



GCE AS MARKING SCHEME

SUMMER 2025

**AS
RELIGIOUS STUDIES - COMPONENT 1
OPTION A: AN INTRODUCTION TO CHRISTIANITY**

B120UA0-1

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two-stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions [25 marks] <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <i>religious, philosophical and/or ethical thought and teaching</i> <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> <i>cause and significance of similarities and differences in belief, teaching and practice</i> <i>approaches to the study of religion and belief.</i>
5	21-25 marks - Thorough, accurate and relevant knowledge and understanding of religion and belief. - An extensive and relevant response which answers the specific demands of the question set. - The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. - Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. - Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks - Accurate and relevant knowledge and understanding of religion and belief. - A detailed, relevant response which answers the specific demands of the question set. - The response demonstrates depth and/or breadth. Good use of evidence and examples. - Accurate reference made to sacred texts and sources of wisdom, where appropriate. - Accurate use of specialist language and vocabulary in context.
3	11-15 marks - Mainly accurate and relevant knowledge and understanding of religion and belief. - A satisfactory response, which generally answers the main demands of the question set. - The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. - Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. - Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks - Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. - A basic response, addressing some of the demands of the question set. - The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. - Some accurate reference made to sacred texts and sources of wisdom, where appropriate. - Some accurate use of specialist language and vocabulary in context.
1	1-5 marks - Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. - A very limited response, with little attempt to address the question. - The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. - Little or no reference made to sacred texts and sources of wisdom, where appropriate. - Some grasp of basic specialist language and vocabulary. N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'
0	No relevant information.

Band	Assessment Objective AO2- Part (b) questions [25 marks] <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	21-25 marks • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context.
1	1-5 marks • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some use of basic specialist language and vocabulary.
0	• No relevant analysis or evaluation.

EDUQAS GCE AS – COMPONENT 1
OPTION A: AN INTRODUCTION TO CHRISTIANITY
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To be read in conjunction with the generic level descriptors provided.

Section A

1. (a) **Outline the role of churches in providing mission, service and outreach.** [AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- A major role of churches is to work as an instrument of God's grace.
- One way of making a difference in the world is by conducting mission, service and outreach programmes.
- Mission involves Christians going to other areas, often overseas, to conduct charity work and evangelise. Mission may involve providing education or working in healthcare whilst spreading the word of God. Missionaries may build health centres, schools or means of sustaining a community e.g. wells to provide clear water.
- Service is the action of working for, or helping, another. Christians should follow Jesus' example and become servants.
- Jesus described himself as a servant, 'The Son of Man did not come to be served, but to serve.' (Mark 10:45)
- Christian service work can include supporting local, national and global charities. Many churches also serve their local area, focusing on marginalised people and those in need. For example, some may run food banks or homeless shelters whilst others may run groups for pregnant teenage mothers. They respond to the need in their local area.
- Outreach ministry is the practice of sharing the love of Christ by serving the community.
- Many churches provide outreach programmes to work with people in their community who would not typically go to church. For example, they may run outreach programmes in pubs or cafes in order to invite and welcome more people to Christianity.
- Outreach allows ministers to share the Gospel with people outside of a church building, meaning that people can hear about the Gospel in places they may not traditionally expect to encounter Christ.
- The Church has many roles but providing mission, service and outreach are incredibly important as they allow believers to follow the example of Christ as a servant and continue the work of the disciples.
- The disciples were given the mission of evangelising at The Great Commission therefore a major role of the Church today is mission and outreach. 'Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.' (Matthew 28:19-20)
- The aim of service is to bring about justice and mercy that God intends for all creation. The Church responds to acts of injustice and natural disasters to provide support to those in need.

This is not a checklist, please remember to credit any valid alternatives.

(b) 'The main role of the Church is to provide sacraments.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Sacraments are an outward sign of God's grace. Different denominations recognise different practices as sacraments but agree that they are vitally significant.
- The sacrament of baptism welcomes a child or adult into the faith. Some believe it rids them of Original Sin. Some may argue this is the most important role of the Church.
- The sacrament of Eucharist allows believers to regularly renew their faith and spirituality by remembering Jesus' sacrifice and resurrection. This has to be the main role of the Church as it was specifically directed by Jesus.
- Catholic Christians may argue that all seven sacraments are important ways of doing good works, which are necessary for justification.
- Christians would be unable to receive sacraments without the Church so this means that it has to be the Church's main role.
- Catholic Christians may argue that the sacrament of confession is the main role of the Church as it helps believers to reconcile with God and take responsibility for their transgressions.
- The fact that churches cannot agree on what constitutes a sacrament reduces the significance of sacraments. This means the main role of the Church cannot be to provide sacraments.
- Different denominations interpret sacraments differently in how they are performed and what their significance is e.g. the Eucharist can be performed and interpreted in a variety of ways. If the main role of the Church is to provide sacraments they should agree on the significance and interpretation of those sacraments.
- Some would argue that the Christian Church is more concerned with its dogma and doctrines. This is because the main role of the Church has to be to provide religious teaching and services.
- There is a strong argument to suggest that the main role of the Church is to provide religious teaching that in turn delivers the message that individuals need to help the poor and needy and those who suffer in both spiritual and physical terms.
- It can be argued that the role of the Church is to provide the religious teaching and offer support and guidance on interpreting it.
- The Church's main role should be to care for the marginalised. This means that sacraments cannot be the main role for the Catholic Church as women are not allowed the sacrament of ordination.
- The Church has always sought to help those in need; this is the priority of the Church, not providing sacraments. It takes as its example Jesus' great emphasis on caring for the weak, the poor, the suffering, the marginalised, and the vulnerable.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

2. (a) Explain the views of E.P. Sanders on the role of works in justification.

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Justification is to be made righteous before God.
- Martin Luther had written that the New Testament letters supported sola fide; justification by faith alone. This view was rejected by the Council of Trent.
- E.P. Sanders is an American New Testament scholar who responded to the views of Luther.
- In 'Paul and Palestinian Judaism', (1977), Sanders argues that Luther used too much of his own experiences to interpret the writing of Paul.
- Sanders claimed that the Jewish religion did not focus on works only, and Paul had understood the need for both faith and works. Sanders argues that Luther had misunderstood Paul's writing.
- In 'Paul and Palestinian Judaism', (1977), Sanders refers to covenantal nomism. This is the idea that, 'one's place in God's plan is established on the basis of the covenant and that the covenant requires as the proper response of man his obedience to its commandments, while providing means of atonement for transgressions.'
- This Jewish concept meant that whilst one entered into the relation with God via covenantal nomism, one had to complete good works in order to stay in God's favour.
- Sanders proposes that Luther, in rejecting the law in favour of 'sola fide' (justification by faith alone), misinterpreted Paul. He claims that Paul was not against the law which underpinned the covenant.
- Sanders claims that Paul was opposing those rules which were specifically related to Jewish identity (e.g. circumcision). Therefore, Paul was not against doing good works which arose from grace and demonstrated belonging to the covenant.
- Sanders claimed that Paul was opposed to the notion that you could gain justification by doing specific works which are connected to the Jewish identity (circumcision, food laws, keeping the sabbath etc.).
- Just as the Jews were chosen to be a part of the covenant, Christians are part of the New Covenant. They enter through the cross and remain in the covenant through good works. Covenantal nomism applies to Christians also.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘Luther’s view on justification by faith alone is not supported by the New Testament letters.’**

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- It can be argued that the concept of justification by faith alone is unbiblical due to there being no direct references to it throughout the Bible.
- There are many scriptural references which stress that works are important along with faith. Throughout the Gospels it is clear that Jesus performed countless good deeds. Surely justification must require works otherwise there is no incentive to follow Jesus’ example.
- Discussion of references which suggest that works are needed for salvation could include the following (but credit all that are relevant). NB The question asks about the New Testament letters but candidates are likely to refer to other passages in the Bible to support their argument, for example, the parable of the sheep and the goats from Matthew.
- In Acts 26:20, Paul urges people to demonstrate their repentance by doing good deeds.
- The Letter of James 2:24 suggests that a person is considered righteous by what they do and not by faith alone. Luther rejects this as an ‘epistle of straw’.
- In 1 Corinthians 9:21, Paul states that he is not free from the law, but under Christ’s law.
- Romans 2: 6-7 states God will repay each person according to what they have done.
- In Romans 6:1-4, Paul clarifies that grace should lead to Christians striving to be sin free.
- Hebrews refers to the forefather Abraham who was obedient to God.
- It could also be argued that Martin Luther added the word ‘alone’ to Paul’s statement in Romans 1:17 ‘the one who is righteous will live by faith.’ This undermines the doctrine of ‘sola fide’.
- The Council of Trent affirmed that justification was not through faith alone but through faith and works.
- Other theologians, including many Protestant theologians follow Martin Luther’s argument that the New Testament affirms that salvation rests upon a faith response.
- Galatians 2:16 explicitly states that it is faith in Christ that leads to salvation.
- Ephesians 2:8-9 states that salvation is not the result of works.
- Romans 5:1- 2 states that justification comes through faith.
- In Romans 5, Paul states ‘.... We are justified by faith.’
- In Philippians, Paul writes that righteousness from God is based on faith.
- Some may argue that the New Testament lacks clarity over the arguments for faith and works. Paul emphasises faith, but also refers to the importance of good deeds.
- It can be argued that faith is necessary but not sufficient for justification.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Section B

3. (a) Explain Christian views on the resurrected body and the afterlife.

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Before Jesus' resurrection, there was no clear belief about the afterlife; the Old Testament belief in resurrection is vague and unfocused.
- There was no agreement on whether the resurrection would be physical or spiritual. Nor was there agreement on when it would happen.
- Many had associated the bodily resurrection with a Messiah.
- N.T. Wright states that resurrection means 'life after life after death', meaning that there is a period of being bodily dead before the transformed raised body emerges.
- Jesus' resurrection changed the unfocussed Jewish beliefs about resurrection to focused ones: early Christians began to believe in a bodily resurrection.
- This bodily resurrection would not be the same body; it would be transformed and hold new properties.
- It also specified the time at which the bodily resurrection would take place. Jesus' resurrection was first and then at the end of time Christ's people would be resurrected. Until then, those who have died are 'asleep in Christ'. (1 Corinthians 15:18)
- Biblical passages in the New Testament support the belief in a bodily resurrection.
- 1 Corinthians 15 is a substantial explanation of how Jesus' resurrection influenced Christian belief in physical resurrection. Paul explains that the belief that Christ rose from the dead is a fundamental belief in the religion. He also explains that this influences the belief on the afterlife, which is also a fundamental belief.
- Paul states that, 'As in Adam, all die, so in Christ all will be made alive' (1 Corinthians 15:22). This is referring to the belief that Jesus will bring about a bodily resurrection for his followers.
- When asked about the nature of the resurrected body, Paul explains that it will be physical but renewed. 'There are also heavenly bodies and there are earthly bodies; but the splendour of the heavenly bodies is one kind, and the splendour of the earthly bodies is another.' (1 Corinthians 15:40)
- Paul talks of this new body being 'spiritual' and being 'clothed in immortality'. This shows that this is not a different life like in the belief of reincarnation, this is a spiritual body that has been raised and transformed to live for eternity in heaven.

This is not a checklist, please remember to credit any valid alternatives.

- (b) **‘Bultmann’s view on the historical reliability of the resurrection is not consistent with Christian beliefs.’**

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Rudolph Bultmann was a German theologian and professor of the New Testament.
- His beliefs are somewhat controversial as he believes that Christians today need to demythologise the Bible. This means removing any supernatural elements so that it fits with our modern post-enlightenment worldview. He argues that the historical account of Jesus’ resurrection is therefore unreliable.
- Demythologising the Bible does not mean that its content should be disregarded; on the contrary, it needs to be studied further to extract the true meaning from the mythical stories. Christians can therefore rely spiritually on the victory of the resurrection but not see it as a historical event.
- It can be argued that this is the only way that modern Christians can accept Jesus’ resurrection because empirical evidence shows us that a bodily resurrection is impossible.
- Bultmann believes that his views are not inconsistent with Christianity and that the powerful message of Jesus’ resurrection providing us with a spiritual renewal is just as significant for faith as if Christians believed that Jesus did resurrect in bodily form.
- It could be argued that Bultmann’s interpretation of the event aligning with empirical evidence yet still providing the saving efficacy of the cross is so persuasive that modern Christians may choose to accept this over traditional views on the resurrection.
- Many may choose to argue that Bultmann’s view on the historical reliability of the resurrection is not consistent with Christian beliefs. As Paul says in 1 Corinthians 15:17, ‘If Christ has not been raised, then faith is futile.’ This is a powerful statement that is part of a lengthy explanation from Paul on Jesus’ resurrection, the Christian belief in bodily resurrection of humans in the future and the nature of the resurrected body. If Bultmann’s view is accepted, this entire explanation loses significance.
- It can be argued that Bultmann’s view need not be considered at all as it is hard to get past the fact that Bultmann aims to demythologise the Bible yet he argues for belief in God. If the aim is to remove supernatural elements from the Bible, God ought to be removed as well.
- Many Christians wear a cross or crucifix, showing the belief in the resurrection is central to the religion. Removing the key element of this concept could be seen as heretical.
- Bultmann argues that the event of the resurrection needs demythologising because we know now that a bodily resurrection is impossible. But Christians would argue that ‘with God, anything is possible.’ (Matthew 19:26) It does not make sense to argue that an omnipotent god could not raise his son from the dead.
- If Jesus did not defeat death, then it cannot be believed that he atoned for the sins of humanity. This is an essential belief in Christianity.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. (a) Explain McFague's concept of God as mother.

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Candidates may begin with McFague's argument that all language about God is metaphorical. Depictions of God and titles for God are just ways of communicating our thoughts about God. They show us nothing of his true nature.
- 'Father' does not mean God is male and changing this title to 'mother' would not mean God is female. McFague believes God is genderless but humans have chosen to apply gendered terms to God. This has led to people mistakenly believing God is male.
- Metaphors can become 'idols' for worship, which is against the Ten Commandments. McFague believes that these metaphors have become outdated over time. Today, we need to embrace more matriarchal images for God.
- McFague argues that the image of 'mother' highlights certain characteristics of God (such as love for the world) and she develops a metaphor of the world as God's body. She proposes three metaphors for God's relationship with the world that correspond to three Christian doctrines, three ethical elements and three types of love:
- Mother: corresponding to the title, 'Father'; the doctrine of creation; the ethical element of justice; and agape love (pure love), the love God has for the world.
- Lover: corresponding to the title 'Son'; the doctrine of salvation; the ethical element of healing; and eros love (desire), the way in which God's love works in the world.
- Friend: corresponding to the title 'Spirit'; the doctrine of eschatology; the ethical element of companionship; and philia love (companionship), human interaction.
- Masculine language for God has led to abuse of the world and dominion of women by men. If God is viewed as a mother, the world is seen as a part of God's body. McFague argues that maternal images of God 'giving birth, nursing, comforting, and caring' would highlight humanity's complete reliance on God.
- God should be imagined in female, but not feminine, terms because feminine refers to qualities conventionally associated with women. McFague is against sentimentalisation: we cannot assume that mothers are 'naturally' loving, comforting or self-sacrificing because these are socially constructed qualities.

This is not a checklist, please remember to credit any valid alternatives.

(b) 'Viewing God as mother causes more problems than it solves.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Jesus referred to God as 'Abba', a Palestinian term for 'Dad'. Referring to God as mother is changing how Jesus viewed God and could be argued that it is not consistent with Jesus' teachings.
- Jesus taught the Lord's Prayer as a way of communicating with God. This begins, 'Our Father'. There are many other times within scripture where Jesus refers to God as Father. Seeing God as mother takes away from how Jesus intended people to see God.
- It can be argued that because scripture is 'God breathed' the terms used for God in the Bible cannot and should not be changed. Seeing God as mother would create problems for those who believe that scripture is infallible.
- Viewing God as mother could cause those with prejudiced views against women to reject Christianity in search for a religion that uses male terminology for God.
- It could be argued that if men think of God only in terms of 'fatherly' characteristics, such as power and authority, they are likely to exploit women and abuse the earth.
- There are times in the Bible where God is referred to in female or gender-neutral terms and therefore it cannot cause problems seeing God as mother. It is written in Isaiah that God is a comforting mother.
- The greater problem is allowing scripture to be interpreted in a purely patriarchal, androcentric way. Seeing God as mother would begin to solve problems associated with using purely male pronouns and titles for God.
- Viewing God as father causes more problems as it can cause people to believe that males are superior to females.
- McFague would argue that it makes more sense for God as creator to be recognised as mother rather than father as females have a more significant role in the creation process.
- Seeing God as mother does not overcome the problem of seeing God in gendered terms. A genderless God should not be seen as mother or father.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. (a) Examine similarities in Eucharistic practice in Christian traditions.

[AO1 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Just as human bodies need physical sustenance, human souls need spiritual sustenance. Eucharist is the way Christians receive this spiritual sustenance.
- Christians believe that Jesus is with them throughout the practice of taking the bread and the wine in the Eucharist.
- The Eucharist is a re-enactment of The Last Supper. This was the meal Jesus shared with his disciples before going to pray in the Garden of Gethsemane on what is now known as Maundy Thursday. At this meal, Jesus shared bread and wine with his disciples. He said, 'Take and eat; this is my body.' (Matthew 26:26) He shared wine and said, 'Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom.' (Matthew 26:27-29) Christians continue to follow this instruction today during the Eucharist.
- For many Christians, the Eucharist is a sacrament: an outward sign of God's inward grace.
- The Eucharist is a meal which has the real presence of Jesus. This is agreed upon despite differing beliefs about the nature of the real presence.
- The Eucharist is a source of grace open to all Christians.
- It is a regular reminder of Jesus' last hours on earth before his death by crucifixion. This is a significant event in Christianity and so reenacting this is a key Christian practice.
- Following from the crucifixion is Jesus' resurrection, showing his victory over death. This fundamental belief in the religion is celebrated during the practice of the Eucharist.
- It is seen as a symbolic reminder of God's love for humanity as he sacrificed his only son to atone for human sins.
- It is a communion or community practice that celebrated the communal element of the religion, dating back to the New Testament community of believers in the early church.

This is not a checklist, please remember to credit any valid alternatives.

(b) 'All Christian denominations should accept transubstantiation.'

Evaluate this view.

[AO2 25]

Candidates could include some of the following, but other relevant responses should be credited.

- Transubstantiation is the belief that the bread and wine of the Eucharist actually become the body and blood of Christ when consecrated by a priest.
- This is the belief of the Catholic Church, which is the largest denomination of Christianity.
- Church teachings, doctrine and practice should be unified. If Eucharist is unified, then transubstantiation should be the accepted interpretation as it is held by the largest denomination of Christianity.
- Transubstantiation is the accurate interpretation of scripture. Jesus says, 'This is my body' and 'This is my blood'. Christians today should accept that in the Eucharist, the bread and wine are transformed as Jesus said.
- It can be argued that Jesus was speaking metaphorically, and so we cannot accept that transubstantiation is the only accurate interpretation of scripture.
- Some may argue that it is impossible to transform bread and wine into the body and blood of someone who died over 2,000 years ago.
- Others may argue that 'With God anything is possible'. (Matthew 19:26)
- Schillebeeckx put forward the theory of transignification. This is the belief that Christ is sacramentally, but not physically, present in the consecrated bread and wine. This is because, when consecrated, the bread and wine take on the real significance of Christ's body and blood but they are not chemically altered. This may be a more accepted view in our modern society.
- Rahner created the theory of transfinalization. This is the belief that when the bread and wine are consecrated, their purpose, but not their substance, is changed.
- It can be argued that there does not need to be one accepted interpretation of the Eucharist and so it is not necessary to argue that all should accept transubstantiation or any other interpretation.
- Protestant Christians may argue that all Christian denominations should accept consubstantiation. This is the belief that the body and blood of Christ co-exist with the consecrated bread and wine of the Eucharist.
- Another argument could be that Memorialism should be the agreed interpretation as this fits with our modern worldview. Memorialism is the belief that the consecrated bread and wine of the Eucharist are merely symbolic representations of Christ's body and blood.
- It could be argued that the Eucharist is a divine mystery and so Christians need not waste time discussing which interpretation is accurate.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.