



Rewarding Learning

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

Religious Studies

Assessment Unit AS 1

assessing

An Introduction to the Gospel of Luke

[AR111]

WEDNESDAY 11 JUNE, AFTERNOON

**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.

- Identification of the reasons why Jesus came into conflict with the Pharisees and Sadducees as illustrated through examples from Luke's Gospel such as:
- The Sadducees' question in relation to the issue of resurrection (20:27-40)
- Discussion of the issue of Sabbath observance and Jesus' teaching that human need is more important than Sabbath Law, e.g. the cure of the crippled woman on the Sabbath (13:10-17), the healing of the man with dropsy (14:1-6), picking corn on the Sabbath (6:1-5) and the healing of the man with the withered hand (6:6-11)
- Discussion of the issue of ritual purity and the keeping of religious law, e.g. the healing of the sinful woman (7:36-50), the greatest commandment (10:25-28), the question about fasting (5:33-39)
- Consideration of the issue of forgiveness of sins, e.g. the healing of the paralysed man (5:17-26)
- Reflection on the issue of neighbour in Jewish belief, e.g. the Good Samaritan (10:25-37)
- Discussion of Jesus' rejection at Nazareth (4:16-30), denunciation of the Pharisees and Teachers of the Law (11:37-54) or any other relevant example of conflict
- Reflection on the fact that this conflict, in some part, led to the death of Jesus
- Consideration of the fact that there are more documented instances of conflict with the Pharisees than the Sadducees and possible reasons for this
- Issues to do with authority and the apparent abrogations of the Old Testament law by Jesus. [35]

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

- Consideration of the view that to some extent Jesus' conflict with the religious authorities was inevitable because of opposing beliefs on some issues
- For example, the issue of the religious leaders adherence to the letter of the law while Jesus was more concerned with the spirit of the law and human need led to foreseeable disagreement
- Jesus also often healed non life threatening illnesses on the Sabbath
- Exploration of the view that Jesus was often controversial such as healing on the Sabbath when he knew it was against Jewish law
- Consideration of the fact that some of the religious authorities were threatened by Jesus and saw him as a challenge to their positions of wealth and power
- Reflection on the view that Jesus stood up for what he believed in which unavoidably led to conflict but he did not seek it out. [15]

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

- Exploration of internal (New Testament) evidence revealing Luke’s authorship of the third Gospel such as,
- “We” passages in Acts of the Apostles – suggesting the author of the third Gospel was a companion of Paul
- Luke’s identification as a doctor – Colossians 4:14, with supporting evidence from Luke
- Gentile author – excellent Greek, interest in Gentiles, Paul’s description of Luke in Colossians 4:10-14 as not having come over from the circumcision
- Reference to Luke’s Prologue dedication to Theophilus
- Bultmann and Vielhauer’s views that the author of the third Gospel was not a companion of Paul
- Exploration of external evidence such as, The Muratorian Canon – doctor, companion of Paul, not an eyewitness
- Anti-Marcionite Prologue – Luke a Syrian of Antioch, physician, follower of the Apostles and Paul
- The views of Church Fathers, e.g. Irenaeus, Origin, Jerome. [35]

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

- Possible agreement with the statement that Luke’s primary role was that of an historian
- Discussion of Luke the historian, e.g. secular dating used in his Gospel, his desire to place his Gospel and Acts in the context of world history
- Reflection on evidence found in the Prologue that Luke was undertaking the role of an historian, e.g. his acknowledgement that he relied on other sources and his desire to write an “Orderly Account” of the “truth”
- Consideration of historian in the first century sense of the word
- The views of some scholars that Luke was the first Christian historian
- Possible counterclaim that Luke was a theologian and not an historian, his main aim was to write about the life and mission of Jesus and history was an incidental by-product of that time
- The view of some scholars that his geographical references were theological rather than literal
- References to Luke’s theological intent expressed in his Gospel, e.g. Luke’s universal theology
- The views of some scholars that a book with the appearances of angels and miracles cannot be defined as a history. [15]

Section A

AVAILABLE MARKS

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Section B

Answer **one** question.

AVAILABLE
MARKS

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

- Reference to the road to Emmaus story – Luke 24:13-35
- Explanation of the main details of the account and their theological significance such as:
- The completion of God’s plan, salvation, Christ’s victory over death, the identity of Jesus is revealed
- Consideration of the words and actions of Jesus and their Eucharistic overtones
- Exploration of the central characters in the account, e.g. the risen Jesus, Cleopas and his companion
- Discussion of the role of faith and the significance of the story for Christians today
- Exploration of the place of the road to Emmaus in the Resurrection narrative and the significance of it as a post resurrection appearance
- Consideration of the fact the account is “L” material
- Possible references to scholarly teaching concerning the road to Emmaus account. [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
- Exploration of the view that women should have a more active role in the Church
- Possible discussion of the negative views towards women in a leading role in some churches, e.g. the ordination of women Bishops, women cannot be ordained into the Roman Catholic Priesthood
- Consideration of the variety of roles men and women have in the various Church traditions
- Discussion of the teaching and practices of the various Churches towards the role of women
- Exploration of the challenges facing women in the Church, past and present
- Discussion of how the secular issues of discrimination and equal opportunity legislation could have a bearing on the role of women in some Church traditions
- Examples of women who played an active role within various Church traditions, e.g. Mary Baker Eddy, Mother Teresa, Evangeline Booth. [15]

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

- Reference to the parable of the Good Samaritan – Luke 10:25-37, including the reason for the telling of the parable
- Commentary on the meaning of the details contained within the passage such as:
- The reasons why the Priest and Levite passed by, the contrast in the behaviour of the religious leaders and the Samaritan, ritual cleanliness and the concern for self rather than others, mercy and compassion, looking after the afflicted
- Discussion of the theme of journey contained within the parable
- Exploration of the theological intent of this parable as Special “L” material i.e. the importance to Luke that the hero of the parable is a Samaritan.
- Consideration of issues such as reversal and universalism
- Discussion of the purpose of the parable to teach about kindness and concern for others regardless of race, religion or social status, the perennial issue of neighbour
- Reference to the parables of God’s mercy
- Possible reference to Augustine’s original allegorisation of the parable.

[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
- Consideration of the claim that being merciful is central to religious belief
- Reflection on the view that Jesus asked his followers to be merciful to others throughout his ministry
- Discussion of being merciful in practice, e.g. Pope John Paul II forgave Mehmet Ali Agca for trying to assassinate him, Gordon Wilson’s forgiveness of the Enniskillen bombers who killed his daughter
- Exploration of the view that religious practice and ritual such as prayer is central to religious belief
- Being merciful is only part of religious belief
- Mercy is not explicitly the main tenet of some religions
- Consideration of the fact that mercy can be very difficult in some situations even for religious believers, e.g. Vicar Julie Nicholson who resigned as she could not forgive her daughters killers.

[15]

Section B

Total

**AVAILABLE
MARKS**

50

50

100