

Religious Studies

Advanced GCE

Unit **G584**: 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

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.

Subject-specific Marking Instructions

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.

A2 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.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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 A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which 'must contribute to the assessment of Religious Studies at AS and A level'.

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 follow the separate instructions about annotation of scripts; remember that 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.

*

Synoptic skills and the ability to make connections: these are now assessed at A2 as specification, due to the removal of the Connections papers.

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	Answer	Mark	Guidance
1	<p>AO1</p> <p>Answers might include detailed explanation and understanding of a selection of the texts from Matthew 5-7 and, an explanation of the importance of the antitheses 'you have heard...but I say' etc Matthew 5:21-48.</p> <p>Candidates might explain, with reference to the prescribed texts, how the presentation of the Sermon sets rigorous standards – interpreted by the early church as a distinctive, universal ethic of Jesus in comparison with the Mosaic Law. Some scholars interpret the Sermon as the quintessence of Jesus' teaching.</p> <p>Answers might also explain Matthew's presentation of the teachings as a challenge by Jesus to his followers to review accepted moral and ethical pre-suppositions of the Jewish/ancient world and apply a more strenuous ethic based on love.</p> <p>AO2</p> <p>This is likely to be an analysis as to whom the Sermon is addressed and whether the strenuous nature of the commands imposes strictures of perfect behaviour for Christians, in general.</p> <p>Some consideration might be given to the view that the Sermon was truly radical and distinctive in comparison with Jewish/ancient world ethical principles and practice.</p> <p>Some answers might examine whether the Sermon on the Mount should be seen as a benchmark of rigorous standards - adapted by early and later Christian communities, or, an impossible ethic, uncompromising and extreme.</p>	35	(Is the ethical teaching fudged as much today by Christians as by the Jews in First Century Palestine?)

Question	Answer	Mark	Guidance
	<p>There might be some discussion as to whether the commands should be taken literally or seen as ideals distinctive to time and place. Some might consider the possibility that they were intended as an admonishment to Christian antagonists or Jewish religious leaders. Candidates might assess whether Jesus (or Matthew) is reinforcing the spirit of the Torah, modifying it, or criticising the oral Torah and replacing it with a more universal ethic.</p> <p>Some answers might analyse the different arguments on the teachings/commands as interim ethics for an audience awaiting the imminent arrival of the Kingdom.</p>		

Question	Answer	Mark	Guidance
2	<p>AO1</p> <p>The parables in the set text are in Luke 15-16 and Matthew 25. Answers might show understanding of a selection of parables from an overview of these chapters.</p> <p>In Luke, the parables used could include The Lost Sheep, The Lost Coin, The Prodigal and his brother, the Dishonest Manager, The Rich Man and Lazarus. These deal with topics of forgiveness, inclusion, wealth and responsibility. In Matthew, the Ten Bridesmaids, The Talents and Judgement of Nations raise issues of preparedness for the Kingdom and heavenly judgement.</p> <p>Candidates might explain the difficulties in interpreting the meaning of the parables when the text might have been edited. Answers might show understanding of parables in the context of the synoptic gospels and an awareness of the audience.</p> <p>Candidates might be aware of the debates as to which elements of the parables are Jesus' own words.</p> <p>AO2</p> <p>The analysis might be an examination as to whether the purposes of the gospel writers/the early Church, in making any redaction to the original, affects the interpretation of the parable as a truthful teaching of Jesus.</p> <p>An assessment might be made as to whether some parables show more about the purposes of the author than about the theology of Jesus. (eg Luke's special interest in inclusion for outcasts etc and his emphasis on the greed of the wealthy, Matthew's futuristic, eschatological judgement.)</p>	35	

Question	Answer	Mark	Guidance
	Some candidates might reach a conclusion that both an understanding of what might have been the original teaching and the purpose of redaction (if any), play a part in interpreting the meaning of the parables.		

Question	Answer	Mark	Guidance
3	<p>AO1</p> <p>There is a lot of information on this topic from well-known scholars and also in the prescribed texts, in Matthew and Mark especially. Candidates should be selective in order to construct their answer to focus on the argument.</p> <p>Answers might show understanding of the complexity and ambiguity of Jewish Messianic expectation and the Old Testament background. Reference might be made to Isaiah, where the expectation is of a human figure; a King (Davidic), a reign of peace, concern for the poor.</p> <p>More contemporary with Jesus' time, the expectation in Psalms of a king; warrior, priestly figure with authority over Jews and gentiles might be mentioned. The beliefs of the Essenes of a priestly figure/warrior, or, a state of existence rather than a particular person could also be discussed.</p> <p>The main focus will probably be on interpretation of demonstrations of Jesus' authority and status and evidence of his fulfilment of the role of Messiah, as shown in the prescribed texts. Peter's Confession, The Triumphal Entry, The Cleansing of the Temple and The Fig Tree are all relevant.</p> <p>Some of the different views about how the status of Jesus is portrayed in individual gospels and other theories about the purposes of the evangelists might be explained.</p> <p>AO2</p> <p>Candidates might evaluate how effectively the gospel writers portray Jesus as Messiah and the ambiguities that arise, with evidence from the texts. Some events might be assessed to be</p>	35	

Question	Answer	Mark	Guidance
	<p>stronger evidence than others. (Jesus and the High Priest, Mark 14:61-62, from AS study is a relevant text.)</p> <p>Answers might analyse possible redaction and the purposes of the gospel writers/early church in a post resurrection era. Some candidates might assess to what extent the evangelists were bridging the gap between Jewish expectation and their own belief. Early New Testament portrayal of a glorified Christ might seem not too far removed from the ancient Jewish presentation of the Messiah.</p> <p>Some might consider whether there is evidence in the gospels that Jesus believed himself to be the Messiah.</p>		

Question	Answer	Mark	Guidance
4	<p>AO1</p> <p>Candidates are likely to begin their answer by explaining the Jewish concept of illness and the links to sin (and demon possession). Answers might explain the Jewish ideas about sickness and sin and Jesus' role in the miracles ie forgiving sins, acknowledging faith, exorcising demons, triumph over evil.</p> <p>Some developed answers might explain the ways in which Jesus' miracles were viewed by the recipients, the disciples, the crowds, the critics etc in the light of OT ideas and expectations and against a first century background where miracle workers were fairly commonplace.</p> <p>Some miracles were symbolic demonstrations of God's forgiveness in action – to illustrate the link between sickness and sin/healing and forgiveness – salvation eg Jesus and the Leper, The Paralysed man etc. Others emphasise the importance of personal faith to illuminate the deeper meaning eg Jairus' Daughter, the Woman with Bleeding, the Centurion's Servant.</p> <p>AO2</p> <p>The theological significance of the healing miracles might be assessed in terms of forgiveness being unconditional for all. Responses might assess how Jesus fulfilled expectations and overturned preconceived ideas.</p> <p>It might be argued that the miracles confirmed Jesus' critics (the Pharisees) in their opposition to him eg as in The Paralysed Man. The ambiguities in this and other miracles might be analysed to show the extent to which Jesus' actions and the gospel accounts reflected contemporary attitudes to illness and sin.</p>	35	<p>The set texts are the healing miracles in Mark 1-2: 4-5: 7-8 and the versions of the Centurion's Servant in Matthew 8 and Luke 7.</p>

Question	Answer	Mark	Guidance
	<p>Also, in analysing the claim made in the statement, other theological themes might be explored such as miracles as evidence of the Kingdom or as evidence of Jesus as the Messiah (the Messianic Secret).</p> <p>Some responses might use evidence from the gospels to assess whether other motives for the miracles were more important than any challenge to traditional Jewish ideas about sickness and sin.</p> <p>Some candidates might question the historical accuracy of the miracle stories and assess any inconsistencies. Jesus' instructions to keep the healings secret prevented wider knowledge of his powers.</p>		

APPENDIX 1 - A2 LEVELS OF RESPONSE

Band	Mark /21	AO1	Mark /14	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>	1–3	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	6–9	A basic attempt to address the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding might address the general topic rather than the question directly selection often inappropriate limited use of technical terms <p style="text-align: right;"><i>b att</i></p>	4–6	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but 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	10–13	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>	7–8	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	14–17	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>	9–11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> some successful and clear analysis some effective use of evidence views analysed and developed <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	18–21	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>	12–14	A very good/excellent attempt which uses a range of evidence to sustain an argument holistically <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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