



ADVANCED
General Certificate of Education
2013

Religious Studies

Assessment Unit A2 1

assessing

The Theology of the Gospel of Luke

[AR211]

MONDAY 13 MAY, MORNING

MARK
SCHEME

GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

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.

In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.

- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

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.

A2 BANDS**AO1 (30 marks)**

<p>Band 5</p> <ul style="list-style-type: none"> • A full and highly informed response to the task. • Demonstrates comprehensive understanding and accurate knowledge. • A very high degree of relevant evidence and examples. • A very sophisticated style of writing set within a clear and coherent structure. • An extensive range of technical language and terminology. • An almost totally faultless use of spelling, punctuation and grammar. 	25–30
<p>Band 4</p> <ul style="list-style-type: none"> • A reasonable and well informed response to the task. • Demonstrates a high degree of understanding and almost totally accurate knowledge. • A very good range of relevant evidence and examples. • A mature style of writing set within a mainly clear and coherent structure. • A wide range of technical language and terminology. • A mainly accurate use of spelling, punctuation and grammar. 	19–24
<p>Band 3</p> <ul style="list-style-type: none"> • A good response to the task. • Demonstrates a reasonable degree of understanding and mainly accurate knowledge. • A good range of relevant evidence and examples. • A reasonable mature style of writing with some coherent structure evident. • A good range of technical language and terminology. • Reasonably accurate use of spelling, punctuation and grammar. 	13–18
<p>Band 2</p> <ul style="list-style-type: none"> • A limited response to the task. • Demonstrates some knowledge and understanding. • A basic range of evidence and/or examples. • Style of writing is just appropriate. • Structure is disorganised in places. • Limited range of technical language and terminology. • Limited command of spelling, punctuation and grammar. 	7–12
<p>Band 1</p> <ul style="list-style-type: none"> • A very basic response to the task. • Demonstrates minimal knowledge and understanding. • Little, if any, use of evidence and/or examples. • Inappropriate style of writing within a poor structure. • A very basic range of technical language and terminology. • Very poor use of spelling, punctuation and grammar. 	0–6

AO2 (20 marks)

<p>Band 5</p> <ul style="list-style-type: none"> • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis, supported by a high awareness of scholarly views. • Very good personal insight and independent thought expressed through a highly developed argument which is set, where necessary, in the context of wider aspects of human experience. • An extensive range of technical language and terminology. • An almost totally faultless use of spelling, punctuation and grammar. 	17–20
<p>Band 4</p> <ul style="list-style-type: none"> • A very good response demonstrating a very good attempt at critical analysis, supported by a good awareness of scholarly views. • Good personal insight and independent thought expressed through a developed argument which is set, where necessary, in the context of wider aspects of human experience. • A wide range of technical language and terminology. • A mainly accurate use of spelling, punctuation and grammar. 	13–16
<p>Band 3</p> <ul style="list-style-type: none"> • A reasonable response demonstrating a good attempt at critical analysis, supported by an awareness of the views of some scholars. • Some personal insight and independent thought expressed through reasonable argument which is set, where necessary, in the context of wider aspects of human experience. • A good range of technical language and terminology. • Reasonably accurate use of spelling, punctuation and grammar. 	9–12
<p>Band 2</p> <ul style="list-style-type: none"> • A limited response demonstrating a modest attempt at critical analysis, with limited awareness of scholarly views. • Limited personal insight and independent thought expressed through some argument. • A good range of technical language and terminology. • Reasonably accurate use of spelling, punctuation and grammar. 	5–8
<p>Band 1</p> <ul style="list-style-type: none"> • A very basic response demonstrating little attempt at critical analysis, with minimal awareness of scholarly views. • Poor personal insight and/or independent thought. • Shallow argument. • Limited range of technical language and terminology. • Limited command of spelling, punctuation and grammar. 	0–4

Section A

AVAILABLE
MARKS

- 1 (a) Candidates may wish to include some of the following, e.g.:
- a definition of Redaction Criticism, i.e. the study of what an author does to the sources on which his work is based
 - the relationship of Redaction Criticism to Source and Form criticism
 - reference to particular scholars responsible for the emergence of Redaction Criticism, e.g. W. Marxsen
 - Hans Conzelmann and his presentation of how Luke altered/redacted material to suit his role as a theologian of salvation history
 - identification of the three-stage salvation history in Luke's Gospel as a reaction to the delayed parousia
 - Conzelmann's identification of the symbolism of the geography in Luke's Gospel
 - reference to other scholars, e.g. H. Marshall
 - value and contribution of Redaction Criticism to an understanding of Luke's Gospel, with references to examples from the text
 - negative issues in relation to Redaction Criticism, e.g. questioning of Luke's reliability as a historian. [30]
- (b) A critical assessment of the view may include the following, e.g.:
- the usefulness of individual types of Biblical Criticism for the student of Luke's Gospel
 - Source Criticism shows Luke's careful use of sources indicating his reliability and so stresses the trustworthiness of his message
 - a knowledge of Special L material is useful in helping the student to identify Luke's particular interests, for example, universalism, Jesus as a compassionate Saviour
 - Form Criticism takes the student back to the all important oral period
 - it is useful to know how Luke redacted his sources to emphasise his special interests
 - the evidence of Luke's message of universalism to the reader regardless of knowledge of sources
 - the irrelevance of the issue of sources from the perspective of other types of Biblical criticism such as Narrative which focuses on reading the final text as a whole
 - the negative effect of many Biblical critics in undermining the authenticity and reliability of the gospels
 - the danger that Biblical Criticism could undermine the faith of the student
 - the challenge of Biblical Criticism to the divine inspiration of Scripture. [20]

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- 2 (a)** Candidates may wish to include some of the following, e.g.:
- a definition of the term Kingdom of God, e.g. the sovereignty and rule of God
 - identification of specific miracles and parables which illustrate aspects of Jesus' teaching about the Kingdom
 - the universal nature of the Kingdom illustrated in miracles such as the ten lepers 17: v11–19, the Centurion's servant 7: v1–10, and in the parable of the Great Banquet 14: v15–24 and the parables of the mustard seed and the yeast 13: v18–21
 - the danger of exclusion from the Kingdom as illustrated in the parables of the narrow door 13: v22–30 and the tenants in the vineyard 20: v9–18
 - evidence of the power of the Kingdom in miracles such as the Gerasene demoniac 8: v26–39, the Beelzebul controversy 11: v14–23
 - the growth of the Kingdom illustrated in the parable of the sower 8: v4–15 and in the parables of the mustard seed and the yeast 13: v18–21
 - the need for faithfulness in the Kingdom illustrated within the parable of the gold coins 19: v11–27
 - miracles indicate the arrival of the Kingdom and the power of God 10: v9, 11: v20
 - parables also illustrate the replacement of the old order with the new, e.g. the new patch and the new wineskins 5: v36–39
 - background to the term in OT. [30]
- (b)** A critical evaluation of the claim may include some of the following, e.g.:
- Jesus' original audience did not always understand the parables, e.g. 8: v9–10, so were not challenged
 - the parables required action and a change of heart which was challenging, e.g. 10: v37, 12: v48
 - people responded in a variety of ways
 - some parables were targeted at the religious authorities and so challenged them specifically, e.g. 18: v9–14, 20: v9–19
 - at the time of Jesus, people delighted in miracles and even expected them
 - people benefitted from Jesus' many miracles, e.g. healings, feeding; this was not challenging
 - Luke often records acceptance of Jesus' miracles as the activity of God or evidence of his identity as a great prophet
 - others accused Jesus of receiving power from the prince of demons – Beelzebul controversy 11: v14f
 - Sabbath healings were challenging to the religious authorities
 - miracles required faith – this was challenging
 - both equally challenging in their own particular way. [20]

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- 3 (a)** Candidates may wish to include some of the following, e.g.:
- a definition of the term discipleship
 - examples of call to discipleship, e.g. Peter 5: v1–11, Levi 5: v27–31, the Twelve 6: v12–16
 - discussion of what call involves, i.e. recognition of who Jesus is, acknowledgement of one’s sinfulness, need for renunciation, need to count the cost
 - examples of the demands of discipleship, e.g. faith/trust in God 9: v1–6, 10: v1–12, 12: v22–34, willingness to suffer 9: v23–27, commitment 9: v57–62, loyalty to God 16: v13, rejection of wealth 18: v18–30, 19: v1–10, humility 9: v46–48
 - reference to relevant passages, e.g. the Sermon on the Plain or specific parables which illustrate the demands of discipleship, e.g. the parable of the gold coins 19: v11–28
 - discussion of what discipleship demands
 - Lukan references are not exhaustive. [30]
- (b)** A critical assessment of the view may include the following, e.g.:
- a discussion of the irrelevance of such teaching in the 21st century, e.g. the problems of renunciation and living by faith in a materialistic age
 - the unattractiveness of the teaching in a secular society, e.g. the unwillingness to suffer or count the cost
 - the belief that this teaching was relevant only for those original followers who were with Jesus physically
 - reference to those who engage in overseas mission or who enter other forms of Christian ministry and make sacrifices in order to show their discipleship
 - evidence to suggest that there are still many modern disciples who suffer because of their faith
 - an open-ended response citing relevant contemporary examples of those who have been impacted by the teaching. [20]

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- 4 (a) Candidates may wish to include some of the following, e.g.:
- specific references in Luke's Gospel to good news and joy with due consideration of the statement
 - in the birth narratives, e.g. when Mary was told of her role in the birth of Jesus, she gave her song of praise 1: v46f; according to the angels, Jesus' birth was good news and would bring great joy to all the people 2: v10–11, v20; Simeon also was joyful at the birth of Jesus but recognised that he would also bring "the destruction of many in Israel" and that "sorrow, like a sharp sword" would break Mary's heart 2: v34–35
 - in his opening sermon in Nazareth, Jesus clearly defined his mission "to preach good news to the poor, ... to proclaim liberty to the captives ..." – all this suggests he will be a bringer of good news and joy 4: v18–19
 - his miracles are good news for the recipients and often cause joy/praise from the onlookers, e.g. the paralysed man 5: v25, 26; the widow of Nain's son 7: v16; the crippled woman on the Sabbath 13: v13; the Samaritan leper 17: v15; the blind beggar 18: v43
 - not everyone was joyful about the miracles, e.g. the Jewish religious leaders were angry when he healed on the Sabbath, when he forgave the sins of the paralysed man
 - in his ministry Jesus makes reference to good news and joy, e.g. 4: v43 "I must preach the good news about the Kingdom of God"; the blessings in the Sermon on the Plain 6: v20–22 but he also includes parallel "woes" on the rich, the well fed
 - in his parables Jesus refers to "joy in heaven over one sinner who repents" 15: v7, 10 – Jesus exemplified this when he forgave the sinful woman 7: v36f, when he ate with Zacchaeus 19: v1f
 - parables also warn of judgement, e.g. on the rich and selfish such as the rich fool 12: v16f, the rich man in the rich man and Lazarus 16: v19f
 - Jesus' teaching is not good news for the Pharisees and teachers of the Law whom he criticises for their hypocrisy, e.g. 11: v37f
 - Luke's Gospel ends on a note of joy after the disciples witness Jesus' ascension 24: v52. [30]

- (b) A critical evaluation of the view may include the following, e.g.:
- examples of the humanitarianism of Jesus, e.g. his compassion for the sick and marginalised
 - a discussion of how that challenges the religious believer today
 - examples of how religious believers exemplify Jesus' humanitarianism, e.g. overseas mission, Christian charities
 - reference to the greater importance of his spiritual mission as the promised Messiah
 - a discussion of Jesus' spiritual mission as presented by Luke, i.e. to seek and save the lost, to forgive sins, to bring salvation
 - the spiritual nature of Jesus' mission – as the promised Messiah
 - the importance of Jesus' divinity in order to fulfil that role
 - the responsibility of the religious believer to evangelise in accordance with Jesus' command
 - other aspects that provide the greatest difficulty, e.g. Jesus' self-sacrifice. [20]

Section A

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GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

Synoptic Assessment

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. In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument. In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

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 on pages 10 and 11, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

It is important that in the marking of the synoptic assessment unit, assistant examiners take account of the candidate's abilities in drawing together strands of knowledge and understanding from at least two different content areas.

Using the chosen theme, candidates will be expected to explore connections between elements of the selected areas of study. They should make appropriate use of the content as set out in the subject content for each module.

The five strands of knowledge and understanding act as a common and unifying structure for the specification. These are:

- the key concepts within the chosen areas of study, (e.g. religious beliefs, teachings, doctrines, principles, ideas and theories) and how these are expressed in texts, writings and/or practices
- the contribution of significant people, tradition or movements to the areas studied
- religious language and terminology
- major issues and questions arising from the chosen areas of study
- the relationship between the chosen areas of study and other specified aspects of human experience.

In particular candidates should demonstrate the ability to relate such connections to other aspects of human experience.

A2 BANDS**AO1 (30 marks)**

<p>Band 5</p> <ul style="list-style-type: none"> • A full and comprehensive understanding of the connections between the selected areas of study in relation to the theme. • Well integrated response. • Clear and critical analysis. • Highly accurate use of evidence and examples. • Sophisticated style of writing. Very well structured and coherent throughout. 	25–30
<p>Band 4</p> <ul style="list-style-type: none"> • A high degree of understanding of the connections between the selected areas of study in relation to the theme. • A well integrated response. • Some very good critical analysis. • Mainly accurate use of evidence and examples. • Mature style of writing. • Well structured and coherent throughout. 	19–24
<p>Band 3</p> <ul style="list-style-type: none"> • A good understanding of the connections between the selected areas of study in relation to the theme. • For the most part an integrated response. • Reasonable degree of critical analysis. • A good degree of accurate evidence and examples. • Reasonably mature style of writing. • Some evidence of good structure and coherence. 	13–18
<p>Band 2</p> <ul style="list-style-type: none"> • A limited understanding of the connections between the selected areas of study in relation to the theme. • Mere juxtaposition of the two areas of study, perhaps emphasising one content area at the expense of another. • A limited attempt at critical analysis. • Insufficient use of accurate evidence and examples. • Immature style of writing. • Lacking in structure and coherence. 	7–12
<p>Band 1</p> <ul style="list-style-type: none"> • A basic understanding of the connections between the selected areas of study in relation to the theme. • Demonstrating only partially accurate knowledge of the different content areas studied. • Little attempt, if any, at critical analysis. • Inappropriate style of writing with a very basic structure. 	0–6

AO2 (20 marks)

<p>Band 5</p> <ul style="list-style-type: none"> • A comprehensive analysis of the statement in relation to connections made between the areas of study and other aspects of human experience. • Very effective comparison and evaluation of scholarly viewpoints. • Mature personal insight and independent thought. • A very well sustained and critical argument, expressed accurately and fluently with considerable sophistication using a wide range of terminology. 	17–20
<p>Band 4</p> <ul style="list-style-type: none"> • A good analysis of the statement in relation to connections made between the areas of study and other aspects of human experience. • Very good comparison and evaluation of scholarly viewpoints. • Good personal insight and independent thought. • A well sustained and critical argument, expressed accurately, fluently and using a range of terminology. 	13–16
<p>Band 3</p> <ul style="list-style-type: none"> • A reasonable analysis of the statement in relation to connections made between the areas of study and other aspects of human experience. • Very good comparison and evaluation of scholarly viewpoints. • Some evidence of personal insight and independent thought. • A line of argument, expressed accurately and using some relevant terminology. 	9–12
<p>Band 2</p> <ul style="list-style-type: none"> • A limited analysis of the statement in relation to connections made between the areas of study and other aspects of human experience. • Some comparison and evaluation of scholarly viewpoints. • Limited personal insight and independent thought. • Little evidence of critical argument. • Inaccuracies evident. 	5–8
<p>Band 1</p> <ul style="list-style-type: none"> • A basic analysis of the statement in relation to connections made between the areas of study and other aspects of human experience. • Little, if any, comparison and evaluation of scholarly viewpoints. • Minimal personal insight and independent thought. • A basic attempt to follow a line of argument. • Imprecisely expressed. 	0–4

Section B

- 5 (a)** In outlining and examining some ideas arising from the concept of sin, candidates should refer to at least two different areas of study and could consider some of the following, e.g.:
- what constitutes sin, types of sin, sin as a form of alienation or sin as non-existent
 - identification of ideas which arise from the concept of sin
 - discussion of causes of sin
 - effects and consequences of sin on individuals and society
 - need for repentance from sin
 - attitudes to sin and sinners
 - identification of key figures who illustrate these ideas of sin. [30]
- (b)** In critically assessing the claim, candidates should refer to other aspects of human experience and could consider the following, e.g.:
- attitudes towards forgiveness and what influences these, e.g. degrees of sin, personal belief and circumstances
 - the necessity of justice/punishment according to the legal system
 - alternatives to forgiveness, e.g. holding a grudge, revenge
 - human forgiveness versus divine forgiveness
 - the need for repentance in order to receive divine forgiveness
 - examples from human experience which illustrate ability or inability to forgive
 - those who don't recognise the concept of sin, e.g. those of an atheistic background who refer to alienation
 - the unforgiveable sin against the Holy Spirit in Christianity
 - the unforgiveable sin of Shirk (idolatry or polytheism) in Islam
 - an open ended response citing relevant contemporary and/or historical exemplification. [20]

Section B**Total**AVAILABLE
MARKS

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