

Religious Studies

Advanced Subsidiary GCE

Unit **G574**: New Testament

Mark Scheme for June 2013

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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 1 – to be used at the end of each part of the response in the margin |
|  | Level 2 – to be used at the end of each part of the response in the margin |
|  | Level 3 – to be used at the end of each part of the response in the margin |
|  | Level 4 – to be used at the end of each part of the response in the margin |
|  | Level 5 – 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 eg where part of an answer is at the end of the script |

Subject-specific Marking Instructions

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 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>Candidates might explain that Mark appears to have a positive attitude towards women and is seen by some scholars to regard women as disciples. In the Passion narrative, women feature prominently several times and candidates might consider one or more of these accounts.</p> <p>The widow's mite, the anointing at Bethany, the crucifixion scene and the empty tomb are the accounts where the role of a woman or of women is prominent and a positive view of women is shown. Also Peter is questioned by a woman when he denies Jesus and the women are mentioned by name at the crucifixion and the burial.</p> <p>Candidates might comment that in first century Palestine women were, generally, regarded as inferior to men in every way.</p> <p>In explaining the significance of the way Mark allocates an important role to a woman or women in a selected account candidates might consider e.g.:</p> <p>The anointing at Bethany – the boldness of the woman's actions, the reaction and judgement of the on lookers, Jesus' praise of the woman;</p> <p>The widow's mite – a poor woman shows humility and gives all she has in contrast to the self-satisfied behaviour of the rich men and Jesus uses this as a teaching for the disciples;</p> <p>Women were present at the crucifixion and burial; they had followed Jesus (when the disciples had fled). They were also prepared to care for his needs after death.</p> <p>The empty tomb – it is women who are entrusted with the message of the resurrection the usual verification of their word is not needed (as in Luke and Matthew). Their immediate reaction to fear is natural and yet the good news was still spread.</p> | 25 | |

| Question | Indicative Content | Marks | Guidance |
|----------|--|-------|----------|
| (b) | <p>Candidates might consider whether Mark's presentation of women is just a device to include them in the universal message and to prove that faith was not just the prerogative of righteous men but also outcasts.</p> <p>The women are not given the same detail of character as the disciples nor do they have the level of role or dialogue of some of the other characters in the Passion story. Their role is passive. e.g., the widow is merely used to illustrate a point, the woman at the anointing does not speak, the behaviour of the women at the tomb could be seen to be stereotypical.</p> <p>Candidates might support arguments against the statement by showing how Mark depicts the women as strong and consistent in faith. He demonstrates that they have more faith than the disciples. They are not afraid to be at the crucifixion and they show insight (e.g. the woman at Bethany) that the disciples and righteous men do not have.</p> | 10 | |

| Question | Indicative Content | Marks | Guidance | |
|----------|--------------------|--|----------|--|
| 2 | (a) | <p>Candidates might consider some, not necessarily all, of the following:</p> <p>They might explain the various interpretations of the meaning of the Last Supper, from Mark 14:12-25. Candidates might also use material from Luke 22:7-23 as specified text, to make a comparison of the similarities. Also 1 Cor.11:17-26 confirms the wording of Luke and adds some further meaning.</p> <p>The significance of the Last Supper could be shown in explanation of the different types of meal the Last Supper might have been.</p> <p>Some explanation of evidence of a Passover meal might be included e.g. details of timing: 'On the first day of Unleavened Bread' etc. (Mark/Luke) 'On the night he was betrayed,' (1 Cor 11). Mark 14:16 states 'they prepared the Passover meal.'</p> <p>Jesus is shown to be in control, he orders the preparations for the Passover – he knows he is going to die – he predicts his betrayal. Some might explain the view that Mark invented these predictions to show Jesus' death as part of God's plan.</p> <p>Some scholars interpret the Last Supper as a fellowship meal with the disciples; however, it has been interpreted by other Christians as an attempt by Mark (and Luke) to convey much more. After the prediction of the betrayal, there is the memorial meal and the words of institution, 'Take this is my body... the blood of the covenant.' They imply that Jesus saw his death as a sacrifice. 'New' covenant is added in 1 Cor. 11 indicating that a new relationship between God and man is to be brought about by Jesus' death.</p> <p>Some candidates might attempt to explain the eschatological reference in Mark 14: 25...'when I drink it new in the Kingdom of God,' or Luke 22:18...'until the Kingdom of God comes.'</p> <p>Some answers might link the meaning of the Last Supper with the Christian Eucharist and its meaning today.</p> | 25 | |

| Question | | Indicative Content | Marks | Guidance |
|----------|-----|--|-------|----------|
| 2 | (b) | <p>Arguments against evidence of Passover might be that there is no mention of the traditional Passover foods; lamb, herbs, etc. There is contradiction in the timing in Mark. eg the chief priests said, 'not during the festival...' Mark 14:1-2. There would have been difficulties in taking action against Jesus and conducting the arrest and trial during the night of Passover when the priests would have been preoccupied with the festival rituals. The Last Supper in the early church was a weekly celebration, not an annual one like Passover.</p> <p>Arguments for Passover might be that the meal was in Jerusalem and Jews travelled to Jerusalem for the Passover. Mark 14:17 says they were reclining – which was a Passover custom. Blessing bread and a cup of wine is a practice at Jewish festivals. The breaking of bread and drinking of red wine especially were Passover customs. The disciples are said to have 'prepared the Passover' in Mark (and in Luke).</p> <p>Candidates might base their conclusion on the weight of evidence or on the ambiguity of the case presented.</p> | 10 | |

| Question | Indicative Content | Marks | Guidance |
|----------|---|-------|----------|
| 3 (a) | <p>Their background was the 'separate ones', strict observance of the Law and obsession with purity in daily life. Scholars dispute whether Ezra was the first Pharisee, redefining Israel after the exile, or, whether Pharisees were a product of the middle classes, who emerged during the Hellenistic period. They held belief in resurrection, afterlife and synergism – a combination of predestination and freewill. Their main area of influence was as teachers and their presence was strongest in the synagogues.</p> <p>Groups of Pharisees were probably present in all communities, encouraging the keeping of the purity laws, food laws and table fellowship etc. They were concerned with interpretation of Oral Torah/'traditions of the fathers'. They resisted Roman rule through rigid adherence to the religious laws.</p> <p>Candidates might explain that evidence from Josephus appears to be that they were the most influential group in first century Palestine. But some of their influence diminished in the first century as they lost political power and became too pious for ordinary people to follow. However, after the Jewish War and the destruction of the Temple, the Sadducees died out and the Pharisees were the group who survived. Some candidates might explain that after the destruction of the Temple the Pharisees were the main architects of reconstructing Judaism without a Temple.</p> <p>Some candidates might be aware that, despite their opposition to Rome, the Pharisees were linked with the Herodians and supported Herod.</p> | 25 | |

| Question | Indicative Content | Marks | Guidance |
|----------|---|-------|----------|
| (b) | <p>Candidates might argue that the plans of the Jews to kill Jesus were instigated by two major incidents of conflict. After the Cleansing of the Temple they looked for a way to kill him for they feared him and after the anointing at Bethany, Judas went to the chief priests to betray Jesus.</p> <p>Some might use the Triumphal Entry or the question about Jesus' authority or his behaviour at the Sanhedrin trial as evidence for their arguments.</p> <p>However, counter arguments may be about divine destiny and God's plan. Or the theological motives of the gospel writer in the presentation of the major incidents of conflict. A possible bias towards blaming the Jews might also be considered and assessed.</p> | 10 | |

| Question | Indicative Content | Marks | Guidance |
|----------|---|-------|----------|
| 4 (a) | <p>Answers are likely to include the main details of the account from Luke 24:13-35 with an explanation of how it might help the reader/believer to attain an understanding of the nature of the resurrection.</p> <p>On discovering, through the narrative, how the men on the road come to recognise Jesus, the reader is presented with Luke's theology of the resurrection.</p> <p>The linguistic style is dramatic irony; Jesus walks beside the two men but they are kept from recognising him – they are not allowed to recognise him at this stage – but the reader knows it is Jesus. There is a possible suggestion of an altered bodily state. There is a double irony in the fact that the disciples are unaware that they are talking to Jesus about himself.</p> <p>Jesus is described as a great prophet killed by the chief priests and rulers and this is followed by a summary of what happened at the tomb on the third day. Jesus rebukes them because they have not understood the resurrection and explains to them the meaning of the prophecy of suffering and resurrection in the scriptures – which he has already fulfilled.</p> <p>The disciples recognise Jesus at the breaking of the bread, as a direct link is made with the Last Supper and the Eucharist. Some candidates might comment on the phrase 'Then their eyes were opened' as the men are brought to the point of recognition.</p> <p>Some candidates might comment that the passage ends with a kerygmatic statement of a resurrection appearance to Simon (Peter).</p> | 25 | |

| Question | Indicative Content | Marks | Guidance |
|----------|--|-------|----------|
| (b) | <p>Candidates might evaluate what the different elements of the story teach about what happened after Jesus' death and increase understanding of the nature of the resurrection and eternal life, e.g. Jesus' altered bodily state, the blindness of the disciples until they understand, the fact that there are two of them and Jesus' sudden appearance and disappearance. Assessment might be made as to the effectiveness of the story as proof of the resurrection.</p> <p>Opposing arguments might be that these same elements create doubt that the resurrection ever happened and that the two disciples are the only witnesses and that there were rumours that the disciples had invented the resurrection.</p> <p>Some candidates might consider that this story of the appearance to the Road to Emmaus is only part of Luke's theology of the resurrection and cannot stand alone without one or more of the other accounts, especially the empty tomb and/or the appearance to the other disciples and the ascension.</p> | 10 | |

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 <i>L1</i> | 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 <i>L1</i> |
| 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 <i>L2</i> | 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 <i>L2</i> |
| 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 <i>L3</i> | 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 <i>L3</i> |
| 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 <i>L4</i> | 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 <i>L4</i> |
| 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 <i>L5</i> | 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 <i>L5</i> |
| Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good | | | | |

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

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Head office
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Facsimile: 01223 552553

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