

GENERAL COMMENTS

Despite some very good work evident in student responses, several issues arose in relation to the 2014 Texts and Traditions examination. Students and teachers need to be aware of these issues in order to help maximise student achievement.

Students are advised to ensure that they stipulate which question they are answering at the beginning of each response in their examination answer book. Some confusion occurred in 2014, where delineation between questions was not clear.

Many students demonstrated detailed knowledge of the passages for special study, while knowledge of the wider set text was much weaker. For example, strong responses in Section I required knowledge of the whole of the Gospel according to John, not just the six or seven chapters designated for special study. As stipulated on the VCAA website under examination specifications, both extended response and essay questions are based on either the entire set text(s) or the passages for special study.

SPECIFIC INFORMATION

Note: Student responses reproduced in this report have not been corrected for grammar, spelling or factual information.

This report provides sample answers or an indication of what answers may have included. Unless otherwise stated, these are not intended to be exemplary or complete responses.

Part A – Extended responses

The examination report for 2013 included a warning against students going into the examination with a memorised opening paragraph to begin their exegetical response in Part C, and the same holds true for all parts of the paper. In 2014, less of this occurred; however, this problem was seen with Question 4b. Some responses to Question 4b. began with the exact words ‘*Catholic Social Teaching originated in 1891 when Pope Leo XIII wrote the first Encyclical called Rerum Novarum ...*’, continuing on for another few lines before beginning spontaneous ideas. Another memorised approach to Question 4b. – with a different cohort of students using precisely the same words – traced the development of the concept of resurrection through the Hebrew Scriptures, leading up to the writing of a gospel. Not only did this gain no marks, it is irrelevant to the nature of Question 4b., which by its design, rubric and function involved testing ‘later tradition’, which refers to a period of history **after** the formation of the text. Moreover, discussion of the later tradition ought to involve religious teaching or praxis, not wider literary or cultural developments.

Students should be guided by the structure of the question in deciding how to respond to it. Question 2 in Section III (the Gospel according to Luke) is a useful example. The question was one of the seven extended-response questions from 12 (Questions 1–3 in all four sections) that contained three clear parts, in this case marked by three question marks. It asked: (1) Who were the Ninevites and who was the queen of the South? (2) What does the writer of the Gospel according to Luke say that each of them will do? (3) How does the evangelist use the Ninevites and the queen of the South to develop his theme of universal salvation? Note the question stems or beginnings of each part of this question: ‘who’ – seeking a simple naming and knowledge of people, in this case in a passage set for special study; ‘what’ – asking students to describe a little of the gospel narrative, to show the degree of knowledge a student has about the set text; and ‘how’ – a tool of discrimination to measure the extent to which a student can explain briefly and simply an aspect of a theme set for study in 2014, in this case ‘universal salvation’.

Consider the three skill abilities contained in answering this question: naming, describing and explaining. Now read an entire answer (below) that shows that the student had the knowledge to answer this question and also understood how the question was structured. Note the three parts to the response: the first two paragraphs do not just name the characters but show detailed knowledge about the backgrounds to the allusions; the third paragraph correctly cites the words of the gospel (precise knowledge memorised and brought into the examination) as the student displays a high level of competence; and the final paragraph in which the student addresses the third part of the question, the explanation and interpretation.

The “Ninevites” are Gentiles, people of the city of Nineveh, in Mesopotamia, to whom the prophet Jonah preached destruction in chapters 3 and 4 of the Book of Jonah, in the Hebrew scriptures. Because they repented, dressing in sack-cloth and ashes, God

2014 Examination Report

spared the city, to the disappointment of the apocalyptic prophet Jonah, but God taught that those who repent would be spared judgement, and that this judgement is not final.

The “queen of the south” is the Queen of Sheba who, in Chronicles and the Book of Kings, witnessed the wisdom of Solomon, and praised God, after originally setting out to ‘test’ Solomon.

These are both included by Luke as examples of Gentiles who responded favourably to God, and Luke writes that they will “rise up in judgement over the people of this generation”, since now in Jesus, someone “greater” than Jonah and Solomon is here, yet those to whom Jesus teaches do not repent. These people, Gentiles, responded with a dramatic change, in contrast to the Jews whom Jesus addresses.

With these references Luke develops the theme of universal salvation by demonstrating, using scriptural evidence, that all who repent will be saved from God’s judgement, and will not be punished. This is whether one is Jewish or Gentile, and Luke shows that sometimes Gentiles have responded more faithfully than Jews. He shows his diverse community that God’s salvation is open to all who repent.

The following student response to Question 3 of Section III (the Gospel according to Luke) is another model answer to a multi-part extended response question, integrating the requirements within the student’s own structuring of their response. The question required definition and explanation of the evangelist’s use of three titles – Son of God, Son of David and Son of Man – found within the set text, not just the passages for special study, and a listed theme for 2014, Identity of Jesus. Note the specificity of detail, the ability to refer to the Hebrew Scriptures accurately, the use of sophisticated theological terminology and the reference to several expert commentators, a requirement that is not essential for top answers to extended responses but which enriched the answer by fulfilling Area of Study 1 in Unit 3, which requires familiarity with ‘contemporary academic sources’. (Although this student does not directly quote from Rev Brendan Byrne’s *The Hospitality of God*, used by some schools as a student text, the use of its phrasing is obvious.)

Son of God is a description of Jesus’ divine sonship, not the product of human relations but the Holy Spirit, by a woman ‘overshadowed by the power of the most high’. Through it he conveyed, Brendan Byrne asserts, that to receive the hospitality and acceptance of Jesus is to accept the hospitality and acceptance of God. He, as the divine son of Yahweh, has the authority to forgive sins – the key element of his ministry (5:17–36) and authority to assert that his mission is the outworking of God’s plan, the Kingdom of God, and hour of God’s gracious visitation. Additionally, it testifies to Luke’s assertion that to reject Jesus is to reject the God of Judaism, who the Pharisees, Sadducees, Essenes and other sects and ordinary Jewish citizens, claim to serve. Their response to God should manifest in a response to Jesus. It also shows that he not only has the authority to delegate power of darkness and death, but to be the supreme mediator (Fitzmyer) of the Holy Spirit. He is the central pneumatic figure, endowed with the power of God, indeed the presence of God among them.

Son of David is literally reference to his genealogy as tracing back to King David, whom God chose to rule initially Judea and all Israel, and to whom was made the Davidic covenant (2 Sam 7: 12–16). It was common Jewish belief that the Messiah would be from the line of David, to whom was promised an everlasting kingdom. Thus, to call Jesus Son of David attests to his messianic credentials (Byrne) and his someday inheritance of such a kingdom. Luke thus uses it to describe Jesus as the fulfilment of prophecies of the Hebrews Scriptures and promises made to Israel’s patriarchs, but to convey Jesus coming role as king over God’s chosen people. This was mainly understood in socio-political terms, something Luke addresses throughout his gospel.

Finally, Son of Man is Jesus’ favoured self-designation. It references Dan 7: 13–14 where one ‘like a son of Man’ coming on the clouds, approaches the presence of the ancient of days. The figure is representative of the saints of the Most High, thus it underlines Jesus’ priestly role in supplying the sacrifice (himself) that will bring restoration and reconciliation between Yahweh and his people. The Son of Man is also given authority, power and a kingdom that will not be destroyed and an everlasting kingdom. This both highlights the legitimate authority in which Jesus acts, his role as the one through whom the Davidic covenant will be fulfilled but also the rightful king of Israel – who has the God of Judaism’s attestation to his identity, and will receive glory and vindication.

The ability of top-scoring students to cite passages from the whole set text and make reference to scholarly opinion is further demonstrated in the following student response to Question 3, Section I (the Gospel according to John). Although written a little clumsily as one paragraph – for which students are not penalised – the student has demonstrated detailed and in-depth knowledge that both covers the requirements of the question and demonstrates thorough immersion in the entire set text. Not only are all the scriptural references (correctly) used in this answer but, rather than being mere quotes, they are citations supporting the student’s interpretation.

2014 Examination Report

In the Prologue, Jesus is announced as the “Word” sent by God (1:1) who became flesh and walked among us (1:14). In essence, Jesus is the servant of God and also man’s representative for he is both human and divine. Jesus’ devotion to the Father is conveyed in Chapter 13 by Jesus washing the feet of his disciples – an act Pfitzner notes was reserved for the lowest servant. Hence, just as God has sent Jesus to complete his will, so Jesus sends us (20:21) to love one another as he has loved us (13:34). Furthermore, the theme of Jesus’ pre-existence with the Father is noted by John the Baptist (1:15). Jesus existed before the world because he is from God (3:16). In Chapter 3, Jesus teaches the Pharisee Nicodemus that only he who is from heaven can speak of heavenly things (3:11), the prophets can only speak of earthly things. For everything that Jesus speaks of comes from God (1:2) and is the will of God for all to know and come to believe (20:31). Moreover, Jesus is “God the only Son” (1:18) in the Prologue. His disciples announce him as the “Son of God! King of Israel” (1:49). In Chapter 15, Jesus conveys he is the Son of God as God is the vine grower and he is the vine (15:5). Hence, all things come through God (1:2) and Jesus brings all God’s light into the world (8:12) to overcome the darkness (1:5).

Part B – Essay

The VCAA set themes to be studied by each tradition do not just appear in the passages for special study but throughout the set text. This means that the themes can form the basis of essay questions outside the passages set for special study, as has already been noted in relation to extended responses, although there is no requirement that all essay questions involve themes. Similarly, a theme might bring together several component motifs within a text under the umbrella of a single theme. Themes, moreover, can embrace several sub-themes. How could one talk about the Identity of Jesus without considering his mission and ministry? One could not. Similarly, the theme ‘Permissible and Forbidden Acts in Islam’ is about much more than food, intoxicants, gambling and sorcery; it is also about moral behaviour, marriage and the treatment of infants, among other things. Students and teachers should not be surprised, therefore, when an essay question based on a theme, specifies that students refer to sub-themes.

Essay questions are of two types – open and closed. Open questions may call for interpretation and judgment of a prompt or quotation that allows a student to construct their own structure and develop their own parameters within the bounds of the question without being given a scaffolding to manage their essay. Closed essay questions usually specify constrained, objective knowledge and information, and suggest organisation, providing a number of elements for discussion. Through practice of essay writing, students generally know which essay type they prefer.

Question 5 of Section I (the Gospel according to John) was an example of an open question, requiring students to nominate and then develop their own ‘list’ of symbolism and themes found in John 2:1–12 that are then developed in the rest of the gospel. Question 5 of Section II (the Books of Jeremiah and Ezekiel) required students to discuss (student-selected) ‘prophecies of destruction’ and (student-selected) examples of ‘comfort and hope’. Question 6 of Section II then required students to consider four elements limited to within the passages for special study. Question 5 of Section III (the Gospel according to Luke) asked students to consider the mission of Jesus – a sub-theme of Identity of Jesus – and the Kingdom of God, one of the major themes for Luke in 2014, with one of the passages for special study. This was a closed question, with very clear parameters, and there were some superb responses to this question, using examples from all parts of the gospel. Consider the beginning of the following student response.

According to the Gospel of Luke, Jesus once castigated his Disciples for sending away little children, for he stated that everyone seeking the Kingdom of God (itself defined by scholars such as Matthew Henry as being brother/sisterhood in the new covenant won through Jesus’ death and resurrection) must do so as a little child. Rather than meaning to say only children may enter into the Christian Community, Luke seeks to imply to audiences that the trust and persistence, as well as the intimacy with which children engage with their father, must be emulated by those seeking communion with Jesus, who Luke portrays as the Messiah, God’s anointed messenger.

When asked by his disciples as to how they ought to pray, Jesus instructs that they address God as “Our Father”. To Jews of the first century, this was an unbelievably radical notion, for they had always been taught to fear God as an all-powerful, and indeed, “vengeful and jealous” God. Yet in using the term “father” which carries with it the tender, paternal connotations of a father’s engagement with a child, Luke establishes that his audiences must seek a relationship with God that is both personal and emotional ...

Another student began their essay in the following manner.

To ‘receive the Kingdom of God as a little child’ means, as McGrath comments, to receive Jesus’ gift “with the gratitude and delight of” a small child. Luke does not necessarily mean it in a sense of requiring the absence of sin, but rather accepting what is given to you with trust, not questioning what is given to you or trying to enter on your own terms. This is what the rich ruler will do in 18:18–25, the story immediately following this aphorism. Unlike a child, who relies entirely on the kindness of others, this man is so devoted to his desire for wealth that he hesitates to enter the Kingdom of God. The juxtaposition of these two events one after the other is most likely done intentionally by Luke to demonstrate how difficult it is to enter God’s kingdom without the attitude of a child, for whom everything ‘received’ is a gift rather than a burden.

2014 Examination Report

After using examples from Chapters 6 and 14 to enable development of their link between ‘being like little children’ and entering the Kingdom of God, and what that meant for ‘the poor, the crippled, the blind and the lame’, this student then continued.

In Chapter 22, when the apostles “argued among themselves” as to which of them is the greatest, Jesus taught that “the greatest among you must become like the youngest” (22:26). In the society of 1st century Israel, elders were valued as leaders for their wisdom and experience, yet Jesus teaches that the truth and faith of children is what is valued in the Kingdom of God. This was demonstrated in Chapter 1, when it was not the old Elizabeth but the youthful Mary who was given the greater honour of being the mother of the messiah ...

The student then finished by examining the childlike attitudes of Levi in 18:18–30 and Zacchaeus in Chapter 19. Other students also saw ‘little children’ as the marginalised for whom Jesus came to establish the Kingdom of God. Indeed, there were some superb, incisive responses to this question, showing that many students understood the set theme, Kingdom of God, in great depth.

Look now at part of an essay on Question 5 of Section IV (the Qur’an). Having already discussed, using the text, the need for both physical and spiritual purity, the purification required before prayer, and the situation that arises when water is not available, the student continued as follows.

Purity, as it refers to its physical components, also has a deeply profound and important interior component as well. The purity of the heart refers to it being free from pride, ostentation (Riya), false beliefs and laziness. Purification of the soul in Arabic is referred as ‘Tazkiyah’. This word appears in Surah Fussilat: ‘So woe to the polytheists ... those who do not do Tazkiyah (purification of the soul), meaning they do not purify their hearts from the filth of polytheism and false beliefs. In another verse in Surah Ash-Shams Allah clearly states: ‘He has certainly succeeded who purifies it (the soul). And he certainly failed those who spoil it.’ It is mentioned in numerous Ahadith that no worship will be accepted unless it is 100% done for the sole pleasure of Allah. In an authentic hadith Qrdsii Allah says (to the effect): ‘I am the most Free from needing any partner. So whoever does a deed for other than me, I will leave to him the person he did it for.’

This student presented an understanding, having made clear decisions about how to manage the topic, and the selection of textual detail and evidence, as exemplified by the use of Surah 91 and the Sayings of the Prophet. Where appropriate, the Arabic was included and terminology appropriate to the topic was used. In this short extract, which typifies the rest of the essay, the student addressed all five of the assessment criteria for the essay.

Part C – Exegetical response

Many students handled their exegesis with polish and overall proficiency. However, one concerning practice appeared in the 2014 examination responses. Students are directed by the highlighting of five words and/or phrases as to which expressions to explain within the context of the passage. While the exegesis needs to discuss much more than those highlighted words, the highlighting is designed to direct students in a way that promotes covering the four other aspects set out in the rubric, and does allow for the demonstration of competence in exegetical method. There is no need for a glossary-style list of various other words, together with their definitions, found within the extract provided.

Several highlighted words confused students in 2014. In Section I (John) ‘a great deal of grass’ (Question 9) was poorly dealt with, with some students considering Jesus to have created that too as part of the miracle. Accurate responses were, however, able to point to the allusion here to Psalms and to commentators, like Rev Francis Moloney, to embellish their answer. In Section II (the Books of Jeremiah and Ezekiel) some students stumbled on the reference to the first ‘great eagle’ (Question 10), although overwhelmingly it was well handled. In Section III (Luke) many students did not seem to know that the Pharisees even had disciples (Question 8) and failed to see ‘It is enough’ (Question 10) as an example of the literary technique of irony or as indicative of Jesus’ frustration with his disciples’ lack of understanding even at this time in the narrative. In Section IV (the Qur’an) the highlighted word ‘seven’ (Question 9) had no significance for some students and was merely described as a number.

Nevertheless, there were some outstanding exegetical responses. Consider the depth of knowledge evident in this student’s introduction to Question 9 of Section III (Luke) and the integration of skills required for Area of Study 1 in Unit 4. As the start of an exegesis, the student has been able to write incisively of the detail while simultaneously showing understanding of the ‘bigger picture’ and of where this extract fits within the literary, thematic and theological structures of the gospel.

The Rich Ruler is a parable located within Jesus’ journey to Jerusalem. Set amongst a group of parables that teach of the values of God’s Kingdom, the vignette addresses Jesus previous statement in 17:21, ‘the Kingdom of god is among you.’ Developing the theme of God’s reign and Jesus’ identity as the suffering Son of Man, the pericope foreshadows Jesus imminent death and

2014 Examination Report

resurrection in the Passion and Resurrection narratives. Before Jesus' 'Triumphal entry into Jerusalem' in chapter 19, the audience is urged to consider Jesus' teachings about how they must approach his kingdom. Before the establishment of the new Covenant in chapter 22, Luke addresses the community's questioning about the suffering of the Messiah.

A key literary form used within the pericope is a pronouncement story. The form also known as a 'chreia' is here used to convey an 'inquiry story'. The 'ruler' asks Jesus, 'what must I do to inherit eternal life?' Jesus responds with the extended pronouncement story before the climactic statement that forms the actual pronouncement ... Some scholars thus interpret this as a call for 'metanoia' – redemption or a change of heart. The passage's prophetic pronouncement (v.31–34) also utilizes apocalyptic language to keep faith firm among the audience, while highlighting Jesus as the suffering servant of Isaiah. Reference to Jesus as the prophetic Son of Man from Ezekiel 2 and Daniel 7 is also used.

The literary forms and techniques are not only named – and their structure and details described in the missing matter denoted by the ellipsis – but their significance is considered in relation to both the context and two themes set for 2014, Identity of Jesus and Kingdom of God, to be further developed within the following four pages.

The following extract draws on the background of the Hebrew Scriptures that underlies the writing of the Gospel according to Luke, thus demonstrating understanding of theological context. Correct theological terms are used (in the Greek), and the student has shown thorough understanding of the place of this extract within the whole set text, referring to three chapters beyond this extract. Together these aspects indicate its importance to the original community.

As an example of a student avoiding a formulaic introduction to their exegesis – which was warned against in the examination report for 2013 – consider the beginning of another exegesis for Question 9 (Luke). Note how the context, themes and the impact on audience are intertwined.

Luke 18:18–34 features the parable of the Rich Ruler and Jesus' third prediction about his death and resurrection. Situated amongst the Journey to Jerusalem this passage expands upon the teachings about prayer which previously occurred within the parable of the unjust judge. While this passage doesn't focus primarily on prayer the contextual setting implies that prayer is a means of 'inherit eternal life'. Through being humble and persistent in prayer one is able to share in the eschatological hope and salvation of the reign of the kingdom of God (KOG). Thus in prayer one is empowered with the Holy Spirit. As a result a spiritual guidance is provided that ultimately gives one the strength to 'distribute their money to the poor' and provide salvation to all. Furthermore as Jesus implies that one must give up all that they have it emphasises the sacrifice and commitment one must have in faith. In doing so one must replace mere physical and materialistic wealth with a spiritual wealth that is accompanied by 'treasure in heaven'. Similarly the question 'What must I do to inherit eternal life' is also raised in Lk 10. In response to these Jesus provides the parable of the Good Samaritan. Thus it is established within this passage that in order to inherit eternal life one must disregard first century BC rules of purity, status and wealth, if it is to provide salvation and mercy to those around you. However the sacrifice that accompanies delivering salvation for those who are rich does not go ignored by Jesus. For through remaining humble one will be rewarded with the joy of the kingdom of God which is made clear to the disciple in verses 28 to 30. Similarly the following passion predication emphasises how in giving up one's life to God they enable the prophecy to be fulfilled as their faith will ensure the consummation of the KOG after Jesus' death and resurrection.

According to Tannehill verses 18 to 25 take on the form of a quest story. This is due to the fact that an individual, in this case the rich ruler, is endeavouring to succeed in securing a place in the KOG ...

This interesting opening paragraph explores not just the place of the designated passage within the whole set text, the Gospel according to Luke, but also examines it within two of the themes of 2014 – Prayer and Kingdom of God – and this examination is then developed throughout the rest of the exegesis. There is an awareness of parallel concerns elsewhere in the gospel and understanding of the significance of this extract in relation to the whole gospel. The beginning of the next paragraph on literary form and features acknowledged the scriptural commentator Dr Robert Tannehill, used in some schools, in forming the student's understanding.

Another approach that showed a depth of knowledge about the context of a given Qur'anic passage for exegesis, Question 10 of Section IV, began in the following manner.

Surah Fussilat is the 41st chapter in the Holy Quraan. The title of this surah 'Fussilat' is derived from the root word 'fassala' which is defined as 'to explain something greatly in profound detail'. Based on the themes mentioned in this chapter, it is concluded that it is a Makkan revelation. Makkan revelations mainly discuss monotheism, eschatology and propagation of the divine message. This surah was revealed before the conversion of Umar Ibn Al-khattab (R.A.) and after the conversion of Hamza (R.A.) to Islam. This surah was revealed to Prophet Muhammad (saw) to guide him through his prophecy and allow it to serve as an evidence for his prophecy at a time when the Makkans Quraishites mocked and ridiculed him and plotted to kill him (saw). As narrated by Waqi ibn Malik that one of the chief ministers of the Quraish attempted to coax Rasmullah (saw) by offering him wealth, status and treatment if he were to be possessed, for the sake of stopping to preach Islam. Upon this Rasmullah (saw) recited the verse from this chapter and prostrated where sujood was required in the verse.

2014 Examination Report

This attention to specific detail was further captured by the student two pages on when they wrote the following.

When the disbelievers stated their disbelief to the prophet (saw), he humbly said that he is none ‘...but a man like yourselves...’ to educate them that he is no angel or sorcerer. Verse 6 concluded by stating ‘Woe to the mushrikeen’ and defines ‘the mushrikeen’ in verse 7 as ‘...those who do not pay zakah and deny the hereafter’. Zakaah is categorised in two; self purification and wealth purification.

The student then went on to define both forms of purification and show the importance of each to the rest of the passage given for exegesis, and within Islam.

A different student, writing on the extract provided for Question 9 of Section IV from Surah 12 (Yūsuf), having considered the challenge to the Prophet by the Qureysh and Jews within their discussion of the context, also – quite legitimately – found that these same people were one of the audiences to whom this surah had been directed, in order to prove the validity of the Prophet’s prophethood, and then the way this affected the original community. This showed a student engaging with the rubric ‘meaning and significance for the original community’ to consider the place of that community within the wider society. Across the four traditions, this rubric is the one that is not always done well. (Nor is the corresponding criterion for the essay always done well.) Some students merely suggest who the members of that original community were without engaging in why the message of the given extract was significant for that group of people.

While what is set to be studied in Texts and Traditions are the English versions of Hebrew, Christian and Islamic scriptures, as students will know from reading various commentaries – a requirement of Unit 4 – there can be much learned about the English text by looking also at the original language of the text. In this, teachers are the best arbiters of what is appropriate for their class or individual students. In the excerpt of a student’s response to Question 8 of Section I (John), note how it is the significance to the gospel message of the literary techniques that is discussed. Consider too that the student is not just referring to the Greek because they know it, but because the student understands the implications of the translation.

In v.13 the evangelist makes reference to the symbol of Jacobs ladder (Gen 28), where Jesus states that no one has ascended into heaven except the Son of Man. This allusion is important as it contrasts the two dualistic opposites but also enhances the message of the gospel to the original Johannine community. This is followed by another allusion to Moses holding up the bronze snake to heal those bitten within the Hebrew camp (Num 21:8). This allusion is also vital to the understanding of the gospel ...

The evangelist also states that whoever believes in the Son of Man will have eternal life, The Greek translation for eternal life is Zoe Aionios. Now Zoe means life, but Aionios means eons, or a large amount. This is important in the understanding of the eternal life theme as it can be interpreted as eternity life (as commented by Moloney and M. Coloe). This description can be labelled as being a more apt description of this Zoe Aionios as it focuses more on the quality rather than the quantity of life experienced. This is an important message to the Johannine community as they would learn that everyone of them who believes in him would be granted this higher state of life.

In vv 17–18 the evangelist recognises Jesus as the saviour of the world sent by the Father. This emphasises Jesus’ divinity and his occupation as the paschal lamb. The evangelist then introduces realised eschatology into the text as he states that only those who believe in the Son of God will be saved through him. This realised eschatology introduces ...

In this page of writing – one of the four pages of the student’s essay, all of which exhibited this style – the student has covered three of the highlighted phrases in an integrated manner, together with addressing literary technique, historical (scriptural) material of significance, the meaning of the passage and its significance for the original community. The student has also referenced the source of ideas, such as Sr Mary Coloe’s phrase ‘eternity life’, and has been able to use the Greek as part of a discussion about the significance of words. Students of other traditions made use of Hebrew or Arabic words to aid understanding or express a theological point.

Finally, what is important to note is that in approaching the exegetical passages, a student needs to interpret and explain the highlighted words and phrases – just as the passage as a whole – not merely as a comprehension exercise but in a manner that demonstrates understanding of the significance of the highlighted words and phrases.