



Pearson
Edexcel

Mark Scheme (Results)

October 2020

Pearson Edexcel GCE A Level
In Religious Studies (9RS0)
Paper 4: Study of Religion
Option 4B: Christianity

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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.

Paper 4: Study of Religion, Option 4B: Christianity – Mark Scheme - 2020

Question number	Answer
1	<p>8 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following:</p> <ul style="list-style-type: none"> • Feminist theology has developed in modern times as a challenge to the perceived male bias in religion. • The goal of feminist theologians is to shape the Christian tradition in ways that value both genders and to heal the harm they claim has been done to women in the name of Christianity. • <i>The Woman's Bible</i>, a critique of Christianity produced in the 1890s by American suffragist Elizabeth Cady Stanton (1815–1902), is regarded as an important founding moment in Christian feminism. • Feminist theologians do theology from the standpoint of women's experience by highlighting androcentrism and seeking to amend the imbalance of a religious tradition in which the foremost forms of thought and expression have been owned and controlled by men. • Feminist theology has the specific aim of empowering and liberating women.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1). • Provides a superficial understanding of key religious ideas and beliefs (AO1).
Level 2	3–5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
Level 3	6–8	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1). • Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).

Question number	Indicative content
2	<p data-bbox="300 203 671 237">4 marks AO1, 8 marks AO2</p> <p data-bbox="300 282 1426 434">AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p data-bbox="300 479 1136 512">Candidates may refer to the following in relation to AO1:</p> <ul data-bbox="300 519 1434 891" style="list-style-type: none"> <li data-bbox="300 519 1366 640">• The aim of the Ecumenical movement is to bring Christians of all denominations together in unity as one faith and to express that faith and fellowship through worship, witness, and service. <li data-bbox="300 651 1394 772">• One of the elements that emerged within the Ecumenical Movement is The Faith and Order Movement which sought to tackle doctrinal differences with the aim of uniting the divided denominations. <li data-bbox="300 784 1434 891">• The modern Ecumenical movement often goes beyond uniting Christians and seeks to connect Protestants, Catholics, and non-Christian religions in an effort to promote interfaith dialogue. <p data-bbox="300 936 1382 1048">AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p data-bbox="300 1093 1136 1126">Candidates may refer to the following in relation to AO2:</p> <ul data-bbox="300 1133 1426 1715" style="list-style-type: none"> <li data-bbox="300 1133 1426 1285">• The pace towards unity has slowed down in recent years because the World Council of Churches (WCC), which was formed in 1948 and was a development of the Ecumenical Movement, has failed to develop a common ecumenical theology and ecclesiology. <li data-bbox="300 1296 1366 1417">• The Ecumenical movement might be considered as failing to achieve unity because the Roman Catholic Church, as the largest Christian grouping, remains outside the WCC (although it does send observers). <li data-bbox="300 1429 1385 1550">• The Ecumenical movement has succeeded in one aspect of its goal for unity because of the impact it has had in inculcating, and then presenting, a coherent Christian message on global issues such as poverty and fair trade. <li data-bbox="300 1561 1426 1715">• A diversity of theological traditions that are acceptable to various constituent members of the Ecumenical movement has made a positive impact towards unity despite significant disagreement in various matters of faith, practice and toleration. <p data-bbox="300 1783 1342 1861">Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2). • Judgements of a limited range of elements in the question are made (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following:</p> <ul style="list-style-type: none"> • Moltmann in the opening lines posits that the crucifixion 'is not an event between God and man, but primarily as an event within the Trinity'. • Moltmann promotes the concept of the cross as the main 'principle' of trinitarian belief. • Moltmann maintains that the crucifixion of Jesus was first and foremost a trinitarian event in which all three persons of the Godhead participate. • For Moltmann the death of Jesus holds profound significance as a revelation not only for what God has done for man, but more particularly, of who the God is that is revealed in the event of the cross • Moltmann portrays the crucifixion of Jesus as a dialectic between Father, Son, and Spirit. • For Moltmann the suffering of God is an 'historical event' in that both the Father and the Son suffer but experience suffering in different ways and the Spirit proceeds.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-3	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding of key religious ideas and beliefs is superficial (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).
Level 2	4-6	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).
Level 3	7-10	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p>Candidates may refer to the following in relation to AO1:</p> <ul style="list-style-type: none"> • A strength of Moltmann's view is his emphasis on the unity within the Godhead and the essential unity in the suffering of the Trinity as the key to unlocking the mystery of the Cross. • Moltmann's idea of the crucifixion as a trinitarian event showing God is involved in the suffering of the world is seen as a strength of his position. • A weakness of Moltmann's view is that he does not sufficiently demonstrate in his trinitarian perspective how God embraces suffering in the crucifixion of Jesus. <p>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p>Candidates may refer to the following in relation to AO2:</p> <ul style="list-style-type: none"> • A strength of Moltmann's view is that the cross can be seen as a statement about God before it focuses on human salvation, therefore our understanding of the cross-event must be in relation to the inner-trinitarian event that opens God to the history of the suffering of the world • A strength of Moltmann's trinitarian approach is his apparent dispensing of the distinction between the immanent and the economic Trinity because it allows him to move away from a theistic centred theology toward a more systematic trinitarian theology. • A strength of Moltmann's approach is the greater relevance for statements of Christian theology about the problem of evil and innocent suffering in the world that he has brought into focus because this allows his approach to be applied as a theodicy. • Moltmann's claim that the cross is a trinitarian event in which all three persons of the Godhead suffer is weak because it contradicts traditional theism's assertion of God's essential aseity and impassability. • A weakness of Moltmann's position is that it seems to make God appear as different persons because the Father appears to suffer in a different way from the Son and this suggests that Moltmann has incorporated tritheism into his position. • Moltmann's trinitarian approach is weakened considerably because of the silence in scripture about the roles of the Father and the Holy Spirit at the crucifixion and therefore Moltmann's position lacks biblical authority. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are selected (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).
Level 4	13–16	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all elements in the question, which are supported by the appraisal of some evidence (AO2).
Level 5	17–20	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).

Question number	Indicative content
4	<p data-bbox="300 219 687 248">5 marks AO1, 25 marks AO2</p> <p data-bbox="300 297 1382 367">The specification refers to the ideas of Luther and Calvin and these are used as exemplars.</p> <p data-bbox="300 416 1422 566">AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</p> <p data-bbox="300 616 1134 645">Candidates may refer to the following in relation to AO1.</p> <ul data-bbox="300 656 1433 927" style="list-style-type: none"> <li data-bbox="300 656 1433 770">• One of the most decisive doctrines to emerge from the Protestant Reformation and central to Luther's theology was the doctrine of justification by faith (<i>sola fide</i>) <li data-bbox="300 775 1406 844">• Luther rejected the Catholic practices of penance, indulgences, and any other form of human merit as necessary for salvation. <li data-bbox="300 848 1406 927">• Calvin was in general agreement with Luther on the subject of justification by faith, however, Calvin emphasized justification as a forensic (legal) act. <p data-bbox="300 976 1437 1081">AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</p> <p data-bbox="300 1131 1134 1160">Candidates may refer to the following in relation to AO2.</p> <ul data-bbox="300 1171 1449 1957" style="list-style-type: none"> <li data-bbox="300 1171 1350 1240">• For Luther faith, not loyalty to a particular religious tradition is significant because it allows justification of humanity before God. <li data-bbox="300 1245 1406 1314">• When humanity, according to Luther, stands before God, justification by faith alone becomes very significant as it will ensure a positive judgement. <li data-bbox="300 1319 1406 1388">• The doctrine of justification by faith became increasingly significant because it made religious teaching of salvation more meaningful to the laity. <li data-bbox="300 1393 1422 1462">• Justification by faith is significant because it led to a rejection of the power and authority of the Catholic Church as the only means of salvation. <li data-bbox="300 1467 1422 1581">• In contrast to Luther, Calvin began his doctrine of salvation with God's election of the sinner which is significant because Calvin understood election to salvation as unconditional. <li data-bbox="300 1585 1374 1736">• Calvin's approach is significant because it produced a milestone in that he related justification to sanctification; while, at the same time, he related the distinctiveness of each to the act of salvation and so for Calvin justification becomes the motivation for sanctification. <li data-bbox="300 1740 1449 1890">• Luther restricted the power of reason in order to illuminate faith which is significant as, like many reformers, he considered the human being alone unable to free itself from sin and so for Luther faith is primarily an act of trust in God's grace rather than reason. (This shows links to Philosophy of Religion) <li data-bbox="300 1895 1433 1957">• Justification by faith and its relationship to good works, has significance when it

encounters the ethical implications of vocation because according to Luther the purpose of every vocation is to love and serve one's neighbours. (This has links to Religion and Ethics)

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–6	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2). • Judgements made with no attempt to appraise evidence (AO2). • Conclusions are provided but are simplistic and/or generic (AO2).
Level 2	7–12	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made (AO2). • Judgements made with little or no attempt to appraise evidence (AO2). • Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).
Level 3	13–18	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of some of the elements in the question are made (AO2). • Judgements are supported by an attempt to appraise evidence (AO2). • Conclusions are provided, which logically draw together ideas and are partially justified (AO2).
Level 4	19–24	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of elements in the question (AO2). • Reasoned judgements are supported by the appraisal of some evidence (AO2). • Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).
Level 5	25–30	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are

		<p>carefully selected and used appropriately, accurately and sustained throughout (AO1).</p> <ul style="list-style-type: none">• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).• Makes connections between the full range of elements in the question (AO2).• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).• Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).
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