



## **General Certificate of Secondary Education**

# **Religious Studies (3061/3066) Full or Short Course *Specification A***

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

# **Mark Scheme**

*2007 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.

Further copies of this Mark Scheme are available to download from the AQA Website: [www.aqa.org.uk](http://www.aqa.org.uk)

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## 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 Parables

- (a) ***What is a parable?***

**Target: Understanding of the term ‘parable’**

Two marks for a clear answer (e.g. a story with a meaning / a story that makes you think / allegory / picture story), one for an incomplete answer (e.g. a story / myth / riddle).

**(2 marks) AO1**

- (b) ***Give an account of the Parable of the Mustard Seed.***

**Target: Knowledge of the Parable of the Mustard Seed**

#### Levels of Response

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

**(3 marks) AO1**

#### A2 Suffering and Death

- (a) ***When he was in the garden of Gethsemane, Jesus prayed. What did he say?***

**Target: Knowledge of Jesus’ prayer in Gethsemane**

Abba (Father) / all is possible / take this cup from me / not what I will but what you will.

One mark for a single point.

Two marks for any two points.

N.B. Accept paraphrase as long as it gets across what Jesus was saying.

**(2 marks) AO1**

- (b) ***Just before he died, Jesus prayed, “Eloi, Eloi, lama sabachthani?” What do these words mean?***

**Target: Knowledge of Jesus’ words from the cross**

Two marks for a clear answer (e.g. [My] God, [my God,] why have you abandoned [or synonym] me?).

One mark for an incomplete answer (e.g. just one part of Jesus’ words or ‘Father’ rather than ‘God’).

Allow up to two marks for an answer dealing with the significance of the words, rather than the translation.

**(2 marks) AO1**

**(c) How might Jesus' prayers help Christians today?****Target: Understanding of the relevance of Jesus' prayers for 21<sup>st</sup> century Christians****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

e.g. God's power even in the most desperate situation / Jesus the 'fellow sufferer' / Jesus really agonising over what was happening / OK to experience fear / importance of trust even when God seems absent / can say anything to God / importance of obedience / application to situations of persecution, stress, bereavement, etc.

N.B. Allow for:

Negative response, i.e. explanation of why these accounts might not help

Comments relating to other occasions when Jesus is recorded as praying, Mark 1<sup>35</sup>; 6<sup>41, 46</sup>; 7<sup>34</sup>; 8<sup>7</sup>; 9<sup>29</sup> (applied to Jesus); 14<sup>22-23</sup>. e.g. seeking guidance / committing day to God / being thankful.

Level 1 for a very general comment on how prayer might help Christians today.

**(3 marks) AO2****A3 Authority**

***Explain why many Christians think that Mark's Gospel can be trusted as a source of information about Jesus.***

**Target: Understanding of reasons for the authority of Mark's Gospel for Christians****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

e.g. Direct inspiration from God / eyewitness information / oral tradition / possibly present himself in Gethsemane / use of Aramaic / written accounts / with Paul and Barnabas / literalist view.

**(3 marks) AO2**

**Part B**

**B4 Discipleship**

**Look at the drawing below, which shows the Widow at the Treasury.**

- (a) Give an account of the story of the Widow at the Treasury.**

**Target: Knowledge of the story of the Widow at the Treasury**

**Levels of Response**

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

**(3 marks) AO1**

- (b) What might Christians learn from this story?**

**Target: Understanding of the relevance of the story of the Widow at the Treasury for Christians**

**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

e.g. Status unimportant / importance of motive / amount given unimportant / value of sacrificial giving / sign of devotion to God.

**(3 marks) AO2**



**(c) 'It is wrong for Christians to be rich.'**

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

**Target: Evaluation of Christian attitudes to wealth**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	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 (for the same or for different points of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view). <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.

**Agree**

Problems created by wealth / greed / materialism / distorted value judgements / rich man unable to part with his money / camel and eye of needle proverb.

**Other views**

Too sweeping a statement / depends on person and circumstances / reward for hard work / wealth a gift to be used / possibility of doing good with wealth / examples of generosity.

**(5 marks) AO3**

**B5 The Sabbath****(a) In the time of Jesus, most Jews did not work on the Sabbath. Why not?**

**Target: Understanding of 1<sup>st</sup> century Jewish attitudes to the Sabbath**

e.g. In obedience to the Commandment / to focus on God / to set the day apart / day of rest / God rested on the seventh day.

2 marks for two points / development of one.

**(2 marks) AO2**

**(b) Give two occasions in Mark's Gospel when Jesus was criticised for what he did on the Sabbath.**

**Target: Knowledge of Sabbath dispute, as recorded in Mark's Gospel**

Cornfields (Question about the Sabbath, Lord of the Sabbath) / man with withered hand.

Two occasions for 2 marks.

**(2 marks) AO1**

(c)(i) **Which day of the week do Christians keep holy?**

**Target: Knowledge about Sunday as the holy day for Christians**

Sunday / 1<sup>st</sup> day of the week.

**(1 mark) AO1**

(ii) **Explain how Christians today might keep this day holy.**

**Target: Understanding of Christian practice relating to Sunday**

**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 some development.	3 marks
<b>Level 4</b>	A clear application of knowledge and understanding with good development.	4 marks

e.g. Worship / Communion / spending time with family, etc. / family day / voluntary work in hospital, etc. / making the day different from the rest of the week / not letting leisure activities prevent time for God.

**(4 marks) AO2**

**(d) 'It was wrong of Jesus to break the Sabbath Law.'**

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

**Target: Evaluation of Jesus' attitudes to the Sabbath Law, as seen in Mark's Gospel**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	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 (for the same or for different points of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view). <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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

**Agree**

As Messiah Jesus should set good example of obedience to Commandments / going against God's laws / laws there for a good reason / healing not a matter of emergency / disciples not starving.

**Other views**

Jesus Lord of the Sabbath / keeping the spirit of the Law rather than the letter / need takes priority over rules / compassion and love more important / oral traditions man-made interpretations of Commandment / Jesus didn't break the Law as it was God's Law.

**(5 marks) AO3**

**Part C****C6 Resurrection****(a) Describe, in detail, the visit of the three women to Jesus' tomb as recorded by Mark.**

**Target: Knowledge of Mark's account of the Empty Tomb**

**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

**(7 marks) AO1**

- (b) **Explain why Mark's stories about the empty tomb and the Resurrection appearances of Jesus are important for Christians today.**

**Target: Understanding of the importance of the Resurrection for 21<sup>st</sup> century Christians**

**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. Central to the Christian faith / the ultimate sign of God's power and faithfulness / triumph of life over death / hope over despair / good over evil / Jesus spoke the truth about himself so can be trusted / death not the end / comfort for bereaved / resurrection life a present reality for Christians / effect on Christian lifestyle / celebrated every Sunday / Peter's forgiveness gives hope to those who doubt, etc. / calling to preach the gospel / healing ministry.

N.B. Allow comments relating to Transfiguration and Walking on Water.

**(8 marks) AO2**

**(c) ‘The Resurrection never happened. Jesus’ body was stolen!’**

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

**Target: Evaluation of Mark’s resurrection stories**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	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 (for the same or for different points of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view). <b>N.B. Candidates who make no religious comment should not achieve more than Level 3.</b>	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.

**Agree**

No proof / contrary to medical and scientific knowledge / wishful thinking / over-vivid imagination/women went to wrong tomb / hallucination / Jesus not dead when taken off cross / theories of who could have stolen the body / Joseph of Arimathea could have moved it.

**Other views**

Completely against all expectation / disciples transformed / prepared to die for belief in resurrection / women noted place of burial / Pilate checked that Jesus dead / centurion would not make mistake over death / crucified person could not escape even with help – would have been too weak / Christians claim to experience living Christ in their lives / visions of risen Christ.

N.B. Allow up to full marks for well-argued answers that concentrate on the first sentence rather than the whole.

**(5 marks) AO3**

**C7 The Person of Jesus**

(a) **Describe, in detail,**

**EITHER** *The Feeding of the Five Thousand*  
**OR** *The Healing of the Epileptic (Demon-possessed) Boy.*

**Target: Knowledge of Mark’s account of the Feeding of the Five Thousand or of the Healing of the Epileptic (Demon-possessed) Boy**

**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

**(8 marks) AO1**

(b) **How might Mark’s Gospel help Christians today understand Jesus as Saviour?**

**Target: Understanding of the significance of Jesus as Saviour for 21<sup>st</sup> century Christians**

**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

Saving powers seen in variety of ways (teaching, healing and nature miracles, in encounters with people such as Levi and rich man, death and resurrection) / hope of physical and spiritual healing for believers today / healing services and counselling / forgiveness of sins / sacrament of Reconciliation / powers of evil still operative but not beyond God’s control / will save from persecution, oppression, etc. / salvation open to all / no outcasts / self-sacrificial giving of Jesus / death not the end.

There is more than one possible approach to this question, and any valid answer should receive credit. The focus may be on the Person of Jesus as seen in the title Saviour, or on the ways in which Christians claim to experience the saving power of Jesus in their lives today, or on both.

Reference may be made to the texts set for this topic (Mark 4<sup>35–41</sup>, 6<sup>30–44</sup>, 7<sup>24–30</sup>) but any passages that can be applied to the understanding of Jesus as Saviour may be used, e.g. other healing and nature miracles, Jesus’ dealings with outcasts, his teaching, the Passion predictions and the Passion Narrative.

**(7 marks) AO2**

(c) ***‘Christians can learn more about Jesus from his words than from his actions.’***

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

**Target: Evaluation of Jesus’ teachings and miracles as an insight for Christians into the Person of Jesus**

**Levels of Response**

<b>0</b>	Nothing relevant or worthy of credit.	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 (for the same or for different points of view).	2 marks
<b>Level 3</b>	Opinion supported by one well-developed reason or two elaborated reasons (for the same or for different points of view). N.B. Candidates who make no religious comment should not achieve more than Level 3.	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.

**Agree**

Refers to himself as Son of Man in teaching / authority over Sabbath / more authoritative than scribes / humility / suffering Servant / to be seated at right hand of Father / return in glory as Judge / a teacher / refers to God as his Father / “I am” in answer to Caiaphas’ question, “Are you the Christ, the Son of the Blessed?”

**Other views**

Teaching ambiguous but actions clear / supernatural figure invoking awe and fear / Saviour / power as Son of God / authority over evil spirits / power over forces of nature / authority to forgive sins / compassion / time for everyone / did not run away from death.

**(5 marks) AO3**