



Rewarding Learning

**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
January 2014**

Religious Studies
Assessment Unit AS 1
assessing
An Introduction to the
Gospel of Luke

[AR111]

FRIDAY 17 JANUARY, MORNING

**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 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.

- Commentary on any three characteristics found in Luke's Gospel with relevant examples from the text which could include:
- **Universality** – Luke traces Jesus' descent from Adam rather than Abraham as in Matthew's Gospel (3:23–38), The parable of the Great Feast (14:15–24), portrayal of Jesus as Universal Saviour
- **Gentiles** – Luke was a Gentile writing for Gentiles, praised the faith of the Roman Centurion (7:8)
- **Women** – Luke gives prominence to women in his Gospel, e.g. Mary, Elizabeth, Anna, Martha and Mary (10:38–42), the Daughters of Jerusalem (8:1–3)
- **Outcasts** – Jesus has a special respect for the marginalised such as Tax Collectors e.g. Zacchaeus (19:1–10), the poor, e.g. unlike Matthew Luke does not spiritualise the Beatitudes “Blessed are the poor...”
- **Samaritans** – Jesus took the route to Jerusalem via Samaria, the Good Samaritan (10:25–37), healing of the Ten Lepers (17:11–19)
- **Prayer** – At the important events in Jesus' life Luke has Jesus at prayer e.g. before choosing the 12 (6:12), Jesus teaches the disciples to pray in chapter 11, Luke includes two unique prayer parables: The friend at midnight (11:5–13) and The unjust judge (18:1–18)
- **Holy Spirit** – Luke mentions the Holy Spirit 53 times in the Gospel and Acts, prominent place of the Holy Spirit in the Infancy narrative, e.g. the annunciation, John the Baptist will be filled with the Spirit
- **Interest in History** – The prologue of Luke indicates he was undertaking the work of an historian, e.g. “Orderly account”, the secular dating of John the Baptist's work (3:1–2)
- **Joy** – in chapter 15, Parables of the Lost, there is much rejoicing over repentant sinners, the Infancy narrative
- Or any other relevant theme/characteristic of Luke's Gospel. [35]

(b) An exploration of the claim could include, e.g.

- Agreement that some of Luke's purposes can be deduced from his Prologue
- Discussion of Luke's purpose to write an “orderly account” so that Theophilus may know the “truth” about the “things, which have been accomplished”
- Discussion of Luke's evangelical purpose in writing, identification of his Gentile audience
- Consideration of the role and identity of Theophilus
- Exploration of Luke's historical purpose in writing as found in the Prologue
- Elaboration of Luke's purposes with relevant textual examples
- Consideration of the claim that we can also discover Luke's purposes throughout his Gospel such as his apologetic purpose indicated through events in the Passion Narrative or his reinterpretation of the Parousia.

[15]

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2 (a) Knowledge and understanding could include, e.g.

- Explanation of the narrative of the Trials before Pilate – Luke 23:1–5, 13–25 and the questioning of Jesus by Herod – Luke 23:6–12
- Commentary on the significance and theological intent of the passages
- Discussion of details included in these passages such as the Jewish leaders establishing Jesus as a political threat, the mocking of Jesus by Herod and his soldiers, Pilate and Herod’s friendship, the crowds cry for the release of Barabbas and the crucifixion of Jesus and Pilate passing sentence
- Reflection on these events in the Passion Narrative as a whole
- Consideration of the theme of innocence, e.g. Pilate’s insistence on Jesus’ innocence, Herod’s dismissal of Jesus as innocent, “Nor did Herod find him guilty, for he sent him back to us.” (Luke 23:15)
- Discussion of special “L” material – Jesus is sent to Herod, and the significance of Luke’s inclusion of this account
- Consideration of the views of Dibelius and Cadbury that Luke worked up the account of the questioning by Herod using Psalms 2:1–2
- Exploration of the issue of accountability for the death of Jesus portrayed by Luke, e.g. Pilate’s innocence in relation to Luke’s apologetic purpose in writing his Gospel. [35]

(b) An exploration of the view could include, e.g.

- Agreement that Luke portrays Pilate as a weak leader
- Discussion of how in Luke’s Gospel Pilate is portrayed as finding Jesus innocent and trying to have him released but in the end gives in to the will of the crowd, therefore not showing the moral courage to release an innocent man
- Exploration of the reasons given for Pilate’s actions, e.g. afraid of a riot during Passover and recall to Rome, sending Jesus to Herod as he was a Galilean in order to try and rid himself of a difficult case
- Possible counter argument that Luke’s theological intent was to show Pilate and Rome as not responsible for the death of Jesus and as a consequence of this Pilate is portrayed as a weak leader
- Discussion of the historical picture of Pilate and how it appears to be at odds with Luke’s portrayal of Pilate in these accounts
- Consideration of Pilate’s choice – one man’s death to save many more as the result of an uprising. [15]

Section A

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AVAILABLE MARKS

Section B

AVAILABLE
MARKS

Answer **one** question.

3 (a) Knowledge and understanding could include, e.g.

- Discussion of the account of the parable of the Pharisee and the Tax Collector – Luke 18: 9–14
- Commentary on the teaching contained in the parable and its theological significance
- Discussion of the message of forgiveness and mercy contained in the parable, the importance of true repentance, hypocritical attitudes, sin and regret, atonement
- Consideration of the themes of humility, service and repentance
- Reflection on Luke’s theme of reversal found in the parable
- Discussion of the theme of ritual and action without heartfelt meaning
- Exploration of the central characters in each parable, the Pharisee’s self-righteous attitude in comparison to the Tax Collector’s humble acceptance of his sinfulness
- Consideration of Jesus’ mission to seek out and save the lost
- Discussion of the purpose of parables of mercy/forgiveness – to show the nature of God, to challenge the listener to act in a particular way. [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 religious leaders should give their possessions to the poor
- Consideration of the fact that some religious leaders have taken vows of poverty, live in community and do not have any personal wealth
- Consideration of how religious leaders are to be an example to their followers and can influence attitudes to use of wealth through their own personal actions
- Reflection on how wealth can be a barrier to faith and can distance a religious leader from the lives of their community
- References to historical or contemporaneous examples of religious leaders who advocated care of the poor, e.g. St. Francis of Assisi, John Wesley
- Possible challenge to the claim that religious leaders can use wealth to benefit others
- Discussion of Christian philanthropy and social justice
- Consideration of the view that it is one’s attitude to wealth that can lead to problems and not merely possession of wealth. [15]

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4 (a) Knowledge and understanding could include, e.g.

- Description of the types of miracles found in Luke’s Gospel: healing, nature, raising from the dead and exorcism
- Reference to textual examples of the different types of miracles found in Luke such as the healing of the Centurions Servant (7:1–10), the calming of the storm (8:2–25), the Widow’s son at Nain (7:11–17), the man with the evil spirit (4:31–37)
- Discussion of the purposes of miracles, e.g. to teach about the Kingdom of God, to show Jesus as the Messiah, to reach out to the marginalised, salvation, forgiveness, to illustrate the power of Jesus, the role of faith
- Reflection on miracles unique to Luke and how they can reflect his purposes, e.g. in the healing of the ten lepers (17:11–19) the only one who returns to thank Jesus is a Samaritan demonstrating Luke’s universal purpose
- Discussion of Luke’s threefold structure in relation to the characteristics of miracles: setting, miracle, crowd reaction
- Consideration of Luke’s background as a doctor and how this may have influenced his presentation of miracles in his Gospel. [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
- Reflection on the view that only those who believe in God can be healed
- References to places of healing, e.g. Lourdes and the work of faith healers; Divine healing ministries
- Possible discussion of examples of the miraculous
- Exploration of the relationship between faith and healing
- Challenges to the stated view that those who do not believe in God can be healed
- Reflection on the view that a person does not have to have faith in a doctor for healing to occur
- Reflection on Atheist, Humanist and Agnostic beliefs regarding healing
- Consideration of the views of science and medicine, holistic practice, the rise in alternative therapies. [15]

Section B

Total

**AVAILABLE
MARKS**

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50

100