilate and the nature of his rule, making Jesus' death inevitable. Pilate's own position was also potentially precarious with Rome.</p>		
(b)	<p>Candidates might use a variety of argument and evidence to justify different points of view about this statement.</p> <p>The Cleansing of the Temple at the busiest festival time when the Temple Courts would have been crowded might have worried both Jewish and Roman authorities and</p>	10	

Question	Indicative Content	Marks	Guidance
	<p>directly led to Jesus' arrest or given the excuse for it. Fears about disturbance of the peace at a particularly sensitive time when tensions between Jews and Romans would be at their highest might have been an important factor.</p> <p>Jesus' own motives for being in Jerusalem at Passover might be speculated upon. The possibility that the timing of Passover for his death might be related to the fulfilment of Old Testament prophecy and the symbolism of the sacrificial Paschal lamb.</p> <p>Some candidates might assess the timing of Passover as irrelevant to a Christian view of Jesus' divine destiny and there might be some discussion of whether it actually was Passover at the time of the events recorded in the gospel.</p>		

APPENDIX 1

AS Levels of Response

Level	Mark /25	AO1	Mark /10	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1–5	almost completely ignores the question <ul style="list-style-type: none"> little relevant material some concepts inaccurate shows little knowledge of technical terms <p style="text-align: right;"><i>L1</i></p>	1–2	very little argument or justification of viewpoint <ul style="list-style-type: none"> little or no successful analysis views asserted with no justification <p style="text-align: right;"><i>L1</i></p>
Communication: often unclear or disorganised; can be difficult to understand; Spelling, punctuation and grammar may be inadequate				
2	6–10	a basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection often inappropriate might address the general topic rather than the question directly limited use of technical terms <p style="text-align: right;"><i>L2</i></p>	3–4	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted with little justification <p style="text-align: right;"><i>L2</i></p>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	11–15	satisfactory attempt to address the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of material some accurate use of technical terms <p style="text-align: right;"><i>L3</i></p>	5–6	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit views asserted but not fully justified <p style="text-align: right;"><i>L3</i></p>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	16–20	a good attempt to address the question <ul style="list-style-type: none"> accurate knowledge good understanding good selection of material technical terms mostly accurate <p style="text-align: right;"><i>L4</i></p>	7–8	a good attempt to sustain an argument <ul style="list-style-type: none"> some effective use of evidence some successful and clear analysis considers more than one view point <p style="text-align: right;"><i>L4</i></p>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	21–25	a very good/excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms <p style="text-align: right;"><i>L5</i></p>	9–10	A very good/excellent attempt to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question uses a range of evidence shows understanding and critical analysis of different viewpoints <p style="text-align: right;"><i>L5</i></p>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

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