

Religious Studies

Advanced GCE **2792**

Connections in Religious Studies

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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A2 Synoptic Units Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The Religious Studies Subject Criteria [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 65% [A2]*

AO2: Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives. In A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

Positive awarding: it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary / Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must not attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used.

To avoid giving the impression of point-marking, ticks should not be used within an answer.

Examiners should follow the separate instructions about annotation of scripts; remember that the marks awarded make the assigned Levels of Response completely explicit.

Key Skill of Communication: this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

*

Synoptic Assessment

Synoptic skills and the ability to make connections: this unit is explicitly focused on the assessment of these skills, but clearly they cannot be exercised without the deployment of comparable knowledge and understanding of the subject matter concerned. The Assessment Objectives still have the same relative weightings, but the assignment of the work to bands should pay particular attention to the skills under consideration. These questions are designed to be open-ended, and credit will be given for any reasonable interpretation of the question which makes connections between the different units studied. The Subject Criteria give the following definition of the synoptic assessment requirements in Religious Studies:

Synoptic assessment assesses the candidates' knowledge and understanding of the connections between elements of the area(s) of study selected. It involves the explicit drawing together of knowledge, understanding and skills learned in different elements of the A level course. It should also contribute to the assessment of the skill of relating such connections to specified aspects of human experience.

Levels of Response: the descriptions are cumulative, i.e. a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

Levels of Response descriptors for Connections Units 2791 – 2795

The abbreviations marked in blue below may be used instead of writing out the full trigger line. Examiners may however choose to write out the full trigger line if they choose. Examiners should choose the comment that most reflects the reason for the awarding of the mark. This will usually be the trigger line, in some cases it may be another line from the levels of response. In these cases examiners should choose the appropriate comment and write it beside the final mark awarded.

Band	Mark / 39	AO1	Mark / 21	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-8	has a little knowledge of the topic (lk) <ul style="list-style-type: none"> a little relevant material some accuracy no understanding of the connections Communication: often unclear or disorganised	1-4	states a point of view (pov) <ul style="list-style-type: none"> shows minimal or no analysis/justification does not address broader context Communication: often unclear or disorganised
2	9-15	has some knowledge of the topic and a little understanding of the question (sk/litu) <ul style="list-style-type: none"> some relevant material some concepts accurate little understanding of the connections shows a little knowledge of technical terms Communication: often unclear or disorganised	5-8	a little argument or justification of viewpoint (lit arg) <ul style="list-style-type: none"> some analysis, but not always successful very weak attempt to address broader context Communication: often unclear or disorganised
3	16-20	focuses on the general topic rather than directly on the question (gen top) <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited understanding of the connections limited use of technical terms Communication: some clarity and organisation	9-11	an attempt to sustain an argument or justify a viewpoint (att sust/just) <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified limited understanding of broader context Communication: some clarity and organisation
4	21-25	a satisfactory attempt to address the question itself (sat att) <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material appropriate understanding of the connections some accurate use of technical terms Communication: some clarity and organisation	12-14	an argument is sustained and justified (sust/just) <ul style="list-style-type: none"> some successful analysis which may be implicit appropriate understanding of broader concept Communication: some clarity and organisation
5	26-30	a good attempt to address the question (g att) <ul style="list-style-type: none"> mostly accurate knowledge good understanding good understanding of the connections good selection of relevant material mostly accurate use of technical terms Communication: generally clear and organised	15-16	a good attempt at using evidence to sustain an argument (g att) <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view good understanding of the broader context Communication: generally clear and organised
6	31-34	a very good attempt to address the question (vg att) <ul style="list-style-type: none"> accurate knowledge very good understanding very good understanding of the connections substantial selection of relevant material accurate use of technical terms Communication: answer is well constructed and organised	17-18	a very good attempt at using different evidence to sustain an argument (vg att) <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view very good understanding of the broader context Communication: answer is well constructed and organised
7	35-39	an excellent response to the question showing understanding and engagement with the material (exc rep) <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms excellent understanding of the connections Communication: answer is well constructed and organised	19-21	an excellent response which uses a range of evidence to sustain an argument (exc rep) <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints excellent understanding of the broader context Communication: answer is well constructed and organised

Route C - Philosophy and New Testament

- 1 'The miracle stories in the New Testament do not stand up to the criticisms of philosophers.' Discuss. [60]

AO1

It is likely that candidates will display knowledge and understanding of the concept of miracle and make reference to two distinct areas of study - the New Testament and Philosophy of Religion. They may begin from either perspective, for instance, with the New Testament miracles or with philosophical understandings of miracles. They may give some examples of miracles from the New Testament texts they have studied and may explain the religious/philosophical problems presented by the accounts of miracles in the New Testament. They may offer explanation of some philosophical understanding of the nature of miracles, with references to such scholars as Wiles, Swinburne, Hume and others.

AO2

Building on the material in AO1, it is likely that candidates will consider philosophical arguments about miracles in the light of New Testament stories about miracles. They might examine the issue of whether miracles constitute proof of the existence of God. They might draw on the works of such scholars as Aquinas, Hume and Swinburne. They may conclude that some of the miracle stories do not stand up to philosophical examination, whilst others, such as the resurrection of Christ, seemingly do.

The New Testament texts studied are:

For early church:

Acts 13-19
Romans 2:12-8:39
1 Corinthians 15
Galatians 2-5
Ephesians 1-4

For the Gospels:

Matthew 5-7, 13, 25
Mark 1:22 -2:12, 4, 5, 14:1-16:20
Luke 15
John 18-21

- 2 'The authority of the New Testament comes from the fact that it is the direct word of God.'
Discuss. [60]

AO1

It is likely that candidates will draw on their knowledge from the Philosophy paper about what it means to say that a text is the word of God. They may discuss what it means to claim that a text is the word of God and may offer a wide range of evidence which may be supported by well-chosen examples from the New Testament. There may be discussion and analysis on the meaning of truth and error and the importance and authority of texts in religious traditions.

AO2

Candidates are likely to draw on the material in AO1 to consider whether any of the texts they have studied may or may not be the word of God. There may be discussion of the moral dimension – for instance, biblical teaching on controversial modern social issues and of the different uses of language, for example as myth or symbol. Scholarly opinion might be balanced by critical analysis which could include the weighing up of different viewpoints, perhaps showing the importance of religious language and the authority of the Bible.

The New Testament texts studied are:

For early church:

Acts 13-19

Romans 2:12-8:39

1 Corinthians 15

Galatians 2-5

Ephesians 1-4

For the Gospels:

Matthew 5-7, 13, 25

Mark 1:22 -2:12, 4, 5, 14:1-16:20

Luke 15

John 18-21

- 3 'The New Testament texts do not provide convincing philosophical proof of life after death.'
Discuss. [60]

AO1

It is likely that candidates will give some examples of the teachings concerning life after death in the New Testament, together with philosophical arguments for and against. This may include such matters as the resurrection, the spiritual body, eternal life and salvation, together with the reasons for that teaching. Candidates may choose to compare New Testament teachings with concepts such as resurrection, reincarnation and the immortality of the soul.

AO2

It is likely that candidates will draw on their knowledge from the Philosophy paper about what it means to talk about life after death. There may be some evaluation of the questions raised by concerning the adequacy or otherwise of the New Testament teachings, perhaps contrasted with other religious/philosophical notions on life after death. Candidates may also discuss the implications for believers and draw on the works of scholars such as Aquinas, Swinburne, Hick and Dawkins.

The New Testament texts studied are:

For early church:

Acts 13-19

Romans 2:12-8:39

1 Corinthians 15

Galatians 2-5

Ephesians 1-4

For the Gospels:

Matthew 5-7, 13, 25

Mark 1:22 -2:12, 4, 5, 14:1-16:20

Luke 15

John 18-21

Route D – Philosophy and Developments in Christian Thought

- 4 'Liberation Theology is only concerned with life in this world, not the afterlife.' Discuss. [60]

AO1

It is likely that candidates will give examples of the teachings of Liberation Theology concerning life in this world and the next. They may then go on to explain some of the philosophical understandings on the nature of the after-life. This may include an understanding of what traditional belief in God and life after death means for Liberation Theology. This may also refer to New Testament teaching about love and care for the poor and needy now, rather than the after-life. They may draw on the works of such scholars as Gutierrez and Cone.

AO2

In evaluation, candidates may argue that Liberation Theology has given traditional teachings on life after death a new interpretation that is at odds with traditional belief – in particular, that there may be an emphasis on life now, rather than the life to come. Alternatively, they may consider that Liberation Theology is based upon Biblical teaching and that they are simply re- defining biblical ideas about the after-life and its connection with God and sin. They may argue that the Biblical texts are contradictory about the nature of the after life and how it is attained – faith or good works.

- 5 'Black Theology suggests that revelation is culturally dependent and should be reinterpreted.' Discuss. [60]

AO1

It is likely that candidates will give some explanation of the concept of revelation together with examples such as visions, voices, conversions, numinous and mystical experiences, for instance the Toronto Blessing. Candidates may consider the concept of revelation through Holy scripture and divine inspiration as well as various philosophical arguments for and against revelation, perhaps including notions of verifiability, testimony, credibility and issues of interpretation. They may consider the main concepts of Black Theology, perhaps in relation to the teaching of Martin Luther King and James Cone. In particular, they may discuss issues of how the Scriptures have been interpreted in a cultural, rather than universal way – for example notions about the colour of God/ Jesus and identification with the poor.

AO2

In evaluation, it is likely that candidates will consider the extent to which revelation is or is not culturally dependent and whether or not it should be reinterpreted in the light of Black Theology. This may be done by contrasting traditional religious teachings with those of Black theology –for example, the nature of God and Jesus, the poor and social change. This may include reference to notions of pluralism, exclusivism and inclusivism. This may give rise to a discussion on the nature of the divine word and the ways in which the scriptures are interpreted and whether or not this is culturally dependent and in need of reinterpretation.

- 6 'Challenges to belief in the existence of God have been fully met by Feminist Theology.'
Discuss. [60]

AO1

It is likely that candidates will offer some examples of the main principles of Feminist Theology and the distinctions between the different viewpoints and the opinions of scholars, for example Durkheim, Marx and others who challenge belief in the existence of God. They may begin from either perspective, for instance, with a consideration of the extent to which Feminist Theology meets, or fails to meet, the challenges to belief in the existence of God. They may also offer some examples both of how Feminist Theology meets the challenges posed and offer an explanation of how Feminist Theology supports traditional views of the existence of God and also refines and challenges them - for example, with male-dominated teachings and ideals and the restrictions imposed upon women and post-Christian feminist theologies.

AO2

In evaluation, it is likely that candidates will consider the extent to which Feminist Theology successfully meets the challenges made against beliefs about the existence of God. They may suggest that Feminist Theology directly supports Christianity, with its emphasis on love and forgiveness and the need for God in peoples' lives. Equally, they may argue that other notions, such as the role of women, need to be reinterpreted. There may be discussion of the view that the central ideals of both atheism and Christianity are compatible with Feminist Theology.

Route J – Religious Ethics and New Testament

- 7 'The main principles of New Testament Ethics are utilitarian.' Discuss. [60]

AO1

It is likely that candidates will begin by considering some of the main principles of New Testament Ethics, such as agape and duty to God. They may then consider utilitarian views including the greatest happiness for the greatest number. They might then consider different forms of utilitarianism such as act and rule utilitarianism, preference and high and low pleasure. Alternatively, they may discuss utilitarianism more generally. They may choose instead to begin with utilitarianism and move inwards to New Testament Ethics.

AO2

Building on the material from AO1, it is likely that candidates may consider the extent to which the main ethical principles of the New Testament are, or are not, utilitarian. For instance, they may evaluate such notions as love for neighbour/ the needy contrasting with greatest happiness for greatest number. Scholarly opinion, for example from Bentham, Mill and more recent scholars, might be balanced by critical analysis and a consideration of the nature of the language used.

The New Testament texts studied are:

For early church:

Acts 13-19

Romans 2:12-8:39

1 Corinthians 15

Galatians 2-5

Ephesians 1-4

For the Gospels:

Matthew 5-7, 13, 25

Mark 1:22 -2:12, 4, 5, 14:1-16:20

Luke 15

John 18-21

- 8 Discuss the view that New Testament teaching is of little use when considering the problem of abortion. [60]

AO1

Candidates might begin by examining some of the ethical problems surrounding abortion. They may also draw out New Testament principles such as agape, the sanctity of life, do not murder and the importance of each person to God. Some might suggest that the topic is not directly addressed by New Testament teachings and that, instead, we might interpret New Testament Ethics in a variety of ways, perhaps by expanding or re-interpreting traditional teaching and values. Some candidates may begin from the other direction, with a consideration that the New Testament teaching on the sanctity of life gives very clear guidance.

AO2

Building on the material from AO1, it is likely that candidates will consider the extent to which New Testament teaching is of any use when discussing abortion. They may consider whether the general principles are too difficult for individual needs do not offer practical help in real-life situations. They may suggest that New Testament teaching could be augmented with teaching from Churches and Christian agencies, particularly in the light of technological advances. Others may argue that the New Testament offers eternal truths which never change and that, through the ministry of the Holy Spirit, difficult dilemmas can be solved.

- 9 'The only worthwhile ethical principle is the New Testament commandment to love one another.' Discuss. [60]

AO1

Candidates might begin by looking at some New Testament ethical principles, and considering, in particular, the significance of love (and agape). This may be illustrated with examples, for instance from the Sermon on the Mount or the parables. Some may suggest that there is more to New Testament ethical principles than love and may offer evidence from a range of specific texts or give a more general overview. Some may suggest that New Testament Ethics can be interpreted in a number of different ways, perhaps by expanding on traditional teachings and values. Some candidates may begin from the other direction, with a consideration that there are many and varied New Testament ethical principles, of which love is only one.

AO2

In evaluation, candidates may build on the material from AO1. It is likely that candidates will consider the extent to which love is, or is not, the only New Testament ethical principle. They may want to argue that it is – emphasising, perhaps, the fact that New Testament teaching seems to revolve around kindness, humility and help for the needy – including the commands from the Sermon on the Mount. Equally, they may consider that principles other than love are important – for instance, obedience to God and faith. Some may argue that New Testament ethical principles are unclear and open to a range of interpretations.

The New Testament texts studied are:

For early church:

Acts 13-19
Romans 2:12-8:39
1 Corinthians 15
Galatians 2-5
Ephesians 1-4

For the Gospels:

Matthew 5-7, 13, 25
Mark 1:22 -2:12, 4, 5, 14:1-16:20
Luke 15
John 18-21

Route K – Religious Ethics and Developments in Christian Thought

- 10 Discuss the implications for Religious Ethics of giving priority to Feminist Theology.

[60]

AO1

It is likely that candidates might begin by looking at some of the main ethical principles of Feminist Theology and consider the distinctions between the different viewpoints and opinions. This may be illustrated with examples, for instance the ways in which Feminist Theology may support a range of religious ethical values but also challenges them - for example, with male-dominated teachings and ideals and the restrictions imposed upon women such as ordination. Others may refer to a variety of specified texts or ideas or give a more general overview. Some may suggest that both traditional religious ethical values and feminist approaches can be interpreted in a number of different ways, perhaps by looking at the use of language and traditional teachings and values,

AO2

In evaluation, candidates may build on material from AO1. It is likely that candidates will consider the implications of Religious Ethics giving, or not giving, priority to the ethical principles of Feminist Theology. They may suggest that some Feminist Theology directly supports religious ethical viewpoints, such as the emphasis on love and forgiveness, whilst other aspects, such as pre-marital sex, do not. They may conclude that the main ethical principles of Religious Ethics are/ are not compatible with those of Feminist Theology and offer examples.

- 11 'There is more to Ethics than the principles of Black Theology.' Discuss.

[60]

AO1

Candidates might begin with a consideration of the main principles of Black Theology, for example, its context in the civil rights movement, the idea of 'ontology of blackness' and the different ethical teachings. They may also suggest that the ethics of Black Theology can be interpreted in a number of different ways or may offer a more general overview. They may also consider how such ethical theories are applied in everyday situations. They may draw on the works of relevant scholars such as James Cone and Martin Luther King. This may then be linked to examples of ethical ideas which are, perhaps, less compatible with Black Theology, yet still important, for example equality for all.

AO2

In evaluation, candidates are likely to draw on material from AO1. They may consider whether or not the ethics of Black Theology are all that are required – there may be examples offering relativist, absolutist or even traditional Christian approaches. They may examine ethical issues of justice and the extent to which the ideas on AO1 allow for the universal idea of justice. They may discuss whether the ethics of Black Theology are inconsistent with themselves or with more traditional Christian ethics. Some candidates may conclude that the ethics of Black Theology are relativist, rather than necessarily universal.

- 12 Discuss the view that Liberation Theology is more concerned with war than peace.

[60]

AO1

Candidates may begin by looking at the main principles of Liberation Theology, particularly in relation to war, peace and struggle. Candidates may also refer to the debates in Liberation Theology concerning the tension between violent and non-violent struggle and the extent to which the former is justified by the conditions of the oppressed. They may refer to key scholars such as Gutierrez. This may also contrast the principles of Liberation Theology with other viewpoints, such as Christianity. They may also make reference to the application of the principles of Liberation theology in situations of potential conflict.

AO2

In evaluation, candidates may build on the material from AO1 and consider the extent to which Liberation Theology is, or is not, more concerned with the struggle than the outcome and this may be contrasted with, say, Christian teaching on pacifism/ just war. They may argue that viewpoints such Christianity can also support violence in certain circumstances. They could also refer to the peaceful teachings which surround Liberation Theology.

Route P - Jewish Scriptures with New Testament

- 13 'There are both significant similarities and significant differences between the ethics of the Jewish Scriptures and those of the New Testament.' Discuss. [60]

AO1

Candidates have not studied Ethics as such – this question deals with the issue from the perspective of the Jewish Scriptures and New Testament texts.

It is likely that candidates may begin by explaining a range of ethical teachings from the Jewish Scriptures and the New Testament, for example, texts concerning ethical issues such as law, love, punishment, obedience, righteousness, reward and judgement. They may also consider, possibly by reference to such examples, the similarities and the differences and may consider the reasons for these – such as the social needs of the time. Some may argue that the ethical principles from either or both sources might be understood in a number of different ways and may suggest that traditional values may need re-interpreting.

AO2

In evaluation, candidates may build on material from AO1. They may consider whether there are significant similarities and differences – for example, considering whether there are genuine differences, or if it is really a matter of interpretation and/ or social context. Some may argue that it is not a clear-cut issue and may highlight the difference between direct commandments and general guiding ethical principles.

Some may argue about the value or otherwise of ethical principles in relation to religious faith or may suggest that the language of the ethical principles in one or more of the texts is unclear.

For early church:

Acts 13-19

Romans 2:12-8:39

1 Corinthians 15

Galatians 2-5

Ephesians 1-4

For the Gospels:

Matthew 5-7, 13, 25

Mark 1:22 -2:12, 4, 5, 14:1-16:20

Luke 15

John 18-21

Jewish Scriptures:

Genesis 1:26-30: 8:20-9:29; 12, 17.

Exodus 19-24

2 Samuel 7

Jeremiah 7, 31

Jonah

Job 1-9, 42

Isaiah 40-43, 53

Ezekiel 18

Job 19

Daniel 12:2,

2 Maccabees 7

Amos

Micah

- 14 'The Jewish Scriptures and the New Testament differ significantly in the way they show the nature of revelation.' Discuss. [60]

AO1

It is likely that candidates may offer knowledge and understanding of the nature and presentation of revelation in the Jewish Scriptures and the New Testament texts. They may offer an awareness of concepts such as visions and prophecies and other ways in which knowledge of God is communicated. Candidates will probably suggest a variety of relevant examples from the texts they have studied, for instance, the Prophets, God's action in human history and the Incarnation.

AO2

In evaluation, candidates may build on the material offered in AO1 and might consider whether or not there are significant differences in the way in which revelation are depicted in the various texts. They may discuss such issues as the nature of God's love, anger, forgiveness, salvation and his role as creator and Father. Others may compare the emphasis on obedience to God's commands in the Jewish Scriptures with Christ's message of love and a personal relationship with God. Some may offer ideas about personal revelation and the teachings of the Torah and Jesus Christ on the nature of God.

For early church:

Acts 13-19
Romans 2:12-8:39
1 Corinthians 15
Galatians 2-5
Ephesians 1-4

For the Gospels:

Matthew 5-7, 13, 25
Mark 1:22 -2:12, 4, 5, 14:1-16:20
Luke 15
John 18-21

Jewish Scriptures:

Genesis 1:26-30: 8:20-9:29; 12, 17.
Exodus 19-24
2 Samuel 7
Jeremiah 7, 31
Jonah
Job 1-9, 42
Isaiah 40-43, 53
Ezekiel 18
Job 19
Daniel 12:2,
2 Maccabees 7
Amos
Micah

- 15 To what extent do the Messianic passages in the Jewish Scriptures find their fulfilment in the New Testament? [60]

AO1

It is likely that candidates will begin by looking at the Jewish concept of the Messiah through the message of the Jewish Scriptures – Prince of peace, royal deliverer, king, ruler, judge, prophet and bringer of salvation, prophet and bringer of the message to the Gentiles. They may compare this with the New Testament portrayal of Jesus as Messiah – miracles, sacrifice, relationship to God, fulfilment of prophecy, salvation and redemption. Some may suggest that the notion of the Messiah can be understood and interpreted in a number of different ways and that the language used is often symbolic or figurative, rather than certain.

AO2

For evaluation, candidates may build on material from AO1. They may compare the Jewish Scriptures with the New Testament texts, perhaps highlighting the Isaiah passages on the Suffering Servant and the Messianic secret. They may also question the use of the term 'Messiah' in the Gospels or in Acts and in the letters of Paul. They may also consider the notion of Messiah as compared with Christ and the implications of this perspective.

For early church:

Acts 13-19

Romans 2:12-8:39

1 Corinthians 15

Galatians 2-5

Ephesians 1-4

For the Gospels:

Matthew 5-7, 13, 25

Mark 1:22 -2:12, 4, 5, 14:1-16:20

Luke 15

John 18-21

Jewish Scriptures:

Genesis 1:26-30: 8:20-9:29; 12, 17.

Exodus 19-24

2 Samuel 7

Jeremiah 7, 31

Jonah

Job 1-9, 42

Isaiah 40-43, 53

Ezekiel 18

Job 19

Daniel 12:2,

2 Maccabees 7

Amos

Micah

Route S - New Testament with Developments in Christian Thought

- 16 'The main principles of Feminist Theology and the theology of the New Testament are essentially the same.' Discuss. [60]

AO1

It is likely that candidates will begin with an examination of the main principles of New Testament and feminist theology and may suggest examples of both. They may also offer an appreciation of the range and variety of opinions within feminist theology and an understanding of the New Testament teachings concerning women and the need for equality within humanity, for example, Paul's teachings on women in church. They may also consider such issues as injustice, prejudice and sexist attitudes. There may also be some consideration of the use of language and its understanding in the setting of the time the texts were written. Some candidates may begin from the other direction, with a consideration that there are New Testament and feminist theology principles that are essentially the same, such as universal love.

AO2

In evaluation, candidates may build on the material offered in AO1 and it is likely that candidates may consider the extent to which New Testament theology supports or opposes the principles of feminist theology and whether or not the two are compatible or share sufficient ground for belief in, and acceptance of, both sets of ideas. There may be reference to scholarly opinion and the teachings of Christ and Paul. Responses may conclude that the principles of New Testament theology that are compatible with those of feminist theology, but there are other aspects, such as the ordination of women, which are not.

For early church:

Acts 13-19
Romans 2:12-8:39
1 Corinthians 15
Galatians 2-5
Ephesians 1-4

For the Gospels:

Matthew 5-7, 13, 25
Mark 1:22 -2:12, 4, 5, 14:1-16:20
Luke 15
John 18-21

- 17 'The teachings of the New Testament suggest that there is little validity in non-Christian religions.' Discuss. [60]

AO1

It is likely that candidates will begin with an examination of the teachings of the New Testament and the possible exclusivist views offered by them – such as the on-going debate about the validity of other religions. There may also be consideration of the criteria offered for salvation and eternal life and the nature of faith, belief and judgement. It is likely that some may consider of the use of language and its understanding in the setting of the time the texts were written

AO2

In evaluation, candidates may build on the material offered in AO1 and it is likely that candidates may consider the extent to which the New Testament texts offer only an exclusivist view or whether more inclusivist approaches may be possible. They may include discussion on the nature of universal love, the nature of faith and belief. There may be reference to scholarly opinion and the teachings of Christ and Paul. They may conclude that the some of teachings of New Testament are exclusivist, whilst others may approach from the other direction and suggest that there is sufficient ground for believing that the New Testament is not exclusivist at all.

For early church:

Acts 13-19

Romans 2:12-8:39

1 Corinthians 15

Galatians 2-5

Ephesians 1-4

For the Gospels:

Matthew 5-7, 13, 25

Mark 1:22 -2:12, 4, 5, 14:1-16:20

Luke 15

John 18-21

- 18 'Liberation Theology completely reflects the teachings of the New Testament.' Discuss.
[60]

AO1

It is likely that candidates will begin with an examination of the main teachings of Liberation Theology and the New Testament texts. They may also offer an appreciation of the range and variety of opinions within Liberation Theology and an understanding of the New Testament teachings concerning the poor and oppressed and the need for equality within humanity, for example, Jesus' teachings in the Sermon on the Mount. They might also consider the ways in which the teachings of the New Testament support Liberation Theology, for instance, the emphasis on equality, respect for others and help for the needy. They may choose to compare texts which appear to contradict each other – for example, the acceptance of injustice and persecution. There may also be some consideration of the use of language and its understanding in the setting of the time the texts were written.

AO2

In evaluation, candidates may build on the material offered in AO1 and might look at how close Liberation Theology and the New Testament really are. Equally, they may evaluate how far apart the New Testament and Liberation Theology teachings are - for instance, the issue of challenging suffering and inequality rather than accepting it. Some may consider concepts such as of the preferential option for the poor and Jesus as liberator. There may be consideration of the views of scholars such as Gutierrez. Some candidates may begin from the other direction, with a consideration that there are many New Testament principles which are compatible with those of Liberation Theology, but there are some aspects which do not.

For early church:

Acts 13-19
Romans 2:12-8:39
1 Corinthians 15
Galatians 2-5
Ephesians 1-4

For the Gospels:

Matthew 5-7, 13, 25
Mark 1:22 -2:12, 4, 5, 14:1-16:20
Luke 15
John 18-21

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