

# TEXTS & TRADITIONS

## Trial Examination 1

September-October 2020

Reading time: 15 minutes

Writing time: 120 minutes

## QUESTION BOOK

### Structure of book

<i>Section</i>	<i>Number of questions</i>	<i>Number of questions to be answered</i>	<i>Number of marks</i>
A - The Gospel of John (New Revised Standard Version)	10	5	90
B - The Books of Jeremiah and Ezekiel (Revised Standard Version)	10	5	90
C - The Gospel of Luke (New Revised Standard Version)	10	5	90
D - The Qur'an (Muhammad Farooq-i-Azam Malik Translation)	10	5	90

- Students are permitted to bring into the examination room: pens, pencils, highlighters, erasers, sharpeners and rulers
- Students are NOT permitted to bring into the examination room: blank sheets of paper and/or correction fluid/tape.
- No calculator is allowed in this examination

### Materials supplied

- Question book of 6 pages, including **assessment criteria for Parts 2 and 3** on last page 6
- One or more answer books.

### Instructions

- Write your **student number** in the space provided on the front cover(s) of the script book(s)
- Answer only one section of the examination.
- In the answer book(s), indicate which section you are responding to and the name of the study.
- Each section has three parts: Part 1 - Extended responses, Part 2 - Essay and Part 3 - Exegetical response. Answer **all three** parts.
- All written responses must be in English.

### At the end of the examination

- Place all other used script books inside the front cover of the first script book.
- You may keep this question book.

**Students are NOT permitted to bring mobile phones and/or any other electronic communication devices into the examination room.**

**PART 1 – Extended responses**

**Instructions for Section C - Part 1**

There are four questions in Part 1.  
Students must answer **two** questions from Questions 1 to 3.  
Question 4 is compulsory. students **must** answer Question 4.  
clearly number your answers in the answer book(s) provided.

*Answer two questions from Questions 1 to 3.*

**Question 1** (10 marks)

What is known about the Pharisees? How are they presented in the Gospel of Luke. Explain why the Pharisees are presented as they are in the Gospel of Luke.

**Question 2** (10 marks)

What literary devices and techniques are found in the Rejection of Jesus? Comment on the message this passage has for Luke's original community.

**Question 3** (10 marks)

Referring specifically to two passages from the Gospel of Luke, describe what causes conflict between Jesus and other characters. For each passage, indicate what the author of the gospel is teaching his audience about the Christian life through such conflict.

*Answer all parts of Question 4.*

**Question 4** (10 marks)

1. Briefly indicate where the idea, belief or theme is found in the passages for special study.  
2 marks
2. State how the idea, belief or theme was relevant to the set text's original community.  
2 marks
3. Discuss how the later religious tradition expressed ideas about the idea, belief or theme and why there needed to be a new expression of this idea, belief or theme.  
6 marks

**SECTION C - continued**

2020 TEXTS & TRADITIONS TRIAL EXAM 1

**Part 2 - Essay**

**Instructions for Section C - Part 2**

Write an essay on **one** of the following topics.  
Clearly number your answer in the answer book(s) provided.  
Your response will be assessed according to the assessment criteria set out on page 8.

**Question 5** (30 marks)

Rev. Dr Brendan Byrne SJ has suggested that the infancy narratives of the Gospel according to Luke 'raise themes and issues central to the Gospel'.

Discuss the ways in which the infancy narratives in Chapter 1 and Chapter 2 of the Gospel according to Luke could be interpreted to introduce themes and issues central to the whole gospel.

In your response, provide examples from across the Gospel according to Luke as a whole.

**OR**

**Question 6** (30 marks)

Explain the concept of '**repentance and metanoia**' as it is portrayed in the Gospel of Luke. Use at least **three** specific examples from the passages for special study to illustrate your explanation.

**OR**

**Question 7** (30 marks)

"I baptize you with water; but one who is more powerful than me is coming; I am not worthy to untie the thong of his sandals." 3:16

How has the writer of the Gospel of Luke presented John the Baptist and his teaching? In the Gospel of Luke, what is John the Baptist's role? In your discussion, comment on the likely message for Luke's community.

**SECTION C** - continued

### Instructions for Section C - Part 3

Write an exegesis on **one** of the following extracts.

As part of your exegesis, you must comment on the meaning and significance of the words and phrases in **bold type** in the context of the extract.

Clearly number your answer in the answer book(s) provided.

Your response will be assessed according to the assessment criteria set out on page 8.

#### Question 8 (30 marks)

Luke 2:41-52

41 Now every year his parents went to Jerusalem for **the festival of the Passover**. 42 And when he was twelve years old, they went up as usual for the festival. 43 When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. 44 Assuming that he was in the group of travellers, they went a day's journey. Then they started to look for him among their relatives and friends. 45 When they did not find him, they returned to Jerusalem to search for him. 46 **After three days** they found him in **the temple**, sitting among the teachers, listening to them and asking them questions. 47 And all who heard him were **amazed at his understanding and his answers**. 48 When his parents saw him they were astonished; and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety." 49 He said to them, "Why were you searching for me? **Did you not know that I must be in my Father's house?**" 50 But they did not understand what he said to them. 51 Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart. 52 And Jesus increased in wisdom and in years, and in divine and human favour.

OR

SECTION C - **continued**

2020 TEXTS & TRADITIONS TRIAL EXAM 1

#### Question 9 (30 marks)

Luke 7:24-35

24 When John's messengers had gone, Jesus began to speak to the crowds about John: "**What did you go out into the wilderness to look at?** A reed shaken by the wind? 25 What then did you go out to see? Someone dressed in soft robes? Look, those who put on fine clothing and live in luxury are in royal palaces. 26 What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 27 This is the one about whom it is written, '**See, I am sending my messenger ahead of you, who will prepare your way before you.**' 28 I tell you, among those born of women no one is greater than John; yet the least in the kingdom of God is greater than he." 29 (And all the people who heard this, including the tax collectors, acknowledged the justice of God, because they had been baptized with John's baptism. 30 But by refusing to be baptized by him, **the Pharisees** and the lawyers rejected God's purpose for themselves.)

31 "To what then will I compare the people of this generation, and what are they like? 32 They are like children sitting in the marketplace and calling to one another, 'We played the flute for you, and you did not dance; we wailed, and you did not weep.' 33 For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon'; 34 the **Son of Man** has come eating and drinking, and you say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' 35 Nevertheless, **wisdom is vindicated by all her children.**"

**OR**

**SECTION C - continued**

2020 TEXTS & TRADITIONS TRIAL EXAM 1

**Question 10** (30 marks)

**Luke 9:18-27**

18 Once when Jesus was praying alone, with only the disciples near him, he asked them, 'who do the crowds say that I am?' 19 They answered, "**John the Baptist**; but others, Elijah; and still others, one that of the ancient prophets has

arisen." 20 He said to them, "**But who do you say that I am?**" Peter answered, "The Messiah of God."

21 He sternly ordered and commanded them not to tell anyone, saying, "The Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised." 23 Then he said to them all, "If any want to become my followers, **let them deny themselves and take up their cross daily and follow me.** 24 For those who want to save their life will lose it, and those who lose their life for my sake will save it. 25 What does it profit them if they gain the whole world, but lose or forfeit themselves? 26 Those who are ashamed of me and of my words, of them the **Son of Man** will be ashamed when he comes in his glory and the glory of the Father and of the holy angels. 27 But truly I tell you, there are some standing here who will not taste death before they see the **kingdom of God.**'

## END OF SECTION C

### Assessment criteria for Parts 2 and 3

The essay in Part 2 of Sections A, B, C and D will be assessed against the following criteria:

- discussion, understanding and/or interpretation of the idea, themes, literary aspects and/or individuals relevant to the topic
- management of the topic, using the various terms, concepts and parts of the topic to support an interpretation
- selection and use of textual detail and evidence relevant to the discussion and/or interpretation
- understanding of social, cultural, religious, political and historical influences, as appropriate, on the foundational text and/or their significance for the original community
- use of relevant documentary sources and scholarship, and scriptural and theological terminology, appropriate to the topic and textual references

The exegetical response in Part 3 of Sections A, B, C and D will be assessed against the following criteria:

- explanation of the sociocultural and/or historical contexts, as appropriate, and the literary context of the extract
- understanding of the literary forms and/or techniques (their purpose, effect and significance within the given extract)
- explanation of the major ideas and themes evident in the extract and discussion of their significance for the original community
- use of the words and/or phrases in bold type to inform exegetical discussion within the context of the extract
- overall use of exegetical methods, including use of appropriate terminology and scholarship