

## General Certificate of Secondary Education

# Religious Studies 3061 / 3066 *Specification A*

*The Christian Life and St Mark's Gospel Option 1C  
(3061/6/C)*

## Mark Scheme

### *2006 examination – June series*

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

## Methods of Marking

Difficulties may arise through the use of different methods of marking. It is, therefore, essential that, in fairness to candidates, everyone uses the same methods of marking. The advice given here may seem very obvious, but it will be helpful if everyone follows it as exactly as possible.

1. Mark clearly in red biro. You will need to change all scripts marked prior to the Standardising Meetings and change your original marks from pencil to red pen.
2. No half marks or bonus marks are to be used under any circumstances.
3. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
4. Indicate, **by ticking**, where you have awarded a mark for questions where there are no levels. For **levels of response**, examiners must record, in the left-hand margin, the level that has been awarded, e.g. L3, and in the right-hand margin, the mark that has been awarded for the question.
5. The numerical mark awarded for **each** response should be indicated in the right-hand margin.
6. A **separate** mark is to be awarded for the quality of written communication, refer to the criteria given in the chart on page 5).
7. Do **not** credit material that is irrelevant to the question or to the objective, however impressive that material might be.
8. If you are wavering as to whether or not to award a mark, the criterion should be, ‘Is the candidate nearer those who have given a correct answer or those who have little idea?’
9. Apply the principle of **salvage**, so that credit is given for what is correct, even if the order is misplaced in the answer.
10. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
11. **All** pages should bear some indication that they have been seen – even those pages that are left blank. Examiners should, for example, place either their initials, or the word ‘seen’ on each page.
12. Remember, the key to good and fair marking is **consistency**. Do **not** change your marking style once you have started sending scripts to AQA.
13. Only write comments on scripts that can be justified by the mark scheme. It should be remembered that scripts may be returned to centres and candidates.

## Levels of Response Marking

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of candidates' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

The **assessed level** of response to each part of each question must be indicated in the left-hand margin (L1, L2, etc.), leaving the right-hand margin for the numerical award.

If a candidate demonstrates knowledge, understanding and / or evaluation at a certain level, he / she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a candidate's response.

Levels of response mark schemes include either **examples** of possible candidates' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that candidates will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Principal Examiner.

## Assessment of Quality of Written Communication

Where candidates are required to produce extended written material in English, they will be assessed on the quality of written communication.

Candidates will be required to:

- present relevant information in a form that suits its purposes;
- ensure that text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear;
- use a suitable structure and style of writing.

Quality of written communication will be assessed in all components and in relation to all assessment objectives.

3 marks are available.

- 3 marks** The candidate presents relevant information coherently, employing structure and style to render meaning clear. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate to render meaning clear.
- 2 marks** The candidate presents relevant information in a way which assists with the communication of meaning. The text produced is legible. Spelling, punctuation and grammar are sufficiently accurate not to obscure meaning.
- 1 mark** The candidate presents some relevant information in a simple form. The text produced is usually legible. Spelling, punctuation and grammar allow meaning to be derived, although errors are sometimes obstructive.
- 0 mark** The candidate's presentation, spelling, punctuation and grammar seriously obstruct understanding.

## Additional Guidance to Examiners

3 marks, to be added to the total of 80, are available for the quality of language, according to the three criteria given above.

### How to assess quality of written communication

You may notice some of these criteria as you mark the paper. However, at the end of the paper, make a final check through the script, beginning with sections of extended writing.

### Recommended procedure

1. If no accuracy can be found, 0 marks can be awarded for the quality of written communication.
2. Consider the extended writing first, in order to assess the quality of written communication.
3. Do not limit consideration to spelling alone. Assess grammar, punctuation and form and style. Try to form an overall impression as you read through a script.
4. Base your mark on the standard in the majority of the criteria within a level - a candidate might not maintain the same standard in each category of the criteria.
5. Recognise that the highest mark does not demand perfection and that the more a candidate has written, the more errors should be permitted.
6. High performance should not be awarded if a candidate has written little or nothing in answer to sections where extended writing is required.

## Paper 1C *The Christian Life and St Mark's Gospel*

### Part A

#### A1 Holy Communion

- (a) *At the Last Supper, Jesus took the bread and gave thanks. What else did Jesus do and say with the bread?*

**Target: To test knowledge of the Last Supper**

Broke / gave it to his disciples 1 mark  
 'This is my body' 1 mark

**(2 marks) AO1**

- (b) *Why do some Christians call the Holy Communion service the Eucharist?*

**Target: To test understanding of different denominational attitudes to Holy Communion**

e.g. Thanksgiving  
 For spiritual feeding / Jesus' death / resurrection / creation.

One mark for thanksgiving. Second mark for development.

**(2 marks) AO2**

#### A2 The Person of Jesus

- (a) *Who shouted, "Jesus! Son of David! Take pity on me!"?*

**Target: To test knowledge of the Healing of Blind Bartimaeus**

e.g. Bartimaeus / blind man / beggar / sitting by the roadside.  
 One mark for a clearly correct identification of the speaker.

**(1 mark) AO1**

- (b) *What did the title 'Son of David' mean to the Jews at the time of Jesus?*

**Target: To test understanding of the meaning of the title Son of David**

e.g. Messiah / descendant of David / association with wealth and power / warrior figure / leader / king / fulfilment of prophecy.

Two marks for two points or one developed point.

**(2 marks) AO2**

- (c) *Why might some Christians think the title 'Son of Man' helps them to understand who Jesus was?*

**Target: To test understanding of the relevance of the title Son of Man for Christians today**

e.g. Stresses Jesus' humanity / links with suffering Servant / eschatological supernatural figure / position of authority and glory / judge / representative figure / authority to forgive / Lord of the Sabbath / prophetic figure / sent from God / reference to Old Testament.

Two marks for two points or one developed point.

**(2 marks) AO2**

**A3 Authority**

***Explain two different ways in which Christians understand Mark's Gospel as the word of God.***

**Target: To test knowledge of different approaches to the authority of Mark's Gospel**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 mark
<b>Level 2</b>	Some application of knowledge and understanding.	2 marks
<b>Level 3</b>	A clear application of knowledge and understanding with sound development.	3 marks

Apply these criteria to both parts of the question.

**1<sup>st</sup> way**

e.g. Fundamentalist / Literalist / directly inspired by God / inerrant / to be relied on in its totality / its teachings to be followed without question / example from Mark's Gospel.

**(3 marks) AO2**

**2<sup>nd</sup> way**

e.g. Liberal / God works through fallible human beings / possibility of error or misunderstanding / changes during the period of transmission / Mark writing long after the events / the meaning more important than the words of the text / example from Mark's Gospel.

The correct use of labels, e.g. fundamentalist is not a requirement of this question. Level 3 may be reached in either part by candidates who use the wrong label, providing the rest of the answer fulfils the criterion.

Also allow answers that adopt an approach that explains Mark's Gospel as the Word of God because, e.g. it is the good news / the message of Jesus who is the Son of God.

Allow up to Level 2 for reference to:    Containing life / teaching of Jesus  
  Eyewitness as reliable source  
  Use of it in liturgy.

For Level 3 there needs to be some clear link to what makes Mark's Gospel the word of God.

**(3 marks) AO2**

**Part B****B4 Discipleship**

- (a)
- Describe Mark's account of when Peter denied Jesus.*

**Target: To test knowledge of Mark's account of Peter's denials****Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	One or two accurate points.	1 – 2 marks
<b>Level 2</b>	A basic outline with some omissions or confusion.	3 marks
<b>Level 3</b>	A reasonable account covering most of the main points.	4 marks
<b>Level 4</b>	A competent though not necessarily perfect account for a 16-year old.	5 marks

**Peter's denials – Mark 14** <sup>54, 66-72</sup>

Location / warming	Challenge	Cock crow
Servant / girl / bystander	Answer	Remembers / weeps
	Three – fold denial	

For Level 4 five points with **either** something from all three parts (with minimum of two from the middle part) **or** everything from the last two parts.

**(5 marks) AO1**

- (b)
- What did Jesus teach his disciples about the cost of discipleship?*

**Target: To test knowledge of Jesus' teaching on the cost of discipleship**

e.g. Forget (deny) self / carry cross / readiness to die / persecution / put oneself last / be servant (slave) of all / readiness to give up material possessions / readiness to give up family / rejection by family / arrest / synagogue beatings / court trials / forgiveness.

Allow 'follow me' as development only.

N.B. Reference may be made to a variety of set texts (e.g. 8: 34-38; 10: 21, 24-25, 29, 39, 43-44), and to other texts (e.g. 9:35; 13:9-13), but remember that the question is about the cost of discipleship and not the rewards.

2 marks for two points or one developed point.

**(2 marks) AO1**

(c) *'It is difficult for teenagers to be Christians in today's world.'*

*Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

**Target: To test evaluation of the challenges facing 21<sup>st</sup> century teenage Christians**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

e.g.

**For**

e.g. Temptations of materialism and consumerism / persecution still a reality in some countries / not seen as 'cool' to be a Christian in many western cultures / bullying or name calling / challenges of natural and social sciences to faith / reliance on ancient sacred writings / traditional teaching out of step with modern thinking.

**Against**

e.g. Increasing rejection of materialism / importance of spiritual values recognised by some teenage role models / Christianity tolerated by most people / support of other Christians / encouragement from personal faith or religious experience.

**(5 marks) AO3**

**B5 The Kingdom of God**

(a) *Jesus was angry when he spoke the words given in Figure 2. What had made him angry?*

**Target: To test knowledge of what happened when people brought children to Jesus for a blessing**

The disciples rebuked (or turned away) / parents (children or people bringing children).

Two marks for two points.

**(2 marks) AO1**

(b) *In what ways might Christians obey Jesus' teaching to be "like a child"?*

**Target: To test understanding of what it means for a Christian to be childlike**

e.g. Trusting / dependent on God / willing to recognise need of God / open / purity of intention.

Three points or one or more developed. 2 marks for a mere list.

**(3 marks) AO2**



**(c) Give an account of the Parable of the Growing Seed (the Seed Growing Secretly).****Target: To test knowledge of the Parable of the Growing Seed****Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	One or two accurate points.	1 mark
<b>Level 2</b>	A basic outline with some omissions or confusion.	2 marks
<b>Level 3</b>	A reasonable account covering most of the main points.	3 marks

A Level 1 answer should give a piece of information not also found in the other ‘seed’ parables. For Level 3, there should be **either** reference to all three parts of the story: the activity of the man; the growth of the seed in stages or independently of the man; the harvest **or** 2 parts with good detail.

**The Parable of the Growing Seed – Mark 4<sup>26-29</sup>****(3 marks) AO1****(d) ‘The Kingdom of God is just something for Christians to hope for in the future.’**

*Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.*

**Target: To test evaluation of the Kingdom of God as a future hope or present reality****Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**For**

e.g. Jesus spoke of it as in the future / a state beyond space and time / an experience that comes after death / no signs of its presence on earth / hatred, war, etc. / the Church and individual Christians are sinful.

**Against**

e.g. Jesus brought the Kingdom with him / Jesus spoke of it as being here and now / qualities of the Kingdom to be seen in the Church and individual Christians / many live according to God’s will / presence in the hearts and minds of believers / links with the sacraments.

**(5 marks) AO3**

**Part C**

**C6 Faith, Prayer and Commitment**

- (a) *Describe, in detail, Mark's account of Jairus' daughter. Do not include the healing of the woman with a haemorrhage.*

**Target: To test knowledge of Mark's account of the Healing of Jairus' Daughter**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	One or two accurate points.	1 – 2 marks
<b>Level 2</b>	A basic outline with some omissions or confusion.	3 – 4 marks
<b>Level 3</b>	A reasonable account covering most of the main points.	5 – 6 marks
<b>Level 4</b>	A competent though not necessarily perfect account for a 16-year old.	7 – 8 marks

Synagogue official	Message of death	Mourners	Talitha koum
Begs Jesus / very ill	Don't fear / believe	Not dead...	Walks round
		Laugh at him	Age
		Turns them out / takes in 5	Amazement
			Don't tell
			Give food

For Level 4, something from all 4 parts giving 8 points of information.

**The Healing of Jairus' Daughter – Mark 5<sup>22-24, 35-43</sup>**

N.B. Credit accounts that contain 'lamb' instead of 'girl'.

**(8 marks) AO1**

- (b) **Explain the importance of faith and prayer for Christians today. You should refer to Mark's Gospel in your answer.**

**Target: To test understanding of the meaning of faith and prayer for Christians today**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 – 2 marks
<b>Level 2</b>	Some application of knowledge and understanding.	3 – 4 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	5 – 6 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	7 marks

e.g. faith as involving trust / believing against all the odds / can move mountains / its place in healing / encouragement for modern Christians of gospel stories showing faith / encouragement for those whose faith is weak of gospel stories showing God's power when faith is imperfect or lacking / possible difficulties created by lack of faith / relationship between faith and prayer / communication with God / power of prayer / answers to prayer / faith and prayer result in / may be seen in action / lifestyle of a believer.

No credit should be given for answers that simply repeat (i.e. without any development / comment) what was written in part (a).

Level 3 maximum if there is no relevant allusion / reference to Mark's Gospel or no clear application to today. Passages that might well be referred to are listed below, but any appropriate use of Mark's Gospel should be credited.

Give credit for negative responses.

Set texts:

e.g. 1:9-11, 15, 16-20; 2:1-12; 3:1-6; 4:1-20,35-41; 5:21-43; 6:30-44, 45-46; 7:24-30; 8:27-30; 9:14-29; 10:13-16; 10:46-52; 14:22-24, 37-41; 15:21-40; 16:9-20

Other passages:

e.g. 1:12-13, 29-31, 35, 40-45; 2:13-14; 5:1-20; 6:1-6, 47-52; 7:31-37; 8:1-10, 11-13, 14-21, 22-26; 11:22-25

**(7 marks) AO2**

(c) *‘Miracles still happen.’*

*Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view. Refer to Christian beliefs in your answer.*

**Target: To test evaluation of belief in miracles in the 21<sup>st</sup> century**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**For**

e.g. Lourdes and other places give evidence of miracles / not everything can be empirically proved / sciences don't give the answer to everything / power of faith.

**Against**

e.g. Need for concrete proof / miracles not seen today / a product of more superstitious society / challenged by rise of natural and social sciences / other explanations more reasonable.

**(5 marks) AO3**

**C7 Suffering, Death and Resurrection****(a) Describe, in detail, Mark's account of**

***EITHER*** *Jesus' trial before the High Priest*  
***OR*** *Jesus' trial before Pilate (the Roman trial).*

**Target: To test knowledge of the Jewish or Roman trial of Jesus****Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	One or two accurate points.	1 – 2 marks
<b>Level 2</b>	A basic outline with some omissions or confusion.	3 – 4 marks
<b>Level 3</b>	A reasonable account covering most of the main points.	5 – 6 marks
<b>Level 4</b>	A competent though not necessarily perfect account for a 16-year old.	7 marks

Level 2 maximum for conflation of 2 trials.

**High Priest**

Location / time	High Priest's question	Tore coat
False witness	I am	No need for more witnesses
e.g. of false evidence	You will see...	Blasphemy
Asked to speak / silence		All agree / death
		Mockery

**Pilate**

Time / action of Council	Passover custom	Pilate's reluctance
Are you King of the Jews?	Choice given	Crowd hysteria / crucify!
So you say	Barabbas / murderer	Gives in / Barabbas freed
Asked to speak / silence		Flogging
		Handed over to be crucified

For Level 4, 7 points with something from all 3 parts.

**Jesus' trial before the High Priest – Mark 14** <sup>53, 55-65</sup>**Jesus' trial before the Romans – Mark 15**<sup>1-15</sup>**(7 marks) AO1**

- (b) **Explain why Jesus had many enemies. You should refer to Mark's Gospel in your answer.**

**Target: To test understanding of the hostility to Jesus**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	0 marks
<b>Level 1</b>	A minimal application of knowledge and understanding.	1 – 2 marks
<b>Level 2</b>	Some application of knowledge and understanding.	3 – 4 marks
<b>Level 3</b>	A clear application of knowledge and understanding with some development.	5 – 6 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	7 – 8 marks

e.g. Envy of Jesus' popularity / fear of his influence / concerns that he might spark off trouble / seen as a threat to religious orthodoxy / seen as blasphemous / in league with Satan / his attitude to the Sabbath, etc. offensive / unauthorised teacher / able to hold his own in debate / association with outcasts.

Reference might be made to the following passages:

Set texts: 1:21-27; 2:1-12, 23-28; 3:1-6; 11:1-11; 12:18-27; 15:53-65; 15:1-19, 26-32

Other passages: 2:13-22; 3:20-30; 6:1-6; 7:1-19; 8:11-13; 11:15-18, 27-33; 12:1-17

N.B. Answers that make no reference to Mark's Gospel, or that are purely narrative (i.e. outlines of stories without any comment) should not be given more than Level 3.

Level 2 maximum for mere list of passages.

Answers may span the whole of Mark's Gospel or they may concentrate on the Passion Narrative. Either approach may be awarded full marks if the criteria for Level 4 are fulfilled.

**(8 marks) AO2**

**(c) ‘For Christians, the crucifixion is the most important event in Mark’s Gospel.’**

***Do you agree? Give reasons for your answer, showing that you have thought about more than one point of view.***

**Target: To evaluate the importance of the crucifixion in relation to other events recorded in Mark’s Gospel**

**Levels of Response**

<b>0</b>	Unsupported opinion or no relevant evaluation.	0 marks
<b>Level 1</b>	Opinion supported by simple reason.	1 mark
<b>Level 2</b>	Opinion supported by one elaborated reason or two or more simple reasons.	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons.	3 marks
<b>Level 4</b>	Evidence of reasoned consideration of two different points of view.	4 marks
<b>Level 5</b>	Evidence of reasoned consideration of two different points of view expressed coherently.	5 marks

**For**

e.g. Jesus died for sins of humanity / destroyed barrier of sin / establishment of new covenant / example of self-sacrificial love / shows Jesus as the Son of God.

**Against**

e.g. Resurrection – victory over death / triumph of good over evil, hope over despair / sign that death not the end / hope of eternal life.

Teaching – guidance in everyday life / shows what is needed for entry into the Kingdom.

Miracles – shows Jesus as Son of God / signs of God’s power / signs of the Kingdom.

**(5 marks) AO3**