

CONFERENCE VERSION



GCE AS MARKING SCHEME

AUTUMN 2020

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

B120UA0-1

INTRODUCTION

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

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	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 25 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <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	<p style="text-align: center;">21-25 marks</p> <ul style="list-style-type: none"> • 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	<p style="text-align: center;">16-20 marks</p> <ul style="list-style-type: none"> • 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	<p style="text-align: center;">11-15 marks</p> <ul style="list-style-type: none"> • 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	<p style="text-align: center;">6-10 marks</p> <ul style="list-style-type: none"> • 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	<p style="text-align: center;">1-5 marks</p> <ul style="list-style-type: none"> • 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. <p>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • 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 <ul style="list-style-type: none"> • 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 <ul style="list-style-type: none"> • 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 <ul style="list-style-type: none"> • 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 <ul style="list-style-type: none"> • 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 <ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Component 1

Option A: An Introduction to Christianity

Mark Scheme

To be read in conjunction with the generic level descriptors provided.

Section A

1. (a) **Explain the Council of Trent's response to Luther's arguments for justification by faith alone.** [AO1 25]

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

- Martin Luther argued for justification by faith alone. Justification means being made righteous in the sight of God.
- According to Luther, to receive forgiveness for sin, and thereby become 'justified', a person only needs to throw himself or herself on God's mercy in faith.
- Luther originally understood Romans 1:17 to mean that God righteously condemns people by the gospel as well as the law, but came to understand it as referring to God's righteousness in justifying the sinner.
- The Council of Trent was established to respond to the Reformation. Justification by faith alone was one topic that was debated. They considered whether justification is a gift from God or whether it requires good deeds; whether there is a relationship between justification and the sacraments; whether people can know that they have received justification and whether people can earn justification through works.
- In 1547 it concluded that the Roman Catholic Church disagreed with Luther's arguments for justification by faith alone.
- It concluded that people must become righteous (as opposed to justification being entirely a gift from God) and that to do this they need to do good works. This directly contravenes Luther's arguments. Luther's monastic background and sense of spiritual failure, despite his diligence in devotion and prayer, study, and performance of good works, led him to reject the possibility that salvation can be attained through piety, sacraments, charity, or any other good works.
- Luther believed that sinners are not saved by good works but by faith alone. God makes them righteous if they have absolute dependence on God's promise of forgiveness. The Council of Trent opposed this view, stating: *"If any one says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the actions of his own will; let him be anathema."*
- The Council of Trent concluded that justification was a two-phase process: first, one receives God's gift of grace through baptism, and second, good works and participation in penance and the Eucharist confirm righteousness.

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

(b) 'Good works are essential for salvation.'

Evaluate this view.

[AO2 25]

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

- Good deeds are not essential for salvation; faith alone is necessary for salvation because sola fide (being saved by faith alone) is achieved through absolute dependence on God's promise of forgiveness. God then makes them righteous.
- Romans 1:17 indicates that faith is required for becoming righteous and therefore achieving salvation. It does not mention good deeds.
- Romans 5:1 reiterates Paul's message of faith being enough for justification.
- Galatians 2:16 reinforces the message that works will not gain you salvation.
- Ephesians 2:8-9 states that God gives the gift of salvation to those who have faith. This passage does not mention good deeds being essential for salvation.
- Salvation is a matter of having the right personal relationship with God, not through the works that you do.
- Spending a lifetime doing everything that the church requires, such as penance and prayer, will not build your relationship with God and is therefore not a pathway to salvation.
- Romans 9:16 shows that God's mercy is what provides salvation, not good deeds.
- Romans 9:30-32: The Israelites would not necessarily achieve salvation as they followed the law in order to achieve righteousness but in doing so lost faith, whereas the Gentiles were brought to faith and therefore have achieved justification.
- James 2:24: This indicates that faith alone cannot provide salvation. Abraham had to show his faith by being prepared to perform a sacrificial deed; this was his faith and actions working together.
- There would be no point in having the law and teachings to follow if they were not an integral part of justification. Good deeds are an integral part of Christianity and therefore it does not logically follow that they are not required for salvation.
- People would not spend a lifetime following the law and teachings if sinners could just have faith and achieve salvation.
- Romans 2 teaches Christians that works are essential for achieving salvation. They must follow the law, not to boast about doing so, but because it is the right thing to do. They should follow the commandments as a priority rather than following rituals; Romans 2:25.

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

2. (a) **Examine the moral principles of love and the need for forgiveness in Christianity.** [AO1 25]

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

- Candidates may interpret this as the importance of love of neighbour or the moral principle of God's love as a potential model for Christian behaviour.
- When questioned, Jesus stated that the two most important commandments were to love your neighbour and love God.
- The moral principles of loving God and neighbour are found in the Old Testament (Deuteronomy 6:5, Leviticus 19:18, **Leviticus 19:34**) and are reiterated several times by Jesus in the New Testament (Mark 12:30-31, Matthew 22:37, **Luke 10:25-28**).
- In the parable of the Good Samaritan, Jesus shows that 'neighbour' can include strangers and enemies.
- In the Sermon on the Mount, Jesus makes this teaching clearer by stating that followers should love their enemies (Matthew 5:43).
- God is a God of love and therefore is a model for good behaviour.
- God is seen as merciful, gracious and slow to anger. He describes himself as abounding in love and faithfulness, forgiving sin but bringing the guilty to justice (**Exodus 34:6-7**).
- God loved humankind through Jesus so that human beings may love him. They must love others first in order to love him, as if love isn't shown to those in this world it will be impossible to love one not of this world (**John 4:19-21**).
- Many teachings in the Bible guide Christians to forgive unconditionally. It is a key theme in Jesus' Sermon on the Mount (**Matthew 6:14-15**, Matthew 6:12) and is reiterated in Paul's letters (**Colossians 3:12-13**, Ephesians 4:32).
- Forgiveness can be difficult, but it is necessary for living a good, Christian life adhering to the Gospel message.
- Some Christian teachings indicate that we need forgiveness only if the sinner has repented (Luke 17:3).
- Christians pray the Lord's Prayer regularly, asking God to forgive our sins as we have forgiven those who have sinned against us (Matthew 6:12).
- Matthew 6:14-15 teaches Christians that in order to be forgiven by God they must forgive others. This is the reason for the inclusion of this petition in the Lord's Prayer (above).
- God freely grants sinners forgiveness and Christians should follow this model. This is the message of Paul in his letters to the Colossians and Ephesians.
- Jesus forgave completely and so we too must follow this model of forgiveness. On the cross, Jesus asks God the Father for forgiveness for those who were crucifying him (Luke 23:34). Forgiveness in Christianity isn't always deserved but it should always be given.
- Humans are, by nature, sinners but Jesus died so that we may be forgiven of our sins and so we must follow this model of unconditional forgiveness. This is commemorated regularly when Christians participate in the Eucharist (Matthew 26:28).
- Famous case studies may be included, such as Gee Walker who forgave the killers of her teenage son as she believed that this is what the Lord Jesus Christ expected of her. Another example is Archbishop of York John Sentamu who forgave people who sent him racist hate mail smeared with excrement. He stated that, "the Gospel offers forgiveness for the past, new life for the present, and hope for the future."

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

(b) 'Christians should always follow their conscience.'

Evaluate this view.

[AO2 25]

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

- Some Christians see the conscience as infallible and therefore it should always be followed.
- Some Christians believe the conscience is the direct word of God and therefore it should always be followed as to ignore it would be to ignore God.
- Other Christians believe it should always be followed, as it is our innate sense of right and wrong given to us by God.
- As Christians believe we are made in the image of God, we should be able to use our conscience to determine right from wrong.
- Christians believe God gave us our conscience so that we are able to know what to do in situations that are not specifically mentioned in the Bible.
- The conscience lets us experience guilt if we disobey it. This allows Christians to know they need to repent and ask God's forgiveness.
- The conscience is a good guide to right and wrong as we experience a sense of guilt if we ignore it. This means Christians should always follow it.
- St Thomas Aquinas believes that the conscience is directed by God and should always be followed.
- Romans 2:14-15 indicates that even non-Christians should follow their conscience as in doing so they will adhere to God's laws.
- Romans 9:1-2 shows the conscience is guided by the Holy Spirit and as such is infallible.
- The conscience can be wrong. Some Christians experience guilt for not living up to high expectations put on them by the Church or their families. They then need to develop their conscience by basing it on biblical teachings.
- We aren't born with a mature conscience. It needs to mature based on biblical teachings, guided by the Holy Spirit.
- It is guided by the word of God, it is not the direct word of God, and therefore it can be wrong.
- The conscience may go against biblical teachings. In this case, it is better to follow the biblical teachings as these are specific commandments from God.

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

Section B

3. (a) Explain ways in which the Bible could be considered a source of comfort and encouragement. [AO1 25]

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

- The Bible deals with timeless elements of human nature and as such can be seen through the centuries as a source of comfort and encouragement.
- Christians are encouraged in their faith and given hope through understanding that life is more than food and the body more than clothes (Matthew 6:25). Christians are also comforted by this passage as they are told not to worry about their life, indicating that God will take care of them spiritually if they have faith.
- Psalm 46:1-3 teaches Christians not to be fearful, as God is our refuge and strength. This passage contains metaphors for the suffering that can be experienced but this gives comfort as Christians are taught that God will be with them through these troubling times.
- The Bible addresses many issues that humans today experience, such as poverty, disease, death, conflict and sin. It can be comforting to know that there is acknowledgement of these difficult situations and that there is encouragement for those experiencing them. For example, in the Beatitudes there are many groups of people who are blessed and will be rewarded for their perseverance through difficult times.
- The Bible provides comfort for those who mourn: this is specifically mentioned in the Beatitudes (Matthew 5:4). It also provides comfort for those mourning as they are aware of the promise of the resurrection. Death is not the end.
- The Bible provides comfort for those who are suffering as they can see that, when handled correctly, suffering can lead to great rewards. Christians model the characteristics of Jesus when they persevere through suffering. They are also taught in the book of Job that they should remain faithful through testing times and that if they do so they will be rewarded.
- “*Do not be afraid*” and similar verses appear frequently in the Bible, acting as an ongoing source of comfort and encouragement for Christians in a variety of situations.
- Life is similar today to how it was in biblical times therefore people struggle with the same issues they did then, such as temptation. On temptation and sin, it teaches that even the most devout people, e.g. King David, may give in to temptation and sin sometimes, but if there is repentance then God forgives. It is comforting to know God forgives all who truly repent.
- On poverty, the Old and New Testaments repeatedly teach that the poor should be treated well and not exploited or oppressed.
- It comforts those fearing death as it teaches that Jesus conquered death and through faith in him Christians can achieve salvation.

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

(b) 'The Psalms offer a complete guide for Christian living.'

Evaluate this view.

[AO2 25]

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

- Only the two Psalms studied (**Psalm 119:9-16, Psalm 119:105-112**) are required in this answer although candidates may choose to discuss others.
- The Psalms mention many things that are not customary in the 21st century, such as temple worship and animal sacrifice, therefore it is not a relevant guide to living for Christians today.
- Many Christians now accept scientific principles that are contradicted in the Psalms, for example evolution as opposed to the creation story, which the Psalms accept. They may offer partial guidance but not a complete guide to living as some parts may contain errors.
- They were written for Hebrews worshiping in the Temple in Jerusalem, not for Christians living in the 21st century, so they are not intended to be a guide to living for Christians today.
- Advice given in the Psalms is not specific; it talks of following God's word but it is not clear on how to do this.
- The Psalms do not offer a complete guide to living as they do not contain the teachings of Jesus or other commandments and therefore should not be followed in isolation.
- You can ignore the scientific elements, as the Psalms were not written as a scientific textbook. Instead, Christians can use them as a complete guide to living, as they provide comfort, hope, encouragement and advice and give meaning and purpose to Christian life.
- The Psalms address timeless questions that can provide meaning for believers and as such can guide them in their faith and lives. They explore issues such as the meaning and purpose of life, the nature of God, the problem of evil and hope for the future.
- They can offer a complete guide to living a good, Christian life as a good Christian should follow God's word, and this is what is advised in the Psalms. (Psalm 119:9).
- The Psalms are clear in their advice to follow God's word and as such can be seen as a complete guide to living for Christians. It is clear that following God's word is paramount as it is, "*a lamp for my feet, a light on my path*" (Psalm 119:105).
- The Psalms offer comfort and encouragement by reminding believers that God is always with them and that they should not be fearful. Psalm 46:1-3 offers constant reassurance is enough to be a complete guide to living for Christians.

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

4. (a) **Examine Moltmann's view of a suffering God.**

[AO1 25]

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

- Jurgen Moltmann argued that God suffers with humanity. This is the view portrayed in his book, *The Crucified God*, which explains his theology of hope. He states that Christian hope is based on the resurrection but this can only be complete if it *'apprehends the pain of the negative.'*
- Moltmann argues that the cross is of great significance not just for Christians but also for God Himself, as on the cross God experienced death.
- *'In the cross, Father and Son are most deeply separated in the forsakenness and at the same time are most inwardly one in their surrender.'* Moltmann here argues that this is how Jesus could say, on the cross, *"My God, my God, why have you forsaken me?"* (Matthew 27:46).
- Christians identify with the crucified Christ. Through Jesus, God identifies himself with those abandoned by God. God suffers with those who suffer (Moltmann uses a story of God hanging with a Jewish boy hanged by the Nazis).
- Christian identification with the crucified Christ means solidarity with the poor, the oppressed and those marginalised in society, as God is with those who suffer. This is seen as the impetus for their liberation.
- The crucified Jesus is God. Jesus' death cry on the cross shows how God allowed his Son to suffer and how he abandoned him in his time of need, showing how he identifies with those who are abandoned and suffering. *'The resurrection of the Son abandoned by God unites God with God in the most intimate fellowship.'*
- On the cross, God himself protested against suffering in the death of the godforsaken Son. Moltmann uses this to argue against what he calls 'protest atheism': atheism based on how the problem of evil and suffering destroys a belief in an omnibenevolent God.
- The crucified God is seen as the start of the divine process whereby the death of the Son and the grief of the Father led to the outpouring of the Holy Spirit.

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

(b) 'God cannot experience feelings.'

Evaluate this view.

[AO2 25]

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

- Candidates are likely to discuss whether or not God can experience suffering, however any feelings may be credited.
- God has to be impassible (unable to experience feelings) as he is immutable. If God cannot change then he cannot experience feelings, as this would change him.
- God has to be impassible as he is omnibenevolent. If he were to experience people's pain and suffering then he would be bound to act to reduce this.
- As God is transcendent he does not experience things in the way humans do. This makes him impassible.
- God has to be impassible as he is eternal and transcendent. He is not a part of our world and cannot be affected by it.
- If God were passible he would be a part of the world and would not, therefore, be able to have been its creator.
- If God were passible he would lose his transcendence and therefore his ability to free humankind from sin and death.
- God can remain impassible while Jesus in his human form is passible. This was always God's plan as Jesus' purpose was to suffer in order for the resurrection to have meaning.
- God has to be impassible as he is omnipotent. This means he is independent from anything else, including suffering.
- God cannot be impassible as he is omnipotent. If he has the power to do anything then this includes experiencing feelings.
- God is not immutable as he changes his commandments (such as in the Sermon on the Mount). If he is not immutable he does not have to be impassible either.
- God cannot be impassible, as he cannot ignore the atrocities in the world. He must experience the pain and suffering that his people go through.
- God cannot be impassible as Jesus is God and Jesus suffered on the cross.
- We know Jesus suffered on the cross as Matthew reports his final words to be "*My God, my God, why have you forsaken me?*" (Matthew 27:46). Matthew also states that Jesus cried out before he died. These are the actions of a passible God.
- God cannot be impassible as he responds to events on earth with human emotions. In the Old Testament there are times where God is seen as having compassion and other times where he shows his wrath.
- Jesus also shows human emotions, for example his anger when people are trading at the Temple.
- God can be both impassible in his divine nature and passible in his human nature.

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

5. (a) **Explain different Roman Catholic theories about the Eucharist. [AO1 25]**

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

- As transubstantiation is not mentioned on the specification candidates do not need to include reference to it in their answers, however it is likely that they will.
- Edward Schillebeeckx proposed the theory of transignification. This is the belief that Christ is sacramentally, but not physically, present in the consecrated bread and wine. When consecrated, the bread and wine take on the real significance of Christ's body and blood but they are not chemically changed.
- Transignification: Even though they remain physically bread and wine, they take on a greater significance as Christians then associate them with the events of the Last Supper; they then have a higher value than being food for the body.
- Transignification draws on the following concepts: That all effective signs consist of two parts – 'signifier' and 'signified'. In the Eucharist, the 'signifier' is the substance of the bread and the wine, and the 'signified' is the substance of Christ's body and blood. There are also two kinds of presence: local and personal. In the Eucharist, Jesus is personally, but not locally, present.
- Transfinalization is a theory proposed by Karl Rahner. This is the view that in the Eucharist, the purpose or finality of the bread and wine is changed by the words of consecration, but the substances themselves do not change. They are said to serve a new function, as sacred elements that arouse the faith of the people in the mystery of Christ's redemptive love.
- The traditional approach to understanding the Eucharist for Roman Catholic Christians is transubstantiation. This comes from the Latin *trans* (change) and *substantia* (substance) and is the belief in Roman Catholicism that the bread and wine used in Eucharist actually become the body and blood of Jesus Christ when consecrated by a priest.
- The term 'transubstantiation' was first used in 1215 at the Fourth Lateran Council, '*His body and blood are truly contained in the sacrament..., the bread and the wine having been transubstantiated by God's power, into his body and blood.*' However, the belief in transubstantiation was present much earlier than the term was used to describe it. In earlier texts it is called '*meta-ousiosis*' meaning to change from one being to another.
- In 1551, the Council of Trent described it as, '*that wonderful and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood.*'
- In 1965, Pope Paul VI reaffirmed transubstantiation as the belief of the Roman Catholic Church in response to theories proposed by contemporary Catholic theologians. This was in his encyclical, *Mysterium Fidei* (The Mystery of the Faith).

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

- (b) **‘Different Christian understandings of the Eucharist undermines its importance.’**

Evaluate this view.

[AO2 25]

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

- Having many Christian approaches to understanding the Eucharist does undermine its importance because there is not one consistent message even within each particular denomination. It cannot have importance if there are so many interpretations of its importance.
- None of the ways of understanding the Eucharist is clearly referenced in the Bible so that all many agree on its importance.
- Even denominations that agree that the substances change (the Roman Catholic Church and the Orthodox Church) do not agree on how this happens. The Roman Catholic Church believes that the bread and wine are literally the flesh of Christ but the Orthodox Church states that they are mysteriously the body and blood of Christ. It cannot be important if people cannot agree on why it is important.
- It is important to each individual Christian, despite the differences in interpretation. Many teachings are interpreted differently, and rituals practised differently but this does not mean they are not important.
- For Roman Catholics, the Eucharist holds great significance as a sacrament as it literally becomes the flesh of Christ in transubstantiation.
- For Orthodox Christians, the Eucharist holds great significance as a sacrament through transelementation: the bread and wine mysteriously becoming the body and blood of Christ.
- For Protestant Christians, the Eucharist holds great significance as one of only two sacraments, through consubstantiation: the bread and wine do not become the body and blood of Christ but Christ is spiritually present with them when they have been consecrated.
- Memorialism is the view held by Zwingli and other Protestants that the Eucharist has importance as it allows the recipient time to think about Jesus and the sacrifice he made for us. The bread and wine symbolise Jesus’ body and blood but do not change into a different substance nor co-exist with it. Instead, Christians just follow the command to share this, *“in remembrance of me”* (Luke 22:19).
- Luke 22:19-20. Literally interpreted, this shows the Eucharist to have significance because of transubstantiation. It could also be interpreted to support memorialism, as Jesus may have intended this to be metaphorical as when he said, *“I am the bread of life”* (John 6:35).
- However, Christians understand the Eucharist it has importance as Jesus instructed Christians to participate in it. This is a direct command and has a clear reward of eternal life for doing so (John 6:53-56).

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