

Sam J:

Q7: A good structure although it would be good to have a clear understanding of the theme explained; Sam takes for granted that his reader knows what repentance and metanoia mean in Luke's Gospel but part of writing an essay in texts is the need to show the assessor that the writer knows what they mean. The examples used are good choices but don't quite bring out the process of repentance. (The Prodigal Son is good for that.) Zacchaeus is Ch 19, not 17 but that's a minor hiccup. A sense of literary form analysis would be good. Sam also needs to make sure that he uses words he has a good grasp of – he uses “inhibit” in the second paragraph where I think he means “exhibit” (opposite meaning.) The sentence “John directed his repent crowds consisting of Jews with metaphorical literature to “bear fruits worthy of repentance” to avoid eschatology and he shut down the held belief at the time of inherited salvation through “Abraham's descent” makes no sense at all. He needs to write clear simple sentences to achieve better results.

21/30

Q10: Context: Identified but no real sense of understanding of how the context gives meaning to the passage. There is no need to identify the context as being in the New Testament or even in Luke – get to the major section and then the events or ideas which have led up to this passage. (For example a major context of this passage would be the story of John the Baptist as told in Ch 1 and 3) The information about Roman Empire and Tiberius seems irrelevant to this passage.

Literary Form: there is naming of a form in “Isaiah's prophecy” but no real explanation of what it is or why it is significant. The piece on repetition and parallelism is better.

Themes: Good although some minor themes are chosen while the major theme of the Messianic identity of Jesus is almost ignored.

Words and Phrases: not good. I have no idea what “Son of Man” means in the context of this passage after reading this exegesis and most of the other highlighted words are just used as a part of the student's narrative rather than being clarified or explained to his reader.

Meaning for audience: Good although could be better if the theme of the identity of Jesus had been looked at in more depth.

Exegetical method: Needs to improve the explanation of words and phrases but most of it is OK

17/30

Q1: Parallelism tends to be the technique of telling a story about one person/character and then a similar story about another person/character as a means of comparing them. It is different to just straight out comparison. Sam has chosen a poor example as the references to Moses and Elijah tend to be comparisons rather than stories put next to each other. The obvious choice for this question would be John the Baptist and Jesus stories in the Infancy Narrative and Ch 7 (as Sam pointed out in his exegesis.) As such, his answer doesn't really explain what parallelism is as distinct to any compare/contrast story. His example does tap into the identity of Jesus but some of the background info on the OT characters is extraneous.

4/10

Q3: An interesting choice of literary forms for the question. It would be expected that a student would do a study of parables and how they work and how they are structured for a question like this. However, the choice of the two: parallelism and metaphorical literature (dare we say that's just another name for parable?) are handled fairly well. The metaphors of the prodigal son story are only minimally handled. 7/10

Q4: The intro only needs to be: metanoia and the Catholic Church (save time.)

- a. Metanoia is a word used by Luke twice in his Gospel. For example **The baptism of repentance unto remission of sins** (βαπτισμα μετανοια ει απεσιν αμαρτιων). The reason it is not in the translation is because that is what a translation is. Metanoia is a Greek word. It translates literally to "change of mind" but is usually translated as repentance. This response gives no sense of the "factors which led to this idea being important" to Luke's community but, instead, gets distracted by a translation issue which Sam then admits didn't matter to the Lucan community. The chosen passages are good. 2/4
- b. Ran out of time? 0/6

Total 51/90

William B:

Q9: Literary context should focus on how the placement of the text, in the Context of the rest of the Gospel, enhances, or brings meaning, to the text. Saying it is in the New Testament does not do this. Saying it is the start of the section known as the Galilean Ministry does. Students need to make their comments relevant to the passage. For Historical context, Tiberius, Herod and Pilate are not relevant to this passage. The use of synagogues as gathering places for Jews outside of the Temple area is relevant.

Literary Form: good, names the forms and shows how they work.

Words and phrases: not all are discussed and most are done in a simple form with little explanation. In the exam, an exegesis which does not discuss the meaning of all the highlighted words and phrases will do very poorly.

Meaning: good but could have further explanation: Why would Luke want to tell his audience they might be persecuted? What was their situation which made this relevant?

13/30

Q1: Good definition and good example (not sure what the ascension story at the end had to do with the question though!) A few errors: Zechariah proclaims the Benedictus, Simeon proclaims the Nunc Dimittis. John the Babtist isn't at the end of Chapter 2. The example could have been explained a lot better. 6/10

Q3: Much deeper knowledge of the structure and features of a parable are needed. Even the basic definition that the word parable means to compare is lacking. More explanation needed. 6/10

Q4 a “Factors’ seems to be ignored in the answer. A simple answer but covers a lot of what is required. 3/4

b More detail needed. Who wrote Laudato Si? When? How does this show a development or understanding of metanoia? What evidence is there that the prodigal son influenced Laudato Si? 3/6

Q6 This essay does little more than describe some passages and point out the movement from acceptance to rejection but there is very little discussion of “Jesus’ changing relationship with the people he encounters.” In the introduction the student says that Jesus is “nearly put to death” in Jerusalem. He might want to read Ch 23. 13/30

Total 44/90

Simon A:

Q2: First part done well but there is no real explanation of the three individuals named (Simon actually names four) to Luke’s audience. 4/10

Q3: A very brief answer which doesn’t really tackle the question. Surely the word ‘parable’ could be used somewhere in there. 2/10

4a No mention of the set text’s original community. Some discussion of texts. 2/4

4b Doesn’t answer the question – shows no understanding of outcome 4.2. 0/6

Q7. Doesn’t show any understanding of the theme. The examples point to the forgiving nature or compassionate nature of Jesus but there is no mention of a character repenting. Even in the use of the Prodigal Son the student moves to the unrepentant elder son rather than the younger one who would be a great example. 4/30

Q8: Barely done. 4/30

Total: 16/90

Dylan W

Q7: Shows an understanding of the theme and the process of metanoia although process could have been explored a lot more using stories such as the prodigal son. It is good to try to bring in some ideas about literary form: acknowledge that a parable invites the listener to consider how they fit into the story and therefore Luke, in addressing this story to his readers, like Jesus, addressing it to the Jewish community, are both inviting their audience to consider which character they are and how they might come to repent. Luke even gives the reader the words to recite when repenting. Dylan needs to bring some of his English skills into the Texts exam and format his essay the way any good essay should be formatted. It would be good to see some reference to scholarship and interpretation. 23/30

Q8: Way too much summary in the first paragraph with very little reference to literary context or literary techniques in the whole exegesis. The highlighted words and phrases need a lot more explanation rather than using them as a part of the retelling of the story. Your

reader should learn something from reading your exegesis. Assume they have read the passage. Themes are good but could be developed a lot more. 14/30

No Section A attempted at all.

Total 37/90

Sebastian K:

Q9: Nice exegesis. Just a note on context: Literary context means you need to situate the passage in the Gospel (no need to situate the Gospel in the Bible!) and then show how that placement brings meaning to the passage. The historical context means identify aspects of the society of the time: its history, culture and religious traditions that help your reader understand this particular passage. Who ruled at the time is irrelevant to this particular passage (or, if it is relevant, you need to show how.) To be picky: Isaiah didn't prophecy that Jesus would be born: his text has been interpreted to point to the birth of a Messiah. The early Christian community then read that into the life of Jesus. 25/30

Q7: Good clear essay structure with some understanding of the theme illustrated through three passages: good work. It would be good to make more obvious the way a parable works to explain the metaphorical interpretation given in that paragraph. Some ways to improve: look at the theme as it is developed over the Gospel and show why this theme is important in answering particular theological issues or misconceptions as you work through the essay. 24/30

Q2: Very nice answer. Would like just a bit more on Luke's specific audience and what those characters would have meant to them (Boaz would be perfect for that.) 9/10

Q3: Good. Not sure why the form "parable" was overlooked. Too obvious? Gender pairing is good for the first two parables. The use of Repetition between the parables is also good. 8/10

Q4a: Good clear response 4/4

Q4b: Too vague. This question expects evidence from specific times in history. A vague "later audience" with no evidence of the statement that they "believed that there was a call for punishment for all." It might be true but you need to cite evidence and give specific historical examples. 1/6

71/90

Thomas Mc:

Q1: A thorough answer which could be fine tuned but does the job. 10/10

Q2: A very well structured and thoughtful answer. 10/10

Q4a: More needed on "Factors" which led to metanoia being important to Luke's audience. 3/4

Q4b: Saying it is understood is different to "explaining the way" it is understood. More detail needed to explain how the encyclical understands metanoia. What evidence is there that Luke's Gospel influenced the development of modern CC's understanding of metanoia? There is evidence out there but it's not presented in this answer. 3/6

Q5: A very good essay but be aware that the criteria include understanding of sociocultural, religious and historical influences on foundational text and/or significance to original community. This criteria is not really addressed a great deal with most of the essay exploring examples and explaining what those examples might mean with no reference to that particular dot point. Further use of scholars might also benefit. 26/30

Q9. There is no need to situate the Gospel in the New Testament and no need to cite historical details which have no direct relevance to the interpretation of this particular passage. While you mention the rules of the time and seem to indicate that Luke mentions them in this passage, he doesn't. Good context starts where you mention the Temptation in the Wilderness however you don't link any significance to this story having those stories on either side. The whole idea of context is to point how the passages leading up to this passage give it further meaning and how this passage may feed into the meaning of later passages. Pure identification is the lowest level of exegesis. The * sentence attempts to do this but needs more. The rest of the exegesis is pretty good with a nice coverage of literary techniques and some decent explanation of the words and phrases building up to the meaning for the original audience. 25/30

77/90

Benjamin N:

Q1: Good. The declaration of Peter story is not a part of the Transfiguration story as there is a notable time gap between the two. Most of the question answered well. 7/10

Q3: The first four lines are a waste of time as they are not answering the question. Just get to the specifics of Ch 15, don't give bland introductions. The parallelism of the Prodigal Son story is not actually in the story. That is an interpretation and to form that interpretation, you would need to explain the metaphorical nature of parables. Because you ignore the literary form of parable (the most obvious in the chapter, you miss the mark.) 5/10

Q4a No mention of what factors led to this theme being important for Luke's community. The statement that it is significant because it is mentioned a lot is not a good argument. It wouldn't be mentioned a lot if it wasn't significant. You need to find significance beyond the text, in the Lucan community. 2/4

Q4b: The answer doesn't really explain the way the theme is developed in Laudato Si or how it has developed leading up to Laudato Si. Saying the Pope doesn't feel the need to link the original text to the later development is similar to shooting yourself in the foot. 2/6

Q7: Some good examples but a lot of the discussion is retelling what happens in those examples rather than using them to explore different aspects of the meaning of metanoia and the process of repenting. Reference to Luke's audience and to some literary forms would bring out greater depth in the essay. 23/30

Q10 Context needs to place this passage in the Gospel, not the Gospel in the NT. It then needs to discuss the relevance of the placement to bring greater meaning to the passage. Do not discuss things which are not in the passage, such as the rulers at the time (unless you are doing a passage which mentions those rulers.) The rest of the exegesis is better although it tends to fall into the trap of retelling story in places. 22/30

Total 61/90

Binh N:

Q1: A very broad definition of parallelism rather than that which might be used by Fitzmyer where he refers to two stories placed next to each other to draw a comparison. However, you have worked with in your definition. Unfortunately the example you give of Elizabeth and Zechariah does not help you when it comes to explaining the identity of Jesus and you have not given any useful example for that case. A much better example would have been the parallel stories of John the Baptist and Jesus throughout Chapter 1 and some of 2.

5/10

Q3: Good recognition of parables and their use but hardly a mention of “characteristics.” Too much retelling toward the end of the answer. 5/10

Q4a: Only a vague reference to the reason why this theme was important to Luke’s community. The question asks for passages in the plural which means you need more than your one example to get full marks. 2/4

Q4b: Way too vague to warrant more than 1/6. You need to refer to a specific time in the history of the later tradition, documents or proclamations about the theme, refer to people who have been involved in this discussion and give evidence for use of the text in the later tradition. Very low grade answer. 1/6

Q7: Again, a fairly vague essay – you give very few examples and get details (of the crucifixion) incorrect. It would be good in an essay like this to look at the process of metanoia: how does Luke model that process through people like the Sinful Woman at Simon’s House, the Prodigal Son or even Peter in Ch 5? Repentance is more than just saying sorry. 17/30

Q10: Missing some major aspects of an exegesis. It is, rather, an explanation of some of the key words and phrases. A lot more structure and detail needed for a good grade. 14/30

44/90

Christian S: Q8: A very well structured exegesis which covers each criteria very clearly. A couple of minor errors when referring to passages outside of the passage but most of the detail is pretty good. A bit more depth in some areas would allow for full marks. 27/30

Q1: Good but tries to cover too much ground which leads to a lack of depth. It would have been much better to just focus on the John/Jesus parallels and show them in detail over Ch 1,2,3 and 7. That would then allow you to say more about the identity of Jesus based on those observations. 7/10

Q2: Good although the meaning for the Lucan audience is pretty vague. You identify three characters and discuss them reasonably well but it’s that lack of detail about the audience which holds you back. 7/10

Q7: A basic essay which needs more detail (seems to be a running theme in my comments to you.) The lost sheep is perhaps not the best example you can use as the sheep doesn't repent which means your ties to repentance are somewhat tenuous. Being able to look at the process of self-realisation, sorrow/contrition, having a way to say sorry (Father I have sinned...) and then actually changing his ways (leaving the place of sin to return to the Father) would be a much better analysis of the Prodigal Son. 20/30

Q4a: This question is about the text and the original community so climate change shouldn't come into this answer. You can't say it was important to the Lucan community because it was very significant. That's like saying it's blue because it's blue. You need to know your Lucan community a lot better than that. 2/4

Q4b: You summarise Laudato Si but don't relate it to the theme at all. The last part of the question is not tackled at all. 1/6

Total 64/90 (saved by the exegesis.)

Yashen S:

Q9: Context: there is no need to explain aspects of passages which appear around this passage unless they are relevant to this particular passage. The number 40 does not appear in this passage so your discussion on it is irrelevant. It is also not necessary to say this is in the New Testament. With limited time, you need to make sure every word is relevant to bringing meaning to the passage you are analysing. What would be more significant would be how does putting this passage in between two passages about Jesus' fight with evil have relevance? That is what context is meant to be doing: explaining how the surrounding, especially preceding passages bring meaning to the passage being looked at.

For literary forms it is medium level information to identify the literary form and describe it (as you have done for chiasm, foreshadowing, allusion and parallelism.) For all of them you only identify and describe but you never get to the meaning of how this literary form might bring new meaning to the passage. For example, a chiasm traditionally draws attention to the central action or teaching in the chiastic form. So the meaning of the chiastic form in this passage is to draw attention to what is being read from the scroll. The other actions just point to that.

The highlighted words and phrases need to be explained and then discussed to show how they bring meaning to the passage. You do this fairly well for Isaiah but the Sabbath day thrown in a margin with no comment or even description will mean your overall grade for that section is poor.

Finally, your message or teaching for the original audience does need to explain how you got that message out of the passage. How does Jesus reading from Isaiah show that people must have faith? What aspects of the passage show the audience that God will deliver his people? Where in the passage does it say that God will offer his salvation to the Gentiles? Yes, they are all there but your job is to show it, not just say it.

17/30

Q7: A good basic essay but be careful not to read too much into a story without explaining how you came to that conclusion. The woman with the jar never actually repents in the story: you would have to explain how her actions might be interpreted as repentance. It can be done but you haven't done it. Think of your essay writing as explaining ideas to someone who doesn't know what you are talking about. Would they be able to draw that link between washing feet and repenting? You have to guide them. It is also worth considering, in a thematic essay, how you can show Luke developing an idea or theme over the structure of the Gospel. So, instead of picking three random examples and discussing them separately, show how Luke introduces the theme, how each story develops that theme and how Luke brings the theme together in the conclusion of the Gospel (if he does.)

23/30

Q1: A good answer but more needs to be brought together to show the way Jesus' identity is made clear through this technique. 7/10

Q2: A good start but you never explain why those characters are significant to the original audience. What does their inclusion teach Luke's readers? 6/10

Q4a: You have not answered the question: what factors made metanoia relevant to Luke's community? You also have only given one example when the question asks for passages (plural.) 1/4

Q4b: Again, the question is not answered: the question does not ask what Laudato Si is about but rather how Laudato Si shows a different or recontextualised understanding of repentance. You make no mention of the original set text. 1/6

Total: 55/90

Joseph T:

Q9: Good context intro but try to explain the relevance a bit more. You note that John the Baptist's proclamation came earlier and now we have Jesus proclaiming his mission. Why would Luke put them in that order or even bother to put John's ministry in there?

Your literary techniques section is also quite good where you identify the technique, describe it and then state its relevance. Well done. Sometimes it is better to look at fewer techniques in more depth rather than many in less.

When you say this is the first time Jesus has proclaimed good news for the poor, that is correct but you might consider it isn't the first time Luke has been heading in that direction with things like the Magnificat and the Presentation showing that Jesus was going to be heading in that direction. That helps from a context point of view as well as thematic.

Your summary for the audience is also quite good but would benefit with a bit more explanation of the main ideas and how they relate to the audience. 27/30

Q2 Good except the question asks for the significance to Luke's audience – while you speak about a general significance of the people, you don't point specifically to aspects of Luke's audience which might make these characters more significant. So, when you say "Luke is assuring his audience that Jesus was the Messiah" you could explain why his audience might need this explanation, maybe by linking it back to the prologue. 8/10

Q3: Good although it would be hoped you would show some knowledge of the characteristics of a parable beyond simple parallelism to give a complete answer to this question. Avoid using “you” in your responses, instead, write “the reader” or “Luke’s audience.” 8/10

Q4a: Again, don’t use “you” in your answers. I am not a member of Luke’s audience. While you answer the second part of this question reasonably well (be careful that you quote accurately), you do not explain the “factors” which led to this theme “being important to the set text’s original audience.” While you say they would be encouraged to repent, you never get to why that might be the case. You need to show some knowledge of the scholarship around Luke’s audience and why this theme is important. 2/4

Q4b: A very nice response to that question which draws clear links between the use of the theme by the current Pope and the teachings of Luke’s Gospel. Well done. 6/6

Q7: A good essay which would benefit by considering how a theme is developed across the Gospel. Starting with an example from the end of the Journey to Jerusalem (Jesus hasn’t made it to Jerusalem at this stage of the story), then jumping to John the Baptist and then back to the Journey section shows that you are just looking at random examples rather than finding how the theme is developed over the Gospel. Start with how Luke introduces the theme, perhaps with John the Baptist, then look at examples of that sense of metanoia as the Gospel unfolds. Consider how Luke is, in some ways, forming an argument through the depth of his examples leading up to the situation of Zacchaeus before entering Jerusalem. Most scholars would also argue that Luke is not arguing for doing good to get reward in the afterlife but rather looking for a change of heart to create a Kingdom of God on earth where justice is done and all are welcome. Zacchaeus isn’t doing a good thing to get into heaven, he is doing it to become a good person for the rest of this life. 25/30

Total 76/90