



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

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## **Religious Studies**

**Assessment Unit AS 1**

*assessing*

**An Introduction to the Gospel of Luke**

**[AR111]**

**THURSDAY 13 JUNE, AFTERNOON**

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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

Answer **one** question

AVAILABLE  
MARKS

- 1 (a)** Knowledge and understanding could include, e.g.:
- identification of the sources Luke used to construct his Gospel – Mark, “Q”, “L”
  - possible mention of “I” and “R” infancy and resurrection
  - reference to the opinions of scholars in relation to the sources of Luke, e.g. Streeter
  - examples and discussion of the various sources used by Luke such as:
    - Mark – Jesus heals a paralysed man, the calming of the storm, the parable of the sower
    - “Q” – Jesus heals a Roman Officer’s servant, the Lord’s Prayer, the parable of the great banquet
    - “L” – the Lost Son, the widow’s son at Nain, the Good Samaritan
  - exploration of how Luke used the sources available to him, e.g. the inclusion of special “L” material in relation to Luke’s key themes and background as a Gentile, the omission of material by Luke such as the Syro-Phoenician woman’s daughter
  - “Q”-source common to Matthew and Luke. “L”-source unique to Luke. Mark used by Matthew and Luke
  - discussion of Luke’s Prologue and his reference to reliance on various sources, “Many people have done their best to write a report of the things that have taken place among us...” (Luke 1:1)
  - discussion of the connection between Luke and Paul
  - consideration of the relationship of the author to early Christian witnesses, e.g. Mary and the tradition that Luke obtained infancy stories from her
  - consideration of the historicity/veracity of Lucan sources. [35]
- (b)** An exploration of the claim could include, e.g.:
- possible agreement that Luke’s Gospel is impossible to date, that there are many proposals as to the dating of the Gospel and all are not definite but suggestions
  - possible counter claim that it is not impossible to date Luke’s Gospel and that the intermediate date is widely held to be the correct date
  - debate of the various suggested dates put forward by scholars for the date of Luke’s Gospel
  - discussion of an early date for Luke’s Gospel such as connection with Paul/Acts, Luke is not concerned with the persecutions in 64AD
  - consideration of the late dating of Luke’s Gospel such as Luke’s use of Josephus’ Antiquities of the Jews, Luke’s apologetic style of writing and its connection with Justin Martyr
  - exploration of the intermediate (generally accepted) date such as Luke’s familiarity with the siege of Jerusalem in 70AD, priority of Mark, use by Clement of Rome and John. [15]

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- 2 (a) Knowledge and understanding could include, e.g.:
- exploration of Jesus' portrayal in the nature miracles in Luke's Gospel, e.g. Jesus as Saviour, the power and authority of Jesus, to show Jesus as the Messiah, to show Jesus reaching out to the marginalised, Old Testament beliefs about God controlling nature
  - discussion of how Jesus is portrayed through the following miracles: the great catch of fish – Luke 5:1–11, Jesus calms a storm – Luke 8:22–25, the feeding of the 5000 – Luke 9:10–17
  - commentary on the teaching and theological significance of the nature miracles in Luke's Gospel
  - possible discussion of the details peculiar to Luke
  - consideration of the dialogue and the key characters in the nature miracles
  - exploration of the connection between nature miracles and the Old Testament, e.g. in the Old Testament only God can control nature, manna from heaven in Exodus, Elisha's provision of food in 2 Kings and the relevance of this connection to Luke's portrayal of Jesus
  - discussion of the purpose of nature miracles, e.g. to show the power of God. [35]
- (b) An exploration of the view could include e.g.:
- possible disagreement with the statement that nature miracles are fictional accounts
  - discussion of the evidence for the acceptance of miracles as historical facts such as Josephus' Antiquities of the Jews, the Babylonian Talmud
  - reflection on the place of faith in relation to miracles, e.g. for religious believers, no explanation for miracle is needed
  - consideration of the role of miracle in the mission of Jesus, e.g. not used for his own personal gain, signs of compassion and mercy, claiming people for the Kingdom of God
  - discussion of the ways in which religious believers respond to the miracles as historical facts, e.g. literalists, fundamentalists, conservatists, liberalists
  - possible references to textual examples from Luke
  - possible counterclaim that some religious believers who do not accept miracles as historical facts, e.g. those who have a liberal interpretation of the Bible as the word of God may see symbolism in the miracles
  - consideration of other arguments such as the suggestion that miracles were literary devices, the Christian faith is based on the resurrection not Jesus' ability to heal, miracles as coincidences, man's ability to control the power of nature. [15]

**Section A**

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## Section B

Answer **one** question

AVAILABLE  
MARKS

- 3 (a)** Knowledge and understanding could include, e.g.:
- detailed description of the Parable of the Great Banquet – Luke 14:15–24
  - understanding of the main details of the parable and their theological significance such as the Jewish idea of the Messianic Banquet, the excuses given by the invited guests, the theology of the marginalised as a feature of Luke’s Gospel, the universal nature of Jesus as Saviour
  - consideration of the implication of the futility of the excuses, e.g. so immersed in worldly possessions and pursuits there is no time for God
  - exploration of the central characters in the parable, e.g. the representation of God as the Master, the invited and uninvited guests
  - reference to dialogue contained in the parable
  - understanding of the main themes contained in the parable, e.g. mercy, universalism, humility, feasts. [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
  - agreement with the claim that the messages contained in parables are relevant in any age
  - consideration of the variety of messages contained in parables such as love of neighbour, attitudes to enter the Kingdom of God and their relevance in historical or contemporary society, e.g. charitable organisations still preach love of local and global neighbour through their responses to natural disasters and world poverty
  - discussion of the message contained in the parables of mercy on forgiveness and compassion and their relevance, e.g. South Africa and the work of the Truth and Reconciliation Commission in relation to the message of forgiveness, the Sacrament of Reconciliation, the work of Gordon Wilson
  - exploration of messages contained in parables that are enshrined in secular law, e.g. prejudice and discrimination laws and the fact that these messages still have implications in the modern world
  - counterclaim that the messages contained in parables belong to a bygone age
  - consideration that the messages contained in parables have no relevance to the key issues facing modern society such as environmental concerns, advances in science and genetics
  - reflection on the secularisation of modern society and the impact on religious teachings contained in the parables
  - exploration of the concept of “Magpie” faith, i.e. that people choose what has relevance to their lifestyle and personal beliefs. [15]

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- 4 (a) Knowledge and understanding could include, e.g.:
- an account of the mission of the seventy two (70) and their return recorded in Luke 10:1–12, 17–20
  - commentary on the teaching contained in the passage
  - understanding of the details contained within the passage such as the relevance of the number seventy two (70), the conditions of the mission and their significance, shaking the dust off their feet, reference to Sodom and judgement, the return of the seventy two (70) and their joy, authority to cast out demons
  - exploration of the theological intent of this passage as Special “L” material, i.e. the importance of a Gentile mission to Luke as the only Gentile Gospel writer in the New Testament
  - consideration of key details such as “There is a large harvest, but few workers to gather it in” (Luke 10:2) in relation to the issue of discipleship and vocation
  - consideration of issues such as the demands of discipleship, materialism, judgement, joyous return, universalism
  - possible comparison with the mission of the 12 and the similarity in instructions to the disciples
  - exploration of the scope of the universal mission. [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 that living as a follower of Jesus is too demanding
  - consideration of the reasons why living as a disciple may be too demanding, e.g. materialistic, secular society, other demands on time, family commitments, career demands, peer pressure to conform to certain ideals
  - exploration of issues such as abortion, IVF, which are legal yet are at odds with some Christian beliefs
  - discussion of the fall in numbers in vocations to the religious life, attendance at religious services
  - consideration of the issue of persecution past and present
  - disagreement with the view that living as a disciple is too demanding
  - citation of examples of those who lived up to the call of discipleship such as William Wilberforce, Martin Luther King, Mother Teresa, Maximilian Kolbe
  - exploration of the view that many may fail in following Jesus but it is at the heart of Christianity to try again and keep striving to be a better Christian. [15]

**Section B****Total**

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**50****100**