

Religious Studies A (World Religions)

General Certificate of Secondary Education **2304/02**

Paper 4B Christianity (Roman Catholic)

Mark Scheme for June 2010

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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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INSTRUCTIONS FOR EXAMINERS**GENERAL POINTS**

Before starting to mark scripts, please ensure that you are familiar with the following:

- (a) The specification
- (b) The prescribed text(s) (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

This examination tests the extent to which candidates are able to fulfil the Assessment Objectives:

Candidates should be able to:

AO1	recall, select, organise and deploy knowledge of the specification content;	[40%]
AO2	describe, analyse and explain the relevance and application of a religion or religions;	[35%]
AO3	evaluate different responses to religious and moral issues, using relevant evidence and argument.	[25%]

Examiners should mark according to the statements defining levels of response. This Mark Scheme includes a section outlining the characteristics of answers at four levels of response for each of the three objectives. You should study this thoroughly.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

There are no instances where candidates are penalised for their response. In some instances parts of questions may be interdependent. Candidates answering one part incorrectly will not, therefore, necessarily penalise themselves in subsequent, related parts. The incorrect answer is ignored and marks are awarded for the correct response.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

No account should be taken of the quality of Written Communication in the answers themselves, this mark is awarded separately, for the specified question only. In the same way there are no marks to be lost or gained for the transliteration of words from non-Roman alphabets. Examiners must bear in mind that throughout these specifications, except where specifically noted, candidates may answer exclusively from a denominational perspective of their choice.

Full instructions on non-subject-specific aspects of the marking process are to be found in the OCR 'Instructions for Assistant Examiners' book issued with the stationery; examiners should be

familiar with this, particularly noting any changes from previous sessions, before attending the Standardisation meeting.

USING THE MARK SCHEME

- (a) All scripts must be marked in red, except for those initially marked in pencil prior to the Standardisation Meeting.
- (b) Each page of a script must display some indication that it has been seen and read by the Examiner.
- (c) The Level of Response achieved will be apparent from the mark awarded for each part of the question, which should be written in the right hand margin. There is no overlap in marks between the Levels of Response and therefore there is no need to write anything other than the mark.
- (d) Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.
- (e) Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.
- (f) The ringed total at the end of the question should represent the total of the marks recorded in the margin.

MATRIX TO BE USED FOR AWARDING MARKS ACCORDING TO LEVELS OF RESPONSE

Mark Weighting	Level 1	Level 2	Level 3	Level 4
8	1-2	3-4	5-6	7-8
7	1-2	3-4	5-6	7
5	1-2	3	4	5

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

AO1

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. The inclusion of a small amount of relevant information. Some facts may be reported in outline only. Answers may be simplistic and the essential information ignored.
Level 2 [3-4]	A valid attempt to answer the question. Some of the relevant information will have been selected with evidence of organisation. Information may be stated but lacking in detail.
Level 3 [5-6]	A competent attempt to answer the question. Selection of some relevant material with appropriate development.
Level 4 [7-8]	A good response to the question. A fairly comprehensive account of the range and depth of relevant material.

AO2

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question with limited understanding of religious language and concepts and of the relevance and application of a religion. There will be few explanations offered. Limited ability to recognise the relationship between an issue and the study of religion. Some facts may be reported in outline only. Answers may be simplistic and the essential issues ignored.
Level 2 [3-4]	A valid attempt to answer the question with some understanding of religious language and concepts and of the relevance and application of a religion, although lacking in detail. The ability to make simple comparisons and recognise similarities and differences. Some ability to recognise the relationship between an issue and the study of religion.
Level 3 [5-6]	A competent attempt to address the question with a wider level of understanding of religious language and concepts and of the relevance and application of a religion. The ability to recognise the relationship between an issue and the study of religion. The ability to recognise and handle religious issues.
Level 4 [7]	A good response to the question with the demonstration of a good understanding of religious language and concepts and of the relevance and application of a religion.

AO3

The candidates' work will show at:

Level 1 [1-2]	An attempt to answer the question. A statement of the obvious, a one-sided judgement with little or no argument.
Level 2 [3]	A valid attempt to answer the question. An expression of one opinion directly related to the issue raised with an argument offered in support of it or a simple statement of two points of view.
Level 3 [4]	A competent attempt to address the question. The ability to recognise some of the significance of the issue raised. The expression of opinions directly related to it supported with some use of relevant evidence and argument.
Level 4 [5]	A good response to the question. The ability to recognise some of the significance of the issue(s) raised and to express valid opinions about different points of view supported by relevant evidence and argument. Reference must be made to the religion studied.

The Assessment of WRITTEN COMMUNICATION

Candidates are required to:

- present relevant information in a form that suits its purpose;
- ensure text is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear.

Where appropriate they should also use a suitable structure and style of writing.

The candidates' level of Written Communication is assessed according to the following levels **in a single question** as specified on the question paper – in this case the compulsory question. 'A form that suits its purposes' does not *require* the use of continuous prose, though the highest level will probably only be reached by the use of continuous prose.

Below Threshold performance	0 marks	
Threshold performance	1 mark	Candidates spell, punctuate and use the rules of grammar with reasonable accuracy; text may not always be legible.
Intermediate performance	2 marks	Candidates spell, punctuate and use the rules of grammar with considerable accuracy; text is generally legible.
High performance	3 marks	Candidates spell, punctuate and use the rules of grammar with almost faultless accuracy, deploying a range of grammatical constructions; text is legible.

1 (a) Describe the religious celebrations of Advent and Christmas. [8]

Candidates may begin by describing ideas of penance as part of preparing ourselves to celebrate the incarnation and describe how Advent is not unlike Lent in this sense even though that may be forgotten in the earlier and earlier celebration of Christmas.

They may also talk about the rites used during the 4 Sundays of Advent, the lighting of the 4 candles and the use of advent carols as opposed to Christmas carols.

Some may then go onto the importance, for many, of attending the Midnight Mass and the giving of presents as a reminder of that we are celebrating Christ's birthday.

(b) Explain why the Epiphany is important to Roman Catholics. [7]

Many candidates may begin by exploring ideas of the Christian message being demonstrated as for all men right from the beginning; gentiles being as important as Jews in terms of receiving the Christian teachings.

Credit may also be given to those candidates who are aware of parts of the Christian world where the Epiphany is more important than Christmas itself.

Others may concentrate on the gift brought by the wise men and their significance to Christian teachings about Christ.

Some may be aware that this feast brings the Christmas season to a close.

(c) 'Presents are more important than religious celebrations of Christmas.'

Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Some candidates may build on their answer to part (a) and argue that many Christians still prepare for and celebrate the feast of the incarnation in an appropriately religious way. Spending more time in church and considering whether or not they are spiritually prepared for this great feast.

Others may look at the way it has become a 'party and present' season with little or no recognition that it has any thing to do with Christ's birth. Some may consider they ways that schools contribute to this by often having such events as special 'Christmas lunches' in the middle of the season of Advent.

2 (a) Describe Roman Catholic teaching on sin and forgiveness. [8]

Candidates may begin explaining that sin is generally seen in the Roman Catholic church as anything which would harm the relationship between a person and God; hence the modern idea of the sacrament of reconciliation rather than penance.

Candidates will be able to choose from a variety of teachings such as: the parable of the prodigal son or teachings about turning the other cheek when considering the forgiving response of the Church to sin.

Some may also explore the teachings on this subject found in the 'Our Father'.

Credit may also be given to those candidates who demonstrate an awareness of the developing understanding of the sacrament itself; from the early days when it could only be received once, through tariffed penance to the modern understanding of reconciliation.

(b) Explain how teaching about eternal life might affect a Roman Catholic. [7]

Candidates may begin by exploring how their behaviour affects their chances of entering heaven. For example some may discuss the use of the Ten Commandments as guides for moral decision making.

Others may discuss descriptions of what heaven may be like as an encouragement to develop a relationship with Jesus in this life so as to be with him in the next.

The Churches rites surrounding death may be discussed in the context both of helping people to die peacefully and in terms of comforting the bereaved.

Credit may also be given to those who discuss purgatory in their response.

(c) 'Sin is not an important idea to Roman Catholic today,'

Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates may argue that the idea of sin is just as important today as it ever was and that the need to reconcile with God is equally valid in modern society as it was in the early Church.

Alternatively they may say that some are influenced by the modern media to believe that sin is somehow exciting and that worrying about it is not productive and people should just get on with living their lives and leave Christian beliefs to 'boring' Christians.

- 3 (a) **Describe how Roman Catholics might use the bible in private and public worship.** [8]

Candidates may begin by describing the use of the bible during the liturgy of the word at Mass, or they may be aware of its use during bible services often before Benediction.

Some candidates may describe its use in various sacraments using examples such as the Corinthians reading often used during weddings or some passages about the Holy Spirit which may be used at Confirmations.

They may also be able to describe how it may be used by a person on their own as part of their private prayer; some may even be able to discuss its use during individually guided retreats.

- (b) **Explain why the Bible is a sacred text for Roman Catholics.** [7]

Some candidates may discuss the importance of the Bible as the source of Christian beliefs and teachings about Jesus Christ, and of the understanding of the religion's Jewish roots.

Others may explain what is meant by the bible being the word of God, exploring the different kinds of writing which can found in the bible and the extent to which they are seen as sacred.

Some candidates may build on their response to part (a) and explain the bible's importance in worship where the book itself can be held to be holy as well as the words it contains.

- (c) **'The Bible was written too long ago to be of any value in today's world.'**

Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates may look at this issue from the point of view that there are many social and moral questions around today which were not considered by the writers of the bible.

Others may take the approach that the inspiration to do many Christian activities only comes after we have read and understood biblical teachings.

Biblical interpretations may be considered to be brought up to date by the teachings of the Church.

All relevant arguments should be given credit at the appropriate level of response.

4 (a) Describe the aims of Liberation Theology. [8]

Candidates may approach this question from different angles; for example they may explore the way proponents of Liberation Theology may use the gospel to challenge the state in which they live.

Others may discuss ways in which Liberation theologians might encourage richer Catholics in poor countries to re-distribute their wealth.

Alternatively they may explore how learning about Liberation Theology might challenge assumptions by which many people live in developed Countries.

All answers should be credited depending on the level of response.

(b) Explain how belonging to the Charismatic movement might affect a Roman Catholic. [7]

Candidates may explore ideas of the affects of having the Holy Spirit as part of our lives; they may, for example, look at the motivation to live and work for others.

Alternatively they may explore the more lively singing and clapping ideas associated with the liturgical dimension of this movement. This it may be argued is a more corporate version of the witness described above.

Some candidates may discuss the support belonging to this kind of group may give to individuals. Others may outline the gifts of the Holy Spirit and explore ways in which such beliefs might affect a Roman Catholic; for example praying to the Holy Spirit for guidance.

(c) 'The laws of any country are more important than Roman Catholic teaching.'

Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer. [5]

Candidates may develop answers they have used in part (a) or simply look at the concept of laws here and explore whether or not they are always just.

They may for example look at whether recent laws regarding those seeking refuge in this country should be supported by Christians.

Alternatively they may assess the ways that laws in some countries institutionalise racism and give no account to human rights.

5 (a) Describe the work of Religious communities. [8]

Before describing the actual work of religious communities candidates may give an account of the different charisms which may be found in different orders and the way they all contribute differently to the Church. Some may, for example, be aware of the differences between Apostolic and Contemplative orders.

For example they may point to the Dominicans being preachers, the Franciscans being witnesses to poverty, Carmelites spending their lives in enclosure or to the various orders and congregations who commit their lives to teaching or medicine.

They may also look at orders who have responded to more modern problems by doing such things as working on the streets with young people who have become alienated or with those who have been driven into refuge camps.

(b) Explain how these communities can help Roman Catholics. [7]

Candidates may build on their responses to part (a) by looking at the various ways religious communities have affected the lives of Roman Catholics.

They may for example look at the way some communities set up schools in poor parts of cities aimed at changing the lives of Roman Catholics in those cities. Others may look at the same areas where other communities set up football clubs to do the same thing.

At the other end of education candidates may look at how religious communities have become part of national universities often educating the teachers of the future.

Others may look at the way these communities can help in parishes throughout the country supporting the work of priests or even in some cases looking at parishes which are now run by nuns.

Others may discuss the affect of the witness of lives dedicated to prayer.

(c) 'Religious communities should spend their lives praying and leave the poor to look after themselves'. [5]

Do you agree? Give reasons to support your answers and show that you have thought about different points of view. You must refer to Christianity in your answer.

Some will recognise that this question is looking at the way that the Roman Catholic Church sees the importance of both apostolic and contemplative communities.

Some will say that it is the work of those contemplative communities to pray for the apostolic communities and that without this prayer their work with people in the world would not be as effective.

Others may just make a simple comparison with praying and working concluding that action is more important than the kind of praying they perceive to be inaction.

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