



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

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## **Religious Studies**

**Assessment Unit AS 1**

*assessing*

**An Introduction to the Gospel of Luke**

**[SRE11]**

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## **Assessment**

**MARK  
SCHEME**

## **General Marking Instructions**

### ***Introduction***

The main purpose of a mark scheme is to ensure that assessments are marked accurately, consistently and fairly. The mark scheme provides assessors with an indication of the nature and range of students' responses likely to be worthy of credit. It also sets out the criteria which they should apply in allocating marks to students' responses.

### ***Assessment objectives***

Below are the assessment objectives for **GCE Religious Studies**

Students should be able to:

- demonstrate knowledge and understanding of religion, including:
  - religious, philosophical and/or ethical thought and teaching;
  - influence of beliefs, teachings and practices on individuals, communities and societies;
  - cause and significance of similarities and differences in belief, teaching and practice; and
  - approaches to the study of religion and belief (AO1); and
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study (AO2).

### ***Quality of students' responses***

In marking the assessments, assessors should be looking for a quality of response reflecting the level of maturity which may reasonably be expected of a 17 or 18-year-old which is the age at which the majority of students sit their GCE examinations.

### ***Flexibility in marking***

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which students may produce. In the event of unanticipated answers, assessors are expected to use their professional judgement to assess the validity of answers.

### ***Positive marking***

Assessors are encouraged to be positive in their marking, giving appropriate credit for what students know, understand and can do rather than penalising students for errors or omissions. Assessors should make use of the whole of the available mark range for any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 17 or 18-year-old GCE candidate.

### ***Awarding zero marks***

Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Mark schemes for tasks or questions which require students to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.

### **Levels of response**

In deciding which level of response to award, assessors should look for the 'best fit' bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, assessors are expected to use their professional judgement. The following guidance is provided to assist assessors.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion in the level and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

Each of the two assessment objectives have been categorised into five levels of performance relating to the respective abilities of the students. Having identified, for each assessment objective, the band in which the student has performed, the assessor should then decide on the appropriate mark within the range for the band.

### **Other Aspects of Human Experience at AS Level**

Students must engage with other aspects of human experience, when required, to access Bands 3–5.

### **Synoptic Assessment at A2 Level**

Students must support their answer with reference to at least one other unit of study to access Bands 4–5.

Students must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

### **Quality of written communication**

Quality of written communication is taken into account in assessing students' responses to all tasks and questions that require them to respond in extended written form. These tasks and questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication.

For conciseness, quality of written communication is distinguished within levels of response as follows:

- Level 1: Quality of written communication is basic.
- Level 2: Quality of written communication is limited.
- Level 3: Quality of written communication is good.
- Level 4: Quality of written communication is very good.
- Level 5: Quality of written communication is excellent.

In interpreting these level descriptions, assessors should refer to the more detailed guidance provided below:

**Level 1 (Basic):** The student makes only a basic selection and use of an appropriate form and style of writing. The organisation of material lacks clarity and coherence. There is little or no use of specialist vocabulary. Presentation, spelling, punctuation and grammar are basic and the intended meaning is not clear.

**Level 2 (Limited):** The student makes a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is limited use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

**Level 3 (Good):** The student makes a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

**Level 4 (Very Good):** The student makes a very good selection and use of an appropriate form and style of writing. Relevant material is organised with clarity and coherence. There is very good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a very good standard to make meaning clear.

**Level 5 (Excellent):** The student successfully selects and uses the most appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread and accurate use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a sufficiently high standard to make meaning clear.

Band	AO1 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• An excellent response to the question asked</li> <li>• Demonstrates comprehensive understanding and knowledge</li> <li>• Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• A very high degree of relevant evidence and examples</li> <li>• A sophisticated answer with a clear and coherent structure</li> <li>• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar</li> </ul>	[21]–[25]
4	<ul style="list-style-type: none"> <li>• A very good response to the question asked</li> <li>• Demonstrates a high degree of understanding and almost totally accurate knowledge</li> <li>• Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• A very good range of relevant evidence and examples</li> <li>• A mature answer with a mainly clear and coherent structure</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar</li> </ul>	[16]–[20]
3	<ul style="list-style-type: none"> <li>• A good response to the question asked</li> <li>• Demonstrates a reasonable degree of understanding and mainly accurate knowledge</li> <li>• Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• A good range of relevant evidence and examples</li> <li>• A reasonably mature answer with some evidence of structure and coherence</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar</li> </ul>	[11]–[15]
2	<ul style="list-style-type: none"> <li>• A limited response to the question asked</li> <li>• Demonstrates limited knowledge and understanding</li> <li>• Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• A limited range of evidence and/or examples</li> <li>• A limited answer with limited evidence of structure and coherence</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar</li> </ul>	[6]–[10]
1	<ul style="list-style-type: none"> <li>• A basic response to the question asked</li> <li>• Demonstrates minimal knowledge and understanding</li> <li>• Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies</li> <li>• Little, if any, use of evidence and/or examples</li> <li>• A basic answer with basic structure and coherence</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar</li> </ul>	[0]–[5]

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• A comprehensive and coherent response demonstrating an excellent attempt at critical analysis</li> <li>• An excellent attempt at the application of beliefs, values and teachings to the question asked</li> <li>• An excellent attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience</li> <li>• An excellent attempt at providing personal insight and independent thought</li> <li>• A sophisticated answer with a clear and coherent structure</li> <li>• An extensive range of technical language and terminology with accurate use of spelling, punctuation and grammar</li> </ul>	[21]–[25]
4	<ul style="list-style-type: none"> <li>• A very good response demonstrating a very good attempt at critical analysis</li> <li>• A very good attempt at the application of beliefs, values and teachings to the question asked</li> <li>• A very good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience</li> <li>• A very good attempt at providing personal insight and independent thought</li> <li>• A mature answer with a mainly clear and coherent structure</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar</li> </ul>	[16]–[20]
3	<ul style="list-style-type: none"> <li>• A reasonable response demonstrating a good attempt at critical analysis</li> <li>• A good attempt at the application of beliefs, values and teachings to the question asked</li> <li>• A good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience</li> <li>• A good attempt at providing personal insight and independent thought</li> <li>• A reasonably mature answer with some evidence of structure and coherence</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar</li> </ul>	[11]–[15]
2	<ul style="list-style-type: none"> <li>• A limited response demonstrating a modest attempt at critical analysis</li> <li>• A limited attempt at the application of beliefs, values and teachings to the question asked</li> <li>• A limited attempt using evidence and reasoning to construct well informed and balanced arguments which struggle to relate, where necessary, to other aspects of human experience</li> <li>• A limited attempt at providing personal insight and independent thought</li> <li>• A limited answer with limited evidence of structure and coherence</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar</li> </ul>	[6]–[10]

Band	AO2 Performance Descriptors	Marks
1	<ul style="list-style-type: none"> <li>• A basic response demonstrating little attempt at critical analysis</li> <li>• A basic attempt at the application of beliefs, values and teachings to the question asked</li> <li>• A basic attempt using evidence and reasoning to construct well informed and balanced arguments which fail to relate, where necessary, to other aspects of human experience</li> <li>• A basic attempt at providing personal insight and independent thought</li> <li>• A basic answer with basic structure and coherence</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar</li> </ul>	[0]–[5]

Students must engage with other aspects of human experience, where necessary, to access Bands 3–5.

## Additional Marking Guidance

### Overview

- Additional Marking Guidance has been drawn up for all the AS and A2 units.
- The purpose of this Marking Guidance is to scaffold the application of the Mark Scheme for each unit by offering specific information on applying the Performance Descriptors for each of the two Assessment Objectives (AO1 and AO2).
- The Marking Guidance recognises that there are levels of response to any task and assists the process of deciding which mark within a band is to be awarded to the response.
- The approach leans on the guidance offered in the **General Marking Instructions** at the beginning of the Mark Scheme where Threshold, Intermediate and High performance levels are identified within a band.
- All assessors for GCE Religious Studies are asked to use this guidance in deciding on the appropriate mark within a band.
- Assessors are also asked to look for the “best fit” bearing in mind that weakness in one area may be compensated for by strength in another.
- For most of this guidance the levels are starting at Band 3 as most of the responses normally start here.
- The description “limited” would be the defining characteristic of Band 2 answers.
- All AO2 questions are open-ended tasks with the quality of critical assessment offered determining the mark to be awarded.
- AS Section B AO2 tasks – here students must engage with other aspects of human experience to access Bands 3–5.
- A2 Synoptic Assessment AO2 – here students must engage with other aspects of human experience to access Bands 3–5 and offer real and meaningful critical assessment.
- Double Credit rule – students cannot be awarded double credit for the same material if used between AO1 and AO2 unless it is in an entirely different context.

### Guide to abbreviations used

- Abbreviations are used throughout to give the Marking Guidance material a user-friendly character for assessors.
- Examples of generic abbreviations used are – B (Band), HB4 (High Band 4), MB3 (Mid Band 3), KU (Knowledge and Understanding), CA (Critical Assessment), TC (Taught Course), NTC (Non Taught Course), SA (Synoptic Assessment).

## AS 1 AO1 Marking Guidance S2021

### Q1a

B3 Reasonable knowledge of the beliefs and practices of both groups but there may be a greater focus on either Pharisees or Sadducees.

HB3 Good knowledge and understanding of the beliefs and practices of both groups. Examples contrasting the beliefs and practices of both groups may be generalised rather than specific.

B4 Very good on the beliefs and practices of both groups with understanding clearly evident through evidence contrasting the beliefs and practices of the Pharisees and Sadducees.

B5 Highly informed response about the beliefs and practices of both groups and clearly addressing the task of discussing the contrasts between the beliefs and practices of the Pharisees and the Sadducees. Textual examples are accurate and relevant.

HB5 Comprehensive and highly articulate with some degree of sophistication evident, e.g., how the Sadducee's beliefs were politically driven and fulfilled an alternate agenda in line with Roman occupation.

### Q2a

B2 Simple retelling of the parable of the Good Samaritan.

B3 Accurate knowledge of the parable with some understanding of how it contains a message of mercy. Perhaps some general references to the theme of mercy in Luke's Gospel.

B4 Very good exploration of the theological understanding of the theme of mercy in Luke's Gospel with reference to examples found in the parable of the Good Samaritan.

HB4 Clear and informed theological understanding of the theme of mercy in the Good Samaritan and in Luke's Gospel. Consideration of a very good range of relevant evidence and examples from either the parable itself or of the theme of mercy in Luke's Gospel to clarify their answer.

B5 Highly informed on the theological understanding of the theme of mercy in the parable and in Luke. Comprehensive and clear understanding throughout building on HB4 with further insight offered, e.g., Luke's background may have influenced his portrayal of mercy throughout his Gospel.

HB5 Well informed, some degree of sophistication – competent dealing with the parable and other areas of the Gospel.

### Q3a

B2 Basic retelling of the baptism and temptations of Jesus.

B3 Broad narrative driven response with some understanding of the theological significance of the baptism and temptations of Jesus evident. Perhaps stronger on one event than the other.

B4 Very good attempt with awareness of the theological significance of both events. Identification of the significance of both events such as: preparation for public ministry, identification of Jesus as God's son.

HB4 Clear and informed response on how both events impacted on the public ministry of Jesus with further detail and insight offered.

B5 Highly informed on the theological significance of both events and how they relate to Jesus' public ministry. Wide-ranging understanding shown of the theological significance of both events, e.g., receiving strength from God, overcoming temptation etc. Greater insight shown, building on HB4, clear and coherent throughout.

HB5 Comprehensive and highly articulate response with some degree of sophistication evident, e.g., references to the theme of temptation during the course of Jesus' ministry.

#### Q4a

B3 Generalised, descriptive response on Peter with reasonable knowledge of some relevant events, in the life of Peter and understanding of same.

B4 Very good response which refers to a range of textual examples. Addresses the question about Peter being a loyal and faithful disciple of Jesus and may offer alternate examples.

HB4 Very good attempt at examining the statement. Clear and informed response on Peter, with possible references to the challenges he faced as a disciple of Jesus and recognition of how Peter overcame failure.

B5 Highly informed response citing relevant textual examples and clearly focused on examining the statement. Comprehensive understanding of the influence of Jesus on individuals and the demands of discipleship.

HB5 Thorough and coherent response with some degree of maturity evident, e.g. references to Luke's forgiving glance and the role of Peter after the resurrection of Jesus.

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AO1 B1 **Minimal** relevant KU, serious disconnect with the TC, **basic** sense of the question.

AO1 B2 **Limited** KU, **limited** range of evidence/examples, **limited** coherence, **limited** terminology and vocabulary.

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#### AS 1 AO2 Marking Guidance S2021

B1 **Minimal** relevant CA – serious disconnect with the CA skill.

B2 Modest attempt at CA – **limited** use of evidence, **limited** reasoning, **limited** evidence of structure and coherence.

B3 **Reasonable**/good attempt at CA – clearly responds to the set task producing a **reasonably** well sustained line of enquiry attempting to employ relevant evidence though could be largely one sided with little scope given to competing views.

B4 **Very good** attempt at CA with clear engagement with the set task with some relevant evidence and reasoning employed in the attempt to provide a balanced response though not necessarily 50/50.

HB4 Line of enquiry relatively easy to follow enhanced by the quality of debate offered with some maturity evident.

B5 **High quality** attempt at CA with **well informed** debate reflected with clarity and coherence.

HB5 Response of **consistently high-quality** CA with some sophistication evident.

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Students must engage with other aspects of human experience to access Bands 3–5 for Section B AO2 tasks.

**NB** Always look for the best fit bearing in mind weakness in one area may be compensated by strength in another.

## Section A

AVAILABLE  
MARKS

Answer **one** question from Section A

- 1 (a) Discuss the contrasting beliefs and practices of the Pharisees and Sadducees.

Answers may include:

Reflection on the contrasting beliefs and practices of the Pharisees and the Sadducees such as:

- The Sadducees did not believe in life after death, angels or judgement, in contrast the Pharisees did accept these beliefs.
- The Sadducees did not believe in the concept of the Messiah – this belief was politically useful as it meant they maintained their positions under Roman rule and rejection of the afterlife suited their preoccupation with the affairs of the present. The Pharisees were waiting for the Messiah and believed in the afterlife.
- The Sadducees only followed the written Law while the Pharisees followed the oral Law of Moses. Jesus often came into conflict with the Pharisees over their strict observance of the Law at the expense of human need and compassion.
- The Pharisees were concerned with ritual purity, observation of Sabbath Laws and protection of the Law. The Sadducees were not as concerned with such issues but concerned themselves with Temple matters and issues relating to Temple ritual and observances in particular.
- The Sadducees were wealthy and aristocratic. Their name may mean “righteous” and this is how they saw themselves. The Pharisees were more associated with the common people and acted as power brokers between the elite and the ordinary Jews. The Pharisees were more popular with the common Jews.
- The Sadducees were Priests in the Temple and their practices revolved around the Temple. The Pharisees were important in their local Synagogues which meant they survived as a group after the destruction of the Temple.
- The Pharisees are often characterised as hypocritical in their beliefs preaching the Law but not always practicing it. As the Sadducees were not as concerned about the Law, they did not come into conflict with Jesus over such issues.
- Despite the hostility of the Pharisees throughout the Gospel they are not mentioned in the Passion Narrative in Luke. The Jewish leadership is portrayed as being responsible for the death of Jesus and by implication, the Sadducees to whom Annas and Caiaphas belonged.

Accept valid alternatives

Mark in levels

(AO1)

[25]

- (b) “Jesus throughout his life and ministry remained a faithful Jew.”  
Evaluate this statement. Justify your answer.

AVAILABLE  
MARKS

Answers may include:

- Consideration of the view that Jesus was a faithful Jew who practiced his faith throughout his ministry.
- Consideration of occasions when Jesus remained loyal to the Law such as in the cure of the 10 Lepers (17:11–19), telling them to return to be checked by the Priests, thus adhering to Jewish law; going to the synagogue on the Sabbath.
- Consideration of the role of Jesus’ family in that they brought Jesus up in the Jewish Law, having him circumcised and named on the eighth day in accordance with Jewish ritual; Jesus was brought to Jerusalem for the Passover festival; Mary practiced the ceremony of purification at the Temple.
- Discussion of Jewish practice of the Law and how Jesus praises those who keep the Law of God.
- Exploration of the view that Jesus challenged the practice and ritual of the Law and preferred to teach of the spirit of the Law, which often demanded not keeping the Law in its entirety.
- Deliberation on occasions when Jesus was not faithful to Jewish practice, such as sharing table fellowship with sinners and outcasts such as Levi (5:27–32) and Zacchaeus (19:1–10).
- Reflection on Sabbath controversies and healing on the Sabbath, which showed Jesus challenging one of the fundamental practices of the Jewish Law, such as working on the Sabbath in the passage, the Sabbath corn (6:1–5).
- Consideration of the view that Jesus lived and died as a Jew: he simply wanted a return to the core values of loving God and neighbour, which perhaps the Pharisees and Sadducees had lost sight of as they had become preoccupied with ritual practice.

Accept valid alternatives

Mark in levels

(AO2)

[25]

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- 2 (a) Examine the theological understanding of the theme of mercy in Luke's Gospel with particular reference to the parable of the Good Samaritan.

AVAILABLE  
MARKS

Answers may include:

- Exploration of the theological understanding of the theme of mercy in Luke with possible reference to other parables of mercy such as the forgiving father (15:11–32).
- Consideration of Luke's message of all embracing and unconditional mercy in imitation of God who is merciful. Luke's picture of Jesus as the compassionate teacher who shows pity towards the outcast such as in the Widow at Nain (7:11–17).

The message of mercy contained in the parable of the Good Samaritan 10:25–37 such as:

- The context and setting of the parable in response to a lawyer's question "Who is my neighbour?". The Jewish definition of neighbour and the meaning of this in relation to the idea of universal salvation and mercy to all.
- The actions of the Priest and Levite, including how those who represented the Law and should have been merciful, were not.
- Consideration of the reasons for their lack of help such as the man may have rendered the Levite and Priest unclean. Reflection on their motive as selfish as their concern was for themselves and not the injured man.
- The actions of the Samaritan and his compassionate treatment of the injured man.
- Discussion of the meaning of his actions with reference to oil and wine, putting him on his own animal and bringing him to an inn.
- Reflection on Luke's description of his motives, "His heart was filled with pity."
- The Samaritan's monetary commitment to the stranger and his continuing concern and how this reflects the theme of mercy and compassion in this parable.
- Consideration of the theological intent of the parable as an example parable "You go, then, and do the same".
- Consideration of why the man was travelling such a dangerous road – the suggestion that he brought his trouble on himself as he knew the consequences of travelling such a treacherous path and how this is reflective of sin.
- Luke's theme of reversal – the Samaritan becomes the unexpected hero of the piece, illustrating mercy and universal salvation for all in God's kingdom.

Accept valid alternatives

Mark in levels

(AO1)

[25]

- (b) “The message of Jesus’ parables is both clear and confusing.”  
Assess this claim. Justify your answer.

AVAILABLE  
MARKS

Answers may include:

- Consideration of the view that parables can be clear in their meaning reflecting the message of the Kingdom of God.
- Parables reflect farming, fishing and daily life in general on a superficial level and are earthly stories reflective of a 1st century Palestinian background. They illustrate the setting in life (*Sitz im Leben*) of the time.
- Reflection on the view that the message of the parables may have been obvious to a 1st century audience but to Christians today they lose clarity as they are reflective of a time long ago and the examples have no meaning or relevance to modern readers.
- Consideration of the view that parables are simple stories with simple meanings and teach moral messages rather than heavenly ones as in the parable of the Good Samaritan (10:25–37).
- Discussion of the purpose of parables to make abstract messages clear; Jesus’ use of parable to explain the Kingdom of God and the nature of that Kingdom through a deeper meaning.
- Consideration of the clear message of some parables, specifically the Kingdom of God and how to enter it such as in the parable of the Sower (8:4–8) which is reflective of how to respond to the word of God. The parable is explained and therefore the meaning is clear.
- Consideration of 8:9–10. The purpose of parables to hide the message to those who are already predisposed to dismissing it.
- Deliberation of parables as unclear and confusing, including the possibility of multiple, subjective understandings of any one parable; the message can be clear to one listener while to another puzzling.
- Exploration of the deeper meaning expressed in parables with specific examples such as the parable of the Forgiving Father (15:11–42) that illustrates the nature of God’s mercy and forgiveness or the parable of the Great Banquet (14:15–24) which illustrates the universal nature of God’s Kingdom.
- Consideration of the view that parables are miracles in action and an extension of the teachings of Jesus; therefore they are the message of Jesus and a call to act.
- Consideration of the view that parables are more than simple stories as they are not always a reflection of what was typical practice at the time; the early church viewed the parables as the sayings of Jesus and therefore important moral messages to be preserved; they were not simply earthly stories.

Accept valid alternatives

Mark in levels

(AO2)

[25]

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**Section B**

**AVAILABLE  
MARKS**

Answer **one** question from Section B

- 3 (a)** Explain the theological significance of the stories of Jesus' baptism and temptations for his public ministry.

Answers may include:

Discussion of the theological significance of the Baptism of Jesus 3:21–22 and the Temptations of Jesus 4:1–13 such as:

- Jesus confirmed the importance of baptism by being baptised himself; this baptism marked the beginning of Jesus' public ministry.
- The role of John the Baptist as the forerunner in establishing the basis for Jesus' public ministry by preparing the way, baptising people and forgiving sins and his baptism of Jesus despite feeling unworthy.
- The baptism established the identity of Jesus as God's son, as the voice from heaven declares; "This is my Son; I am pleased with him." It also shows that Jesus is doing what is required of him by God, and therefore part of God's plan (one of Luke's themes).
- Consideration of the role of prayer and the Holy Spirit, especially that Jesus was led by the spirit into the wilderness again establishing the temptations as part of God's plan for Jesus as he begins his ministry.
- Discussion of the nature of the three temptations: Jesus would not perform miracles for personal gain, He refused to take the easy way out or to test God's word and promise.
- Exploration of the responses from Deuteronomy, Jesus' reliance on the Hebrew Scriptures and the part his Jewish upbringing played in his public ministry.
- Exploration of physical versus spiritual temptation and the view that the Temptations were internalised in Jesus' mind rather than physical realities.
- The Temptations marked the beginning of a period of testing for Jesus, reflecting that his ministry would not be an easy one. The Temptations were a message to Jesus of the true nature of his ministry.
- The message that the devil had finished tempting Jesus, but that he would return later.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) With reference to other aspects of human experience, consider the claim that initiation rites are a vital part of religious practice. Justify your answer.

AVAILABLE  
MARKS

Answers may include:

- An open-ended response citing relevant contemporary and/or historical examples.
- Consideration of the view that initiation rites are an important part of religious ritual and practice, introducing members into the faith and instilling a sense of belonging to a faith community.
- Exploration of various initiation rituals such as baptism in the Christian faith, washing away original sin, allowing a child to grow up as part of the Christian faith surrounded by community support, attending faith school and continuing further religious practice and ritual milestones such as confirmation.
- Discussion of circumcision as an initiation rite in Judaism, including the origin of the practice as a rite in Judaism.
- Consideration of birth rituals in Islam such as the words of the Qur'an are the first words a baby hears when they are born, placing something sweet on the baby's lips, shaving the baby's head and sacrificing a goat; males are also circumcised as in Judaism.
- Consideration of the view that some do not see initiation rites as a vital part of religious practice and consider them outdated rituals.
- Reflection on adult or believer's baptism and infant baptism in relation to the claim, the belief that people should decide to be baptised when they choose as an adult, how baptism is not a vital initiation rite in the life of the person's faith yet vital in becoming a church member in the Baptist tradition.
- Exploration of changes in thinking in Judaism in relation to circumcision and the movement to ban it. The practice of Bris Shalom when a child is welcomed into the Jewish faith but not through circumcision and is also used as an initiation rite for girls.
- Consideration of the view that one can be part of a faith community without being initiated into it through ritual practice.

Accept valid alternatives

Mark in levels

Students must engage with other aspects of human experience to access

Bands 3–5

(AO2)

[25]

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- 4 (a) “Peter was a loyal and faithful disciple of Jesus.”  
With reference to relevant textual examples from Luke’s Gospel, examine this statement.

Answers may include:

- Consideration of the call of Peter and his response (5:1–11), recognition of his sinfulness in his answer to Jesus and the miracle of the Great Catch of Fish “I am a sinful man!”
- Peter’s trust in Jesus to cast out his nets, leaving everything and following Jesus, renunciation of his personal property, security, family and comfort.
- Exploration of the role of Peter as “first among equals” and his place in the group of twelve as spokesman for the others.
- Peter is listed first in all lists of the twelve.
- Peter accompanied Jesus as part of a core group of Apostles with James and John and was present at the Transfiguration (9:28–36) and healing of Jairus’ daughter (8:40–56).
- Peter declares Jesus as the Messiah and recognises his identity (9:18–20); Luke does not include Jesus’ rebuke of Peter after Jesus predicts his passion and death.
- Peter was loyal when he followed Jesus to the High Priest’s house, but was unable to follow through, he also wept bitterly when he denied Jesus and went on to strengthen the Apostles and expand the church, even dying for his faith.
- Consideration of how Peter was not faithful and loyal as he denied Jesus three times despite Jesus warning him it would happen; he assured Jesus he would follow him even if he had to die for him but was unable to keep his promise.
- Peter was impetuous and impulsive at times and was not always faithful to Jesus; he often misunderstood the nature of Discipleship and the nature of Jesus’ work.

Accept valid alternatives

Mark in levels

(AO1)

[25]

AVAILABLE  
MARKS

**(b)** With reference to other aspects of human experience, explore the claim that the true Christian disciple must reach out to the marginalised. Justify your answer.

Answers may include:

- An open-ended response citing relevant contemporary and/or historical examples.
- Consideration of the view it is an essential part of Christian discipleship to reach out to those on the margins of society.
- Who are the marginalised? In Jewish society the sick, women and Gentiles. In modern society those of different races, sexual orientation or religious beliefs.
- Discussion of examples of individual Christians who have been an example of reaching out to those on the margins of society, such as Mother Theresa, Elizabeth Fry.
- Exploration of the role of the Christian Church in reaching out to the marginalised and discussion of examples, such as the work of the Salvation Army, the message of Pope Francis on treatment of refugees, the work of organisations like St. Vincent de Paul, Christian Aid.
- The Christian response to the needs of the marginalised on both a local and global scale and reflection on how the nature of Christian discipleship encourages help of both local and global neighbour in reaching out to the marginalised.
- Discussion of the view that there are other more important aspects to Christian discipleship such as prayer, worship, evangelism and conversion.
- Exploration of examples of Christian discipleship such as those who enter religious orders and devote their lives to following Christ in a more contemplative way devoting their lives to prayer, such as Martina Purdy, who joined the Adoration Sisters.
- Consideration of the approach that reaching out to the marginalised is not the only way to be a true Christian disciple.

Accept valid alternatives

Mark in levels

Students must engage with other aspects of human experience to access

Bands 3–5

(AO2)

[25]

50

**Total**

**100**

**AVAILABLE  
MARKS**