



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
January 2013**

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## **Religious Studies**

**Assessment Unit AS 1**

*assessing*

**An Introduction to the Gospel of Luke**

**[AR111]**

**TUESDAY 15 JANUARY, MORNING**

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# **MARK SCHEME**

## Part 1: Levels of Response

The specification requires that candidates demonstrate the following assessment objectives in the context of the learning outcomes and skills set out in the specification.

- 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.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

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

## **(AO1) Knowledge and Understanding**

### **Band 5 ([29]–[35])**

- a full response to the task
- demonstrates a high level of accurate knowledge and comprehensive understanding
- uses a very good range of relevant evidence and examples
- a mature style of writing demonstrating a clear and coherent structure
- almost totally faultless use of spelling, punctuation and grammar
- makes use of a very wide range of technical language and terminology.

### **Band 4 ([22]–[28])**

- a reasonably full response to the task
- demonstrates a very good level of accurate knowledge and understanding
- uses a good range of relevant evidence and examples
- a reasonably mature style of writing demonstrating a clear and coherent structure
- mainly accurate use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

### **Band 3 ([15]–[21])**

- a good response to the task
- demonstrates a good level of accurate knowledge and understanding
- uses a range of relevant evidence and examples
- an appropriate and reasonably coherent style of writing
- reasonably accurate use of spelling, punctuation and grammar
- makes use of a range of technical language and terminology.

### **Band 2 ([8]–[14])**

- a limited response to the task
- demonstrates little accurate knowledge and understanding
- uses a limited range of evidence and examples
- style of writing is just appropriate to the task and may lack coherence in places
- limited command of spelling, punctuation and grammar
- evidence of some technical language and terminology.

### **Band 1 ([0]–[7])**

- a very basic response to the task
- demonstrates minimal knowledge and understanding
- very little use of evidence or examples
- style of writing is such that there is very little coherence or structure
- very poor grasp of spelling, punctuation and grammar
- little or no use of technical language and terminology.

## **(AO2) Critical Line of Argument**

### **Band 5 ([13]–[15])**

- a full and coherent response
- demonstrating a very good attempt at critical analysis
- very good reference to other points of view
- highly accurate and fluent
- very good evidence of sustained and informed argument which is set, where necessary, in the context of other aspects of human experience
- almost totally faultless use of spelling, punctuation and grammar
- makes use of a very wide range of technical language and terminology.

### **Band 4 ([10]–[12])**

- a reasonably full response
- demonstrating a good attempt at critical analysis
- good reference to other points of view
- accurate and fluent
- good evidence of sustained and reasoned argument which is set, where necessary, in the context of other aspects of human experience
- mainly accurate use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

### **Band 3 ([7]–[9])**

- a reasonable response
- demonstrating some attempt at critical analysis
- some reference to other points of view
- reasonably accurate and fluent
- some evidence of sustained argument, which is set, where necessary, in the context of other aspects of human experience
- reasonably accurate use of spelling, punctuation and grammar
- makes use of a range of technical language and terminology.

### **Band 2 ([4]–[6])**

- a limited response
- demonstrating a modest attempt at critical analysis, although references to other points of view are limited
- some inaccuracy in places
- a limited argument which struggles to relate, where necessary, to other aspects of human experience
- limited command of spelling, punctuation and grammar
- evidence of some technical language and terminology.

### **Band 1 ([0]–[3])**

- a simplistic response
- demonstrating little attempt at critical analysis
- practically no reference to other points of view
- minimal argument which fails to relate, where necessary, to other aspects of human experience
- very poor grasp of spelling, punctuation and grammar
- little or no use of technical language and terminology.

## **Quality of Written Communication**

All questions require candidates to answer in continuous prose in English. Quality of written communication is incorporated within the assessment objectives and reflected in the above assessment bands. Assistant examiners are instructed to take this criterion into account when allocating marks to candidates' responses.

### **Part 2: Contextual Reference Points**

The generic level of response mark scheme set out above is elucidated in this part of the mark scheme through the provision of contextual reference points in terms of the content appropriate to the particular question under consideration.

## Section A

AVAILABLE  
MARKS

Answer **one** question

- 1 (a) Knowledge and understanding could include, e.g.:
- discussion of the religious and political background to Jesus' ministry such as:
    - an explanation of the importance and traditions of the Pharisees and Sadducees
    - the role of the High Priest, the Temple and its place in Jewish worship
    - Roman rule and occupation
    - Pilate and Herod
  - discussion of the Pharisees – loyalty to the law, strict observation of the Sabbath, the foundation of the party as “separated ones”, their acceptance of the Oral Tradition. The Sadducees – their association with the Temple and their priestly role, their beliefs in the afterlife, political association with Rome
  - reference to Lucan passages referring to the Pharisees, Sadducees, Temple, High Priest, Pilate
  - consideration of the role and influence of the High Priest and religious authorities at the time of Jesus
  - reflection on the place of the Temple in Jewish belief, animal sacrifice, Jewish holy days
  - discussion of Roman rule and the significance of the Roman occupation of Palestine, e.g. the Zealots, how political uprisings were dealt with, the impact of Roman rule on the trial and execution of Jesus
  - reference to Roman Paganism
  - discussion of the significance of Pilate and Herod as political leaders and possible expansion with references to the Passion narrative
  - any other relevant reference to the religious and political background to Jesus' ministry, e.g. religious expectations of the Messiah, the Bar Kochba rebellion. [35]
- (b) An exploration of the claim could include, e.g.:
- agreement that Jesus remained a loyal Jew throughout his life
  - reference to examples from the Infancy narrative such as:
    - the circumcision and naming of Jesus on the eighth day
    - the presentation in the Temple
    - Jesus lost in the Temple
    - Mary and Joseph's piety and observance of Jewish feasts and customs
  - discussion of examples when Jesus remained loyal to the Jewish faith, e.g. loyalty to the greatest commandment, his celebration of the Passover meal (Last Supper), occasions he taught in the synagogue, Luke 20:24 – the payment of taxes to Caesar
  - consideration that Jesus was born into a devout Jewish household and died as a Jew, i.e. Jewish burial customs were observed
  - possible counter claim that Jesus often disagreed and challenged the Jewish law, therefore did not remain loyal to the Jewish faith
  - consideration of Jesus' failure to observe the Sabbath laws, his conflict with the Jewish religious authorities and questioning of their interpretation of the law. [15]

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- 2 (a) Knowledge and understanding could include, e.g.:
- consideration of Jesus’ teaching on mercy with reference to two relevant parables, e.g. the theme of repentance, universal mercy, the issue of reciprocal forgiveness
  - reference to any **two** parables concerned with mercy such as:
    - the Lost Son – Luke 15:11–32
    - the Pharisee and the Tax Collector – Luke 18:9–14
    - parables of the Lost Sheep – Luke 15:1–7 and the Lost Coin – Luke 15:8–10 or any other relevant parable concerned with mercy from Luke’s Gospel
  - commentary on Jesus’ teaching on mercy contained in chosen parables
  - discussion of the theological intent of chosen parables with particular focus on the message of forgiveness and mercy
  - exploration of the central characters in each parable
  - discussion of the purpose of parables of mercy/forgiveness – to show the nature of God, the to challenge the listener to act in a particular way. [35]

- (b) An exploration of the claim could include, e.g.:
- possible agreement that to some extent the aim of the parables of Jesus was to provoke a response from the listener
  - references to evidence from the text, e.g. the Good Samaritan where the listeners were told “You go then and do the same” 10:37
  - consideration of the view that parables were to challenge the behaviour and attitudes of others as parables often make shocking points, e.g. the parable of the Great Banquet makes reference to the exclusion of the Jews from the Kingdom (invited guests)
  - references to the objectives of parables in Jewish culture and how Jesus used parables
  - reflection on how the listeners had to interpret the parables for themselves. This gave them a deeper meaning and importance. The interpretation became part of the person’s experience
  - consideration of the view that parables also had other functions, methods of teaching, clarifying abstract ideas
  - possible challenge to the view that not all Jesus’ parables provoked a response from their listeners
  - consideration of the reaction of the Pharisees and Sadducees to Jesus’ parables in that they provoked a response but not always a positive one. [15]

**Section A**

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## Section B

AVAILABLE  
MARKS

Answer **one** question

- 3 (a)** Knowledge and understanding could include, e.g.:
- commentary on the importance of the teaching contained in the narrative – Luke 2:1–20
  - discussion of the features contained in the passage and the theological intent of these details such as the birth of Jesus in Bethlehem and its significance as the birthplace of King David, the shepherds representing outcasts, the message of the angels, the Gloria
  - discussion of the theme of salvation in the narrative, e.g. a Saviour is born, the angels announce God’s salvation, God fulfils his promises in the Old Testament
  - consideration of other themes found in the passage, e.g. joy, the marginalised
  - reference to the issue of the census and its historical reliability, Luke setting the birth of Jesus in secular history
  - reflection on the role of the shepherds and how they reveal Luke’s theological viewpoint, e.g. the significance of Luke’s choice of shepherds (Luke’s theme of the outcast and marginalised) as compared to Matthew’s Magi
  - consideration of the role played by the central characters in the narrative, e.g. Mary, angels, shepherds
  - reference to details contained in the narrative. [35]
- (b)** An exploration of the view in relation to other aspects of human experience could include, e.g.:
- an open-ended response citing relevant contemporary and/or historical examples
  - agreement with the view that initiation rites are an important part of religious practice
  - references to initiation rites in various traditions such as baptism in the Christian tradition or circumcision in the Jewish faith
  - possible discussion of the place of adult/infant and believers baptism in the Christian tradition
  - possible consideration of Communion/confirmation as initiation rites and its relation to continuing religious practice
  - exploration of initiation rites as vital parts of religious practice, e.g. symbolic of becoming part of a community of practice and worship
  - examination of initiation rituals as community events and the importance of the place of community in religious practice
  - challenges to the stated view considering initiation rites as empty rituals that no longer have any meaning, e.g. baptising babies because it is traditional, for the secular celebration, nominal Christianity
  - references to the fall in numbers of those taking part in religious ceremonies in many traditions
  - exploration of examples of religious practice without ritual. [15]

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- 4 (a) Knowledge and understanding could include, e.g.:
- a detailed recall of the healing of the Roman Centurion’s servant – Luke 7:1–10
  - commentary on the teaching contained in the miracle
  - understanding of the main details of the story and their significance such as the faith of the Roman officer, the Jewish elders representations to Jesus on behalf of the Centurion, recognition by the Centurion of Jesus’ authority, the nature of healing through the intercession of others
  - exploration of the central characters in the miracle and their reactions, e.g. Jesus, the Roman Centurion
  - discussion of the significance of Jesus’ statement “I tell you, I have never found faith like this, not even in Israel!” and its significance in the context of the passage and the context of Luke’s Gospel as a whole
  - understanding of the main themes contained in the miracle, e.g. discipleship, faith, authority, universalism
  - consideration of the structure of miracles, e.g. type of healing, crowd response.

[35]

- (b) An exploration of the claim in relation to other aspects of human experience could include, e.g.:
- an open-ended response citing relevant contemporary and/or historical examples
  - possible agreement that miracles are simply coincidences
  - consideration of the view that miracles do not happen any more and are from a bygone age of superstition and/or ignorance
  - discussion of the scientific evidence for miracles
  - examples of miracles as coincidences or explained by human or medical intervention, e.g. passing examinations, surviving an accident, recovering from illness
  - consideration of how those people who do not believe in God explain the religious concept of miracles
  - possible disagreement that miracles do happen and relevant examples discussed
  - references to modern day miracles, e.g. surviving a natural disaster, the birth of a baby
  - consideration of the view that science does not have all the answers
  - exploration of the role of faith, e.g. for religious believers no explanation for miracle is needed
  - possible discussion of centres of healing, e.g. Lourdes, faith healers or unexplainable phenomenon
  - exploration of philosophical views on how miracles defy rationality.

[15]

**Section B**

**Total**

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