



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
2011**

---

## **Religious Studies**

**Assessment Unit AS 1**

*assessing*

**An Introduction to the Gospel of Luke**

**[AR111]**

**MONDAY 13 JUNE, 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 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

- 1 (a) Knowledge and understanding could include, e.g.:
- discussion of the evidence put forward that Luke was the author of the third Gospel
  - consideration of both internal and external evidence such as
    - internal: “We” passages, Col 4:14, Luke’s Prologue, dedication to Theophilus
    - external: Muratorian Canon, Anti-Marcionite Prologue, Irenaeus, Tertullian
  - not an eyewitness, careful investigator, Greek, possibly a doctor and companion of Paul
  - possible reference to Luke’s interests in relation to authorship, e.g. Gentile writing for Gentiles, medical interest
  - challenges to the sources used to affirm authorship. [35]
- (b) An exploration of the claim could include, e.g.:
- agreement that Luke’s purpose was primarily that of historian
  - discussion of Luke’s historical purpose in writing
  - two volume work Luke and Acts
  - examples from the text to support the historical purpose identified such as, the events in the Gospel are placed in the context of world history 3:1–2
  - historical purpose as outlined in his Prologue such as, Luke’s acknowledgement of relying on other sources and his desire to write “an orderly account”
  - Luke as a writer of salvation history
  - scholarly reference, e.g. Marshall’s view that Luke was both a historian and theologian
  - possible counter argument that Luke was a theologian as opposed to a historian, e.g. his poor knowledge of Palestinian geography, discrepancies in Luke’s writings, e.g. he mixes up Theudas and Judas
  - the inconsistent picture of Paul in Acts from one who is identified as a companion of Paul
  - the problematic issue of the census in Luke 2 as regards historical accuracy. [15]
- 2 (a) Knowledge and understanding could include, e.g.:
- a detailed explanation of the main characteristics of the miracles in Luke’s Gospel
  - exploration of the threefold structure of miracles in Luke’s Gospel, setting, miracle by touch, command and crowd response/reaction
  - Luke’s presentation of miracles
  - consideration of the characteristics of miracles unique to Luke
  - exploration of the characteristics of individual miracles with reference to the text, e.g. to portray universal salvation, the Centurion’s Servant 7:1–10
  - consideration of the relationship of faith to miracle
  - Kingdom of God as a characteristic of miracles. [35]

50

- (b) An exploration of the view could include, e.g.:
- agreement that to some extent the miracles of Jesus always met with a positive response
  - references to evidence from the text, e.g. the blind man at Jericho 18:35–43, in reaction to the miracle the people praised God
  - consideration of positive responses from individuals with reference to the text, e.g. in the healing of the ten lepers 17:11–19 the one who returned, praised God loudly and thanked him
  - discussion of the reasons why Jesus' miracles met with a positive reaction, i.e. Jesus' power and authority to heal
  - consideration of the view that miracles were also methods of teaching and therefore his teaching was met with a positive reaction by many
  - possible challenge to the view that not all of Jesus' miracles met with a positive response, e.g. healing the enfeebled woman on the Sabbath 13:10–17 enraged the religious leaders
  - discussion of the reaction of the Pharisees and Sadducees to Jesus' miracles
  - consideration of the view that the miracles, particularly Jesus' healing on the Sabbath, led to conflict and subsequently to Jesus' death.

[15]

50

**Section A****50**

## Section B

AVAILABLE  
MARKS

- 3 (a) Knowledge and understanding could include, e.g.:
- detailed account of the teaching on prayer found in Luke's Journey Narrative 9:51–19:44
  - Jesus teaching the disciples how to pray, the friend at midnight 11:1–13
  - the Parable of the Unjust Judge (Persistent Widow) 18:1–8 or any other relevant passage teaching about prayer from Luke's Journey Narrative
  - commentary on the teaching contained in chosen passages
  - discussion of the theological intent of chosen passages
  - exploration of the Lord's Prayer, e.g. in response to the disciples request on how to pray, reference to John teaching his disciples
  - discussion of Jesus' teaching on prayer, e.g. persistence in prayer
  - consideration of the role of prayer found in Luke's Gospel and in the Journey Narrative in particular
  - exploration of the theme of prayer in Luke's Gospel in relation to the text
  - possible mention of the Journey Narrative within the Gospel structure.
- [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
  - an exploration of the relationship between prayer and religious practice
  - the significance of prayer in the early Church and the life of the religious believer
  - discussion on the role of prayer in religious practice in various traditions, e.g. prayer is one of the five pillars of Islam and is an essential part of religious practice
  - consideration of different types of prayer, e.g. communal, private, and their relation to religious practice
  - reflection on communal prayer and worship in various traditions
  - counter argument that prayer is not an essential part of religious practice, e.g. living one's life in accordance with Christian values.
- [15]

50



- 4 (a) Knowledge and understanding could include, e.g.:
- a detailed account of the Parable of the Lost Son 15:11–42
  - commentary on the teaching contained in the parable
  - exploration of the central characters in the parable, e.g. the father, older and younger son
  - understanding of the main themes contained in the parable, e.g. mercy, portrayal of God as loving father, jealousy, repentance
  - discussion of the theological intent of the parable
  - consideration of the context of the parable in Chapter 15, Parables of the Lost
  - exploration of the superficial and deeper meaning of the parable, e.g. challenge to religious leaders, they have inherited the Kingdom but remain resentful and challenge entry to the Kingdom
  - consideration of the open-ended nature of the parable, i.e. do not know if the elder son joined in the feast. [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
  - consideration of the view that Jesus' command to be merciful is still and has always been an integral part of religious belief and practice
  - discussion of what Jesus' command to be merciful means
  - reflection on the role of voluntary charitable organisations and how they fulfil Jesus' command to be merciful, e.g. people's reaction to human suffering is to be merciful, e.g. earthquake in Haiti, emergency fundraising projects
  - discussion of individual acts of mercy, e.g. Maximilian Kolbe, caring professions
  - reflection on Jesus' command to be merciful in secular society
  - consideration of the perennial issue of neighbour locally, nationally and internationally
  - counter claim that Jesus' command to be merciful is too challenging, e.g. a materialistic, self-centred society where being merciful to others may be perceived as a sign of weakness. [15]

**Section B**

**Total**

50

50

100