



Pearson
Edexcel

Mark Scheme (Results)

Summer 2019

Pearson Edexcel GCE
In Religious Studies (8RS0/4B)
Paper 4 Study of Religion
Option B Christianity

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Publications Code 8RS01_4B_1906_MS

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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.

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"> • God can have a relationship with human beings in a personal sense. • God can be described in terms that reflect personal attributes such as love, trust and compassion. • God can be described in strongly personal terms such as father and shepherd. • Buber's I-You relationship is between two active subjects/persons. • The idea of a distinct conscious and clear personal nature of God runs throughout the Bible.

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	Answer
2	<p data-bbox="280 465 616 495">3 marks AO1, 6 marks AO2</p> <p data-bbox="280 533 1366 600">The specification refers to the views of Moltmann and Weinandy and these are used as exemplars.</p> <p data-bbox="280 645 1358 779">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 the AO2 descriptors described below.</p> <p data-bbox="280 860 1038 889">Candidates may refer to the following in relation to AO1.</p> <ul data-bbox="280 898 1406 1122" style="list-style-type: none"> <li data-bbox="280 898 1406 965">• Moltmann argues that the suffering of God is the direct consequence of God's decision and willingness to suffer. <li data-bbox="280 974 1406 1041">• Moltmann posits that in the crucifixion, it is not just Jesus, who suffers and dies but also God in his divine nature that suffers. <li data-bbox="280 1050 1406 1117">• Weinandy maintains that a God who is impassible is more loving and compassionate than a suffering God. <p data-bbox="280 1153 1406 1256">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="280 1292 1038 1321">Candidates may refer to the following in relation to AO2.</p> <ul data-bbox="280 1330 1406 1711" style="list-style-type: none"> <li data-bbox="280 1330 1406 1442">• For Moltmann God is a loving and compassionate God, he must not only be aware of human suffering, and therefore he must also himself be an active victim of such suffering. <li data-bbox="280 1451 1406 1563">• Moltmann suggests that Jesus' death on the cross has changed who God is, in himself, because it has brought "death" into God therefore it challenges the impassibility of God. <li data-bbox="280 1572 1406 1639">• Moltmann's view means the immanent Trinity has changed because human kind appears to have power over God therefore undermining God's immutability. <li data-bbox="280 1648 1406 1711">• Weinandy successfully undermines Moltmann's view that God has to feel like people in his divinity because God's knowledge does not have to be physical knowledge. <p data-bbox="280 1787 1310 1845">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	1-3	<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). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
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). • 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	7-9	<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	<p>3 marks AO1, 6 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"> • Prayer is a central part of Christian life and faith. • Prayer encompasses both privately and publicly the act of speaking to God. • There are different types of prayer such as petition, praise and intercession. <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"> • Prayer can be seen as important for religious experience because it is believed that God is able to communicate with the person praying. • Prayer is important because it deepens a person's faith and therefore it can help the believer come to a greater understanding of God's purpose for them. • Corporate prayer is important in reflecting the unity of the worshipers however it could be argued that there are other elements considered more important in the worship service. • Can God not simply act on behalf his followers, without the role of prayer, because of his attributes such as omnipotence, omni-benevolence and omniscience? <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	1-3	<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). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
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). • 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	7-9	<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
4(a)	<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"> • The Persons of the Trinity are distinguished by their relationships to each other. • The mutual relations consist of the Son is Son because he comes from and relates to the Father in a Son-like way; the Father is Father, because he relates to the Son in a Father-like way; the Holy Spirit is the bond between the Father and the Son. • The distinctions reflect the characteristic roles of each Person that co-exist together. • The Father, Son and Holy Spirit constitute three distinct <i>hypostases</i> (Persons) of the same divine <i>ousia</i> (substance). • The <i>filioque</i> controversy remains a significant issue in modern views of the Trinity.

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
4(b)	<p>5 marks AO1, 15 marks AO2</p> <p>The views of Barth and Rahner are used as exemplars.</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"> • In Barth, God's self-revelation undergirds the doctrine of the Trinity. • Barth affirms the <i>filioque</i> clause that the Spirit proceeds from the Father and the Son and so Economic Trinity = Immanent Trinity; ("God for Us" = "God in Godself"). • Rahner argues the Economic Trinity is indicative of God's action and presence in the economy of salvation whilst the Immanent Trinity is indicative of the mysterious existence together of the three divine Persons in their eternal life. <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 who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • Barth's recovery of the doctrine of the Trinity was significant for Christianity, because previously the Trinity had been neglected by many theologians. • Rahner's doctrine of the Trinity is significant because he placed a particular emphasis on the Trinity as an act of God's self-communication. • Barth prefers the term mode rather than Person and this is significant because for Barth there are real distinctions within God. • However, this is not modalism as critics such as Moltmann argued, because Barth claimed each mode is different from the others, because of their different internal relationships. • Rahner expressed his understanding of the immanent and economic Trinity with the concept of the three distinct natures of God which is significant because it played a pivotal role in preserving the triune nature of God and at the same time avoided the pitfalls of modalism. • The Orthodox Church rejects the <i>filioque</i> and so rejects Barth, because for Barth, the Spirit is the spirit of Christ and reveals Christ to us, so the Spirit also comes from him.

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–5	<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 may be selected (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).
Level 2	6–10	<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).
Level 3	11–15	<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 (AO2). • Judgements are supported by an attempt to appraise evidence (AO2).
Level 4	16–20	<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 (AO2). • Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).