



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
2015**

---

## **Religious Studies**

**Assessment Unit AS 1**

*assessing*

**An Introduction to the Gospel of Luke**

**[AR111]**

**WEDNESDAY 10 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  
MARKSAnswer **one** question.

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

- Consideration of the main purposes of Luke's Gospel with particular reference to the Prologue – 1:1–4
- Reference to the purposes explicitly outlined in the Prologue, e.g. presentation of a historical framework, to demonstrate the reliability of his research
- References to Theophilus – question of his identity/"Lover of God", Titus Flavius Clemens, Luke's patron
- Catechetical – to present an "orderly account" of events of the "things which have been accomplished..." in particular to the Gentiles
- Exploration of Luke's universal purpose – to show Jesus as a universal Saviour
- Consideration of Luke's own background when writing his Gospel and also his need to address his audience, Luke's acknowledgement in the Prologue that he himself was not an eyewitness to events
- Historical purpose – recognition of accounts already in existence "Having followed all things closely..." Luke's investigation of sources including eyewitnesses, Luke's historical mindset
- Possible mention of the Prologue as an exordium, a literary device employed by Greek writers of Luke's era, possible reference to Acts of the Apostles
- Examination of Luke's apologetic purpose in writing – Christianity was not a threat to Rome, the Church had superseded the Synagogue, Pilate finding Jesus innocent (23:14–15, 22, 47)
- To defend against heresies prevalent at the time of writing
- Theological reasons for writing – salvation history, Conzelmann's view of a reinterpreted parousia
- Evangelical purpose – to assist the church in its ongoing task of evangelisation
- Elaboration with references from the text. [35]

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

- Agreement that in some of Luke's special "L" material we see a concern for the marginalised
- Discussion of the content of Luke's Special "L" material, examples from the text
- Discussion of what "L" material is in relation to sources
- Consideration of the content of "L" and how it reflects concern for outcasts, e.g. 1:46–56 the Magnificat and how it exalts the lowly, the visit of the shepherds in the Infancy – a marginalised group are the first to visit Jesus, 2:8–20, the women who accompanied Jesus 8:1–3
- Exploration of the "L" parables and miracles and how they reflect Luke's concern, e.g. the Good Samaritan 10:25–37 role reversal, the outcast becomes the hero of the parable; Jesus heals 10 Lepers 17:11–19 lepers were considered unclean and subject to exclusion from society
- Consideration of the claim that we can also discover Luke's concern for the marginalised through other material in his Gospel from the "Q" source or Markan material, e.g. Jairus' daughter and the woman with

the haemorrhage 8:40–56 – concern for women, Jesus heals a Roman Officer’s Servant 7:1–10 – “Q” material which displays a universal message of mercy, the Beatitudes and Woes from the Sermon on the Plain 6:20–26 – blessed are the poor, hungry and persecuted. [15]

AVAILABLE  
MARKS

50

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

- Examples from the text of the teaching on prayer found in Luke’s Journey Narrative 9:51–19:44 such as,
- Jesus’ teaching the disciples how to pray and the Parable of 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
- Explanation of the theological intent of chosen passages in relation to Jesus’ teaching on prayer such as;
- Exploration of the Lord’s Prayer, e.g. in response to the disciples request on how to pray, reference to John teaching his disciples to pray
- Discussion of Jesus’ teaching on prayer, e.g. persistence in prayer, the importance of prayer as a means of communication with God
- 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 view could include, e.g.

- Consideration that the focus of the Journey narrative is on Jerusalem
- Discussion of the place of Jerusalem in the Journey Narrative – the place of the passion and death of Jesus, the centre of the Jewish faith, the place and importance of the Temple
- Exploration of the concept of journey i.e. a geographical journey to Jerusalem, a metaphorical journey with a religious intent, a literary device
- Possible argument that the Journey is a theological one and the main theme of the Journey Narrative is Jesus’ teaching interspersed with instructing the disciples and discussion with his opponents
- Exploration of the view that the Jerusalem Journey begins and ends in failure and rejection
- Consideration of the views of scholars that Luke used John’s Gospel where Jesus journeyed to Jerusalem several times and not just in one definitive journey. [15]

50

**Section A****50**

## Section B

Answer **one** question.

AVAILABLE  
MARKS

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

- Commentary on the teaching contained in the parable and its theological significance 15:11–32 with reference to the purpose of parables
- Discussion of the purpose of this parable, to show God’s mercy/ forgiveness, to show the nature of God, to challenge the listener to act in a particular way, teaching method, instructions of how to enter the Kingdom of God
- Discussion of the message of repentance and forgiveness contained in the parable, the importance of true repentance, sin and regret, atonement
- The actions of the younger son – reckless, strays from God (father), recognises his own failure “at last he came to his senses”, was prepared to make amends for his failures and the teaching purpose of the parables i.e. how we should act
- The purpose of showing the nature of God through the actions of the father – always waiting for the repentant sinner to return, did not need to hear the younger son’s speech but forgives without limits or conditions
- The purpose of challenging the listener through the example of the elder son’s actions – representative of the Pharisees and Sadducees, carrying out their duties but without real love, reluctant to forgive the sinner
- An account of the details contained in the parable such as the issue of inheritance rights, the degradation of working with pigs, the father watching and waiting for the return of his son, verse 17, the younger son recognised his own sin, the speech of the younger son, the signs of dignity – robe, ring and sandals, the killing of the prize calf, the elder son’s refusal to join the feast
- Consideration of the themes of mercy, compassion and unconditional love and the purpose of parables in demonstrating these themes. [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 that wealth can get in the way of the religious life
- Exploration of the idea that a preoccupation with material objects and comforts can lead to a disinterest in or rejection of spiritual values
- Exploration of the concept of materialism and how it can foster other negative attitudes, e.g. ambition, greed, ambivalence to the feelings of others
- Reflection on how wealth and love of material possessions can be a barrier to faith and can distance a religious believer from true devotion to their faith
- Reference to the addition of “accumulating excessive wealth” to the list of deadly sins in an age of globalisation
- Consideration of religious orders who take a vow of poverty, living in community and not having personal possessions

- Possible challenge to the claim that money is necessary in modern society to survive – the need for leisure pursuits, payment of mortgages and pride in ownership
- Discussion of philanthropy and social justice
- Consideration of the view that it is one’s attitude to wealth and possessions that can lead to problems and not merely possession of wealth
- Consideration of the “Health and Wealth” Gospel. The view that God rewards his people with prosperity in this world. [15]

AVAILABLE  
MARKS

50

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

- Consideration of the importance of the nature and healing miracles, e.g.
- Nature miracles – to show the authority of Jesus as God’s son demonstrating power over nature, to show Jesus as the Messiah and as a fulfilment of prophecy, to show faith, salvation
- Healing miracles – to teach about the nature of the Kingdom of God, the relationship between faith and healing, to show forgiveness, to reach out to the marginalised
- Reflection on Luke’s use of the miracles, e.g. to show Jesus as universal Saviour
- Discussion of the theological details in the selected parables with reference to the importance of miracles such as;
- 10 Lepers – leprosy and exclusion from society, the sense of hopelessness of the disease as it was seen as incurable; hope, faith and healing; the one to return was a Samaritan; the theme of reversal in Luke; the universal nature of the miracle
- Calming of the storm – disciples’ lack of faith; the boat and the storm as symbolic of the Church and times of persecution; the faith of Jesus asleep in the knowledge that God would take care of them; the power and authority of Jesus
- Exploration of the themes of universalism, faith, nature miracles, exclusion, the link between sin and suffering in Jewish thought and how they reflect the importance of miracles. [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
- Reflection on the view that many people have difficulty accepting the miraculous and view miracles as coming from an age of superstition
- Consideration of the sceptical view of the miraculous and the issue of proof
- Consideration of the rejection of the miraculous and how in the past it has led to serious consequences, e.g. Joan of Arc
- Challenges to the stated view that acceptance of the miraculous is not an issue for many
- References to places of healing, e.g. Lourdes, the work of faith healers, healing ministry
- Possible discussion of examples of the miraculous
- Exploration of the relationship between faith and healing
- Reflection on the miraculous in Atheist, Humanist and Agnostic beliefs
- Consideration of the views of science. [15]

**Section B**

**Total**

AVAILABLE  
MARKS

50

50

100



