



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
January 2012**

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**Religious Studies**

**Assessment Unit AS 1**

*assessing*

An Introduction to the  
Gospel of Luke

**[AR111]**

**TUESDAY 17 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  
MARKSAnswer **one** question

- 1 (a) Knowledge and understanding could include, e.g.:
- discussion of the characteristics of universalism and mercy as portrayed in Luke's Gospel with relevant textual examples
  - evidence of Luke's portrayal of Jesus as a Saviour of all mankind and his inclusion of groups who were outcasts, e.g. Samaritans, the sick, lepers
  - interest in Gentiles and Samaritans; giving Hebrew words and their Greek equivalent
  - Gospel of women, e.g. the daughters of Jerusalem, Martha and Mary, key figures such as Mary, Elizabeth and Anna in the Infancy narrative, parallelism of male and female
  - evidence of Luke's interest in table fellowship
  - exploration of Jewish beliefs in relation to the marginalised, i.e. sickness as a punishment for sin in Jewish thought
  - discussion of Luke's theme of mercy and possible consideration of the parables of mercy and their message, e.g. The Forgiving Father represents God's unconditional forgiveness of those who repent
  - reference to excluded groups, e.g. prostitutes, tax collectors and how their inclusion illustrates Luke's themes of mercy and universalism. [35]
- (b) An exploration of the claim could include, e.g.:
- agreement that Luke relied too heavily on Mark's Gospel
  - discussion of the fact that most scholars disagree on the exact percentage of Markan material Luke used when writing his own Gospel
  - exploration of how Luke used Mark as a major source, e.g. follows closely the order of events, Luke's improvement of Mark's literary style
  - reference to Streeter's four document hypothesis to explain the various sources Luke used when writing his Gospel
  - discussion of Luke's other sources "Q", Special "L"
  - examples from the text of material shared by Mark and Luke
  - possible counter argument that Luke used Mark, but didn't copy the text slavishly, but edited material and theological ideas, e.g. the exclusion of Mark 6:45–8:26, how Luke's Christology differs from Mark's, omission of the Syro-Phonecian woman's daughter so as not to offend his audience
  - consideration of the fact that Luke also depended on other sources to write his Gospel
  - reference to the Prologue 1:1–4. [15]

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- 2 (a) Knowledge and understanding could include, e.g.:
- definition of parable
  - discussion of the origin and meaning of parables
  - a detailed explanation of the main types of parables in Luke's Gospel with reference to examples from the text using thematic or literary approach
  - thematic – mercy, discipleship, crisis, prayer, kingdom
  - literary – allegory, similitude, proverb, example story
  - exploration of the purposes of parables, e.g. teaching method to explain abstract ideas like Kingdom of God, easily remembered at a time when learning was through word of mouth
  - consideration of parables unique to Luke and their purpose, e.g. the Good Samaritan showing the universal nature of mercy.
- [35]

- (b) An exploration of the view could include, e.g.:
- possible agreement that Jesus' teaching was more important than his deeds
  - references to important teachings of Jesus from the text, e.g. the Good Samaritan, where the listeners were told "You go then and do the same" 10:37, the Sermon on the Plain
  - consideration of the view that Jesus did not perform miracles for public acceptance and therefore placed more emphasis on people following his teachings
  - references to the objectives of parables in Jewish culture and how Jesus used parables as a method of teaching
  - the reaction of the Pharisees and Sadducees to Jesus' words and deeds
  - counter claim that Jesus' deeds were more important than his teachings
  - consideration of the ideas that actions speak louder than words, e.g. Jesus touching lepers gave them a sense of dignity and respect
  - reflection on Jesus' ultimate saving act – his death and resurrection
  - discussion of Jesus' miracles as signs of God's Kingdom
  - miracles are parables in action.
- [15]

**Section A**

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## Section B

Answer **one** question

AVAILABLE  
MARKS

- 3 (a)** Knowledge and understanding could include, e.g.:
- detailed account of the events on the Mount of Olives and the arrest of Jesus – Luke 22:39–53
  - commentary on the significance and theological intent of the passage
  - consideration of the themes found in Luke’s passion narrative in relation to the Mount of Olives and arrest of Jesus, e.g. prayer, betrayal, non-violence
  - discussion of the details peculiar to Luke, e.g. the ministering angel from heaven, sweat-like drops of blood
  - exploration of the chiasmic structure of Jesus’ prayer on the Mount of Olives
  - consideration of the failure of the disciples – worn out by grief
  - discussion of details such as the healing of the servant’s ear, the dialogue at the arrest, Judas’ betrayal, and their significance in the passage and the passion narrative as a whole. [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 with the claim that non violence is central to religious belief
  - possible citation of relevant texts on violence and pacifism “an eye for an eye”, purse, bag, sword (Luke 22:35–38)
  - the significance of pacifism in various traditions
  - reference to famous pacifists, e.g. Ghandi, Quakers
  - reference to those who struggle with pacifism, e.g. Bonhoeffer
  - reflection on non-violent protests
  - the question of war and conflict and their place in religious belief and practice
  - challenges to the stated claim considering issues such as holy war in various traditions
  - reflection on matters such as martyrdom, the Just War Theory. [15]

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- 4 (a) Knowledge and understanding could include, e.g.:
- a detailed recall of the woman crippled for eighteen years in Luke 13:10–17, and Jesus heals the blind man at Jericho Luke 18:35–43
  - commentary on the teaching contained in the miracles
  - exploration of the central characters in the miracles and their reactions
  - understanding of the main themes contained in the miracles, e.g. healing on the Sabbath, discipleship, faith
  - discussion of the theological intent of the miracles asked
  - reference to dialogue contained in both miracles
  - reflection on the structure of miracles, e.g. type of healing, crowd response. [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 responding to the needs of the marginalised in practical ways is an important part of religious belief and practice
  - discussion of ways in which people respond to the needs of the marginalised
  - consideration of groups who are marginalised in contemporary society, e.g. homeless, poor, disabled
  - possible reference to charitable organisations and their work
  - consideration of the issue of Human Rights
  - possible reference to secular groups who respond to the needs of the marginalised, e.g. Amnesty International
  - counter claim, e.g. religious belief and practice are inextricably linked and that responding in practical ways to the needs of the marginalised can also be considered religious observance
  - reflection on the place of religious observance in responding to the needs of the marginalised, e.g. prayer, fasting
  - consideration of both the practical and spiritual ways in which people can respond to the needs of the marginalised, e.g. contemplative orders who pray for the needs of the wider world, missionaries who work with the poor at home and abroad
  - consideration of this argument in various traditions, e.g. Islam – five pillars. [15]

**Section B**

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**50****Total****100**