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Examiners' Report
June 2017

GCE Religious Studies 8RS0 4B

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Introduction

This is the first examination of Christianity as part of the new GCE AS Religious Studies specification (8RS0).

The examination has four compulsory questions (this is the main distinction between this specification and the previous 6RS01/01) and is 1 hour long. There are 54 marks available across two sections. Section A consists of three extended, open-response questions with a total of 26 marks available and Section B has one two-part essay question with part (b) providing an opportunity for an extended response that enables candidates to offer sustained analysis and evaluation. The content is focused on an in-depth study of Christianity in terms of 'Religious beliefs, values and teachings; Sources of wisdom and authority; Practices that shape and express religious identity'.

Most candidates attempted all the questions although a number of candidates left some questions blank, particularly question 3. Successful candidates were generally consistent throughout the paper in demonstrating sound knowledge and understanding such as:

Q1 - ability to show the 'Trinitarian' aspect from within the Old Testament and the New Testament

Q2 - focused on the precise demands of the question and demonstrated Orthodox understanding of the Eucharist with a number demonstrating the contrast between the non-sacramental nature of Quakers and the Salvation Army

Q3 - answers that explored the links with Authority, Succession, and Evangelism

Q4a - some excellent wide ranging surveys of issues about the divinity and humanity of Jesus found in Ebionitism and Gnosticism, for example, enabling candidates to score highly

Q4b - effective answers explained Arianism and its religious underpinnings whilst locating it historically in the development of Christian doctrine.

Less successful candidates lacked the ability to develop their answers, especially in questions 2 and 3 where 'assess' invited evaluation which weaker candidates failed to give. The following weaknesses were evidenced:

Q1 - weak answers were devoid of a biblical basis and biblical references.

Q2 - weak responses gave limited beliefs about the Eucharist rather than using different practices as a platform for these beliefs

Q3 - many who attempted this struggled with the idea of Apostolicity which was poorly understood

Q4a - weaker responses gave minimal material from the NT such as 'saviour' and 'messiah' without embracing the aspect of the actual 'Early Church' post Christ's resurrection & ascension through to the 5th century AD

Q4b - many failed to grasp the intent of the question and petered out after a page (or less) with answers that had little to say about the significance of the heresy in the development of Christianity.

Candidates need to understand that examiners cannot make assumptions about what they are writing, they can only mark what candidates have actually written. It should be noted that candidates need to understand what the questions are asking for in terms of the trigger words 'explore, assess, analyse' in order to offer responses that achieve high marks. Centres

need to ensure the whole of the specification is taught because there are no 'options' or 'choices' of questions available and so candidates could be asked a question from anywhere within the specification.

The remainder of this Examiner Report will focus on each individual question and specific examples with the aim of highlighting areas of good practice which can be used to help prepare candidates for future 8RS0/4B examinations.

Question 1

Overall candidate performance on this question was good. Many candidates were able to identify a 'biblical basis' for the Trinity. However there were many candidates who failed to underpin their response with direct or even indirect (implicit) reference to the biblical source. By ignoring the demand of the question some candidates did not manage to score as highly as they might otherwise have done. On the other hand some candidates were correct in claiming that there is no specific mention of Trinity in the Bible but then proceeded to demonstrate that the 'concept' was indeed present in the Bible by referencing relevant narrative accordingly.

Equally there was some good use of a wide range of material including references to the Baptism of Jesus (the great Commission Matthew 28: 'Go forth and teach all nations in the name of the Father, Son and Holy Spirit'). Some answers also explored references to creation (God's spirit moving over the waters) and in particular the 'us' in 'let us make man in our own image'. Some established God the Father as Creator, the presence of the spirit over the waters at Creation and God sending his Son Jesus as the basis for Trinitarian theology, with the very best responses accurately quoting biblical references.

Centres should remind candidates that they should provide developed responses rather than bullet points or single sentences to demonstrate their understanding.

1 Explore the biblical basis for Christian ideas about the Trinity.

The Trinity is the father, the son and the Holy Spirit which are all aspects of God. They aren't individual factors, as they link together. The Bible doesn't specifically mention the Trinity, however Christians interpret some of the teaching as evidence of this. For example, 'Elohim' was the first word used to describe God, and it is the plural word for God, indicating there is more than one part. Furthermore, the Bible also says 'I will put my spirit upon you' (Matthew), 'there is spirit in our hearts' and 'the spirit cries 'father' '. This is evidence to show that Christian ideas of the Trinity can be found in the Bible and the Trinity shows a coming together of

unity and holiness. There is also Biblical quotes to show the relationship between God and Jesus. This is shown when the Bible states 'Jesus was the word and the word was God', implying that the son of God is a part of God himself.



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Examiner Comments

This candidate immediately defines the term 'Trinity' and subsequently indicates the lack of actual mention of this term in the Bible itself. The term is effectively unpacked by showing how Christians interpret some of the teaching as evidence. The identification of 'Elohim' from the Old Testament as plural is very good. Further quotes/references to the biblical basis enhance the quality of this response that is well crafted and argued. Consequently this candidate achieved the full 8 marks available.

1 Explore the biblical basis for Christian ideas about the Trinity.

The ~~Old~~ ^{and New} Testament expresses the idea of the three in one - God the Father, the Son and the Holy Spirit. God the Father makes himself known to humanity through the Son, with the truth of the Holy Spirit - therefore, all three are necessary in receiving salvation.

There ~~is~~ ^{are} examples of the Trinity within the Bible - one of these is Jesus' baptism, where the Son was present on Earth, the voice of God could be heard and the Holy Spirit descended in the form of a dove. The presence of all three affirms the three persons of the Trinity. //

The Spirit is necessary for God the Father to be revealed to humanity, and Jesus on Earth as the Son allows our limited minds to comprehend God's existence. All three of the Father, Son and Holy Spirit are co-equal as none are greater, nor less than the others, and they are all co-eternal as they will always exist.

The Trinity reveals God in three ways - the wisdom of God, the word of God and the Spirit of God. The wisdom refers to someone active in creation, the word refers to spreading God's message and the Spirit refers to the ability of understanding God through his self-revelation.

(Total for Question 1 = 8 marks)



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Examiner Comments

This candidate is focused immediately on the demands of the question and starts each paragraph by either directly referencing the Bible in some way or stating what is contained (implicitly) in the Bible. The roles of the three persons of the Trinity in the Old and New Testament is a good way to answer this question and this the candidate does well. This response is a full and wide ranging answer that achieves the full 8 marks available.



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Examiner Tip

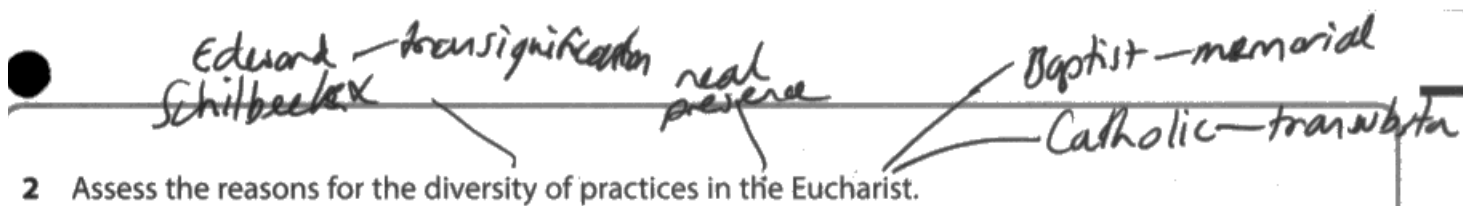
Candidates should ensure they do not offer irrelevant material from Barth and Rahner on the Trinity (which a number of candidates did) without linking it to the biblical basis. A substantial amount of material was presented which failed to answer the question, as this material was not set in the context of a 'biblical' connection, failing to address the wording of the question as set.

Question 2

Many candidates focused on the various understandings of the belief about the Eucharist. However this question asked for diversity of practice and how this might be justified by diverse beliefs. Some responses only talked of the diverse beliefs and failed to identify the diversity of practices ensuing from these beliefs. On the other hand it was pleasing to see some answers that began with a discussion on how Orthodox Christians consecrated the elements behind the iconostasis and why. Generally candidates managed to engage with a range of technical terms such as transubstantiation, transignification, consubstantiation, memorialism, real presence, virtualism, and transfinalisation, with their use fluently applied by the better responses.

Furthermore other good answers were able to outline some of the different practices – e.g. who performs the Eucharist, who eats and drinks what and in what format, with explanations as to why this is done differently – i.e. because there are different beliefs about what these actions might demonstrate, represent or involve.

Weaker responses included the mention of bread as opposed to wafers, but not many spoke of Chalice or cups, or how the 'host' was delivered (into the hands, or straight to the mouth), whether vestments and colours were used, or incense and bells and how they were used; whether there was chanting or not, or choirs or instruments for music or not.



2 Assess the reasons for the diversity of practices in the Eucharist.

Practices of the Eucharist vary due to different hermeneutics of Christian denominations. ~~According~~ Such reasons largely stem from the words of Jesus during the last supper. However, the message is interpreted differently. Baptists do not believe the substance of the bread and wine changes like in transubstantiation but rather pursue a memorial of Jesus sacrifice – 'Do this in memory of me.' The following of Jesus' word is one in this sense and therefore does follow the word of God, however, Catholics may argue that when Jesus says 'This is body' it is literally so and

Therefore Jesus is wholly present during the Eucharist. Taking this literal approach creates an absolute understanding which can easily be followed for Catholics whereas a more liberal approach leaves us questioning the ~~truth~~ definitive importance of the Eucharist if it is not Christ's real presence. Edward Schillebeeckx proposed transignification by which Christ is not physically present but objectively and really so. He understands the sacramental value which helps create a middle ground between liberal and literalist beliefs.

Apostolic tradition of the Church may form another reason for beliefs about the practices of the Eucharist. In the Catholic faith to change their belief about the Eucharist would be to change the practice Jesus set up before his sacrifice. Tradition as part of the Catholic identity is integral and unchanged. This may be a weakness as it could be argued to create a stubborn theology however it may also be a strength in that the faith is in its truest form since Jesus set up the Church.



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Examiner Comments

This candidate has given a comprehensive and insightful treatment to the question. There is some good 'assessing' evident along with a clear focus on 'diversity of practice' derived from belief and reasons for that belief. Appropriate use of technical terms and engagement with various denominational stances towards the Eucharist are present.

Consequently this answer reflects the criteria for the top of Level 3 in the mark scheme as it demonstrates clear knowledge and understanding, and constructs a coherent and well-reasoned response that includes the full range of elements in the question. This response achieved 9 marks.



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Examiner Tip

Centres might consider the manner in which delivery of the terms 'belief' and 'practice' are undertaken when teaching not only this topic (so what actually 'happens' as well as what is 'believed' about the elements) but other relevant topics too from the specification which deal with belief and practice.

2 Assess the reasons for the diversity of practices in the Eucharist.

The practices between of Eucharist between Roman Catholics and Baptists differ due to the concept between 'Real Presence' and 'Real Absence'. While Catholics believe that consecrated bread and wine undergo a literal change of substance into ~~bread~~ the body and blood of Christ, a process known as ~~bread~~ transubstantiation, Baptists disagree and believe that the bread and wine ~~undergo~~ undergo no change whatsoever. Therefore, ~~while~~ for Catholics, receiving bread and wine is a deeply spiritual action, whereas for Baptists, there is little symbolism or ritual.

Furthermore, the diversity of practice is a direct consequence ~~from~~ of the diversity of meanings behind the Eucharist. Baptists have a memorialist understanding of the Eucharist, celebrating it as a community memorial meal, 'do this in remembrance of me'. On the other hand, Catholics see the Eucharist as a deeply significant event, and receiving Christ into their body ~~is~~ is the significance of ~~see~~ receiving consecrated bread and wine.

Moreover, the purpose of the Eucharist is a reason for differing practices. While Baptists believe that the Eucharist should bring all together, 'all who love Christ', including small children, and the consecrated bread and wine is open to anyone, Catholics have an exclusive understanding of the Eucharist. ~~Baptist~~ The baptist celebration may be performed by anyone, whereas the Catholic ~~celebration~~

celebration required a priest. Additionally, due to these differing understandings, left over bread and wine remains holy and is placed in a tabernacle for Catholics, whereas Baptists can throw away left-over. In conclusion, the reason for the most significant reason for why practices of the Eucharist differ is the differing interpretations of the purpose of the Eucharist.



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This is a slightly different approach to the question but one that is valid. The candidate immediately compares and contrasts two different denominational expressions of the Eucharist: the Roman Catholic approach and the Baptist approach. The response then makes some very good identification of similarities along with the distinctive aspects of the two chosen denominations. The response covers both AO1 and AO2 material that results in a very high calibre of answer. The candidate arrives at a conclusion drawn from the preceding discussion and claims that the '...most significant reason for why practices of the Eucharist differ is the differing interpretations of the purpose of the Eucharist'. This response received 9 marks.



ResultsPlus Examiner Tip

Try and keep the question, as set, apparent in answering this type of question by referring to the question or parts of the question throughout the discussion. This candidate does this effectively in all three paragraphs.

Question 3

This question produced some very mixed responses from candidates. Some candidates actually explained what 'Apostolicity' meant and why it is important, which is what the question asked for. Good answers explored 'Apostolicity' and made links to Authority, Succession, Evangelism and Ministry, and evaluated those links fully. Some of the best candidates talked about the contribution of Cyprian of Carthage and some were also able to note the significance of the phrase 'Apostolic Church' in the Nicene Creed. Many candidates avoided this question altogether, and many of those who attempted it struggled with the idea of 'Apostolicity'. Generally the term was poorly understood and although some candidates did, correctly, highlight it as part of the four aspects of the nature of the Church they then engaged with the other three aspects (unity, catholicity and holy) to the neglect of 'Apostolicity' itself, and thus penalised themselves by not addressing the demands of the question as set. However, better responses compared 'Apostolicity' with some of the other aspects of the nature of the Church and explained why other aspects were important. Some responses linked Reformation material effectively, for example identifying the challenge to authority and the call to return to scripture.

3 Assess the importance of apostolicity as an aspect of the nature of the Church.

Apostolicity is the aspect of the Church regarding the existence of Bishops and forms of authority within the Church. This idea is outlined in the Nicene Creed, which states 'I believe in one holy, catholic, and apostolic Church.' The fact that it is ~~also~~ mentioned in the Creed does suggest that it is an aspect that is of great importance as it is one of the three key characteristics laid out. Furthermore, in an institution like the Church, authority and structure is definitely needed to keep beliefs and practices consistent worldwide. Without the apostolicity of the Church, it could crumble as a ~~more~~ global institution, thus ~~is~~ sailing. However, individual Christians may

argue that this is not ~~the~~ necessarily the case and that, ~~for~~ actually, the most important aspect of the nature of the Church is the 'catholic', meaning 'worldwide' aspect, as this connotes community and ultimately, many would say, the Church is about bringing people together on faith, not about authority. Early Christian thinkers like Cyprian of Carthage would disagree. He was a firm believer in the importance of the Church as apostolic and placed heavy emphasis on the role of ~~Bishops~~ bishops. He said that God reveals himself through Bishops and thus that they are vital in the Church. If God ~~reveals himself~~ is revealed ~~there~~ through ~~bishops~~ bishops, surely it follows that they are integral to the nature of the Church? So, overall, it seems that the apostolicity of the Church is indeed very important as an aspect of its nature.



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Examiner Comments

This response was very closely focused on the question and consequently after setting 'Apostolicity' within the context of the Nicene creed the candidate proceeded to contrast this with another aspect of the nature of the Church, that of 'catholicity'. This was done well and enhanced the quality of the evaluation and assessment given. The contribution of Cyprian of Carthage was used effectively and developed in terms of the implications arising for the Church. Overall a very good response that was awarded the full marks of 9.



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Examiner Tip

This is a good example of the candidate not giving everything they might know on the topic (Apostolicity) but carefully selecting and using relevant material to give a full and detailed answer that achieved full marks. A general piece of advice here for candidates is not to offer everything they know but to demonstrate good knowledge and understanding by selecting and applying relevant material.

3 Assess the importance of apostolicity as an aspect of the nature of the Church.

It can be argued that apostolicity is an important aspect of the nature of the Church. Catholic Christians believe that the Pope and Bishops and Priests of the Church have been given apostolic succession, that is the belief that Jesus passed on special authority to chosen successors to pass on and preserve and teach ~~his~~ the true teachings of his and God to ~~believers~~ of the rest of society believers. Apostolic tradition connects in that Catholics believe that through the Church, ~~God~~ Jesus has passed through St Peter all the way through to the current Pope, bishops and Priests, has passed down the true teachings of God. Thereby apostolicity is important in the nature of Church in that it holds the true Christianity faith and teachings from God. Without this feature, we as Christians have ~~no~~ no knowledge of God and his will for us. Catholics believe that the magisterium - the working body of the church ^{run by the Pope} helps to ensure that there is no error in teachings of the Bible, thus is very important in Catholic faith. However, protestant

Christians oppose the apostolicity in that they believe that Jesus's authority was not meant to be passed down to other successors. Thus they do not believe in apostolic ~~that~~ succession thereby the Pope has no authority for the Church and apostolicity is not a key aspect of the Church's nature.



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Examiner Comments

This response addresses the question mainly from the perspective of the Roman Catholic Church. This is a valid way to respond to the question. The candidate selects some very relevant material and evaluates it well, for example the process of succession and why apostolicity is important along with the role of the 'magisterium'. They then go on to give a 'compare and contrast' approach with the Protestant Christian view that apostolic succession was not meant to happen and that the Pope has no authority for the Church. The candidate has shown clear knowledge and understanding and developed a consistently focused answer that was awarded the full 9 marks.



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Examiner Tip

In this type of question where there are other aspects to the topic it is good practice to take a 'compare and contrast' approach, because by doing so the candidate will be evaluating and thus be able to achieve marks in the top Level band.

Question 4

Part a) responses saw some good answers that referenced the Ebionites, Saballeians and Docetists and these were used to demonstrate who Jesus was while some identified the key issue and used the heresies to explain how the understanding of who Jesus was became established. Some candidates worked the concepts of Kingship, Messiah, Son of Man and Son of God as elements that appertained to the nature of Jesus. Weaker responses gave a minimal amount of material from the NT such as 'saviour' 'messiah' without embracing the wider context of the actual 'Early Church' post Christ's resurrection & ascension through to the 5th century AD. Similarly there were some weak answers that dived straight into the argument between Arius and Athanasius and consequently left them either repeating, or having no material for, part b). What could not be credited (unless they were in some way firmly linked to the demands of the question) were Reformation and modern scholars. Some very weak responses did not understand the issue of the 'nature' of Jesus and wrote that he was loving and taught forgiveness. In other words his nature was that he was a decent chap rather than whether he was human, divine or both. No candidates engaged with the biblical phrase 'Jesus is Lord', or with the Kerygma, both of which would have provided relevant material.

Part b) offered a broad scope to show a wide understanding of teachings about God and Christ. Some responses explained Arianism in terms of its philosophical and religious underpinnings and located it historically in Arius and Athanasius, making mention of the councils of the early church which met to discuss aspects of Christology to be agreed upon. The quality of these responses was very good, and many pursued the significance of the heresy on the church through to Calvin, Luther and even to recent discussions on Process Theology.

The numbers of students who completely failed to grasp the intent of the question and either left the space blank or petered out weakly after a page (or less) with answers that had little to say about the significance of the heresy in the development of Christianity was disappointing, although some dealt with the context of the debate and the differing views whilst paying little attention to the subsequent development of the Church.

4 (a) Explore the key ideas of the nature of Jesus that arose in the Early Church.

(8)

The early church affirmed that Jesus Christ was wholly human and wholly divine and expressed the salvation he could only bring in this way of being. However, a number of Heresies came about in the early church and challenged this view as it is logically impossible to humanity. Arius argued that Jesus was a creature more divine than other creatures but not as divine as God. He also said Jesus only came into

being because God willed it to be so. Arius likes that God therefore is not immutable and changed to become father. Athanasius argued Jesus could be both wholly divine and human as this is only possible for him to bring about salvation. Other heresies such as adoptionism discussed that Jesus was born human and became only divine at his baptism, whereas, Sabellianism says Jesus was only divine and not at all human. Augustine stated in the Early Church that and other theological thinkers that Jesus had to be both wholly divine and human in order to bring about salvation. The idea of the Trinity as a unity means that Jesus must have on these qualities. Mutual interpenetration means that Jesus' takes as a human was to guide Christ's living



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This candidate immediately gets to the intent of the question and identifies the issue of whether Jesus was wholly human and/or wholly divine. There emerges an exploration of various elements including Arius and Athanasius as well as adoptionism, Sabellianism and Augustinian thinking. An answer that was awarded the full marks of 8.



ResultsPlus Examiner Tip

For part a) of question 4 candidates would be well advised to briefly look at what part b) is asking for and try and aim not to use material in part a) that would be more suitable for part b). This response competently makes use of relevant part b) material without the 'analysis' element that, in this case, was reserved for part b) itself.

4 (a) Explore the key ideas of the nature of Jesus that arose in the Early Church.

(8)

In the Early Church there was much debate over Christology and the nature of Jesus. Docetism and Ebionitism both arose in the Early Church, the former being the belief that Jesus is purely divine and that he only seems human and that his suffering on the cross is an illusion; the latter is the view that Jesus is purely human, though he is higher and more important than the rest of creation but he still ~~was~~ actually is human and does suffer. Arius ~~did not~~ agreed with the ebionist view and stated that Jesus was the highest of all creation but was nonetheless creation himself. He said that Jesus did have a creator, but was still human and not divine. Athanasius on the other hand, argued that Jesus was only divine ~~was~~ because he is part of the Trinity and is God, and as a God is immutable and transcendent, he cannot become ^{purely} incarnate and cannot suffer, so his humanity and suffering is an illusion. Because of this debate and divide in the Church, the Council of Chalcedon decided that Jesus was both fully human and fully divine.



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Examiner Comments

An excellent response that addressed the demands of the question in a full and effective way. The candidate gets straight to the heart of the matter and explores the nature of Jesus by referencing a range of relevant material which has been selected and applied in an apposite manner, for example: the understanding of Christology and the nature of Jesus; Docetics and Ebionites; Arius and the debate about the 'trinity' culminating in the Council of Chalcedon. This answer was at the mid-level 3 band and was awarded 7.



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Examiner Tip

It is important that candidates fully justify the material selected in order to be able to have access to the full marks in a question like this.

(b) Analyse the significance the Arian heresy had on the development of Christianity. (20)

The Arian Heresy brought about a controversy to doctrine regarding the nature and person of Jesus. Not only did it challenge Christian understanding of Jesus but ~~also~~ also had implications for God and the notion of the Trinity.

Arian proposed this heresy and suggested that Jesus in proposing that Jesus came into existence Arian compromised God's established, immutable nature such that he implies God changed essence and became a father. ~~Christianity therefore may come to question the~~ However, Arian's ideas do have Biblical authority such that Jesus refers to God a father and it does also 'God sent his only son' suggests that ~~God~~ this is the relationship they share. However, Christianity rejected this notion of fatherhood and it may now be seen as a metaphor for God's eternal love that emanates from him. Instead the Church understood their relationship as one of mutual fellowship and interpenetration. This is significant in the doctrine of the Trinity established by St. Augustine and the doctrine of the Church as co-eternal, co-equal, and co-existent. However, ~~the doctrine~~ the doctrine is in modern times

Karl Barth and Karl Rahner have considered new ideas of the Trinity. Rahner not dissimilar to Arius identifies God's nature and God's active self through the economic and immanent Trinity. ~~However~~ This separates God's work and nature like Arius separates God and Jesus, ~~however~~ however Rahner is criticised by J.L. Mackie for assuming too much knowledge of God. Rahner does establish a teaching more similar to doctrine in his economic Trinity such that the 3 persons share the same essence and nature, whereas Arius affirms that God and Jesus are ~~distinct~~ separate. ~~in nature~~ Other theologians such as Alister McGrath have found a middle ground in establishing a relationship 'the three persons are distinct... but not separate, separate';

The Arian Heresy ~~had~~^{has} importance in establishing that God sent his only son. ~~As~~ This has implications for establishing God's love in the Jesus was sacrificed - 'for God loved the world so much, he sent his only son so that all those who believed in him may be saved from death and have eternal life'. However, it is arguably that Arius' heresy ~~is~~^{has} ~~been~~^{been} faulted because if Jesus is not wholly divine and co-equal with God then his salvific love.

its authority and we may question whether the salvation was granted. Jesus took on humanity's sin in his sacrifice however Christian belief holds that this must have been through God in order for it to be fully absolved. ~~Even~~ Nevertheless, Arius ~~establishes~~ brings to Christian attention Jesus as ~~had~~ son which may enable Christians to relate to his sacrifice. For example, a father may come to understand God's love if he maybe doing this themselves. In Christian teaching ~~agape~~ is the basis of all belief, therefore the incarnation is vital to understanding the unconditional ~~agape~~ Christians have a duty to ~~offer~~ offer.

The ~~Arian~~ Arian Heresy brought new ideas to Christianity and in the early church this was significant in establishing doctrine.

Although his ~~to~~ ideas were largely rejected, Arius allowed for thinkers such as Athanasius to establish the importance of the nature of Jesus as human and divine and thus notions of the Trinity have been established.



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Examiner Comments

This response tackled the question well, even though the candidate had used some vital material in their response to part a), they managed to develop a response that embraced new material whilst at the same time acknowledging relevant material used in part a) without direct repetition. The response is lacking in organisation as Barth and Rahner are discussed in detail along with some referencing of McGrath before returning to the significance of the Arian heresy and its impact on the development of Christianity. It might have been better to have placed this material after the further discussion of the significance of the Arian heresy. A good conclusion that arrives at a justified and supported position drawn from the preceding analysis is evident. Whilst there is a disjointed feel to the response overall there is sufficient demonstration of sound knowledge and understanding along with some critical analysis that is, at times, insightful. Overall the quality of the response meets the criteria for Level 4 with a mark of 18.



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Examiner Tip

Candidates have limited time for detailed descriptions. For analysis questions such as this, candidates need to focus their responses in such a way as to utilise their knowledge and understanding to underpin evaluative content to achieve the higher marks in the top Level band.

(b) Analyse the significance the Arian heresy had on the development of Christianity.

(20)

The Arian heresy was centred around the main question of the nature of Christ and whether he was of 'similar substance' (homoiousios) to God or if he was of the same substance to God (homoousios).

Arius' letter to the bishop of Alexandria made it clear that he felt Christ was simply of similar substance. Arius saw Jesus as a creature of God, ~~how~~ who was superior to the rest of creation ~~due~~ as he was also a perfect being, but he was only superior due to the will of God allowing him to be not because of his nature. Jesus was able to deliver his message and be so influential due to God's guidance and he was aided on his mission - Arius saw Jesus as more of a messenger for God and this affected the development of Christianity as it raised issue in the trinity and it was questioned whether the son and Father were actually the same and it also puts strain on relevance of Jesus, if he was truly so important as God's son, or

merely God's Son being a messenger.

This view was challenged by Athanasius who saw God and Christ as beings of the same substance (homoousios). He came to the conclusion that only God saves, Jesus also saves so therefore God is Jesus. He felt that Jesus was just God incarnate but because of God (the Father's) divine nature it is difficult for him to take on human form, but he did so as Jesus via the Son to enter human situations and also sacrifice his Son for the redemption of humanity as God therefore doesn't suffer in his divine nature but only does so in human nature. P

Again this is questioned however as God is the creator of all things and it's thought he cannot be creator and also a part of creation but many Christians believe God watches his creation unravel as it also gives us more free will which shows he's loving ~~and~~ in nature.

The nicene creed came to the conclusion that Jesus and God are of the same substance and the Chalcedonian definition also confirms this stating Jesus is fully human yet fully divine. So in conclusion the Arian heresy eventually had little impact on development of Christianity because the Chalcedonian definition was displayed it prevented any further arguments from taking place and closed the argument despite not explaining how.



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Examiner Comments

This response gained 20 (full) marks overall. This answer demonstrates good knowledge and understanding that is immediately evident in the opening paragraph with the explanation of what the Arian heresy was. It is a coherent response that is well structured and, though narrowly focused, it is well developed by moving from description of the heresy to its impact on the Early Church and a recognition of the nuances of the debate surrounding the divinity/humanity of Jesus. It is consistent in the use of appropriate terminology and there is evidence of some analysis and evaluation leading to a synthesis of knowledge and concepts. There is clear knowledge of the arising issues with implications identified and sufficiently explored. There is an awareness of different perspectives and contexts from which these issues have been developed. It is succinct in its delivery and mostly accurate in its details. It is a good example of a relatively short response that is high on quality and consequently meets all the criteria at the top of Level 4.

Paper Summary

Based on their performance on this paper, candidates are offered the following advice:

- Take time and care to consider the precise demands of the question by engaging with the relevant trigger words such as 'explore', 'assess', and 'analyse'
- Ensure answers do not give a partial or limited response, especially for the assess/analyse questions where often the AO1 material has failed to be evaluated and no focused consideration offered on the issues identified
- Try to avoid making assertions or assumptions without offering supporting reasoning and/or examples
- For question 4b candidates might consider coming to a judgement or take a position in the conclusion
- Try and ensure that sufficient detail(s) are present in the 8 mark assess responses to reach the higher marks

Grade Boundaries

Grade boundaries for this, and all other papers, can be found on the website on this link:

<http://www.edexcel.com/iwantto/Pages/grade-boundaries.aspx>

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Welsh Assembly Government

