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# **GCE AS MARKING SCHEME**

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**SUMMER 2022**

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

**B120UA0-1**

## **INTRODUCTION**

This marking scheme was used by WJEC for the 2022 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

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;"><b>Assessment Objective AO1 – Part (a) questions [25 marks]</b></p> <p><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> <li>- <i>religious, philosophical and/or ethical thought and teaching</i></li> <li>- <i>influence of beliefs, teachings and practices on individuals, communities and societies</i></li> <li>- <i>cause and significance of similarities and differences in belief, teaching and practice</i></li> <li>- <i>approaches to the study of religion and belief.</i></li> </ul>
<b>5</b>	<p style="text-align: center;"><b>21-25 marks</b></p> <ul style="list-style-type: none"> <li>• Thorough, accurate and relevant knowledge and understanding of religion and belief.</li> <li>• An extensive and relevant response which answers the specific demands of the question set.</li> <li>• The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples.</li> <li>• Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> </ul>
<b>4</b>	<p style="text-align: center;"><b>16-20 marks</b></p> <ul style="list-style-type: none"> <li>• Accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A detailed, relevant response which answers the specific demands of the question set.</li> <li>• The response demonstrates depth and/or breadth. Good use of evidence and examples.</li> <li>• Accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> </ul>
<b>3</b>	<p style="text-align: center;"><b>11-15 marks</b></p> <ul style="list-style-type: none"> <li>• Mainly accurate and relevant knowledge and understanding of religion and belief.</li> <li>• A satisfactory response, which generally answers the main demands of the question set.</li> <li>• The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples.</li> <li>• Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> </ul>
<b>2</b>	<p style="text-align: center;"><b>6-10 marks</b></p> <ul style="list-style-type: none"> <li>• Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance.</li> <li>• A basic response, addressing some of the demands of the question set.</li> <li>• The response demonstrates limited depth and/or breadth, including limited use of evidence and examples.</li> <li>• Some accurate reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> </ul>
<b>1</b>	<p style="text-align: center;"><b>1-5 marks</b></p> <ul style="list-style-type: none"> <li>• Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance.</li> <li>• A very limited response, with little attempt to address the question.</li> <li>• The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples.</li> <li>• Little or no reference made to sacred texts and sources of wisdom, where appropriate.</li> <li>• Some grasp of basic specialist language and vocabulary.</li> </ul> <p><b>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</b></p>
<b>0</b>	<ul style="list-style-type: none"> <li>• No relevant information.</li> </ul>

<b>Band</b>	<b>Assessment Objective AO2- Part (b) questions [25 marks]</b>  <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
<b>5</b>	<p style="text-align: center;"><b>21-25 marks</b></p> <ul style="list-style-type: none"> <li>• Confident critical analysis and perceptive evaluation of the issue.</li> <li>• A response that successfully identifies and thoroughly addresses the issues raised by the question set.</li> <li>• Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence.</li> <li>• Thorough and accurate use of specialist language and vocabulary in context.</li> </ul>
<b>4</b>	<p style="text-align: center;"><b>16-20 marks</b></p> <ul style="list-style-type: none"> <li>• Purposeful analysis and effective evaluation of the issue.</li> <li>• The main issues raised by the question are identified successfully and addressed.</li> <li>• The views given are clearly supported by detailed reasoning and/or evidence.</li> <li>• Accurate use of specialist language and vocabulary in context.</li> </ul>
<b>3</b>	<p style="text-align: center;"><b>11-15 marks</b></p> <ul style="list-style-type: none"> <li>• Satisfactory analysis and relevant evaluation of the issue.</li> <li>• Most of the issues raised by the question are identified successfully and have generally been addressed.</li> <li>• Most of the views given are satisfactorily supported by reasoning and/or evidence.</li> <li>• Mainly accurate use of specialist language and vocabulary in context.</li> </ul>
<b>2</b>	<p style="text-align: center;"><b>6-10 marks</b></p> <ul style="list-style-type: none"> <li>• Some valid analysis and inconsistent evaluation of the issue.</li> <li>• A limited number of issues raised by the question set are identified and partially addressed.</li> <li>• A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence.</li> <li>• Some accurate use of specialist language and vocabulary in context.</li> </ul>
<b>1</b>	<p style="text-align: center;"><b>1-5 marks</b></p> <ul style="list-style-type: none"> <li>• A basic analysis and limited evaluation of the issue.</li> <li>• An attempt has been made to identify and address the issues raised by the question set.</li> <li>• Little attempt to justify a view with reasoning or evidence.</li> <li>• Some use of basic specialist language and vocabulary.</li> </ul>
<b>0</b>	<ul style="list-style-type: none"> <li>• No relevant analysis or evaluation.</li> </ul>

## EDUQAS GCE AS – COMPONENT 1

### OPTION A: AN INTRODUCTION TO CHRISTIANITY

#### SUMMER 2022 MARK SCHEME

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

#### Section A

1. (a) **Outline the pastoral benefits and challenges for Christians of viewing God as Father.**

[AO1 25]

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

- Pastoral can mean looking after the physical and mental wellbeing of a person and also giving them spiritual guidance. Using either of these definitions it is clear that there are many pastoral benefits to viewing God as Father.
- The word Father is used throughout the Bible and was used by Jesus himself to refer to God. Jesus also used 'Abba' as a colloquial term, meaning 'Daddy'. These terms can help Christians identify with God as they make him seem more approachable.
- God is a genderless being. As a result, this could make it hard for humans to identify with such a being. Personifying God as 'Father' helps Christians to understand the being that they worship and can help them to develop a stronger relationship with him.
- God as Father can help Christians relate to God as the connotations of a father help to make sense of the characteristics of God.
- For example, God the Father provides for his children through creating and sustaining the world.
- God's love for his creation is a recurring theme throughout the Bible. It is seen as 'agape', an unconditional love, and God himself is described as love in 1 John 4:8. This is the sort of love a parent has for a child.
- Numbers 14:18 shows how the concepts of God's love and his discipline are complementary as the Israelites are told that God is "*abounding in love*" and will also not "*leave the guilty unpunished.*" These characterise God as a father and allow Christians to relate to him more fully.
- Seeing God as Father who loves, disciplines (administers justice) and provides for his children helps guide Christians to obey his commands.
- There are also challenges to seeing God as Father. If a Christian does not have a good relationship with their own father this may pose problems as he/she may not feel bound to obey his commands.
- God is also seen in feminine terms in the Bible, such as when Jesus portrays God as a woman looking for a lost coin. Seeing God as both Father and a woman could confuse the reality that the metaphors are trying to express.
- God, in Christianity, has no gender. To use gendered terms such as 'Father' can confuse people's understanding of God.
- It may also make it harder for women to relate to God as Father.
- It could be argued that Mother would be a better term as it has more caring connotations. This may be more suitable for an omnibenevolent being.

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

**(b) 'Christians should view God as Mother rather than as Father.'**

**Evaluate this view.**

**[AO2 25]**

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

- Father should be the term used to describe God for Christians, as it is the word used by Jesus himself in the Bible. He taught his disciples to use this term through the opening to The Lord's Prayer, "*Our Father, who art in Heaven*" Matthew 6:9.
- Jesus also uses the term 'Abba' meaning 'Daddy', showing how he personally viewed God as Father. If Jesus used this term, then surely that is because it is the correct term to use?
- Male pronouns are used in the Bible even though God is genderless, so Father is more appropriate than Mother.
- The Judeo-Christian God has the qualities associated with being a father; protection, discipline and love. Except love, these are usually seen as more masculine traits.
- The religion has always referred to God as Father so it would be inauthentic to change this to Mother.
- Sallie McFague would argue that the term Mother is more appropriate as the qualities associated with God as Father, such as agape for his creation and a sense of justice, are more accurately describing of the role of a mother.
- Jesus portrays God as a woman searching for a lost coin and in Isaiah 66:13 God is described as a comforting mother. These references show that God is not only seen as a father in the Bible, but as a mother too, refuting the idea that only the term Father has biblical origins.
- It is necessary to make the shift to calling God Mother rather than Father to ensure gender equality in Christianity. For too long Christianity has been seen as patriarchal. Redefining God as Mother would challenge this patriarchy.
- However, the times have changed and in contemporary society it is not seen as correct to assume God's gender to be male, especially when the God of Christianity is supposed to be genderless. Therefore, it may be that both terms, Father and Mother, are inappropriate in our society.
- God is presented as 'spirit' and without gender in John 4:24. Neither term is appropriate for such a complex being.

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



**2. (a) Examine Christ's relationship with the Father in the Trinity.**

**[AO1 25]**

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

- Christ's relationship with the Father is viewed through the Trinity for Christians. The Trinity comprises Father (Creator), Son (Redeemer) and Holy Spirit (Sustainer).
- The doctrine of the Trinity was necessary to define the relationship between these three Persons. The doctrine asserts three things: The Father, Son, and Holy Spirit are three distinct Persons. Each Person is fully God; the three are coexistent, coeternal and coequal. There is only one God; the doctrine does not split God into three parts.
- Christ and the Father (and the Holy Spirit) are omnipotent and uncreated. They are consubstantial (of the same essence), coexistent (exist at the same time and in the same place), coeternal (exist together eternally) and coequal (have the same importance).
- Christ is the incarnation: God made flesh. He is fully man and fully God. While embodied, Christ has an intimate relationship with God the Father, which is seen in the New Testament. Christ prays to the Father and refers to him as 'Abba'.
- Christ is the path to the Father and by following Christ the Father is known. 'No one comes to the Father except through me', John 14:6. This shows that following Christ is necessary for meeting the Father. This passage elaborates, making it explicit that Christ and the Father are one: 'I am in the Father and the Father is in me', John 14:11.
- John 10 also tells of how Christ and the Father are one. In this Gospel passage, Jesus is being berated by a crowd. They accuse him of being blasphemous for saying he is God's Son. Jesus states that they do not believe him even if he shows that he and the Father are one by performing the works of the Father. He asks them to at least believe that the works of the Father show that, 'the Father is in me, and I in the Father', John 10:38.
- John 11 also shows Christ is omnipotent, omniscient and that he and the Father are coequal. 'I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me', John 11:42.
- John 17:5 shows the coexistent and coeternal nature of the relationship between Christ and the Father: 'Father, glorify me in your presence with the glory I had with you before the world began.'
- John 1:1-5 details Jesus' role in creation, showing the coeternal, consubstantial, coequal and coexistent nature of the relationship between Christ and the Father.
- 1 John 1:3 specifically mentions the fellowship of the Father and the Son: 'And our fellowship is with the Father and with his Son, Jesus Christ.'

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

- (b) **‘The doctrine of the Trinity is necessary to understand the God of Christianity.’**

**Evaluate this view.**

**[AO2 25]**

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

- The doctrine of the Trinity is necessary to understand the God of Christianity because it explains the nature of God. You could not be a Christian without an understanding of the God you worship.
- The doctrine of the Trinity explains the relationship between the Persons of the Trinity. Without it, there would be mass confusion regarding the nature and roles of the different Persons.
- The Immanent Trinity adequately explains the nature of God as three in one. This is necessary to understanding the monotheistic nature and Triune God of Christianity.
- The Economic Trinity is concerned with people’s experiences of God or what God does in the world. In this sense, the Trinity is adequately explained through seeing God as: Father, who creates; Son, who redeems and Holy Spirit, who sanctifies.
- Trinity Sunday is one of the few feasts in Christianity that celebrates a doctrine rather than an event, highlighting its importance to the faith and therefore its necessity in understanding the God of Christianity.
- The Bible mentions worship of the Father, the Son and the Holy Spirit, but also states that there is only one God. Understanding how these seemingly contradictory statements can be reconciled is necessary for understanding the God of Christianity.
- The Immanent Trinity is not clearly defined; many Christians struggle to articulate the Triune nature of God.
- Some Christians believe they understand the doctrine of the Trinity but actually don’t. How can this doctrine be central to understanding the God of Christianity if so many do not understand it?
- The Economic Trinity is not adequately explained. Some theologians argue that humans can only experience the Son and Holy Spirit and so the Economic Trinity cannot explain the work of God as Father.
- God can be known personally through reading and engaging with scripture and through prayer. This does not require an understanding of the doctrine of the Trinity.
- It does not make sense to see God as three Persons but one God. It is a complex, arguably impossible, doctrine to understand. To say that Christians have to understand the doctrine of the Trinity to understand God would be to exclude many who call themselves Christian.

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

## Section B

3. (a) **Examine the New Testament community of believers as described in Acts 2.**

[AO1 25]

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

- Acts 2:44-47 tells of how the early Christians joined together to practise and celebrate their faith. They met to break bread, pray and follow the Apostles' teaching. These are all elements that they did together.
- The New Testament community of believers met together to follow the apostles' teaching (Acts 2:42). The books of Acts and Paul's letters teach of the times early Christians met to discuss teachings, particularly teachings that did not adhere to Jewish teachings. For example, in Acts 15, it is taught that Christians do not need to be circumcised. This chapter also teaches of how Paul and Barnabas and others went on missions to spread Jesus' teachings to the Early Church.
- The early Christians in the New Testament community of believers shared an understanding of Jesus' teachings that C.H. Dodd called the kerygma.
- Acts 2:42 states that the Apostles, 'devoted themselves to the breaking of bread'. In this section of the chapter this phrase refers to the ritual act of the Eucharist that the early Christians adhered to, following Christ's commandment to, 'do this in remembrance of me' Luke 22:19. Meeting together to partake of the Eucharist sets the New Testament community of believers aside from the Jews and Gentiles of the time.
- The Apostles performed 'wonders and signs' (Acts 2:43) in God's name and with God's power that united the New Testament community of believers together in awe. This is consistent with other texts of the New Testament where the Apostles were able to perform miracles, such as at Pentecost.
- Acts 2:45 teaches that the New Testament community of believers, 'sold property and possessions to give to anyone who had need.' There are some theologians who believe this points to the communal living of the early Christians; how they literally 'were all together and had everything in common' Acts 2:44. Others believe that this refers to the communal act of sharing wealth and distributing possessions to the poor.
- Acts 2:46 describes the community as meeting daily to worship together in the Temple courts. The New Testament community of believers met together to worship at the Temple and also in private homes. At the Temple they would come into contact with Jews who could then be introduced to Jesus' teachings, therefore growing the community of believers.
- Acts 2:46 also states that the community, 'broke bread in their homes and ate together with glad and sincere hearts.' In this section of the chapter, it is thought that this refers to eating together as opposed to the Eucharist. The Eucharist originates from a communal meal, The Last Supper, and it is likely the early Christians continued this custom.

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

**(b) 'Contemporary Christian churches should follow the New Testament model.'**

**Evaluate this view.**

**[AO2 25]**

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

- The New Testament community of believers is described in Acts 2:42-47. In this passage, Luke describes the fellowship of the early Christians and the practices they adhered to: they devoted themselves to the apostles' teaching and fellowship; they broke bread; they prayed; they were all together and had all things in common; they sold possessions to aid the poor; they met together in the Temple; they ate together and praised God. These are roles that churches today should want to perform as they are for the good of the community.
- In its most basic form, the message of this passage in Acts describing the New Testament community of believers teaches that they met together and worshipped together. This has to be a model for churches today as this is the main purpose of a church: to allow believers to meet together and worship.
- Acts 2:47 states that 'the Lord added to their number daily those who were being saved'. Churches today should continue to follow this as a model to increase the numbers in their congregations and grow in numbers and spirituality.
- The Acts passage refers to the community of believers devoting themselves to the Apostles' teaching and fellowship. C.H. Dodd calls this the kerygma. Contemporary Christian churches should follow the New Testament model as these teachings are of paramount importance. Churches today need to continue to preach these beliefs to continue the faith.
- Also, in the passage describing the New Testament community of believers it states that they 'broke bread'. Further on in the passage it is stated that they broke bread when they ate together. These can be seen as two separate practices, both of which, arguably, the contemporary Christian churches should focus on. The ritual of Eucharist was specifically commanded by Jesus and therefore should remain a significant practice in modern churches. The other practice is sharing food with the poor. As this is a common thread throughout the Old and New Testaments it is clear that Christian churches in contemporary society should retain this practice.
- The New Testament community of believers sold possessions to aid the poor. While contemporary churches do not expect followers to live in communes all denominations teach followers to follow biblical teaching and 'Give generously' (2 Corinthians 8) for the work of the church, which should involve giving to the poor and hungry.
- Churches in contemporary society have to adapt to meet the needs of the society in which they are placed. They cannot be expected to follow a model from over 2,000 years ago if this is not relevant to their congregation today.
- If Acts intended to teach that Christians should live in communes, then this is unrealistic in the modern age and therefore is not a model churches today should replicate.
- The New Testament model does not provide strong or stable leadership as the community fluctuated between theocratic, autocratic and democratic approaches to leadership. This is not appropriate in a modern society.
- There is no need to base contemporary churches on the New Testament model as this was not a golden age of Christianity. It is not as if there is any benefit for churches today in changing their practices.

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

**4. (a) Explain the importance of the Eucharist in different Christian communities.**

**[AO1 25]**

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

- The word Eucharist means 'thanksgiving'. The practice of celebrating the Eucharist recollects Jesus giving thanks for the bread and wine, as was customary at the time, and also allows Christians today to give thanks to Jesus for his sacrifice 'made once for all upon the cross'. A prayer of thanksgiving is read and participated in by the congregation.
- Eucharist is a sacrament: a ritual imparting God's grace. It is considered the most important sacrament in Christianity. It is one of only two sacraments in the Anglican Church and specifically commanded by Jesus.
- Christian communities view the Eucharist differently, but they all see it as having great importance. For example:
- Roman Catholics believe in transubstantiation: the bread and wine literally turn into the body and blood of Jesus. 'His body and blood are truly contained in the sacrament..., the bread and wine having been transubstantiated, by God's power, into his body and blood.' (The Fourth Lateran Council, 1215). Reference could also be made to other view such as transignification and transfinalization.
- The Orthodox Church's position is similar to that of the Roman Catholics. Their belief is that the bread and body mysteriously transform into the body and blood, but do not become actual flesh and blood. The Liturgy of the Faithful in the Divine Liturgy involves the priest bringing the bread and wine out of the royal doors to show that Jesus Christ is present.
- Protestant Churches may see the Eucharist as important due to the belief in consubstantiation: the belief that the consecrated bread and wine are co-existent with Jesus Christ.
- Some Anglican Churches proclaim the real presence of Christ in the bread and wine whereas others believe it is his spiritual presence. Whichever doctrine is followed, Christ is present in some form which therefore highlights its significance.
- The Church of England website says, 'The Eucharist is at the heart of Christian worship.' This shows it has the prime place in these services, because 'In the Eucharist, God invites us to his table as a foretaste of the heavenly banquet which he has prepared for people of all nations and cultures.' (Church of England website).
- In the Church of England, the Eucharist is seen as a time of spiritual renewal. Members of the congregation are filled with the Holy Spirit during the Eucharist service and are instructed to, 'be a living sacrifice, to live and work to God's praise and glory'.

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

(b) 'How the Eucharist is understood affects the way it is celebrated.'

Evaluate this view.

[AO2 25]

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

- It may be argued that while churches that believe in transubstantiation may treat the consecrated bread and wine with exceptional pomp and ceremony, the Eucharist is celebrated with great devotion in all Christian traditions.
- However, it is understood the Eucharist remains the same always in that the re-enactment of the Last Supper and Jesus' body and blood as bread and wine are the absolute foundation for faith in Christianity.
- It is not just churches that believe in transubstantiation that place great significance on the celebration of the Eucharist; it is equally the central point of worship in churches that believe in the 'real presence' (e.g., Lutheran and Anglican). These churches also celebrate it frequently with appropriate ceremony and structure.
- Theoretical beliefs about the Eucharist affect the practice of different denominations in a wide variety of ways, reflecting the depth and complexity in understanding of the physical act itself.
- It may be argued that churches that believe in transubstantiation place greater significance on celebrating the Eucharist and do it more often, with the celebration of the Eucharist being the focal point of the worship. These churches will celebrate the Eucharist at least weekly whereas others may not.
- Elements of the worship in these churches also shows the importance placed on the Eucharist: there is the use of ornate vessels, colourful vestments, dignified music and liturgy, processions, incense, and a formal structure.
- The church services themselves differ according to tradition and this may be because they view the Eucharist differently.
- The Orthodox Divine Liturgy consists of three parts: the *Proskomedia* - meaning 'offering' when the bread and wine is prepared; the *Liturgy of the Catechumens* which focuses on the word of God in the Bible; the *Liturgy of the Faithful* which focuses on the Eucharist and involves saying the Lord's Prayer and taking communion.
- The Roman Catholic Mass consists of four parts: *An Introductory Rite* (blessing, penitence, Gloria); the *Liturgy of the Word* (biblical readings, homily, creed); the *Liturgy of the Eucharist* (preparation of the bread and wine, Eucharistic prayer, the Lord's Prayer, a sign of peace, the breaking of the bread, the taking of communion); a *Concluding Rite* (blessing and dismissal).
- Calvinist churches may not celebrate the Eucharist weekly, but the custom has a devotional basis, which is to give people adequate time to reflect on their state of sin. The fact they do not believe in transubstantiation may be why it is not seen as a necessary part of weekly worship.
- In churches with a memorialist view of the Eucharist, celebration may be even less frequent and may lack ceremony and a formal liturgy and structure, but is nevertheless conducted in a prayerful, dignified manner.

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

5. (a) **Explain how Jesus' resurrection can be understood with reference to John 20-21.**

[AO1 25]

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

- John 20 begins with five episodes arranged as a chiasm. In the first and last episodes, the risen Jesus does not appear, but people come to believe in the resurrection on the basis of evidence (the linen wrappings in 20:8, the testimony of others in 20:31). In the second and fourth episodes, Jesus appears to individuals who fail to recognise him. At the centre of the chiasm, he imparts the Holy Spirit to the disciples. Each of these episodes holds great significance, showing that Jesus has defeated death and is God.
- In John 20, Mary Magdalene visits the tomb and finds it empty. Thinking that someone had moved him, she runs to tell Peter and John, who then run to the tomb. It is said that 'they saw and believed' although they did not yet understand that Jesus' resurrection had to happen. This shows the power of the resurrection, but that the meaning had yet to be discovered.
- Mary Magdalene speaks with two angels and then someone who she assumes is the gardener, who turns out to be Jesus. This encounter shows the changed nature of Jesus' body. This points to Jesus' risen body being different from his earthly body. This is echoed in other parts of the Gospel accounts of the resurrection, such as in John 21:4 when Jesus' disciples fail to recognise him. This is significant as it teaches Christians about what they can look forward to in the afterlife.
- In John 20, Jesus sends Mary with a message for the disciples. She, a woman, becomes 'an apostle to the apostles'. "Go to my brothers," Jesus tells her, 'and say to them, 'I am ascending to my Father and your Father, to my God and your God''. His returning to the Father is good news for the disciples, for they know that he has promised to send them the Holy Spirit, who will teach them all things (John 14:16–17).
- Also, in John 20, Jesus appears to his disciples when they are gathered in a room with locked doors. After he uses his greeting 'Peace be with you' he shows them his wounds. They rejoice at seeing the risen Lord. Jesus commissions them to go and do the Father's work by receiving the Holy Spirit. Only God (and Jesus, being God) can forgive sins, but now that God lives in the disciples in the person of the Holy Spirit, the power is extended to them as well. This is a significant command and shows the power given to the disciples, but they do not seem to take this advice immediately. The beginning of the disciples' work happens at Pentecost.
- Thomas doubts and when Jesus returns a week later he reserves belief until he has touched the wounds for himself. John 20:29 states, 'Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."' This is a powerful message that is being sent to all who read it.
- John 21 begins with another appearance of the Risen Lord to his disciples. Again, at first they do not recognise him, showing the significant change in the nature of the resurrected body.
- Jesus questions Simon Peter three times to get him to confirm his dedication to and love for Jesus. Jesus replies with a metaphor of feeding and tending to his sheep. This imagery shows how Jesus is trusting Simon Peter to care for God's people after the ascension. This holds great significance for many Catholics, as this is one of many passages indicating Peter was seen as the first Pope.

- Candidates may refer to Bultmann or Wright's interpretations.
- Bultmann argues that the resurrection, in its demythologised form, is seen as the realisation that the cross of Christ was not a defeat but a victory. The Lord of Life had given himself over to death and had thereby conquered it.
- N. T. Wright argues that Jesus' resurrection marks the beginning of a restoration of creation that he will complete upon his return.

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



**(b) 'The resurrected Jesus had a physical body.'**

**Evaluate this view.**

**[AO2 25]**

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

- It is unclear from the Gospel accounts whether Jesus has a physical body or a spiritual body as there is evidence to suggest both. What is clear is that his body was changed in some way.
- When he appeared to Mary Magdalene, she did not recognise him until he said her name. When he appeared to his disciples it is unclear whether or not they identified him immediately. When he appeared to Thomas, he had to show his wounds in order that Thomas believe. These accounts can be used to argue that it is more likely Jesus had a changed spiritual body than an unchanged physical one.
- In John 21 it says that the disciples did not recognise Jesus. This was after he had already appeared to them. This indicates that Jesus' resurrected body may have altered between encounters, pointing towards it being a spiritual rather than a physical body.
- When Jesus appears to the disciples without Thomas and again with Thomas in John 20, Jesus 'came and stood among them' when they were in a locked room. This implies that Jesus was able to pass through walls, indicating that he had a spiritual body.
- Although John 20 indicates that Jesus ate breakfast of bread and fish with the disciples, it does not explicitly say that Jesus himself ate.
- In 1 Corinthians 15 Paul writes that the resurrected body will be different from the earthy body: 1 Corinthians 15:41, '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.' If the earthy body is a physical body, the resurrected body could be a spiritual one.
- Paul even goes on to say that the resurrected body is a spiritual one: 'The body that is sown is perishable, it is raised imperishable; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body', 1 Corinthians 15:42-44.
- It does not explicitly say in John 20 that Jesus walked through a wall.
- When Jesus was on earth in his pre-resurrection body he was able to perform miracles to do things that people with physical bodies would not usually be able to, such as walk on water. Going into a room with locked doors is not any different.
- Thomas is able to touch his wounds so that he may believe. Others also touch his wounds. This would not be possible if the resurrected body was purely spiritual.
- Jesus meets with the disciples on the beach and cooks and eats bread and fish with them. This is not something that someone with a spiritual body could do.
- The Roman Catholic Church in the Catechism states: 'We believe in the true resurrection of this flesh that we now possess'.
- Some interpret the teachings on the nature of the resurrected body in Christianity to mean that the body will be physical, but different in nature to the earthy body, as it has been glorified. There is no consensus as to what this means.

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