



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
2022**

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## **Religious Studies**

**Assessment Unit AS 1**

*assessing*

**An Introduction to the Gospel of Luke**

**[SRE11]**

**FRIDAY 20 MAY, MORNING**

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**MARK  
SCHEME**

## **General Marking Instructions**

### ***Introduction***

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

### ***Assessment objectives***

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

Candidates 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 candidates' responses***

In marking the examination papers, examiners 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 candidates 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 candidates may produce. In the event of unanticipated answers, examiners are expected to use their professional judgement to assess the validity of answers. If an answer is particularly problematic, then examiners should seek the guidance of the Supervising Examiner.

### ***Positive marking***

Examiners are encouraged to be positive in their marking, giving appropriate credit for what candidates know, understand and can do rather than penalising candidates for errors or omissions. Examiners 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 candidates 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, examiners 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, examiners are expected to use their professional judgement. The following guidance is provided to assist examiners.

- **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 candidates. Having identified, for each assessment objective, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

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

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

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

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

Candidates 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 candidates' 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, examiners should refer to the more detailed guidance provided below:

**Level 1 (Basic):** The candidate 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 candidate 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 candidate 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 candidate 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 candidate 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.

### **COVID-19 Context**

Given the unprecedented circumstances presented by the COVID-19 public health crisis, senior examiners, under the instruction of CCEA awarding organisation, are required to train assistant examiners to apply the mark scheme in case of disrupted learning and lost teaching time. The interpretation and intended application of the mark scheme for this examination series will be communicated through the standardising meeting by the Chief or Principal Examiner and will be monitored through the supervision period. This paragraph will apply to examination series in 2021–2022 only.

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]

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

## Section A

AVAILABLE  
MARKS

Answer **one** question from Section A

- 1 (a) Discuss the theological purpose and importance of the raising of the Widow's Son.

Answers may include:

- Definition of miracle – amazement, wonder, act of power, sign.
- Discussion of the Widow's Son (7:11–17) as a raising to life miracle.
- Consideration of the theological purpose of the Widow's Son such as:
- Possible sign of Jesus' own resurrection and consideration of how it foreshadows 7:22 "the dead are being raised to life".
- The contrast between the raising to life of the widow's son in that he will die an earthly death again, but that Jesus will be raised bodily from the dead.
- The fulfilment of Old Testament prophecy and the confirmation of Jesus' identity as the promised Messiah.
- An example of God's power over death and Jesus' power and authority to raise people from the dead.
- The plight of the widow. She was now without protection and the tragedy of her situation.
- Jesus' reaction of "pity" showing the humanity of Jesus and his care for the poor and marginalised.
- Jesus being rendered ritually unclean by touching the dead body and discussion of the words Jesus used to raise the widow's son.
- Immediacy of the cure.
- The reaction of the crowd as is characteristic in miracles and how news of the miracles spread.
- Relationship between faith and miracle; faith is important in all miracles, Jesus did not want people following him for the wrong reasons.
- Saving acts, showing the presence of the Kingdom of God, healing those who would have been beyond the mercy of God in Jewish thought, e.g. lepers, physically and mentally disabled, outcasts, the link between miracle and the message of universal salvation, parables in action.
- The parallel between Jesus and Elijah; both raise a widow's son to new life.
- Possible discussion of the parallels between ancient literature examples of raising from the dead miracles and those of Jesus.
- Alternative theories such as the boy was in a coma.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) Assess the view that the nature miracles of Jesus as recorded by Luke are simply not believable. Justify your answer.

AVAILABLE  
MARKS

Answers may include:

- Consideration of the view that Nature Miracles are the most difficult to accept as they appear to go against the laws of nature.
- Discussion of the fact that Nature Miracles are inconsistent with the temptations of Jesus when he refused to perform miracles to prove his identity as Messiah.
- Consideration of the view that the Nature Miracles prove the identity of Jesus as they show Jesus behaving as though he were God. In the Old Testament there are many examples of God having control over nature such as providing manna from heaven.
- Discussion of the connection between Old Testament Nature Miracles by God and the connection to Jesus' Nature Miracles such as the Calming of the Storm or the Feeding of the 5000.
- Reflection on the question "did Jesus perform miracles?" and discussion of evidence from ancient manuscripts such as the Babylonian Talmud or Josephus relating to the credibility of Jesus performing miracles.
- Consideration of scientific, historical and philosophical objections to miracles such as the views of Hume and Wiles.
- Discussion of opposing viewpoints such as Heisenberg's principle of uncertainty, the large numbers that visit Lourdes as a centre of healing or the views of Swinburne.
- Discussion of the role of faith in belief in miracles and for people of faith the possibility of miracles is very credible.
- Reflection on the evangelistic purpose of miracle, to bring about and consolidate faith, miracles as a challenge to those who could not accept the identity of Jesus as the Messiah.
- Possible reference to textual references in relation to the credibility of miracles.
- Different approaches within faith communities, from the literal-fundamentalist, in which everything must be believed as recounted, to the more liberal-progressive, in which meaning is more symbolic.
- Reference to scholarly theological approaches, including Bultman's demythologizing proposal.

Accept valid alternatives

Mark in levels

(AO2)

[25]

50

2 (a) Give an account of the main criticisms of Luke's presentation of Salvation History.

AVAILABLE  
MARKS

Answers may include:

- Knowledge and understanding of Luke's portrayal of salvation history presented by Hans Conzelmann – 3 eras, the period of Israel, the Law and the prophets; the period of Jesus' ministry; the period of the Church and the issues relating to the delay of the Parousia.
- Exploration of the main criticisms of Conzelmann's theory and associated scholars such as Kümmel, Bovon, Luck and Talbert.
- Consideration of the view that the three eras suggested by Conzelmann is an artificial structure, for example, John is placed in the first era ending with his imprisonment in 3:20 but is mentioned by Luke in 16:16 which is in the era of the ministry of Jesus, the structure is not a natural fit but could be described as contrived by some scholars.
- Discussion of Conzelmann's belief that the infancy narratives are non-Lucan and cannot be accepted as part of Luke's scheme of salvation history; the view of some scholars that the infancy narratives are a vital part of Lucan theology and cannot be omitted.
- Exploration of the view that the delay of the Parousia was not an issue for the early Church as per the views of Tuckett and Martin, therefore a criticism of Luke's presentation of salvation that relies on the delay of the Parousia as an interpretation in Luke.
- Consideration of issues such as the reliance on the theme of the Holy Spirit and the suggestion that the period of Jesus was Satan-free while both these suggestions can be refuted through frequent references to both the Holy Spirit and Satan in Luke's Gospel. Some see these mistakes as a reason to abandon Luke's scheme of salvation history.
- Consideration of the concept of Salvation History, rooted in a particular type of German scholarship.
- The core idea of God intervening in history to bring salvation/deliverance, as in the Exodus narrative; or in Luke how people are saved through Jesus, the Christ.
- Consideration of alternative views in relation to Luke's presentation of salvation history such as that of Fitzmyer's scheme of salvation history.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) Evaluate the view that the main purpose of Luke's Gospel was as a Christian Apology. Justify your answer.

AVAILABLE  
MARKS

Answers may include:

- Consideration of the view that Luke and Acts was a Christian Apology hoping to give legitimacy to the life and teaching of Jesus.
- How the opening of Luke, reinforced by the opening of Acts, reinforces the view that taken together Luke–Acts constitutes a significant exercise in apologia; all the Gospels contain an element of this approach.
- Discussion of the need to write a Christian Apology, 64 AD and the actions of the Emperor Nero in blaming Christians for the fire in Rome, Nero capitalising on the already present suspicion of Christians, persecution of Christians.
- How Luke presents his material to show the Romans that Christianity was not a threat to the Roman empire such as:
- Luke emphasises that Rome is not responsible for the death of Jesus in his Passion Narratives, he emphasises the innocence of Jesus, Luke shows Jesus as a man of peace and disassociates himself from any violence; in Acts Christians are found innocent of any wrongdoing.
- Exploration of the view that Luke wanted to show Christianity was not an illegal religion and had its roots in Judaism and therefore deserved to be a permitted religion and have the same rights as Judaism.
- Luke's address to Theophilus, consideration of the identity of Theophilus as a Roman official and therefore writing for a Roman audience to clarify the life and teachings of Jesus.
- Possible counter claim that Luke has other purposes in mind when writing his Gospel such as:
- Historical purpose, Luke the historian, secular dating using by Luke, the prologue as an indication of Luke's historical purpose in writing.
- Universal salvation, to show that the Kingdom of God was open to all regardless of race, gender or social status; Luke's Gentile background and audience, inclusion of all.
- Defence against heresies prevalent at the time, anti-Gnostic purpose, to deal with issues that had arisen in the Church of Luke's time.
- The view of Walaskay that the apology is the other way around and Luke is defending the Roman Empire to the Christian Church; the view that Luke is pro-Roman.

Accept valid alternatives

Mark in levels

(AO2)

[25]

50

**Section B**

**AVAILABLE  
MARKS**

Answer **one** question from Section B

- 3 (a)** “Universalism is the main theme which runs through the Gospel of Luke.”  
With reference to examples from the text, explain this statement.

Answers may include:

- Discussion of the theme of universalism in Luke and how Luke presents this such as:
- Luke’s Gentile interest, identification of Luke as a Gentile, Gentiles are portrayed as models of discipleship as in the Roman centurion (7:8), Luke includes a mission to the Gentiles (70/72), omission of Syro-Phoenician woman’s daughter as it may have been offensive to a Gentile.
- Luke presents the idea that salvation is universal, no one is excluded from the love of God, the angels and Simeon bear witness that the good news is for “all people” (2:14, 32), Luke traces Jesus descent back to Adam who represents humanity rather than Matthew who traces Jesus’ descent back to Abraham the father of the Jewish race.
- Luke includes marginalised groups in God’s salvation, the sick and sinners are welcomed and healed, the Forgiving Father (15:11–33) emphasises the true nature of God as father waiting on the repentant sinner to return, sin and sickness were closely connected in Jewish belief.
- Luke includes groups such as Tax Collectors and prostitutes who were considered outcasts through moral issues, Zacchaeus is seen as someone who repented and changed their ways because of meeting Jesus (19:1–10), Jesus showed compassion to the woman at the home of Simon the Pharisee (7:36–50) and treated her with respect.
- Luke includes the poor, the Beatitudes are not spiritualised as in Matthew; they are real conditions – the hungry, the poor, Mary’s offering was that of the poor, the Magnificat.
- Consideration of universalism as rooted in the practice of compassion; exemplified in the story of the Good Samaritan, with its layers of meaning and implications.
- Universalism extends to the Samaritans, the only one of the ten lepers to return to thank Jesus was a Samaritan (17:11–19), the Good Samaritan (10:25–37) was a model of what love of neighbour meant.

Accept valid alternatives

Mark in levels

(AO1)

[25]

- (b) With reference to other aspects of human experience, assess the claim that mercy and forgiveness are central to religious belief and practice. Justify your answer.

Answers may include:

- An open-ended response citing relevant contemporary and/or historical examples.
- Awareness of the claim that mercy and forgiveness are central to religious belief and practice.
- Awareness of the teachings of Jesus in relation to mercy and forgiveness in the Christian faith and the importance of putting that teaching into practice – “you go then and do the same...” (The Good Samaritan), the message of reciprocal forgiveness contained in the Lord’s Prayer/Our Father, mercy was central to the belief and practices of the Early Church and the importance of putting belief into practice as in the teaching of James 2:16 “What good is there in your saying to them, “God bless you! Keep warm and eat well!”--if you don’t give them the necessities of life?”
- Consideration of the place of mercy and forgiveness in Judaism, the Jewish feast of Yom Kippur when Jews ask forgiveness of those they have offended, Jews are encouraged to pray for mercy from others and towards others.
- Consideration of how a strong strain of some religious thinking is more concerned with meeting legal, Torah, and moral standards.
- In Islam, the Hadith teaches that those who are merciful will be shown mercy by Allah on the day of judgement; Islamic teachings in the Qur’an strongly encourage Muslims to forgive wrongdoing; Muslims believe no one is perfect, and everyone deserves forgiveness.
- Discussion of individuals who have put mercy and forgiveness into practice such as Gordon Wilson, the father of Tariq Khamisa or those involved with the practice of restorative justice.
- Exploration of the view that there are other more central religious beliefs and practices such as that of the Trinity in Christianity, the five pillars of Islam.
- Consideration of the view that forgiveness is difficult especially in the face of atrocities such as the Holocaust; some people are unable to forgive others for actions such as murder as in the case of Rev. Julie Nicholson who could not forgive the killers of her daughter.
- Exploration of the claim that there cannot be forgiveness without repentance therefore there cannot be blanket forgiveness for the perpetrators of some atrocities such as 9/11 as they have not repented and therefore cannot be forgiven.
- Some awareness that mercy and forgiveness are not necessarily the same.

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access Bands 3–5

(AO2)

[25]

AVAILABLE  
MARKS

50

- 4 (a) Discuss the reasons for the differences in the birth stories of John and Jesus (1:57–2:7).

AVAILABLE  
MARKS

Answers may include:

- Discussion of the theological significance of the birth narratives of John and Jesus (1:57–2:7) such as:
- There is a parallel in the birth of Jesus and John which continues from the annunciation account to a lesser degree in the birth narratives.
- The birth of John fulfils the prophecy given to Zechariah through the message of Gabriel.
- There is great rejoicing by Elizabeth and Zechariah’s neighbours as the baby is a boy which was considered a great blessing in Jewish tradition.
- John is circumcised and named as instructed by Jewish Law, but the choice of name causes consternation though is the occasion where Zechariah displays faith and therefore his speech is restored, and he praises God in the Benedictus.
- The Benedictus is a canticle of praise which outlines the coming of the Messiah; it echoes Isaiah which speaks of the messenger who will prepare the way which alludes to John’s future role.
- John’s future mission is part of God’s plan of salvation, those who witnessed the naming of John look forward to who John will become – “What is this child going to be?”
- Jesus’ birth takes place against the background of the census which may have been a literary device to link the birth of Jesus with the town of Bethlehem which was connected to King David and the Messiah was prophesied to come from Bethlehem.
- Exploration of issues relating to the historicity of the census could include: the need to go to an individual’s ancestral village or the issue of the census taking place under the reign of Quirinius.
- Examination of the annunciation of the birth of John, with its roots in priestly service, contrasted with the annunciation of the birth of Jesus to a poor girl before marriage: youth contrasted with age; childlessness with divine fecundity; angelic visitation to mother Mary rather than father Zechariah; natural conception rather than divine – in Jesus something radically new is happening.
- The simplicity of the details of Jesus’ birth in Luke’s account – “She gave birth to her first son”.
- The comparison between the birth of Jesus with his burial – wrapping in strips of cloth and lying in the manger in parallel to wrapping in linen cloth and lying in the tomb at the burial as forewarning of what Jesus’ destiny was to be.

Accept valid alternatives

Mark in levels

(AO1)

[25]

- (b) “If you are a Christian, your first responsibility is to your own family rather than to strangers.”  
 With reference to other aspects of human experience, comment on this view in relation to Christian outreach. Justify your answer.

Answers may include:

- An open-ended response citing relevant contemporary and/or historical examples.
- Consideration of the family as a unique grouping, the purest form of community. Roles and responsibilities as part of that grouping.
- How Christianity is based on a self-giving love which places the other above the self, breaking with convention, including about the priority of family relationships over the stranger.
- Consideration of the O.T. call to pay particular attention to the needs of the marginalised, represented by widows, orphans, strangers/aliens/foreigners.
- Consideration of the view that Christians should take care of their own family and relations and that the greatest responsibility is to look after immediate family and community concerns.
- Exploration of local charitable organisations that look to aid those in their immediate communities such as St. Vincent de Paul, Aware NI, Simon Community.
- Consideration of the issue of love of neighbour – local and global and the duty of Christians to reach out to the marginalised regardless of who or where that may be.
- Exploration of the view that it is more worthwhile to see the benefits of charitable giving in a local context and as a source of encouragement for future charitable giving.
- Discussion of the ability to give time in a voluntary capacity in a local context such as helping in a charity shop such as Action Cancer as opposed to leaving family for months to volunteer overseas for an organisation such as Habitat for Humanity.
- Possible counter claim that a Christian’s responsibility is to help the marginalised in whatever context that may be.
- Deliberation on the work of global charitable organisations such as Trocaire or Christian Aid and the work they do in reaching out to global neighbours.
- Consideration of the responsibility of Christians to help their global neighbours in Christ, it is not necessary to know someone to help them such as those individuals who helped survivors of the Christchurch terrorist attacks in New Zealand.
- Exploration of the proposition that the church was a new form of community and extended family; and that the welcome and care all received in the early years of Christianity as it spread around the Middle East assisted it to grow.

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access Bands 3–5

(AO2) [25]

**Total**

**AVAILABLE  
MARKS**

50

**100**