



Rewarding Learning

ADVANCED
General Certificate of Education

Religious Studies

Assessment Unit A2 1

assessing

Themes in the Synoptic Gospels

[ARE11]

Assessment

**MARK
SCHEME**

General Marking Instructions

Introduction

The main purpose of a mark scheme is to ensure that assessments are marked accurately, consistently and fairly. The mark scheme provides assessors with an indication of the nature and range of students' responses likely to be worthy of credit. It also sets out the criteria which they should apply in allocating marks to students' responses.

Assessment objectives

Below are the assessment objectives for **GCE Religious Studies**

Students should be able to:

- demonstrate knowledge and understanding of religion, including:
 - religious, philosophical and/or ethical thought and teaching;
 - influence of beliefs, teachings and practices on individuals, communities and societies;
 - cause and significance of similarities and differences in belief, teaching and practice; and
 - approaches to the study of religion and belief (AO1); and
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study (AO2).

Quality of students' responses

In marking the assessments, assessors should be looking for a quality of response reflecting the level of maturity which may reasonably be expected of a 17 or 18-year-old which is the age at which the majority of students sit their GCE examinations.

Flexibility in marking

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which students may produce. In the event of unanticipated answers, assessors are expected to use their professional judgement to assess the validity of answers.

Positive marking

Assessors are encouraged to be positive in their marking, giving appropriate credit for what students know, understand and can do rather than penalising students for errors or omissions. Assessors should make use of the whole of the available mark range for any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 17 or 18-year-old GCE candidate.

Awarding zero marks

Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Mark schemes for tasks or questions which require students to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.

Levels of response

In deciding which level of response to award, assessors should look for the 'best fit' bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, assessors are expected to use their professional judgement. The following guidance is provided to assist assessors.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion in the level and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

Each of the two assessment objectives have been categorised into five levels of performance relating to the respective abilities of the students. Having identified, for each assessment objective, the band in which the student has performed, the assessor should then decide on the appropriate mark within the range for the band.

Other Aspects of Human Experience at AS Level

Students must engage with other aspects of human experience, when required, to access Bands 3–5.

Synoptic Assessment at A2 Level

Students must support their answer with reference to at least one other unit of study to access Bands 4–5.

Students must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

Quality of written communication

Quality of written communication is taken into account in assessing students' responses to all tasks and questions that require them to respond in extended written form. These tasks and questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication.

For conciseness, quality of written communication is distinguished within levels of response as follows:

- Level 1: Quality of written communication is basic.
- Level 2: Quality of written communication is limited.
- Level 3: Quality of written communication is good.
- Level 4: Quality of written communication is very good.
- Level 5: Quality of written communication is excellent.

In interpreting these level descriptions, assessors should refer to the more detailed guidance provided below:

Level 1 (Basic): The student makes only a basic selection and use of an appropriate form and style of writing. The organisation of material lacks clarity and coherence. There is little or no use of specialist vocabulary. Presentation, spelling, punctuation and grammar are basic and the intended meaning is not clear.

Level 2 (Limited): The student makes a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is limited use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

Level 3 (Good): The student makes a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

Level 4 (Very Good): The student makes a very good selection and use of an appropriate form and style of writing. Relevant material is organised with clarity and coherence. There is very good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a very good standard to make meaning clear.

Level 5 (Excellent): The student successfully selects and uses the most appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread and accurate use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a sufficiently high standard to make meaning clear.

Band	AO1 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> • An excellent response to the question asked. • Demonstrates comprehensive understanding and knowledge. • Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies. • A very high degree of relevant evidence, examples and scholarship. • A sophisticated answer with a clear and coherent structure. • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. 	[17]–[20]
4	<ul style="list-style-type: none"> • A very good response to the question asked. • Demonstrates a high degree of understanding and almost totally accurate knowledge. • Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies. • A very good range of relevant evidence, examples and scholarship. • A mature answer with a mainly clear and coherent structure. • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. 	[13]–[16]
3	<ul style="list-style-type: none"> • A good response to the question asked. • Demonstrates a reasonable degree of understanding and mainly accurate knowledge. • Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies. • A good range of relevant evidence, examples and scholarship. • A reasonably mature answer with some evidence of structure and coherence. • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. 	[9]–[12]
2	<ul style="list-style-type: none"> • A limited response to the question asked. • Demonstrates limited knowledge and understanding. • Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies. • A limited range of evidence, examples and scholarship. • A limited answer with limited evidence of structure and coherence. • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. 	[5]–[8]
1	<ul style="list-style-type: none"> • A basic response to the question asked. • Demonstrates minimal knowledge and understanding. • Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies. • Little, if any, use of evidence, examples and scholarship. • A basic answer with basic structure and coherence. • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. 	[1]–[4]

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis. • An excellent attempt to evaluate aspects of, and approaches to, religion and belief. • An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • An excellent attempt at providing personal insight and independent thought. • A sophisticated answer with a clear and coherent structure. • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. 	[25]–[30]
4	<ul style="list-style-type: none"> • A very good response demonstrating a very good attempt at critical analysis. • A very good attempt to evaluate aspects of, and approaches to, religion and belief. • A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A very good attempt at providing personal insight and independent thought. • A mature answer with a mainly clear and coherent structure. • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. 	[19]–[24]
3	<ul style="list-style-type: none"> • A reasonable response demonstrating a good attempt at critical analysis. • A good attempt to evaluate aspects of, and approaches to, religion and belief. • A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A good attempt at providing personal insight and independent thought. • A reasonably mature answer with some evidence of structure and coherence. • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. 	[13]–[18]
2	<ul style="list-style-type: none"> • A limited response demonstrating a modest attempt at critical analysis. • A limited attempt to evaluate aspects of, and approaches to, religion and belief. • A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A limited attempt at providing personal insight and independent thought. • A limited answer with limited evidence of structure and coherence. • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. 	[7]–[12]
1	<ul style="list-style-type: none"> • A basic response demonstrating little attempt at critical analysis. • A basic attempt to evaluate aspects of, and approaches to, religion and belief. • A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A basic attempt at providing personal insight and independent thought. • A basic answer with basic structure and coherence. • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. 	[1]–[6]

Additional Marking Guidance

Overview

- Additional Marking Guidance has been drawn up for all the AS and A2 units.
- The purpose of this Marking Guidance is to scaffold the application of the Mark Scheme for each unit by offering specific information on applying the Performance Descriptors for each of the two Assessment Objectives (AO1 and AO2).
- The Marking Guidance recognises that there are levels of response to any task and assists the process of deciding which mark within a band is to be awarded to the response.
- The approach leans on the guidance offered in the **General Marking Instructions** at the beginning of the Mark Scheme where Threshold, Intermediate and High performance levels are identified within a band.
- All assessors for GCE Religious Studies are asked to use this guidance in deciding on the appropriate mark within a band.
- Assessors are also asked to look for the “best fit” bearing in mind that weakness in one area may be compensated for by strength in another.
- For most of this guidance the levels are starting at Band 3 as most of the responses normally start here.
- The description “limited” would be the defining characteristic of Band 2 answers.
- All AO2 questions are open-ended tasks with the quality of critical assessment offered determining the mark to be awarded.
- AS Section B AO2 tasks – here students must engage with other aspects of human experience to access Bands 3–5.
- A2 Synoptic Assessment AO2 – here students must engage with other aspects of human experience to access Bands 3–5 and offer real and meaningful critical assessment.
- Double Credit rule – students cannot be awarded double credit for the same material if used between AO1 and AO2 unless it is in an entirely different context.

Guide to abbreviations used

- Abbreviations are used throughout to give the Marking Guidance material a user-friendly character for assessors.
- Examples of generic abbreviations used are – B (Band), HB4 (High Band 4), MB3 (Mid Band 3), KU (Knowledge and Understanding), CA (Critical Assessment), TC (Taught Course), NTC (Non Taught Course), SA (Synoptic Assessment).

A2 1 AO1 Marking Guidance S2021

Q1a (Remember, students have only 15 minutes for their AO1)

B3 Broad response offering a general synopsis of the Synoptic Problem with little reference to textual examples.

B4 Very good response dealing specifically and accurately with two textual examples though may be stronger on one than the other. Aware of similarities and differences as found in each textual example and offering some possible explanation for these.

HB4 Clear focus on the task dealing with a wider range of possible explanations, in relation to textual examples chosen. Awareness of the issue of interdependence.

B5 Comprehensive and well-informed response citing the nature of the Synoptic Problem and examples given illuminate and clarify their answer. Greater depth and detail evident throughout.

HB5 A highly sophisticated answer reflected in the language, terminology and evidence used, e.g., references to Streeter's Four Source Hypothesis and the Priority of Mark as viable solutions to the Synoptic Problem.

Q2a

B3 Broad and general response with some references involving the use of the title but not dealing specifically with the origins.

B4 Very good awareness of the origins of the title with analysis of examples from the Gospels. A high degree of understanding of the title is shown through understanding of the development of the title and its use in the Gospels by each evangelist.

HB4 Clear and consistent focus on the task with appropriate detail and depth offered on the origins and background of the title Son of God.

B5 Comprehensive and well-informed response on the origins of the title Son of God. Clear and coherent with a considered use of textual reference points where relevant building on HB4, e.g., use of the title in all three synoptics.

HB5 A highly sophisticated response reflected in language, terminology and evidence used, e.g., an awareness of the father/son language which connects God to Jesus in a divine relationship.

Q3a

B2 Limited response consisting of retelling some aspect of the crucifixion and death of Jesus without specific reference to either Gospel.

B3 Broad and narrative driven response but with reasonable understanding evident with some attempt to address the theological purpose of the evangelist selected.

B4 Very good awareness of chosen evangelist's theological purpose. Coherent and well-informed understanding of the crucifixion and death of Jesus.

HB4 Clear focus on the task with key theological details explicitly referred to such as Mark's fulfilment of scripture or Matthew's ecclesiology.

B5 Comprehensive understanding of the theological purpose of the chosen evangelist in their account of the crucifixion and death of Jesus. Accurate details of the crucifixion and death of Jesus from the chosen evangelist's account. Narrative examples inform and enhance the response such as in Matthew the Roman Centurion confirms the identity of Jesus as the Son of God at his death, in line with Matthew's Christological outlook.

HB5 A highly sophisticated answer reflected in the language, terminology and evidence used.

Q4a (B2 – if only TC and NO LINK)

B3 NTC material but **no** LINK.

B4 **Meets SA AO1 requirements** – attempting to respond to the question, drawing on NTC with LINK identified.

HB4 Beginning to deal with **the specific task** with LINK both meaningful and developed.

B5 Degree of sophistication reflected in the language, terminology and evidence used.

HB5 Comprehensive response with some sophistication with real synopticity, maybe some degree of synthesis.

NOTE – *It is the LINK that makes the difference at the top end.*

AO1 B1 **Minimal** relevant KU, serious disconnect with the TC, **basic** sense of the question.

AO1 B2 **Limited** KU, **limited** range of evidence/examples, **limited** coherence, **limited** terminology and vocabulary.

A2 1 AO2 Marking Guidance S2021

B1 **Minimal** relevant CA – serious disconnect with the CA skill.

B2 Modest attempt at CA – **limited** use of evidence, **limited** reasoning, **limited** evidence of structure and coherence.

B3 **Reasonable** /good attempt at CA – clearly responds to the set task producing a **reasonably** well sustained line of enquiry attempting to employ relevant evidence though could be imbalanced with some awareness of competing views though not necessarily well developed.

B4 **Very good** attempt at CA with clear engagement with the set task with an attempt to employ evidence and reasoning to construct an informed and balanced response though could be stronger on one side of the debate.

HB4 Line of enquiry relatively easy to follow enhanced by the quality of debate offered with an attempt to provide a range of perspectives.

B5 **High quality** attempt to provide **well informed** debate with clarity and coherence of a high order.

HB5 **Comprehensive** response characterised by **consistently high-quality** CA with sophistication evident.

Students must engage with other aspects of human experience in their **Synoptic Assessment AO2** response to access Bands 3–5.

The **Synoptic AO2** should be driven by real and meaningful Critical Assessment.

NB Always look for the best fit bearing in mind weakness in one area may be compensated by strength in another.

Section A

AVAILABLE
MARKS

Answer **two** questions from this section

- 1 (a) With reference to **two** textual examples, clarify why the Synoptic Gospels are similar and yet different.

Answers may include:

- Specific reference to **two** textual examples.
- The first three Gospels are called the Synoptic Gospels from the Greek for “Looking together”.
- Scholars have realised for a long time that the first three Gospels are dependent on one another in some way but working out how has proved difficult and led to many theories and suggestions.
- Consideration of the crux of the synoptic problem – why are the three Gospels so similar and yet why do they differ?
- Deliberation of the theory of literary interdependence. One Gospel was written first and then other evangelists depended on it as their source; Matthew and Luke’s dependence on Mark is evident in the baptism of Jesus, the parable of the Sower and explanation or the Calming of the Storm.
- Elaboration on the fact that all three Gospels use wording that is almost identical such as: the parable of the Mustard Seed (Mt. 13:31–32, Mk. 4:30–32, Lk. 13:18–19), the healing of the Paralysed Man (Mt. 9:1–8, Mk. 2:1–12, Lk. 5:17–26).
- Consideration of the differences in the first three Gospels such as in parallel passages, the wording is not always the same. In each Gospel, there is material peculiar to it, such as Matthew who has the parable of the Sheep and the Goats and Luke who has the Forgiving Father.
- Discussion of the material Matthew and Luke share such as the Centurions Servant (Mt. 8:5–13, Lk. 7:1–10) with reference to “Q”.
- Discussion of the similarities in the Gospel outlines – all three Gospels have the same general outline of the life of Jesus and his work in Galilee, journey to Jerusalem and his passion and resurrection.
- Consideration of the fact that all three Gospels follow the same order; when they do diverge from that order they always return to the common one.
- Discussion of the solution proposed for this interdependence of why they are similar but different – Streeter’s Four Source Hypothesis and the Priority of Mark.

Accept valid alternatives

Mark in levels

(AO1)

[20]

- (b) Critically evaluate the view that the Priority of Mark is an unsatisfactory solution to the synoptic problem.

AVAILABLE
MARKS

Answers may include:

- Consideration of the nature of the synoptic problem – why are the Gospels similar yet different? Why do Matthew and Luke have material Mark does not have? Why do Luke and Matthew have material unique to their own Gospels?
- Exploration of the priority of Mark as a solution to the synoptic problem such as:
- It solves the question of Matthew and Luke’s heavy reliance on Mark as a source, it explains Mark as the shortest Gospel and omissions such as an Infancy account. It offers Mark as the first Gospel based on the idea that the words and deeds of Jesus were so significant it is more accurate to think Matthew and Luke would add their own information rather than take it away.
- Mark’s Gospel is the least quoted; the early Church may have been more inclined to use a revised edition; Mark also has a high percentage of Aramaic words which is what one would expect of the first gospel written in that it is closest to the actual words of Jesus in his lifetime.
- Matthew and Luke, while following Mark’s chronology, improve on Mark’s style and grammar. They also have greater reverence for the Apostles which is an argument for Matthew and Luke being written later when the Apostles were the heroes of the Church.
- Examination of Streeter’s Four Source Hypothesis and its reliance on the priority of Mark as its major premise in solving the synoptic problem.
- Critique of the priority of Mark as a solution to the synoptic problem such as:
- Both the Augustinian and Griesbach hypotheses argue for the priority of Matthew, a hypothesis that is still held by scholars such as Farmer.
- The theory presumes a linear progression in the development of the Gospels, the view that one Gospel simply used another is too simple a claim. The Gospels passed through various stages in development.
- The existence of Proto-Luke and suggestion of Deutero-Mark as the first written Gospels in relation to suggestions of a primitive Gospel.
- Exploration of the various other solutions to the synoptic problem such as multiple attestation, inspired theory and the oral hypothesis.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

2 (a) Analyse the origins of the title Son of God.

AVAILABLE
MARKS

Answers may include:

- Definition of the title Son of God in relation to the concept of Christology in the Synoptic Gospels.
- Examination of the superficial and deeper meaning of the title: devout, religious person and the actual son of God.
- Jesus seldom uses it of himself but implies it by calling God his Father such as in Luke 2:49 "... my father's house" or the Father (God) uses it of his son, for example, at the Baptism or Transfiguration "This is my son...".
- Exploration of the origins of the title Son of God such as:
- The Jewish background to the title and uses of the title in the Old Testament referring to angels, kings, righteous men and the nation of Israel.
- Priests, Prophets and Kings were designated the title Son of God.
- The close connection of the title to Messianic ideas and specifically to the idea of divine sonship.
- Greek, Egyptian and Roman use of the title referring to the special relationship Emperors and Kings had with the Gods – 'divi filus'.
- The exclusively divine connotations of the title in the development of the Early Church.
- Exploration of the title Son of God in the New Testament such as:
- Mark begins his Gospel referencing Jesus as the Son of God (1:1); he connects the title Son of God and Son of David linking Jesus to King David and therefore giving the title Messianic meaning, Jesus has power and authority because he is God's son; connection to the Messianic secret.
- In Matthew's Gospel, Jesus is the earthly presence of God as his son; fulfilment of Old Testament prophecies; Matthew uses the Jewish background to Son of God to emphasise Jesus' identity as righteous; connection to obedient son and suffering.
- In Luke's Gospel Son of God is often used to refer to the divinity of Jesus especially in the infancy narrative; Son of God as a fulfilment of God's plan.
- Possible mention of the development of the trinitarian aspect of the title.

Accept valid alternatives

Mark in levels

(AO1)

[20]

- (b) “The Messianic titles of Jesus have no relevance for modern Christians.”
Critically assess this claim.

AVAILABLE
MARKS

Answers may include:

- Consideration of the view that for some religious believers the Messianic titles have no relevance for modern readers of the Gospels.
- Son of Man is an apocalyptic title connected to Daniel’s prophecy which inferred divinity. Modern Christians who have no knowledge of the Daniel prophecy may find the title difficult to understand. It lacks meaning without the Old Testament context.
- The association of Son of Man with divine judgement does not have the same meaning in modern society. Many Christians have a subjective view of sin and do not consider judgement as a priority and so cannot connect the meaning to their lives.
- Christ/Messiah is Jewish in origin and the idea of Messiah arose from the Jewish expectation of a promised Messiah from the line of King David who would save them from their enemies and restore them to power once again. This concept is Jewish in origin and modern Christians may have no connection with the idea of a promised Messianic figure.
- Exploration of the view that the Messianic titles are still relevant today such as:
 - Some Christians interpret the title Son of Man as illustrating the humility of Jesus and his fellowship with humankind, which may help Christians feel connected to Jesus as he too was human and experienced human temptations and suffering.
 - Many Christians today use Christ as an integrated title with Jesus – Jesus Christ. It has developed into a personal name for Jesus.
 - Many Christians find the title Son of God to be informative as they can understand the connection of father and son in a familial relationship. The image of God as father can bring comfort.
 - How the significance of Jesus can only be understood in light of the application of all the Messianic titles to him.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

- 3 (a) “The crucifixion and death of Jesus reflect the theological purpose of the evangelist.”
With reference to **either** Matthew **or** Mark’s account, present a case for this statement.

Answers may include:

- Discussion of the theological purpose of Matthew’s presentation of the crucifixion and death of Jesus including details such as:
- Matthew is concerned with ecclesiology – as a Jewish Christian he faced the reality that the Jews had rejected Jesus. Matthew emphasises the responsibility of the Jewish leaders for the death of Jesus and is seemingly anti-Jewish in tone throughout the passion narrative.
- Matthew mentions wine mixed with gall, the soldiers gambling for the possessions of Jesus – examples of Matthew’s concern with details fulfilling Old Testament prophecy.
- Matthew’s mockery on the cross includes the use of the title Son of God throughout, displaying Matthew’s Christology of Jesus as the divine son, abandoned through his last words from the cross. Matthew also has the Roman Centurion confirm the identity of Jesus as the Son of God at his death.
- Matthew includes eschatological details in his account such as; darkness covering the land, the curtain of the Temple torn in two accompanied by an earthquake – Matthew uses apocalyptic imagery to show Jesus’ victory over death and the presence of God.
- Matthew presents Jesus’ death as an atonement.

Or

- Discussion of the theological purpose of Mark’s presentation of the crucifixion and death of Jesus including details such as:
- Mark’s inclusion of Alexander and Rufus as the sons of Simon of Cyrene suggesting they were known to the early community of Christians that Mark was writing for; the reference may be Mark’s intention to show the reliability of his sources.
- Mark’s account of the mockery of Jesus on the cross reflects his purpose to show that the true nature of Jesus’ identity and mission was misunderstood by many; the presence of the Chief Priests points to responsibility for the death of Jesus lying with the religious authorities; Mark’s purpose was to emphasise the Jewish leader’s opposition to Jesus.
- Mark includes the darkness over the land when Jesus dies suggesting God’s judgement on the people and the words from the cross suggesting the isolation of Jesus at his death. Mark’s theological purpose was to show Jesus was abandoned on the cross.
- Mark includes the confession of the Roman Centurion that Jesus is the Son of God which echoes the beginning of his Gospel and is an indication of Gentile recognition of the identity of Jesus while the Jews miss the signs.
- Mark’s theological purpose was to show through the death of Jesus Jewish scriptures were fulfilled in accordance with God’s plan and explain why Jesus died a criminal’s death.
- Possible comparison with the theological purpose of other evangelists in their presentation of the crucifixion and death of Jesus.

Accept valid alternatives

Mark in levels

(AO1)

[20]

- (b) “Jesus’ death was an unavoidable feature of God’s plan.”
Critically assess the validity of this claim.

Answers may include:

- Consideration of the fact that the death of Jesus was part of God’s overarching plan of salvation.
- Jesus had a deep awareness of God’s plan of salvation and his part in it.
- Discussion of the concept of atonement; Jesus as the perfect sacrifice; in the Old Testament, sacrifices were offered as a means of obtaining forgiveness from God; Jesus’ death was a sacrifice; how in Matthew’s Gospel Jesus’ death was seen as fulfilment of O.T. prophecy.
- Consideration of Jesus as the obedient son who followed God’s plan, despite the great suffering and injustice he endured.
- Discussion of Mark’s Gospel which stresses Jesus’ foreknowledge of events. Jesus as the obedient son offered himself willingly, knowing what was about to happen.
- Exploration of Luke as the evangelist of God’s plan; everything that takes place is part of God’s divine plan of salvation; Luke presents Jesus as fully aware of God’s preordained plan for him: “The Son of Man will die as God has decided” (Lk. 22:22).
- Possible counter claim that the concept of free will means Jesus’ death was avoidable.
- Judas had a choice in betraying Jesus.
- The apparent role of Satan in the death of Jesus, e.g. in Luke’s Gospel it is said ‘Satan entered into Judas’ (Lk. 22:3).
- Pilate could have set Jesus free. He had complete control as Roman Governor and had the authority to release Jesus as he found him innocent of all charges and was quite aware of the motives of the Jewish religious leaders.
- There may have been other ways to accomplish God’s plan of salvation rather than through the sacrifice of Jesus as the lamb of God without blemish, offered for the sins of humanity.

Accept valid alternatives

Mark in levels
(AO2)

[30]

50

Section A

100

**AVAILABLE
MARKS**

Synoptic Bands

Total Marks: [20]

Band	AO1 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> • An excellent attempt at analysis with a full and highly informed response to the question. • Demonstrates comprehensive understanding and accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A very high degree of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A sophisticated answer with a clear and coherent structure. • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. 	[17]–[20]
4	<ul style="list-style-type: none"> • A very good attempt at analysis with a well informed response to the question. • Demonstrates a high degree of understanding and almost totally accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A very good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A mature answer with a mainly clear and coherent structure. • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. 	[13]–[16]
3	<ul style="list-style-type: none"> • A good attempt at analysis with a reasonably well informed response to the question. • Demonstrates a good understanding and mainly accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A reasonably mature answer with some evidence of structure and coherence. • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. 	[9]–[12]
2	<ul style="list-style-type: none"> • A limited attempt at analysis with a limited response to the question. • Demonstrates a limited understanding and limited knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A limited range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A limited answer with limited evidence of structure and coherence. • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. 	[5]–[8]
1	<ul style="list-style-type: none"> • A basic attempt at analysis with a basic response to the question. • Demonstrates a basic understanding and basic knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A basic range of evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A basic answer with basic structure and coherence. • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. 	[1]–[4]

Students must refer to at least one other unit of study in their AO1 response to access Bands 4–5.

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis in relation to other aspects of human experience. • An excellent attempt to evaluate aspects of, and approaches to, religion and belief. • An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • An excellent attempt at providing personal insight and independent thought. • A sophisticated answer with a clear and coherent structure. • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. 	[25]–[30]
4	<ul style="list-style-type: none"> • A very good response demonstrating a very good attempt at critical analysis in relation to other aspects of human experience. • A very good attempt to evaluate aspects of, and approaches to, religion and belief. • A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A very good attempt at providing personal insight and independent thought. • A mature answer with a mainly clear and coherent structure. • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. 	[19]–[24]
3	<ul style="list-style-type: none"> • A reasonable response demonstrating a good attempt at critical analysis in relation to other aspects of human experience. • A good attempt to evaluate aspects of, and approaches to, religion and belief. • A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A good attempt at providing personal insight and independent thought. • A reasonably mature answer with some evidence of structure and coherence. • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. 	[13]–[18]
2	<ul style="list-style-type: none"> • A limited response demonstrating a modest attempt at critical analysis which struggles to relate to other aspects of human experience. • A limited attempt to evaluate aspects of, and approaches to, religion and belief. • A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A limited attempt at providing personal insight and independent thought. • A limited answer with limited evidence of structure and coherence. • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. 	[7]–[12]
1	<ul style="list-style-type: none"> • A basic response demonstrating little attempt at critical analysis which fails to relate to other aspects of human experience. • A basic attempt to evaluate aspects of, and approaches to, religion and belief. • A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A basic attempt at providing personal insight and independent thought. • A basic answer with basic structure and coherence. • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. 	[1]–[6]

Students must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

Section B

AVAILABLE
MARKS

You **must** answer this question.

- 4 (a) “Much can be learned from religious texts about leadership in faith communities.”

With reference to **one** example, analyse this statement. You must support your answer with reference to at least one other unit of study.

Answers may include:

- Reference to one example.
- Definition of a religious text with possible examples from various world religions – Qur’an in Islam, Bible in Christianity, Hebrew Bible in Judaism, Vedas in Hinduism.
- Various interpretations of religious texts and how this can influence what one can learn from a text, literal and spiritual truths; fundamentalist and liberal interpretations; infallibility and change and development.
- Consideration of the origins of leadership in various faith communities such as apostolic succession in the Roman Catholic and Anglican Church based on a literal interpretation of Matthew 16:18–19; hierarchical structure and its place in good governance and leadership; the writings of the Church fathers; infallible teaching; Church leadership in other Christian denominations.
- Deliberation on religious texts linked to tiered, monarchical structures of leadership such as Genesis 47:13–26, while others visualise a more democratic society such as Deuteronomy 15:1–11.
- Exploration of the notion of equality in Galatians 3:28 and how this can be interpreted to mean that equality of leadership is expected; the role of women in leadership; women as leaders of religious communities in history, the role of women in the Church, ordination of women, the role of women as leaders in Islam.
- Discussion of the interpretations in reading texts and making univocal decisions rather than plurivocal and accepting the possibility of several interpretations of a text based on the circumstances of writing, the period in history and the motivations and personal ideologies of the interpreter and how this affects leadership of religious communities.
- Consideration of religion and state and how leadership in one was linked to the other as in Islam and countries which adhere to Sharia Law and how religion and state are now separate in most countries; religious leaders who hold token leadership roles but have no political influence such as the papacy or monarchy.
- Reflection on the idea of leadership without power; how leaders can have influence such as the Dalai Lama but without authority to change secular laws and conditions; the idea of nominal leadership and being a figurehead for change, a source of influence.

Accept valid alternatives

Mark in levels

Students must support their answer with reference to at least one other unit of study to access Bands 4–5

(AO1)

[20]

- (b) With reference to other aspects of human experience, critically evaluate the suggestion that faith communities are not well served by their religious leaders.

Answers may include:

- Candidates must refer to other aspects of human experience.
- Agreement with the suggestion that faith communities have been failed by their religious leaders past and present.
- Reflection on examples where religious leadership has failed the faith communities they serve through abuse of power such as child abuse scandals in the Christian Church and how this has weakened the Church as it challenges the moral views of its members and some have turned away from the Church as a result.
- Reflection on examples of hypocrisy by leaders in faith communities and how public and private life can be at odds such as Jim Bakker (Evangelical Christian) who committed tax evasion and fraud by stealing money from his congregation or Yogi Amrit Desai (Hindu) who had numerous affairs and lived an extravagant lifestyle despite requiring celibacy and poverty of his followers.
- Exploration of the view that ineffective leadership can damage and weaken the Church as in schisms and splits in the Church such as Eastern and Western Orthodox Churches, the Reformation, early schisms in Buddhism leading to various schools such as that of Tibetan Buddhism.
- Consideration of the issues within the Church that are continuing to challenge leadership such as the role of women, homosexuality and contraception and how some faith communities feel their leadership is out of touch and therefore not all members of faith communities are effectively served by their leaders.
- Alternative views that the leadership of faith communities is effective.
- Reflection on the role of leadership: to provide guidance and support, comfort in difficult times, to be a figurehead and development of the role considering cultural and societal changes and possible examples of such.
- Examples of current leadership within various faith communities such as; Archbishop Justin Welby's concern for social justice, Pope Francis' encyclical Laudato Si which speaks of climate change and pollution as a threat to humanity; the Dalai Lama who in 1989 received the Nobel Peace Prize for maintaining a policy of non-violence.
- Consideration of the role of the individual and one's own conscience.
- Reflection on faith communities that have a regular change of headship to allow for disseminated leadership to ensure the faith community is well served such as the role of Moderator in the Presbyterian Church, an elected post which changes yearly.
- Discussion of the view that one bad leader or example of ineffective leadership is not reflective of the leadership of the whole faith community; even secular organisations have examples of individuals who have provided bad leadership.
- References to historical and/or contemporaneous examples to support claims.

Accept valid alternatives

Mark in levels

Students must engage with other aspects of human experience to access

Bands 3–5

(AO2)

[30]

50

Section B

50

Total

150

**AVAILABLE
MARKS**