



National Certificate of Educational Achievement
TAUMATA MĀTAURANGA Ā-MOTU KUA TAEA

Exemplar for Internal Achievement Standard Religious Studies Level 1

This exemplar supports assessment against:

Achievement Standard 91917 v4

Demonstrate understanding of how a significant narrative relates to a religious or spiritual tradition.

An annotated exemplar is a sample of student evidence, with a commentary, to explain key aspects of the standard. It assists teachers to make assessment judgements at the grade.

New Zealand Qualifications Authority

To support internal assessment

Grade: Achieved

For Achieved, the student needs to demonstrate understanding of how a significant narrative relates to a religious or spiritual tradition.

This involves describing the origin or context of the significant narrative. This could include details of how the narrative was written and by who, when and where it was written, and who the intended audience was. More than one key message from within the significant narrative needs to be described. Use of relevant examples are required in the description of the key messages.

This student has described the origin of Luke's Gospel, and also the context at the time of writing regarding the roles of women. Two key messages from Luke's Gospel have been identified and described using relevant examples from the narrative. The key messages described are Jesus' treatment of women, and salvation.

For Merit, the student could have explained how each of these key messages connect to a religious tradition. For example, the student could have used Catholic Social Teaching on Human Dignity to connect the message of Jesus' treatment of women to the Catholic Tradition. Evidence from the Catholic catechism could have been used to further support this explanation.

The narrative I have chosen to discuss is the Gospel of Luke. The gospel was written by a physician called Luke roughly 85 C.E. in Antioch, Hungary. Luke wrote his gospel with the intention of helping a lost man named Theophilus find the faith of Jesus. Through his gospel, Luke tells us in detail (compared to the other gospels) the origins, birth, ministry, death, and resurrection of Jesus Christ; making it the largest gospel in the bible.

During the first century when women were minimized, Luke portrayed them as good examples of the early Christian church. At this time people saw Jesus Christ as a man of salvation through his good news of God.

Luke wrote his gospel in order to show us how women had respect and dignity from Jesus, and not just them but the people could turn to Jesus for salvation.

The key message I have taken from the dignity and respect for women is that Jesus saw them as equals and they should be treated the same as any other man. This can be indicated in Ch 4:38-39 where it says, *"Jesus healed Simon Peter's mother-in-law."*¹. I believe this relates to Luke talking highly about women throughout his gospel because they felt like outsiders and Jesus made them feel equal because other people would look down on them. This tells us that Luke was willing to write from a woman's perspective and tell their stories because Luke himself knew the feeling of being an outsider. Two reasons that explain this connection are Jesus's journey to the cross and how he had women's support, and how it was a Catholic core belief that God created humans to be in perfect union with God and each other. This also relates to Te Mana o te Tangata, Human Dignity, and how we must understand each other. My evidence for this is in the bible, Luke 8:2-3 *"Mary, Joanna, Susanna, and the many other women who followed Jesus were not passive; rather they actively and materially supported him in his ministry."*²

The key message I have taken from Jesus salvation through his good news of God is throughout the gospel salvation is applied through parables and scriptures that relate to forgiveness and the anointing of the sick. This is indicated in Ch 4:40 where Jesus says, *"At sunset, all who had people sick with various diseases brought them to him. He laid his hands on each of them and cured them."*³ I believe this relates to He Whakaaro Nui mo te Hunga Rawakore (Protecting those in need) because, throughout the bible in every gospel, Jesus takes care of the people in need. Two examples of this are Ch 2:30-32, Simeon affirms this message when he says *"For my eyes have seen your salvation, which you prepared in the sight of all nations: a light for revelation to the Gentiles, and the glory of your people Israel"*.⁴ The second example is Manaakitanga (Kindness) that Jesus showed to everyone. My evidence for this is when Jesus healed 10 men with Leprosy. When everyone had given up on them Jesus healed them showing us that he had a kindness for everyone, especially the sick.

In conclusion, in Lukes's gospel, you can see that Jesus made sure everyone felt equal even if they were women, or the deathly sick. He wanted them to know that he was their salvation and that he had dignity and respect for everyone single one of them.

¹ Class Scaffold

² [Church of Jesus Christ](#)

³ [BibleGateway](#)

⁴ [BibleGateway](#)

Grade: Merit

For Merit, the student needs to explain how a significant narrative relates to a religious or spiritual tradition.

This involves describing the origin or context of a chosen significant narrative, and describing more than one key message from within the narrative. An explanation for how key messages from a significant narrative connect to a religious or spiritual tradition is required. For example, this could include an explanation of how a key message from a narrative is reflected in ethical teachings from within the tradition. This explanation would be supported with relevant evidence.

This student has described the origin and context of Luke's Gospel, and identified and described more than one key message contained within this narrative. The key messages described are Jesus' unconditional love for all, and the treatment of women. The student has explained how each message connects to the Catholic Tradition, and used relevant evidence to support their explanation. For example, they have connected Jesus' unconditional love for all to the Catholic Social Teaching on Preferential Option for the Poor and Vulnerable.

For Excellence, the student could have discussed how the identified key messages could be applied to the Catholic Tradition. For example, by discussing how supporting the work of Caritas applies the Teaching on Preferential Option for the Poor and Vulnerable.

The narrative I have chosen to discuss is The Gospel of Luke in the Christian Bible. The religious tradition I will be focusing on is the Catholic Faith. The Gospel of Luke was written by Luke, and was written between 85 - 90 AD. The Gospel of Luke was written for the purpose to prove that Jesus came to save all people from everywhere, and that he truly loved us all. Luke's target audience were Gentiles, and specifically Theophilus.

The first key message I have identified from the narrative is that Jesus loves everyone unconditionally, no matter what. This is indicated in Chapter 7 Verses 36-50 where Jesus reclaims The Sinful Woman and says "Your faith has saved you; go in peace." I believe this relates to the Catholic Faith because Jesus tells us to forgive others, no matter their sins. We see this in chapter 6 of The Gospel of Luke,

"Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven". (Luke 6:37). Jesus's message of loving everyone unconditionally relates to the Christian belief of "*Loving your neighbour as yourself*" (Mark 12:31) .

Jesus taught us to be loving and forgiving, especially to those deemed outcasts in society. The message of caring for those less fortunate is seen in the verse 'The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor'(Luke 4:18a, NIV). This message connects to the Catholic Faith as we look after those who are outcasts, or not welcomed by society, we live and help as Jesus would have wanted us to. This key message applies to the Catholic Social Teaching (CST) preferential option for the poor and vulnerable. As Catholics, we strive to live like Jesus did by feeling the need to think of those most vulnerable first, and putting others before ourselves. We see this as Pope Francis said 'The measure of the greatness of a society is found in the way it treats those most in need, those who have nothing apart from their poverty!' (Pope Francis, July 26, 2013)

My second message I have identified from the narrative is that Jesus loves women, and this is heavily highlighted in the Gospel of Luke. The Gospel of Luke mentions women almost as many times as Matthew and Mark combined. Luke goes out of his way to highlight the ministry of women. We see this as the birth narrative of both John the Baptist and Jesus are told from the women's perspective. . Luke highlights that women have a role in society, and they should be valued. The Gospel of Luke highlights that it was women who followed Jesus from the courthouse to his crucifixion. We see this through the scripture '*But all who knew him, including the women who had followed him from Galilee, stood at a distance, watching these things*'(Luke 23:49). These women had immense love for Jesus, and truly supported his ministry, just like Mary, the mother of Jesus. Jesus loved Mary, just like how he loved all women. This key message applies to our values as Catholics, and what it means to be Catholic. As Catholics, we believe in Jesus, and all that he achieved in his short time on Earth. We try to live out Jesus's values, and show love to women, and all. Mary is a prime example of a woman of faith. She had true faith in God, and his plan for her. By standing with Jesus up until the hour of his death, the women showed their immense love for him. We see this through the quote '*The women who had come with him from Galilee followed along and observed the tomb and how his body was placed. Then they returned and prepared spices and perfumes. And they rested on the sabbath according to the commandment*' (Luke 23:55-56). This message connects to the Catholic Faith as Jesus showed these women the love they deserved, and in return they showed the same. This relates to the Catholic belief

that the church honours all people of great faith including women, especially Mary the mother of Jesus. Luke also wrote parables that featured women specifically, such as the parable of the Lost Coin, and the Persistent Widow. In the parable of the Lost Coin, a woman loses a coin, and searches desperately to find it. The coin symbolises a sinner, and the woman is God, working hard to turn the sinner's life around. This is shown in the line '*there is rejoicing in the presence of the angels of God over one sinner who repents*' (Luke 15- 8-10). The key message of loving women connects also to my other key message, of forgiving and loving all, no matter what. Pope Francis highlights this message in his Encyclical 'Fratelli Tutti' when he talks about fraternal love in our society today. We see this when he says 'Fraternal love means caring for every man and **woman**, young and old with the same care as the Good Samaritan'. Pope Francis wants us to break down these walls that separate us, and to see our brothers and sisters as a part of 'one single global family'.

Reference:

The Sinful Woman :[Bible Gateway](#) Chapter 6: [Unity - Bible \(Chapter 6 Luke\)](#)

Love your neighbour as yourself [Mark - Bible Gateway](#) Caring for the less fortunate [Bible Gateway](#)

Preferential option for the poor and vulnerable: [Preferential Option \(CST\)](#) Women following Jesus from Court to Crucifix [The Gospel of Luke \(1 hour\)](#) Women observing the tomb Quote [The Gospel of Luke \(1 hour\)](#)

Notes [Gospel of Luke \(Notes\)](#)

Parables in Luke [The Gospel of Luke \(1 hour\)](#) and [Gospel of Luke \(Notes\)](#) Pope Francis Fratelli Tutti [Pope Francis Fratelli Tutti](#)

Grade: Excellence

For Excellence, the student needs to examine how a significant narrative relates to a religious or spiritual tradition.

This involves describing the origin or context of a significant narrative, and then describing more than one key message contained within this narrative. Providing reasons for how the key messages connect to a religious or spiritual tradition is required, followed by a discussion of how these messages are applied within a religious or spiritual tradition. Use of relevant evidence is required to develop the examination.

This student has described the origin and context of Matthew's Gospel alongside a description of two key messages from this narrative: forgiveness, and care for the poor and vulnerable. The student has provided reasons for how each key message connects to the Catholic Tradition, then applied both messages to the Catholic Tradition itself. For example, forgiveness has been applied to the restorative practice in schools today, and care for the poor and vulnerable has been applied through supporting Caritas and the Hospice movement. The student has used relevant evidence to develop their discussion.

Nuts and Bolts of Matthew's Gospel

- Matthew's gospel was most likely written between 80 and 85CE.
- It was written by a Jewish Christian scribe who was familiar with the Old Testament prophecies and laws, which are referenced throughout the gospel.
- The author believed that Jesus was the Messiah.
- Matthew's gospel was written for a community based in Antioch, Syria where they were facing persecution from the Romans and also from local Jews. They were living in exile from Jerusalem after the Fall of the Temple.
- The gospel of Matthew is a teaching gospel and contains many lessons for the original community about how to be Church in a new place and how to include people of all different faiths. It is also an encouraging gospel, for those facing identity issues and displacement, elitism, persecution, heresy, and embracing mission.
- Key messages that were important to Matthew's community and also remain relevant for us today, include teachings about forgiveness and care of the poor and vulnerable.



Key message of Forgiveness

- Forgiveness is an integral part of the Catholic faith and is applied to Church teaching and the way we live our lives in several ways. This key message comes from several key scripture passages in Matthew.
- Matthew's community needed the message of forgiveness as they learnt how to treat all people no matter their background or faith with respect, whilst undergoing prejudice. Like the Antioch Syrian community, we aren't always perfect and occasionally struggle to be kind to all people. The messages of Matthew's gospel are relevant to us when in a situation where we are at odds with someone or a group of people.
- Important passages about forgiveness in Matthew's gospel show us an image of a forgiving and merciful God who loves us unconditionally. However these messages also remind us of our obligation to extend mercy and forgiveness to those who hurt us and to work to make peace in our world.
- Beatitude - Matthew 5:7- Blessed are the merciful for they shall be shown mercy
- Parable of the lost sheep - If a shepherd has a hundred sheep and one of them has gone astray, does he not leave the ninety-nine on the mountains, and go in search of the one that went astray? - Matthew 18: 10-14
- The Lord's prayer - For if you forgive others their trespasses your heavenly Father will also forgive, but if you do not forgive others, neither will your Father forgive your trespasses. - Matthew 6:14-15

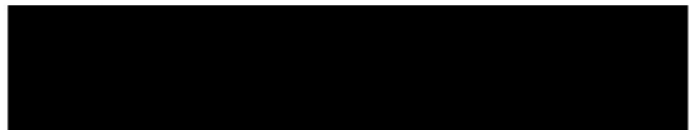
Forgiveness in Catholicism

- As human beings we often fail to live in ways that are loving and our actions separate us from ourselves, others and God.
- Through the Sacrament of Reconciliation, God forgives our sins and welcomes us home in mercy.
- We are making peace and restoring the relationships with those who have been impacted by our poor choices.
- Through this sacrament the Catholic Church asks us to truly express our sorrow in a meaningful way.
- We then have to make reparations for what we have done, resolving to do better in the future, and are free to forgive ourselves and move on.
- We are encouraged to receive the Sacrament of Reconciliation at least once a year.
- Jesus showed us how to forgive through his teachings displayed in Matthew's Gospel. His teachings are applied to Catholic teaching to follow by example.



How is the Key Message of forgiveness applied to Catholicism today?

- Meaningful forgiveness is important when someone has been significantly impacted by the actions of another.
- Several Catholic schools have implemented a restorative justice system modelled on Christ's teachings of forgiveness and reconciliation.
- The Code of Ethics for New Zealand Catholic Schools states that 'We endeavour to exercise restorative justice in resolving discipline issues.'
- Restorative justice in schools allows students to meet with those hurt, alongside family and staff. It provides a way of forgiveness, by making the student/s to take responsibility for their actions and work towards repairing their wrongdoings.
- Restorative justice is a meeting between a victim and offender to give victims a voice and helps offenders to recognise the consequences of their actions on other people. It is a way to facilitate forgiveness - a willingness of each party to begin relating to the other under a recognition of what each desires, as opposed to punishing the offender without providing a safe place to .



- [Redacted] uses restorative justice procedure with the belief that forgiveness is an integral part of being a Catholic School every student has the potential to make a mends and build up broken relationships.
- We also see Catholics applying forgiveness to their daily lives, even during life's hardest moments. Father Marcel Uwineza, was only 14 years old when he lost his whole family in the 1994 genocide in Rwanda. Later in life, he met with the person who killed his family, to forgive them. He describes this as a miracle which set him free.

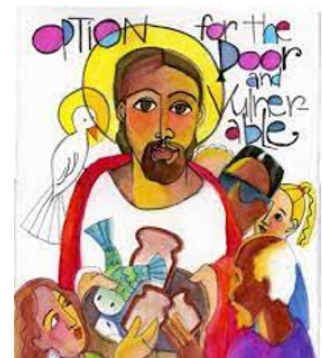
Key Message of Care for the Poor and Vulnerable in Matthew's Gospel

- Care for the Poor and Vulnerable is at the very heart of Catholicism. Jesus showed great love for the poor. Therefore, as Catholics we are encouraged to apply this key value in our daily lives and support others to do the same. This includes supporting Catholic and non-Catholic organisations dedicated to helping the poor and vulnerable e.g. Caritas, the Mercy Hospice and St Vincent De Paul. This key message comes from several key scripture passages in Matthew.
- Matthew's community needed the key message of Care for the poor and vulnerable as they were a diverse community living in exile. The community likely included the poor, widows, the old and the sick. Like Matthew's community we are encouraged to keep these groups in the forefront of our mind when making decisions.
- Matthew 23: 11-12 - "The greatest among you will be your servant. For those who exalt themselves will be humbled, and those who humble themselves will be exalted."
- Matthew 5:3 *Blessed are the poor in spirit: for theirs is the kingdom of heaven.*
- 5:4 *Blessed are the meek: for they shall inherit the earth.*
- Matthew 25: 35-36, 40 - For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me ... Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me



Care for the Poor and Vulnerable – Catholic Social Teaching 101 and Papal message

- Catholic Social Teaching provides us with a social commitment to the poor, inspiring us to help enable everyone to share and contribute to society. The Church teaches that we should always consider the impact of our decisions and actions on the poor.
- The tradition and key message of caring for the poor is drawn from Matthew's Gospel through Jesus' own poverty and his teaching in the Sermon on the Mount including the Beatitudes and the [Upside Down Kingdom](#).
- Catholics believe that through the counter cultural values of the [Upside Down Kingdom](#), we must help the poor and vulnerable putting them before others in [anyway](#) we can.
- This could be through support and involvement in organisations who work with the most vulnerable and poor, including Caritas and the Mercy Hospice.
- Pope Francis initiated the World Day of the Poor as a way of putting the spotlight on poverty and the plight of the poor. On November 14th, 2021, the Catholic Church celebrated the first World Day of the Poor. The theme was "The poor you will always have with you" (Mark 14:7). This shows that the Church believes we need to both remember the poor and take practical action to help them.



How is the Key Message of Care for the Poor and Vulnerable applied to Catholicism today?

- Caritas was formed to care for people who are disadvantaged and living in poverty no matter their religion. Their work is inspired by Catholic Social Teaching, and Scripture. Working in the world's poorest countries, they act upon Jesus' teachings displayed in Matthew's Gospel as the Upside-down Kingdom. As part of the Aotearoa Catholic community we are encouraged to support Caritas through making donations collected by our parish church particularly during the liturgical seasons of Advent and Lent.
- Alongside the Government in Aotearoa, Caritas is working to address issues the poor and vulnerable including migration, housing
- In 2015 they submitted a Support for Children in Hardship Bill which provided an increase to the benefit for families. Children and solo parents are among the most vulnerable in our community, particularly during a national cost of living crisis.
- Caritas is a founding member of the emergency alliance which allows New Zealand donors to help in an International Humanitarian Emergency.
- Through the support of donors, Caritas continues to help the people of Syria since the beginning of Syria's civil war in 2011. They have provided food, shelter, healthcare, counselling and educational support for Syrian refugees. This shows Catholics embracing people of all faiths and help those living in exile and facing strife. This echoes the struggle of Matthew's original community.

Bibliography

- <https://www.ojp.gov/ncjrs/virtual-library/abstracts/forgiveness-restorative-justice-broadest-context#:~:text=Thus%2C%20it%20follows%20that%20a,recognition%20of%20what%20each%20desires.>
- <https://victimsupport.org.nz/practical-information/understanding-justice-system/restorative-justice#:~:text=Restorative%20justice%20is%20an%20informal,their%20actions%20on%20other%20people.>
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