



Examiners' Report

June 2010

GCSE Religious Studies 5RS10



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Introduction

The new specification includes a good deal of material from the Legacy Specification, but the material is not entirely identical. It includes some new topics (such as on 'social cohesion' and the different attitudes between Catholics and Protestants towards the authority of the Church) whilst the monastic life is no longer covered as a separate topic. There is also a change in the balance of the Assessment Objectives. With this in mind, candidates needed to be prepared quite carefully to meet the demands presented both by possible new topics and new style questions.

It is clear that most candidates were prepared well to deal with the changes. This report will try to highlight them and suggest ways in which performance can be improved.

Part (a) questions have not changed in style, though there have been some changes to the key words.

The main changes to the style of questions come in parts (b) and (d) of the examination:

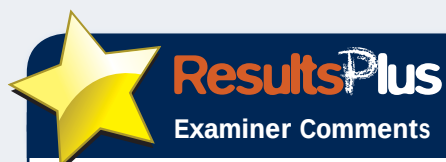
Part (b) questions require candidates to give reasons for either supporting or opposing a point of view. It is also possible for candidates to gain full marks for giving a reason in support of both points of view, where they are themselves undecided. It is essential, however, that the opinions being expressed are the candidate's own. The few candidates who answered by saying "some Catholics think this, but other Catholics think that...", without indicating their own opinion, could not gain any marks. In addition to gain full marks, candidates needed to give two developed reasons. Four simple reasons could only gain two of the four marks available. Many candidates clearly understood these requirements and answered these questions very well, but a few did not develop their reasons and therefore could not pick up more marks.

Part (d) required candidates to give reasons to support their point of view, and also reasons why others might disagree with them. It is therefore quite similar to the part (d) questions on the legacy specification, apart from six marks are now available, and separate sections of the question and answer booklet have been provided for the two different points of view. This new approach certainly helped ensure that fewer candidates missed giving the alternative viewpoint. At the same time, in order to gain full marks, either three simple reasons were required in support of each side of the argument, or developed reasons. By far the vast majority of candidates who gained full marks did so by offering simple reasons. Although there were a few one-sided or thin responses, overall these questions were well answered.

Part (c) style questions have changed very little, though they now include a consideration of quality of written communication. Part (c) questions can be 'Explain why...' or 'Explain how...' style questions, and there were examples of both on this year's paper. It is important that candidates are clear in their own mind which type of question is being asked and to respond accordingly. A number of candidates did not gain marks due to not taking account of this difference. An explanation of the different approaches can be found under specific questions later in this report. Those candidates achieving full marks did so, as usual, through a mix of simple and developed explanations.

Question 1(a)

In order to gain full marks, candidates needed to show an understanding that faith involves a belief that is not entirely founded in evidence. Most candidates offered the definition found in the specification and achieved the full 2 marks.



This answer does indicate that faith is about belief or believing in something, but doesn't mention the lack of total proof to support that belief. It is therefore an example of a partially correct answer and gained one mark.

(a) Faith is the belief in something or someone.



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Examiner Tip

Learn and use the key word definitions that are provided by the specification.

Question 1(b)

On the whole, this question was well answered, with most candidates able to gain some marks. It asked for reasons for or against the view that God created the world. Most answers in favour of this view focused on the belief that comes from the Bible, and those against were based on alternative scientific theories. Candidates were able to develop the reason about evidence from the Bible by quoting or referring to a specific text. Full marks could have been gained for an answer that then went on, for example, to point to evidence from the Creeds, along with the development of quoting the creed more or less accurately.

Question 1(c)

This question was well answered, with most candidates able to point out that the Holy Spirit is part of the Trinity, and therefore God. Fuller answers went on to talk about the Holy Spirit as God's presence in the world, perhaps quoting the example of the Holy Spirit's descent on the Apostles at Pentecost. Many strong candidates also mentioned the guidance the Holy Spirit gave to writers of the Bible, and to the Magisterium.

Question 1(d)

This was also a well answered question. Candidates usually opposed the idea that Christians need only to love God by pointing out the teaching of Jesus about love of neighbour (which some candidates remain convinced is one of the Ten Commandments) and the need to both love God and worship God as well as to obey God's teaching. In support of the idea came references to the first commandment. Some candidates also pointed to the way in which contemplative monks and nuns consider that love of God is primary. Although the monastic life is no longer a specific topic, it can still provide useful ideas for developing reasons.

(b) God is the creator of the world, because that's what it says in the genesis and that's important because that's the word of God. I also think that God created the world, because only God is so powerful to do such things.

(c) The belief in Holy Spirit is important for Christians because it's the third person of the trinity, and in the Bible it tells us to believe in the trinity.

I also believe that it's important, because Holy Spirit & inspired the Bible writers to write the Bible, and if they wouldn't write the Bible we wouldn't know what God tells us to do, to lead a good Christian life.

It's also important, because the Holy Spirit is a part of Trinity and if we worship the Holy Spirit we worship God and we need to worship God so we will go to heaven.

~~It's also important to believe in Holy Spirit~~ Finally, it's important, because Holy Spirit helps ~~people~~ and is active in the world today.

(d) (i) I agree, because God created us and we ~~only~~ should only love and honour him. I also agree, because God is our Father and we should thank Him for that by loving Him only. Finally, we should only love God because if we will not love him we will not go to heaven and have eternal life with Him.

(ii) Some people may disagree with me, because in the Greatest Commandment it says to love your neighbour. They could also disagree, because ~~for~~ The Golden Rule tells us to love neighbours as ourselves. & People could also disagree because in the Parable of the Sheep and the Goats Jesus told people to love their neighbour, because by loving ~~you~~ your neighbour, you love God.

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This is an example of a very good answer, it also draws attention to the ways in which answers can be developed.

In part (b) the candidate gains one mark for mentioning that God is called the creator in the Book of Genesis, and that is developed to gain a second mark by pointing out that Christians consider the Bible to be the word of God. A third mark is gained by adding that God has the power to create the world, but this reason is not developed. So in total the candidate gains three marks out of a possible four for part (b).

In part (c) the candidate offer three reasons for the importance of believing in the Holy Spirit, but more than one of them is developed. These three simple reasons take the answer to Level 3, but the candidate also goes on to say that without the work of the Holy Spirit in inspiring the Bible we wouldn't know how to live a good Christian life. This is a development and takes the answer to Level 4.

In part (d) the candidate offers three simple reasons to support the suggestion that loving God is sufficient. They then go on to look at the alternative argument. They use three valid texts from the Gospels to support the view that others should be loved as well as God. This could be looked upon as three simple reasons but it can also be read as a fully developed reason. Either way it is worth full marks.

**ResultsPlus****Examiner Tip**

Remember that in answer to part (b) questions full marks can only be achieved by giving two developed reasons. Even four simple reasons would gain only 2 marks.

Question 2(a)

Most candidates knew that the Catechism is a book of Christian teachings. For full marks they needed to add that it is specific to the Catholic Church. Once again, most candidates knew the definition from the specification and gained full marks. Full marks were given to answers that said the Catechism is the 'teaching of the Church' because Roman Catholics often speak of the Roman Catholic Church as simply 'the Church'.

Question 2(b)

This was another well answered question. Those candidates supporting the view that Jesus is God pointed to his miracles, specifically the Resurrection, and often quoted the words spoken by God the Father at Jesus' baptism. Not many candidates argued against the idea, but those that did pointed, for example, to the fact that Jesus had a human body and that he died like any human being.

Question 2(c)

This is an example of an 'Explain how...' question, specifically how Christians can show their love for others. In some ways it has similarities with the legacy style part (b) question except that for full marks an explanation rather than a list is required. Candidates who simply wrote, "by giving to charity, joining the SVP, helping old ladies across the street and speaking kindly" would have only reached Level 1. What was required for full marks was for the candidate to explain how these actions showed love for others, as can be seen in the example given below.

Question 2(d)

Candidates found this question quite difficult to answer, although the stronger candidates were able to gain full marks, usually with reference to how the Gospels show the Trinity at work, and to the Catechism. However, this is perhaps a good moment to comment on the use of such sources in providing reasons in support of aspects of Catholic teaching. It would not be sufficient for 3 marks to say that believing in the Trinity is important "because the Bible, the Creeds and the Catechism say so", though some candidates certainly hoped so. Three marks would have been gained by saying that "the Bible shows the Trinity at work, the Creeds speak about God as Father, Son and Holy Spirit and the Catechism teaches that belief in the Trinity is the foundation of Christianity." It is important that candidates are fully aware of the difference between these two answers.

(c) Christians can show their love for others by, firstly, they could join the SVP, the SVP runs soup kitchens, and cares for the poor and the elderly. If a Christian joined the SVP then they would be following the

of the Good Samaritan, this shows love for others. Another way Christians can show love for others is by taking part in one of the seven sacraments. If a Christian got married then they would be making a life long commitment to their partners. They would have to love them and follow the ten commandments by staying faithful to their partners. Another ~~these~~ way that Christians can show their love for others is by not breaking any of the 10 commandments. The commandments state that you should not commit adultery and that you should honour your parents. This shows love towards your husband or wife and your parents. Finally Christians can show love to others by following the Golden Rule and the Greatest commandment. The Golden rule would allow a Christian to show love for others by treating them in a nice way, and the Greatest commandment would show love for God and all of his children.


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Examiner Comments

This is an excellent example of how to avoid simply giving a brief list in answer to 'Explain how...' questions. It mentions the actual ways in which love is shown (running a soup kitchen, love of a marital partner, being faithful in marriage and simply treating others in a nice way). But it also explains how these actions are an expression of love. In this particular example a good deal of reference is made to Biblical texts, but that is not the only way. For example, they could have explained that running a soup kitchen is a way of showing love for others because in some cities there are many homeless people who are in need of warmth and nourishment, and Christians feel called to help such people.

Question 3(a)

Almost all candidates knew that bishops are priests with a certain rank. Many also knew that they ordained other priests. These answers are partially correct and gained one mark. But for full marks it was necessary to give a definition that got to the heart of their role in the Church, rather than just an example of one of their functions. The best two examples of this full answer spoke either about the leadership of the diocese or the role of bishops as successors of the apostles.


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Examiner Comments

This is an example of a partially correct answer. Although it is certainly true that a bishop is someone who is ordained, that would also be true of a priest, as would the fact that they can perform the sacrament of the sick. It received one mark.

(a) bishops are people who are ordained. And do the Sacrament of the Sick.

Question 3(b)

This was a well answered question. Good responses spoke of Mary as a model for a sinless life. Others spoke of her courage. These answers were then developed by making reference to actual events in Mary's life, such as the Immaculate Conception or her presence at the foot of the cross.

Question 3(c)

This question, about the different attitudes between Protestants and Catholics towards the authority of the Church was probably the worst answered of all the questions on the paper. It is quite a challenging topic and as a topic in its own right, this is new to the specification. However, there were some candidates who were able to speak of the different attitudes towards the authority of the Bible, and whose responsibility it is to interpret it for modern times and modern problems. They also explained views about the role of the Pope and Magisterium, the differences in the view of some Protestants about the authority of priests and bishops, etc.

Question 3(d)

Most candidates were able to gain good marks on this question about whether the Bible is all that is needed as a guide to life. At a simple level, they knew that the Bible contains divine teaching on the one hand, but also that people receive important guidance from their parents. Full answers also spoke about the example of Jesus as found in the Bible, and named specific teachings, in support of the argument. Against the argument they talked about the important guidance found in the Catechism and the teaching of the Magisterium.

(c) Protestants believe that Christ is the head of the church, not the Pope. They believe that Jesus has a higher power and that the bible readings should not be updated by bishops. The Protestants feel it is

good to keep the teachings of the bible simple.

**ResultsPlus****Examiner Comments**

This is an example of a response to 3(c) from a candidate with a limited understanding of the different attitudes of Protestants and Catholics to authority. Although some of what is implied is untrue (that Christ is not Head of the Church for Catholics for example) such mistakes are passed over rather than penalised. In this answer, the candidate did understand that Protestants do not accept the leadership of the Pope and also that the Bible has authority for each individual without the needed for interpretation by Church authorities. This took the answer to Level 2.

**ResultsPlus****Examiner Tip**

Part (c) of each question carries a possible 8 marks. If it is a question you do not understand, it might be better to look at the alternative question to see whether you might gain more marks overall.

(d) (i) I disagree with this statement because the bible isn't the only thing we need to guide us. We need the guidance of others. ~~like for~~ For example the priest who spreads the good news and will help people and the parish with their faith and guide them on how to be a good Christians. Also the bible does not help you understand everything that you will come across in life. The bible was written thousands of years ago and therefore can be ~~is~~ ~~use~~ unhelpful in situations we face today.

**ResultsPlus**

Examiner Comments

This is an example of a response to part (d)(i) where three reasons, simply expressed, ensure that the candidate gains all three marks available for this section - the need for the teaching of priests, that the Bible does not cover all of life's problems and that the Bible may be out of date. The reasons are indeed quite simple - but they are sufficient.

Question 4(a)

The correct definition seemed less well known than some of the other (a) questions. Most responses were partially correct saying, for example, that it was about something or someone being good or special. The definition in the specification indicates that holiness has to do with God / the sacred, and that aspect was required to gain full marks.

**ResultsPlus****Examiner Comments**

This is an example of a candidate who has a sense that the term 'holy' has something to do with religion but the answer does not express the notion of holiness precisely enough to gain any marks.

(a) Holy means that you are part of the church and connected either by being a priest, bishop, pope or if you are a lay person.

**ResultsPlus****Examiner Tip**

To gain marks for part (a) questions the answer needs either to be the definition of the key word found in the specification or an answer in the candidate's own words that contains all the ideas that are in that definition.

Question 4(b)

Most candidates knew who the Pope is and roughly what he does, which was a good start. Opinions supporting the idea that everyone should obey the Pope centred on his role as the successor Peter or the guidance many Christians believe he receives from the Holy Spirit. Those against pointed to his simple humanity or to the fact that he is important only for Roman Catholics. There was scope within this question for a variety of approaches and different ways in which the answers could be developed, and overall the question was answered well.

Question 4(c)

This question, asking why the Church is called the Body of Christ, uncovered two major weaknesses. First of all, there are still far too many candidates who equate questions about the Church with 'going to church'. This problem recurs year on year. Many centres are working hard to overcome it, for example, some candidates now even preface their answers by saying, "this question is about the Church as a community of believers and not about going to church" Centres should be encouraged to do all they can to help students to get to grips with the distinction. The other problem was a limited understanding of the Body of Christ. This certainly proved to be one of the questions that helped to differentiate between the more able and less able candidates.

Question 4(d)

Although the same problem (belonging to the Church/going to church) occurred here, the misunderstanding proved less serious in terms of marks. Candidates who wrote about going to church to be baptised, and to receive the sacraments in general, because these relate to belonging to the Church and are also considered means to salvation were awarded marks.

(c) Roman Catholics call the church the body of Christ because Jesus said that if you tore it down he could rebuild it in 3 days

and he rebuilt it with his caring, understanding and love which come from the body. At communion the priest turns the bread and wine into body and blood. Because Jesus is 100% Human and 100% God and ~~the~~ Jesus said it was his fathers house so it ~~was~~ a part of him

**ResultsPlus****Examiner Comments**

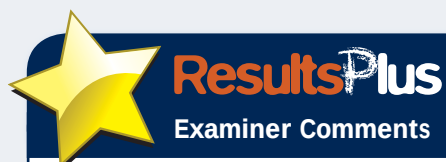
Although question 4(c) was not specifically about the Body of Christ in the Eucharist, candidates could gain one level (2 marks) for an answer that spoke about Christ's presence in the bread and wine at Mass. This is certainly linked to why the Church is called the Body of Christ, although to gain further marks candidates needed to speak about the Church as doing Jesus' work on earth, of all members playing their role in that work just as various limbs and organs serve the whole body, and such like.

**ResultsPlus****Examiner Tip**

Remember that in the examination 'Church' with a capital 'C' refers to the community of Christian believers, or sometimes to the organisation of the Catholic Church, not the building.

Question 5(a)

Transubstantiation is about as technical a theological term as they come. Most candidates knew the definition and scored well. Those that tried to improvise an answer met with mixed success.



This answer didn't score any marks as it offers no evidence of an understanding of the meaning of transubstantiation. Had it referred to receiving Jesus' Body and Blood at Mass it would have received one mark. For the full 2 marks, reference had to be made to the change that is believed to take place.

(a) this is the taking place of receiving
the bread and wine in mass.

Question 5(b)

The question about fasting during Lent was very well answered. Most candidates mentioned the example set by Jesus on the desert and went on to suggest that fasting was a way of showing him true discipleship. Those two ideas together are another example of a developed answer to part (b) questions. Stronger candidates were also able to compare fasting to Jesus' suffering and death and suggested that fasting constitutes a way of showing Jesus respect and honour. Such a two part answer would have gained the full 4 marks.

Question 5(c)

This question about the importance of Confirmation is a familiar one and candidates were able to offer many good reasons by way of explanation, some of them derived from their own recent experience of the sacrament. It is interesting that some candidates were able to point out that it is important a preparation for being able to receive communion for the first time, whilst others spoke about it as a rite of passage to adulthood – underlining the different policies regarding the Sacrament of Confirmation within the various dioceses of England and Wales.

Question 5(d)

There were quite a lot of strong opinions expressed about whether people should have to go to Mass, and the reasons given to support those opinions were plentiful and, most of them were entirely valid ways of arguing. It is worth saying in this context that someone saying that they shouldn't have to go to Mass because they find the experience boring would be credited. Not all the answers to such questions are 'theological', though on the positive side it was good to see just how many candidates were able to argue about the role Mass plays on the road to salvation and the spiritual value of receiving communion, as well as of being true to Jesus' command at the Last Supper.

(b) I think that Christians should fast during lent because Jesus went 40 days and 40 nights in the desert without food or water and by fasting, we are building a stronger relationship with ~~spending~~ God.
Another reason is because the devil was trying to tempt Jesus whilst he was in the desert, therefore we should show our thanks by not ~~mean~~ giving into temptation.

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Examiner Comments

This response to 5(b) is an example of a developed and an undeveloped reason. The fact that Jesus fasted is a reason for Christians to fast, and saying that by doing the same we are building our relationship with God is development. The second reason is related but distinct - it is about the importance of resisting temptation - and so can be marked as a second reason. But it cannot be considered developed as Christians do not fast because the devil tempted Jesus, but they do in order to resist temptation.

Question 6(a)

Almost all candidates knew that absolution was related to the whole matter of sin, contrition and forgiveness. Fewer candidates were able to identify it correctly with the act of having those sins forgiven. It is one of a number of relatively unfamiliar words associated with the Sacrament of Reconciliation which may have resulted in some candidates getting confused about which is which.

Question 6(b)

The question 'Do you think Baptism is the most important sacrament for Catholics?' is really just a contentious way of asking candidates whether they look upon Baptism as important and why. Of course it is difficult to argue that any one sacrament is the most important, and the mark scheme is designed to reward answers that explain the value of the sacrament in itself. The value of such questions is that they prompt candidates to look at other sacraments and consider their value and purpose, too. The question was well answered, with developed reasons greatly in evidence.

Question 6(c)

This question, about the importance of Easter, proved more problematic than might be expected. Many candidates looked upon Easter as a term to cover the whole period from Ash Wednesday to the Ascension. Answers that made no reference to the resurrection gained no marks. This is a distinction I would encourage centres to remind candidates of.

Question 6(d)

The question about Christians celebrating the Eucharist together was hoping to provoke views about the need for Christian unity and, in fact, some candidates recognised that and answered accordingly. Many candidates pointed out, for example, that at the Last Supper Jesus was united with his disciples, and it is the least Christians can do, to respect Jesus, to do the same at celebrations of the Eucharist. However, some candidates distinguished between celebrating with the community in Church, and the problems faced by the housebound and those who work on Sundays. This is an alternative approach and candidates were credited where their interpretation of the question is a valid one. This covered in the mark scheme in 'Other approaches are possible and should be marked according to the levels'.

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Examiner Comments

This is an example of an answer to question 6(c) that covers themes about Lent and fasting as well as Easter itself. It was rewarded for the content about Easter, but this is clearly a good candidate who would have scored more highly if the answer had been wholly focused on the question.

(c) Easter is important to Catholics because Jesus set the example of resisting temptation by not giving into ~~the~~ the devil in the

40 days & 40 nights he spent in the desert. Secondly Easter is that time of year where we must go to confession. This is important as because our sins get washed away & allows us to enter a heaven. Thirdly, Easter is important because we are following the example set by Jesus & so we fast. During Lent we are also taught the importance of forgiving & that we are helping our neighbours. By doing this we will be rewarded as taught in 'the parable of the sheep and goats'. Lastly Easter is important because of what happens ~~in holy week~~ at the end of Holy Week. Jesus' resurrection, which proves he was the son of God & the whole reason for our belief in God.


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Examiner Tip

Remember that Easter refers only to the events relating to Jesus' resurrection and the Christian celebration of the resurrection. In other years there may be a question about the importance of Lent (the 40 days leading up to Easter) or of Holy Week (the week leading up to and including Jesus' crucifixion). It is important to answer only about the relevant event and Christian celebration referred to in the question.

Question 7(a)

On the whole this was answered well. In fact 'hypocrite' is quite a difficult word to define simply, and therefore the definition in the specification was wisely the one used by most of the candidates.

Question 7(b)

Interestingly most candidates believed that a very rich person can still be a good Christian and offered a range of valid reasons in support of that conviction, though many of those reasons did involve giving some or all of the money away. Those candidates who thought it was more of a problem made good use of Jesus' teaching in the Sermon on the Mount and the story of the rich young man. This all provided ample scope for development and many candidates scored highly on this question.

Question 7(c)

By contrast with the 'explain how' question referred to earlier, this was an 'explain why' question. Unfortunately not all candidates recognised the difference and spent the entire answer describing the work of the SVP without any real attempt to explain why they did what they did. The most obvious way to answer this question, and of course some candidates did take this approach, was to refer to the wide range of teaching about care for others that can be found in the Gospels – the parables of the Good Samaritan and the Sheep and Goats to name just two. An equally valid response would have been reasons relating to the injustice of innocent suffering and the Christian obligation to relieve it. A description could reach Level 1, many candidates, did not pick up many marks on this question.

Question 7(d)

This question seemed to prove a slightly more difficult question than some of the other (d) questions, perhaps because Christian teaching on 'judging' is not so widely known or understood and the reasons given sometimes tended to be anecdotal. Jesus' teaching on judging is quite complex and nuanced, saying not simply that Christians shouldn't judge, but that certain factors have to come into play before they can – like attending to one's own faults first. This did allow some scope for arguing in favour of judging – for example, that people who think themselves perfect may also feel entitled to judge others. More commonly those candidates arguing in favour of judging pointed out the need for wrong-doers to be judged by the courts and the need to choose one's friends wisely.

(c) The Franciscan Friars can help to relieve suffering in the UK by taking a vow of poverty and helping those in need. They do

The image shows a handwritten response on lined paper. The text is written in a cursive, slightly slanted script. The response is a single sentence: "(c) The Franciscan Friars can help to relieve suffering in the UK by taking a vow of poverty and helping those in need. They do". The text is written on four lines of the paper's ruling. The first line starts with "(c)" and "The". The second line continues "Franciscan Friars can help to relieve". The third line continues "suffering in the UK by taking a vow of". The fourth line continues "poverty and helping those in need. They do". The handwriting is clear but informal, typical of a student's answer.

this because they serve God and part of their belief is to help others that are less fortunate than themselves.

Secondly they work to relieve ~~poverty~~ ^{suffering} in the UK because they want to spread the good news as well as try and help the sufferers.

Also they work to relieve suffering in the UK so that they can follow ~~God's~~ ^{Jesus's} example and help those in need.

Finally they work to relieve suffering in the UK so that they can strengthen their relationship with God and receive salvation.

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Examiner Comments

This example of an answer to question 7(c) is included for two reasons. Although the SVP is the obvious choice of organisation, they are not the only choice, and Franciscans (and many other Religious Orders) can be considered an organisation committed to the relief of suffering for the purposes of this topic. Also here are some good examples of how to answer an 'explain why' question.

Question 8(a)

Most candidates answered this more or less correctly. Some candidates believed that holy orders were orders given by rather than to a priest.

Question 8(b)

The Law of Moses is another of those aspects of Christian teaching that is not widely understood, and a number of candidates found this question difficult. Some candidates understood that it included the Ten Commandments, though not so many seemed to understand that it is wider than that. Other candidates confused it with the Sermon on the Mount. Some Centres may need to work on clarifying the Law of Moses, and what Jesus said about it in the Sermon on the Mount.

Question 8(c)

This was a well answered question. The concept of vocation was well understood, and many candidates spoke about and explained a wide range of ways of showing vocation – including the vocation of marriage and family, of vocation in professional life, in the priesthood and the religious life, in service to others and so forth. It should also be said that Christians believe themselves called to prayer and worship and therefore attending Mass regularly and praying can also be seen as expressions of vocation. These were not the most common answers, and so were not necessarily the ones chosen to appear in the mark scheme, but they were valid nevertheless.

Question 8(d)

Not surprisingly, many candidates were able to argue in favour of the responsibility of Christians towards those who suffer. The teachings in the Gospel in support of caring for the suffering (such as the Good Samaritan and the Parable of the Sheep and Goats) were well known and were used to form and develop arguments. It was rather more difficult to argue against, though many candidates did find reasons, such as the suggestion that some suffering is justified, that caring for the suffering is the responsibility of charities and governments and that some people's lives are hard enough without them having to care for others. Overall this was a well answered question.

(b) They are important firstly because they were given to him especially from God to help humanity and secondly because if people want to use the Christian life the laws of Moses come into hand and are needed.



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Although the candidate does not preface this answer to 8(b) with 'I think...' thereby taking clear ownership of the answer, it is assumed they are expressing their own opinion. If they had written 'Some Catholics think..' their answer would not have been rewarded. This is also an example of a candidate offering two simple reasons and therefore able to score only up to 2 marks out of the four available.

By way of contrast, the answer to question 8(c) is thorough and gains all of the marks available. Although there are only three reasons given, the last two of them are developed. For example, spreading the word of God is an example of how Christians show vocation, but by adding that this will also bring more believers to God, the answer has been developed.

(c) Christians show vocation in their daily lives by firstly praying, this is their way of answering their call from the Lord our God and so showing their love. ~~see~~

secondly they give to charity and help the needy, this shows ^{to} the God the second commandment, to 'love thy ^{neighbour} ~~God~~ as you love yourself" therefore in asking and caring for themselves Christians should also care for others who are in need ~~to~~ or help.

Thirdly, they help spread the word of the Lord, this in which grows their reputation as they are sharing ^{what} ~~in which~~ they are told by God with others. This in return will ^{give} ~~give~~ God more followers and people to love him.


ResultsPlus
Examiner Tip

Four valid reasons will achieve Level 4 in part (c) questions. But it is also possible to achieve Level 4, for example, with two valid reasons that have been developed.

This year candidates performed well on this first paper based on the new specification. They seemed broadly to understand how the questions were being framed, and dealt with the new balance of assessment objectives. On the downside, some of the new material was not well understood and a good number of candidates failed to distinguish between questions that asked them to 'explain how' and those that asked them to 'explain why'. I also remain concerned about the number of candidates who lose marks by answering a mix of questions, 1(a) and (b) but 2(c) and (d) for example. When examiners encounter this 'rubric infringement' all the parts of the answer are considered and the question with highest total is credited.

Apart from these points, my primary recommendation to centres is that they explain clearly just how full marks can be achieved in respect of part (b) questions - namely a personal opinion supported by two developed reasons. I also suggest that some centres do more work clarifying the issues in the topic of the authority of the Church.

Grade Boundaries

Grade	Max. Mark	A*	A	B	C	D	E	F	G	U
Raw boundary mark	80	68	58	48	38	31	24	18	12	0
Uniform boundary mark	100	90	80	70	60	50	40	30	20	0

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