



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
2024**

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## **Religious Studies**

**Assessment Unit AS 1**

*assessing*

**An Introduction to the Gospel of Luke**

**[SRE11]**

**THURSDAY 23 MAY, AFTERNOON**

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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.

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) Describe the political and religious situation in Palestine at the time of Jesus with particular reference to the Sadducees.

Answers may include:

- Discussion of the political and religious background in Palestine at the time of Jesus to include points such as:
- Palestine under Roman rule – Pax Romana – Rome’s recognition that existing rulers kept in place would enable peace to prevail and allow relatively independent rule.
- The Jews were also allowed a degree of religious freedom and tolerance by Rome as a concession to keep the peace.
- Herod the Great appointed by the Romans as King of Judea, Herod and his family were builders, rebuilding the Temple in Jerusalem but still unpopular with the Jewish people, his designation as a ‘half Jew’ because of his family background, the Roman belief he would be accepted as leader by the Jews, he was an unpopular choice, his scandalous personal life and eventual death shrouded in controversy.
- Herod Antipas mentioned in Luke 3:1–2 as ruler of Galilee and as causing the death of John the Baptist in Matthew 14:6–11.
- Pontius Pilate as Governor of Judea from AD 26 – AD 36, reference to many sources of information on Pilate including Philo of Alexandria, the picture of Pilate as harsh and ruthless and often clashing with the Jews over religious ideologies and practices such as the bearing of standards in Jerusalem with the image of the emperor. The opposing picture of Pilate in the New Testament as in Luke 23:20 when at his trial Pilate wanted to set Jesus free but eventually gives into the rule of the crowd.
- Discussion of the religious situation in Palestine – the role of the High Priest and their selection by the Roman Governor. The role of the Sanhedrin (70 members). Annas and Caiaphas and their role and position as High Priest around the time of Jesus.
- The Temple as the centre of worship for the Jewish people, offering sacrifices, rituals, and prayers.
- Specific reference to the Sadducees:
- Origin of the name “righteous” or descended from Zadok (high Priest at the time of King David). Drawn from wealthy and aristocratic families. Controlled the Temple and its finances. Collaboration with the Romans to maintain wealth and power. Not popular with the common people.
- Their ideology of rejecting the oral tradition, not believing in the Messiah, life after death or judgement had political advantages. Possible mention of the work of N.T Wright in relation to this.
- The only time they come into conflict with Jesus in Luke’s Gospel is in the question about resurrection (Lk 20:27–40).
- Consideration of the Pharisees and their main beliefs and practices such as resurrection of the body, final judgement, free will, separated ones, religiously conservative, ritual purity.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) “Jesus’ message of ‘good news to the poor’ is the central focus of Luke’s Gospel.” How far do you agree with this statement? Justify your answer.

AVAILABLE  
MARKS

Answers may include:

- Exploration of the view that the message of good news to the poor was a focus of Luke’s writing.
- Consideration of Luke’s focus on the poor in his mission statement in 4:18 “to bring good news to the poor.”
- Consideration of the Jewish ideas of wealth and poverty and how wealth could be seen as a reward and poverty a punishment. How Jesus took the opposite view.
- Consideration of textual examples such as the rich man and Lazarus and how the rich man had done nothing wrong but inaction and ambivalence towards the poor is also an issue to be addressed. Luke does not spiritualise Matthew’s Beatitudes. In the Infancy Narrative, Mary’s offering of purification was that of the poor. The Magnificat speaks of the poor being exalted.
- Consideration of poverty as not only devoid of possessions but also spiritual poverty such as those who cannot defend themselves or gain justice. Luke was also thinking of those people who were marginalised in his thinking on poverty.
- Luke has a complex attitude to wealth. Luke may have come from an affluent background so his attitude to wealth can be skewed. He criticises greed. Jesus has a dual attitude to wealth in Luke – being wealthy is not the issue but one’s attitude to it.
- Possible counter claim that Luke’s Gospel had other areas of focus which could be seen as central such as:
- Luke’s historical interest in writing. Luke is considered by many scholars to be the most historical of the Gospel writers. His Gospel bears similarities to other Greco-Roman histories of the era. Marshall put forward the view that Luke is both a historian and theologian and that the two need not be mutually exclusive.
- Luke had a positive attitude towards the presentation of women in his Gospel which also feeds into his central focus of care for those on the margins of society such as the Samaritans and the sick which are also a central focus of Luke’s Gospel.
- Jesus as the central focus, as saviour of all humankind who had a preferential option for the poor.

Accept valid alternatives

Mark in levels

(AO2)

[25]

50

- 2 (a) With reference to the text, summarise the key characteristics of Luke's understanding of Salvation History.

AVAILABLE  
MARKS

Answers may include:

- Exploration of the term Salvation History, a religious interpretation of history, God's saving work.
- Discussion of Salvation History in the New Testament being linked to the coming to the Kingdom (4:21). The resurrection of Jesus as a saving act.
- Consideration of Luke's presentation of Salvation History in his Gospel and Acts. Luke wants to integrate the story of Jesus into the history of the Church.
- Exploration of Luke's picture of universal salvation, e.g. "a light to reveal your will to the Gentiles" (Luke 2:32)
- Discussion of Conzelmann's identification that Luke conceived salvation history to be divided into three eras and Luke and his community were living in the 3rd era.
- Exploration on Conzelmann's 3 eras:
- The period of Israel, the Law and the Prophets concluding with the imprisonment of John in Luke 3:20. Connection to the past with Luke's genealogy (3:28–38). John is placed with the prophets of old.
- The Period of Jesus, Luke 3:21 – Luke 24:51, God's saving purpose through Jesus made man, the role of the Holy Spirit in the life and ministry of Jesus.
- The Period of the Church, Luke 24:52, the ascension, ongoing era of the Holy Spirit, encompassing the Parousia.
- Consideration of Fitzmyer's 5 elements of Lukan Salvation History – salvation as God's plan, things which have been predetermined, divine 'must', fulfilment of prophecy and Luke's use of Saviour, supporting textual references such as Luke 22:42 "not my will, but yours be done...", Luke 19:9 "salvation has come to this house today" (Zacchaeus).
- The list of scriptural passages referenced above is not exhaustive.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) “The issue with Conzelmann’s view of Salvation History is his attitude to Luke’s infancy narrative.” Assess this claim. Justify your answer.

AVAILABLE  
MARKS

Answers may include:

- Exploration of the view that one of the main criticisms of Conzelmann’s presentation of Luke’s Salvation History is his disregard of the infancy narratives.
- Consideration of the view that Conzelmann called into question the authenticity of the first two chapters of Luke containing the infancy narratives.
- Deliberation on Conzelmann’s view that they did not reflect Lucan theology and in removing them from consideration, Conzelmann removes the early life of Jesus and John from the first era.
- Reflection on the fact that by removing the infancy narratives Conzelmann is making the facts fit his structure.
- Consideration of the artificial structure of Conzelmann’s 3 era’s and how removing the infancy narratives allows Conzelmann to best fit his 1st era of the period of Israel, the Law, and the Prophets. Jesus then does not appear in this era, but John is the end figure in this structure.
- Reflection on the view of Brown that if the first two chapters of Luke are removed the Gospel starts naturally at Luke 3:1.
- Possible counterclaim that the delay of the Parousia, artificial structure or activity of the Holy Spirit are greater and more relevant criticisms of Conzelmann’s structure.
- Consideration of the delay of the Parousia as a criticism of Conzelmann’s structure of Salvation History and the crisis facing the Church of a longer period of waiting for the second coming. The views of Martin, Ellis or Tuckett that the delay of the Parousia was not a problem that needed solving.
- Consideration of the Satan free period as a criticism of Conzelmann’s methodology of Salvation History. Satan is excluded from the period of Jesus’ ministry between his temptations and his passion and only returns in 22:3 to tempt Judas, however Satan is mentioned in 10:18 and 11:42.
- Consideration of other criticisms or alternative views such as those of Kümmel.

Accept valid alternatives

Mark in levels

(AO2)

[25]

50

## Section B

AVAILABLE  
MARKS

Answer **one** question from Section B

- 3 (a) Discuss the significance of the Presentation of Jesus in the Temple (Luke 2:21–40).

Answers may include:

- Consideration of the theological significance of the presentation of Jesus in the Temple (Luke 2:21–40).
- The importance of the Temple and Jerusalem in the Infancy Narrative – Luke, a Gentile summarises for his non-Jewish audience the rituals associated with birth in the Jewish tradition.
- The theme of journey is also present as is that of fulfilment of the Law.
- Luke’s emphasis on the Jewishness and piety of Mary and Joseph, who had him circumcised in accordance with Jewish custom, circumcised Jesus and named him on the eighth day according to custom. Mary also attends to offer her sacrifice for purification in the Temple.
- Consideration of the fact that Mary’s offering of the poor (2 pigeons) reflects Luke’s theme of social justice and concern for the poor. Mary identifies with the poor, the anawim.
- Discussion of the Jewish practice of dedicating the firstborn child to the Lord in the Law of Moses. The firstborn son was to be attached to the Temple – The Levites took the place by proxy. The law was a reminder that all life comes from God and belongs to God.
- The comparison of the meeting with Simeon to the Old Testament story of Elkanah and Hannah who brought Samuel to the sanctuary in Shiloh and encountered the aged priest Eli who blessed them. Simeon was filled with the Holy Spirit – a theme in Luke’s Gospel.
- Simeon’s Nunc Dimittis reflects Luke’s theme of universal salvation for all.
- Consideration of the view Simeon foretells Mary’s suffering at the death of her son “sorrow, like a sharp sword, will break your own heart.” Some view the sword as representing judgement.
- Luke uses another male/female pairing in Anna the prophetess. She mirrors Simeon’s blessing. She is also described as a widow – comparison to Judith in the Old Testament.

Accept valid alternatives

Mark in levels

(AO1)

[25]

- (b) "Religious initiation rites are no longer relevant in the modern world."  
With reference to other aspects of human experience, evaluate this view.  
Justify your answer.

Answers may include:

- An open-ended response citing relevant contemporary and/or historical examples.
- Exploration of religious ritual and initiation rites in religious belief such as that of Baptism in the Christian tradition or circumcision in Judaism.
- Consideration of the place of infant baptism as an initiation rite and how for many it is a social occasion which lacks meaning. For many, it is an issue of tradition that holds no relevance. The numbers of parents not baptising their children is rising as it has no relevance in a secular society and parents may not be practicing Christians.
- Consideration of the commercialism of initiation rites in Christianity.
- Reflection on infant and believer's baptism and how the issue of relevance as an initiation rite has a different meaning in both practices. Infant baptism welcoming an infant into the faith verses the importance of choosing to be baptised through repentance and faith in imitation of Jesus.
- Consideration of the rise of the anti-circumcision movement, particularly in America in Judaism. There is an alternative circumcision free ritual known as Bris Shalom for welcoming babies into the Jewish faith. This indicates that initiation rites are no longer relevant to the lives of many religious believers who have alternative views.
- Possible counter claim that baptism is vitally important in the life of modern Christian religious believers and is still important as it is the foundation stone for other sacraments or entry into some Christian schools.
- Reflection on Bris Milah as an important family celebration in Judaism.
- Consideration of initiation rites in Islam such as the aqeeqah and how these rites have been adapted to suit modern society and cultural and societal developments but remain relevant in the lives of religious believers.

Accept valid alternatives

Mark in levels

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

(AO2)

[25]

50

AVAILABLE  
MARKS

- 4 (a) "Miracles have various meanings and purposes."  
With reference to the Feeding of the Five Thousand (Luke 9:10–17), discuss this statement.

Answers may include:

- Consideration of the meaning and purpose of the Feeding of the Five Thousand miracle contained in Luke 9:10–17.
- Reflection on the context of the miracle as being the Disciples had just returned from a successful missionary journey and were anxious to recount their successes to Jesus.
- Consideration of the empathetic function of miracles in relation to Jesus' compassion towards others led him to ask the disciples to provide for the people.
- Discussion of the use of symbolism in miracle – the numbers 5 and 2 (loaves and fish) representing the five books of the Pentateuch and the two commands to love. 12 in relation to the baskets left over representing the 12 tribes of Israel and the 12 Apostles. The view of Van der Loos that the account is symbolic and allegorical.
- Reflection on the words and actions used by Jesus in the miracle. The connection to the Last Supper and the Eucharistic overtones in the words Jesus used and his action of taking blessing and sharing the bread.
- Consideration of the literal and liberal interpretation of the miracle. Feeding five thousand literally as opposed to the understanding that people shared their food when they saw others doing so and therefore the real miracle was people sharing what little they had with others.
- Reflection on the scholarly suggestion that it was a farewell meal for the Galilean followers of Jesus.
- Discussion of the eschatological function of miracle in the interpretation that Jesus was providing a messianic banquet for the Jews to show the Kingdom had arrived in him. Jesus fulfils Old Testament prophecy showing God's kingdom is established through his words and actions.
- Reflection on the evidential function – Jesus was behaving as though he were God. The miracle also connects to the Old Testament in God providing manna from heaven. Jesus also connects to the prophetic identity imitating Elisha who provided food in 2 Kings 4:42–44. Miracles are signs of the power of God on earth.
- Reflection on the absence of a crowd reaction and how that has fuelled criticism of the miracle as how could the crowd not react to such an amazing event of the multiplication of food.
- Consideration of the meaning and purpose of miracle in general.

Accept valid alternatives

Mark in levels

(AO1)

[25]

AVAILABLE  
MARKS

**(b)** “The gospel story of Jesus is for everyone in a multi-religious world.”  
 With reference to other aspects of human experience, assess this claim.  
 Justify your answer.

Answers may include:

- An open-ended response citing relevant contemporary and/or historical examples.
- Exploration of the claim that the message of the Gospel story of Jesus continues to be relevant in a multi-religious world such as:
- The example of Jesus and the responsibility of Christians to imitate his example in their daily life in their treatment of others is still relevant as a central tenet of Christianity and therefore continues to be relevant in modern and secular society for those who are religious believers or not. How Jesus treated people is a human action and relevant to those of all faiths or none.
- The command to love in parables such as the forgiving father is relevant in modern society to achieve closure and move on both individually and collectively. This can be seen in examples such as the truth and reconciliation forum in South Africa where a restorative approach was taken to past crimes and a fresh start methodology taken.
- Individual approaches to forgiveness such as that of Gordon Wilson who forgave his daughter’s killers saying that he did not want revenge. He went on to develop cross community work and opportunities such as the Spirit of Enniskillen award.
- The teaching on love of wealth emphasised in the parable of the rich man and Lazarus continues to have relevance in secular society in relation to helping those in need and the key belief that to be inactive and do nothing is also an issue.
- The continued work of charitable organisations like the Peter McVerry trust, Shelter or Centrepont who help the homeless. The work of St. Vincent De Paul, Concern, Oxfam who help the poor as examples of the continuing message of the Gospel to love our local and global brothers and sisters in Christ.
- Possible counterclaim that the message of the Gospel is antiquated and is no longer relevant in a secular and atheistic age.
- Reflection on the message of the Gospel was for a particular time and therefore the idea of renouncing wealth or forgiving enemies is outdated.
- Consideration of the multi-religious nature of modern society and how the message of the Gospel should not impinge on others who are non-Christian. The Republic of Ireland who had traditionally opposed the introduction of legalised abortion had an overwhelming referendum vote to introduce it. Therefore, this shows a change into a more secular and pluralist society that does not find the message of the Gospel relevant.
- Possible reflection on the story of Jesus as presenting opportunities for inter-faith dialogue; how Gandhi was impressed by the message of Jesus.
- How non-religious people can be inspired by Jesus’ ethical teaching.

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**