

Religious Studies

Advanced Subsidiary GCE

Unit **G574**: New Testament

Mark Scheme for January 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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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Annotations used in the detailed Mark Scheme (to include abbreviations and subject-specific conventions)

Only use annotations emboldened in the Levels of Response.

As scripts may be returned to centres, you should use the minimum of comments and make sure that these are related to the award of a mark or marks and are matched to statements in the mark scheme.

Do not include general comments on a candidate's work.

Record any annotation in the body of the answer, or in the margin next to the point where the decision is made to award, or not award, the mark.

Recording of marks

- Record numerical marks for responses to part-questions **unringed** in the right-hand margin. Show the total for each question (or, in specific cases, for each page) as a single **ringed** mark in the right-hand margin at the end of each question.
- Transfer ringed totals to the front page of the script, where they should be totalled.
- Show evidence that you have seen the work on every page of a script on which the candidate has made a response.
- Cross through every blank page to show that you have seen it.

Handling of unexpected answers

The Standardisation meeting will include discussion of marking issues, including:

- consideration of the mark scheme to reach a decision about the range of acceptable responses and the marks appropriate to them
- comparable marking standards for optional questions
- the handling of unexpected, yet acceptable, answers.

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

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.

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used.

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should not write detailed comments on scripts; the marks awarded make the assigned Levels of Response completely explicit.

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>Candidates might discuss the central role played by the Temple in first-century Judaism.</p> <p>The Temple was in Jerusalem, at the centre of the religion. The Temple was considered the dwelling place for God's name. The cult of the Temple involved a range of sacrifices eg at festival time (the Passover lambs) and also daily sacrifices. For Jews, the Temple was the only place that sacrifices could be offered to God. Jews would travel from all over Palestine to Jerusalem to celebrate the pilgrim festivals.</p> <p>The theological significance of the Temple buildings and courts and the Temple rock might be explained. The Restoration of Israel (and the end of the Diaspora) was closely linked with the Temple as a symbol of the oneness of God and the covenant.</p> <p>The significance of the Temple was apparent from the activity in the Court of Gentiles where sacrifices were sold. The annual Temple tax was collected from all Jews and paid only in shekels (to avoid idolatry). Money was collected for the poor.</p> <p>Answers might include other important aspects eg the Sanhedrin met within the Temple and the High Priest was probably based there. (The Romans had caused a riot by displaying standards, showing the head of Caesar, on the Temple walls.) The Fort of Antonia was the headquarters of the Roman Procurator when in Jerusalem, it was adjacent but not within the Temple precincts.</p> | 25 | |

| Question | Indicative Content | Marks | Guidance |
|----------|---|-------|----------|
| (b) | <p>Candidates might examine different views.</p> <p>Josephus and other writers provide accounts of priestly corruption in the Temple eg using Temple money to support lavish lifestyles and ignoring the needs of the poor.</p> <p>Candidates might comment on Jesus referring to the Temple as a 'den of robbers' during the Cleansing of the Temple. Some Temple practices such as buying and selling and exchanging money or misusing the Court of the Gentiles might be seen to typify the Jewish religious leaders' concern with rules and material gain, rather than sincere and inclusive worship, which Jesus often criticised.</p> <p>However, for many Jews, it was at the theological heart of their religion and the only place they could make sacrifices. The dove sellers and the money lenders provided an important service for pilgrims who had travelled far and needed to offer a perfect sacrifice.</p> <p>The Temple was greatly revered and the accusation against Jesus, at his trial, that he threatened to destroy the Temple was a serious charge. There was a history of strong resistance to any pollution of the Temple such as Roman coins, images or standards.</p> <p>Some candidates might point out that Jesus also criticised the Pharisees and the synagogues.</p> | 10 | |
| 2 | (a) | 25 | |

| Question | Indicative Content | Marks | Guidance |
|----------|---|-------|----------|
| | <p>After the Last Supper and the prediction of his betrayal and denial by Peter in Mark 14:12-31; Jesus was betrayed by Judas and arrested in Gethsemane (Mark 14:43-51) .</p> <p>Responses are likely to contain some description and explanation of the main features of the selected events in order to demonstrate understanding of the significance of the content and the sequence of events (in the text).</p> <p>Some candidates might explain the political and religious factors that may have contributed to the events and both this approach and a purely textual one should be credited.</p> <p>Some candidates might explain that the text offers both human behaviour (the Jews and Judas) and divine destiny (Jesus' foreknowledge and predictions of his betrayal and death) as the reasons for the arrest. However, no reason is explicitly given by Mark.</p> | | |
| (b) | <p>Responses might contain argument and analysis about the historicity of Mark's account of the arrest.</p> <p>Arguments in support of the probable veracity of the text might include some of the following points: Mark's version of events might have been an eye-witness account – the young man who ran off naked might have been Mark. The disciples were present at the arrest and although Peter is not mentioned by name, he is thought by some to be a possible source. The plot line is detailed and coherent. It closely follows the events from the treachery of the Chief Priests to Judas betraying Jesus with a kiss and finishes with Jesus' words 'let the scriptures be fulfilled.' The attack on the High Priest's servant is also a believable event in the circumstances.</p> | 10 | |

| Question | | Indicative Content | Marks | Guidance |
|----------|-----|--|-------|----------|
| | | <p>Conversely, the arguments about the structure of the account, the typical 'sandwich' of the plot and betrayal, might mean that the whole account was a Markan construct to both blame the Jews and to show Jesus fulfilling his destiny. The drama of the kiss by Judas added to make the event more shocking.</p> <p>Some might speculate on one or more reasons why Jesus was arrested eg the Cleansing of the Temple, festival time in Jerusalem, Roman rule.</p> | | |
| 3 | (a) | <p>Candidates might use a variety of ways to show Mark's understanding of the theology of Jesus' death.</p> <p>Textual references such as the imagery and symbolism of the Last Supper and Jesus' words (Mark 14:24) - 'This is my blood of the covenant which is poured out for many', or the tearing of the veil in the Temple, might be discussed to show understanding of Jesus death as a sacrifice.</p> <p>Candidates might explain Mark's presentation of Jesus as righteous martyr, in comparison with the Maccabean martyrs and the notion that the sin of the nation could be removed by their atoning death.</p> <p>Atonement might be explained as propitiation or expiation of sins as in Isaiah 53 – one who dies on behalf of others. As in the Old Testament Day of Atonement when the scapegoat took on the burden of the sins of the nation (Leviticus 16). The words from Mark 10:45, 'Jesus came, as Son of Man....to give his life as a ransom for many', might be interpreted in a number of ways such as righteous martyr, vicarious suffering and expiation of sins.</p> | 25 | |

| Question | Indicative Content | Marks | Guidance |
|----------|--|-------|----------|
| (b) | <p>Candidates might evaluate the harrowing account of the crucifixion in Mark. The description of the death of Jesus and the nature of his final cry might be seen as an account of human suffering and despair which lacks any element of divinity.</p> <p>However, this might be contrasted with the supernatural events of darkness and the tearing of the veil in the Temple and what they might be seen to symbolise.</p> <p>Some might examine Mark's motives in presenting Jesus as a fully human figure at his death. The importance and significance of Old Testament references and motifs might be taken into account. Some candidates might analyse the mixture of dramatic presentation and theology in terms of how credible Mark's account of the crucifixion might be.</p> | 10 | |

| Question | Indicative Content | Marks | Guidance |
|----------|---|-------|----------|
| 4 (a) | <p>Candidates might answer this question using a selection of material from both The Walk to Emmaus (Luke 24:13-35) and Jesus Appears to His Disciples (Luke 24:36-49), or from just one of these accounts.</p> <p>On the road to Emmaus, Jesus physically appears and walks with the two disciples but they are prevented from recognising him. The conversation is detailed and about recent events and then Jesus begins to teach them about the Scriptures. There is a recognition scene (with Eucharistic overtones) and the spell is broken. The disciples declare 'Were our hearts not burning within us...'. Responses might show an understanding that this event and the following appearance are a mixture of both physical and spiritual experience. Some might suggest that Luke interprets Jesus' appearance as that of an angel (as in the story of Tobit and the angel) or as a ghost but the recognition scene identifies him as a physical presence just before he vanishes.</p> <p>When Jesus appears to the disciples Luke stresses that the resurrection is a real physical event, he dispels doubts about Jesus being an angel or a ghost. The disciples are invited to touch flesh and bones. Jesus asks for something to eat and is given broiled fish. Then 'he opened their minds to understand the Scriptures' and gives them a commission to preach to all nations. Jesus promises that they will be clothed with power from on high (the Holy Spirit).</p> | 25 | |

| Question | Indicative Content | Marks | Guidance |
|----------|--|-------|----------|
| (b) | <p>Responses might assess how successful Luke's accounts are in convincing the reader of the truth of the resurrection. Some arguments might be:-</p> <p>These stories appear only in Luke. Some answers might examine the argument that Luke drew on other traditions for his interpretation of the nature of the risen Christ eg David Catchpole's suggestion about the Apocrypha's Book of Tobit.</p> <p>The style of the Emmaus account encourages the reader to believe that they know something (eg Christ has risen) that the disciples have yet to discover. The intention might be that the stories of the resurrection are read from an established faith perspective. The account is also heavy with symbolism.</p> <p>There is emphasis (in Luke 24:36-43) on the fact that Jesus is not a ghost but resurrected flesh and bones and that he ate the fish, witnessed by the disciples, 'in their presence'. This might be seen to be attempt to stress that the resurrection is a real physical event and also to combat docetism.</p> <p>There are key Lukan themes, in both accounts, which appear elsewhere in the gospel. The Commission is in accordance with Luke's salvation history and the promise of the Holy Spirit is fulfilled in Acts, at Pentecost.</p> | 10 | |

APPENDIX 1 AS Levels of Response

| Band | 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>a.c.i.q</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>v lit arg</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>b att</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>b att</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>sat att</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>sust/just</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>g att</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>g att</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>vg/e att</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>vg/e att</i></p> |
| Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good | | | | |

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