



GCE AS MARKING SCHEME

SUMMER 2022

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

2120UA0-1

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 or all 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.

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 15 marks</p> <p><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;">13-15 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 shows an excellent standard of coherence, clarity and organisation. • 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 /vocabulary in context. • Excellent spelling, punctuation and grammar. |
| 4 | <p style="text-align: center;">10-12 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 shows a very good standard of coherence, clarity and organisation. • 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. • Very good spelling, punctuation and grammar. |
| 3 | <p style="text-align: center;">7-9 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 shows a satisfactory standard of coherence, clarity and organisation. • 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. • Satisfactory spelling, punctuation and grammar. |
| 2 | <p style="text-align: center;">4-6 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. • Partially accurate response, with some signs of coherence, clarity and organisation. • 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. • Some minor, recurring errors in spelling, punctuation and grammar. |
| 1 | <p style="text-align: center;">1-3 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. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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 • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 1 mark 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 15 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i> |
|-------------|---|
| 5 | <p style="text-align: center;">13-15 marks</p> <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. • The response shows an excellent standard of coherence, clarity and organisation. • 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. • Excellent spelling, punctuation and grammar. |
| 4 | <p style="text-align: center;">10-12 marks</p> <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 response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar. |
| 3 | <p style="text-align: center;">7-9 marks</p> <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. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar. |
| 2 | <p style="text-align: center;">4-6 marks</p> <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. • Partially accurate response, with some signs of coherence, clarity and organisation. • 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. • Some minor, recurring errors in spelling, punctuation and grammar. |
| 1 | <p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • 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 grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. |
| 0 | <ul style="list-style-type: none"> • No relevant analysis or evaluation. |

GCE AS RELIGIOUS STUDIES – UNIT 1
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To be read in conjunction with the generic level descriptors provided.

Section A

1. (a) **Examine Sallie McFague's response to the belief that God is male.** [AO1 15]

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

- Candidates can examine McFague's argument that all language about God is metaphorical. Therefore, depictions of God and titles for God are simply ways in which we think about God and do not actually inform us about God's true nature. Consequently, 'Father' no more means God is male than 'Mother' would mean God is female.
- Metaphors can become 'idols' for worship and to focus on God as male is misleading. Metaphors become outdated with time. We no longer live in a patriarchal society and therefore we need to embrace more matriarchal images for God. This can be evidenced in some churches and the changing role of women within them, particularly with regard to ordination.
- McFague argues that the image of 'Mother' highlights certain characteristics of God, e.g. love for the world and she develops a metaphor of the world as God's body.
- McFague 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), that is, the love God has for the world.
- Lover: corresponding to the title 'Son'; the doctrine of salvation; the ethical element of healing; and eros (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 (companionship), human interaction.
- Masculine language has resulted in an abuse of the world and dominion of women by men. If God is called 'Mother', the world is part of God's body or womb. McFague argues that maternal images of God 'giving birth, nursing, comforting, and caring' highlight humanity's complete reliance on God.
- McFague argues God should be imagined in female, 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 too are socially constructed qualities.
- The Ecofeminist perspective suggests the inadequacy of God as male.

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

(b) 'God's gender is not important to Christians.'

Evaluate this view.

[AO2 15]

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

- This very question suggests that it is important and Christians tend to take different views in answering.
- The balance of language in the Old Testament and New Testament repeatedly and consistently refers to God as male and this cannot be ignored.
- Yet, the Old Testament does sometimes refer to God as 'Mother' and so not an impossibility, rather a choice to define God's gender as male.
- The New Testament developing the Triune nature of God describes all three Persons as male.
- Jesus, the Son of God incarnate was indisputably male and specifically calls God, Abba (Father) indicating the same. St. Paul states that all who have faith in Jesus can likewise call God 'Abba' and in this relational sense gender seems important.
- Yet, the Bible ultimately suggests that God is neither male or female but rather 'Spirit', and so God's gender is unimportant.
- Nevertheless, writing and understanding through most of the existence of the Church has understood God as male and illustrates this, for example, in terms of: doctrine, catechism, sacraments, evangelism and pastoral care all of which can be variously expanded upon and exemplified in support of this argument.
- The fact that such an understanding is insufficient is shown by the rise of feminist theology and understanding which suggests that God can be seen as female or that gender is unimportant as God can have no gender.
- Sallie McFague's work suggests that all language about God is metaphorical, but by calling God Mother we better understand the character of God, e.g. love / agape.
- Describing God as Mother could help end the masculine language / abuse of the natural world and domination of females by males.

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

2. (a) Outline different theories of the Atonement.

[AO1 15]

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

- An understanding that sin is not merely a bad action, but separates one from God and so atonement means; to make 'at one', to reconcile humanity and God and how this occurs through the following:
- **Sacrifice** – taking up the practice of sacrifice as detailed and practised in the Old Testament e.g. Exodus 12; 24-7 the Passover Lamb and the connection in the New Testament with Jesus being referred to as 'The Lamb of God' e.g. John 1.29.
- Other New Testament writings referring to Jesus as a sacrifice, e.g. the Epistle to the Hebrews.
- Jesus' death on the cross is therefore an expiation – a removing of guilt by paying a penalty – which brings our atonement with God.
- **Ransom / Recapitulation / Christus Victor** – as expounded by Anselm and Gustaf Aulen
- Anselm saw the Atonement as paying a debt owed to God because of sin. The Atonement was a propitiation – a way of turning away the wrath of God by making an offering.
- Irenaeus said that God could not be a debtor to Satan, but rather human beings, in their Fall become debtors to God. Their debt was cancelled by Christ waging war against the Devil and crushed him through his death on the cross.
- Aulen understood humanity to be bound by hostile powers of death and the Devil, but the ransom is not propitiation but rather God conquering the powers and liberating His people through Christ's death and so *Christus Victor* Christ the Victor who after dying on the cross descended to hell to rescue the dead.
- **Penal Substitution** as expounded in the 16th Century Protestant Reformation and focusing on God's justice. Jesus set humans free from being punished for their sins by taking that punishment upon himself on the Cross, meeting the justice of God.
- Various biblical references can be employed to support his approach e.g. Isaiah 53, Galatians 3.13.
- **The Cross as a Moral Example** – proposed in relation to Anselm's model by Augustine (and later Abelard) whose writings can be referenced.
- Jesus died not as expiation or propitiation, but as the greatest evidence of God's love for humanity (John 3.16).
- The reason for the Cross as an example was to lead people into repentance and a moral life following that set by Christ.

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

(b) 'Christians will never agree what the Atonement means.'

Evaluate this view.

[AO2 15]

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

- The very fact that there are Atonement theories and not a common Atonement understanding suggests this is a valid view.
- Furthermore, the fact that these different theories can be illustrated as being mutually exclusive to each other reinforces this view. Candidates may choose a variety of ways to illustrate this e.g. The Cross as a Moral Example implies a choice and voluntary nature of atonement that contradict the requirement of atonement for justice as exemplified in Penal Substitution.
- There is a question whether the development of the different Atonement theories over time illustrates a progression of one idea and therefore there is no disagreement, but rather a historical trail.
- However, any historical trail has not eradicated individuals or churches understanding the Atonement by older versions. Indeed, they may argue that the older versions are a more original and authentic way of understanding.
- Some seek to bring an agreement to the seemingly opposed theories e.g. John Stott made a case for the Moral Example theory being an aspect of the Penal Substitution model whereby the Penal Substitution theory focuses on the death of Jesus the Moral Example theory looks at Jesus death as a wider part of his teaching. Consequently, the two theories are agreed within the larger understanding of Jesus' incarnation, crucifixion and resurrection.
- Others would reject the Moral Example theory outright as being too close to the suggestion of salvation through works rather than faith, so no agreement is possible.
- Some argue that the 'works' being referred to were not acts of charity / Moral Example theory, but ritualistic works / practices and so there is a possibility of agreement.
- It is a particular stance that sees 'works' as invalid or dangerous whilst St. James not only applauds them, but sees them as evidence of salvation by faith and so agreement between the two can be reached.
- Do the various theories, like a kaleidoscope show different aspects of the same understanding which in itself is profound, possible beyond human understanding or word, and so together aid an understanding that would be lacking if any one of the theories were omitted?

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

Section B

3. (a) **Outline ways in which the Bible is considered by Christians an authority in daily life.** [AO1 15]

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

- The Bible may be seen to offer an understanding of the meaning / nature of life itself, e.g. the Creation narrative shows that human life is the pinnacle of God's creation, 'let us create man in our own image' which is deemed 'good'.
- A helpmate is created for man; a woman who comes from man and so naturally relate to each other and provides a model of marriage / daily life.
- Through the Fall humanity has become separated from God due to its inherent and continued sinfulness, and so daily life is to avoid sin.
- Salvation history can be traced through the Old Testament and is fulfilled in sending his Son, Jesus Christ to be born, live, die and be resurrected re-affirming the meaning and nature of life offered and so faith in daily life is important.
- Through faith in Jesus Christ the Bible assures Christians of eternal life as God originally intended.
- The Bible can illustrate through the creation story that the purpose of human life is to live daily in accordance with God's will, e.g. for man and woman to come together, live faithfully and procreate.
- For man and woman to take good stewardship of creation.
- For humanity to place its faith and love in Jesus Christ as Lord and Saviour.
- For humanity aided by the Holy Spirit to share that faith and love with those who have not yet believed or experienced it.
- The Bible can within the above provide a daily guide to living.
- In the Old Testament Christians may look to the 10 Commandments for moral guidance. They may look to the Psalms for spiritual guidance.
- Whilst that guidance may be given the exemplar is Jesus Christ who provides the pattern, the example of daily living.
- Jesus did not leave his followers sets of detailed rules and regulations for daily living which is rather focused on having faith in Jesus which will express itself in loving obedience to his example of daily living expressed in: faith, hope and love.
- As such all the Old Testament rules and regulations for daily living are fulfilled in Jesus' birth, death and resurrection but the will of God as seen in the meaning and purpose of daily life will naturally result in many examples of life seen through the Bible.
- The Bible can also be seen as a source of comfort and encouragement, e.g. different texts may be relevant to the individual at personal times of life.
- Such sources of encouragement may be formalised e.g. specific texts used for baptisms, weddings, anointing of the sick, confession, to aid the dying and at funerals.

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

- (b) **'The Bible is all Christians need to understand the meaning and purpose of life.'**

Evaluate this view.

[AO2 15]

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

- Candidates may ask whether there is there one meaning and purpose to life?
- Additionally, does the Bible only portray one?
- Candidates may suggest that the Bible provides more than one understanding, given that it provides a meaning to the origins of life by the creation narrative, whilst it provides a meaning of life in an historical and theological sense.
- Others would counter this very starting point by a scientific view of creation that does not involve or require a God.
- Some would argue that whatever meaning and purpose there was before Christ it is his incarnation, life, death and resurrection that now provides all that is needed to understand the meaning and purpose of life including, life after death.
- Others would argue that whilst Christ is a culmination it is not to the detriment of the rest of the Bible which in and of itself points to Christ.
- This is best illustrated in Jesus' summary of the law into the two great commandments – to love the Lord you God with all you mind, heart, soul and strength and your neighbour as yourself.
- Others would ask how this relates to those of other faiths or no faith?
- The Bible can be seen to offer many understandings as to the importance and way to follow God and to keep His commandments which naturally benefits one's neighbour.
- Such love of neighbour extends beyond the bounds of Christianity itself and hence the Christian is often involved in what could be described as 'secular' interests to the benefit of all, e.g. environment, trade unions, pressure groups particularly where an injustice is identified.
- If that is the case what need of the Bible rather than a humanistic concern?
- Indeed, the source of much of our understanding and practice of justice comes from the Bible.
- Examples can be provided of this being 're-written' e.g. divorce laws and so the Bible can no longer be seen as the only way a Christian understands the meaning and purpose of life.
- The Bible remains the best-selling book in the world so it is clearly offering meaning and purpose to many.

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

4. (a) **Explain why the moral principles of truth and the role of conscience are important to Christians.** [AO1 15]

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

- Candidates may offer a general explanation of Christian moral principles being based on God's law regarding human behaviour.
- These moral principles are to be found in the Old Testament and then in the person and teaching of Jesus in the New Testament.
- The set texts may be referred to or any other biblical or theological writings or ecclesiastical teachings that assists the candidate in explaining the role of truth and conscience.

Truth

- Pilate asked Jesus 'What is truth?' The Christian answer lays in Jesus declaration to his disciples, 'I am the way, the truth and the life'.
- This indicates that truth is the ultimate meaning, purpose and value of existence not only in this life but for eternity.
- The Bible is understood to communicate this truth from the start to the end of time through the account of salvation history.
- The prophets are particularly regarded as guardians of God's truth and sharing the same with the people.
- The Psalms are often looked to as an example of God's truth revealed in a more personal way.
- Bearing witness to the truth for the Christian is not simply a case of not lying but of witnessing to Christ who is 'the truth' and not to do so dishonours Him and even breaks one's relationship to him.

Conscience

- The moral principle of conscience arises from the understanding that human beings are created in the image of God and therefore have an innate sense of right and wrong.
- This ability crosses all history, civilisations, geography as conscience is a gift from God to all as a means of knowing God's will concerning right and wrong.
- The conscience can be further informed by reading and following the Bible and by the work of the Holy Spirit in each individual leading and guiding each to a greater holiness, i.e. sanctification.
- Guilt occurs when one knows that you have done something wrong. That is the conscience at work.
- If that voice of conscience is not listened to but rather ignored then one's sensitivity to moral issues can be eroded.
- For others the conscience can speak too loudly bringing unnecessary self-condemnation for normal human failures leading to a false guilt.
- The Christian's goal is to develop a mature conscience – for which truth is a vital ingredient.

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

(b) 'Love of neighbour is the only moral principle Christians need.'

Evaluate this view.

[AO2 15]

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

- It is through God's love that we are created, love is life giving to all and so we must love our neighbour as a moral necessity.
- Christians are called upon specifically to love God and their neighbour within the Greatest Commandment so you cannot love one without the other; to do so could be argued to be immoral.
- Jesus taught love of neighbour and illustrated the principle in his parables e.g. The Good Samaritan
- It is a teaching that Jesus put into practice during his life on earth, caring for all without exception.
- Jesus' Golden Rule also sums up his moral principle: 'Do to others as you would have them do to you'
- Theological moral teaching such as Situation Ethics places love / agape as the most important moral principle.
- Jesus' birth, death and resurrection were all based in his love / agape and so provides the model of Christian moral living.
- However, it could be argued that a false idea of love can lead to wrong moral decisions – candidates could exemplify this through evaluative reasoning.
- It can be argued that it was not (just) love but obedience to God's will that took Jesus to the Cross and obedience to God's revealed will is a more important moral principle for the individual and one's neighbour than subjective love.
- A decision based on love alone might change according to the situation removing fairness / justice to all.
- A decision based on love, e.g. Situation Ethics cannot be assured of the consequence to which love is aimed so can any moral principle be determined? Better to follow God's rule of law in the intent of the action for an absolute moral principle.
- Also, some would argue that following your conscience is at least as important as love for without conscience what might be regarded as love could be misguided.
- Nevertheless, many churches teach that love is more important than law or doctrine in making day to day moral decisions.
- Christian involvement in social action charitable work illustrates love of neighbour as a moral way to spend time, money and energy.
- Other attributes such as 'truth' and the role of conscience could be argued to be more important when considering the most important moral principle.

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

5. (a) Explain different Protestant understandings of the Eucharist. [AO1 15]

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

- Candidates might briefly describe Roman Catholic doctrines to aid an explanation of Protestant understandings.
- Consubstantiation describes a doctrine put forward by Protestant Reformers to challenge the Roman Catholic doctrine of transubstantiation. The prefix trans- means 'across, over'. So, transubstantiation means that the substance of the bread and wine literally change over to become the body and blood of Jesus.
- Consubstantiation teaches that the bread and wine of the Eucharist do not change into the actual body and blood of Christ when consecrated by a priest. They remain bread and wine. The prefix con- means 'with'. So, consubstantiation means that the body and blood of Jesus co-exist with the substance of the bread and wine. The bread 'co-exists' with his body and the wine with his blood. This does not mean that the ceremony has no significance as Christ is spiritually present 'with them, in them and under them'.
- John Calvin taught a variation referred to as 'receptionism'. John Calvin taught that Christ's body cannot be present in the Eucharist, because Christ's body has ascended into heaven. He did not, however, deny the presence of Christ's unique power in the bread and wine, but believed that this power is received only by the elect, who have been predestined to receive salvation.
- Memorialism is a term used to describe the view of the Eucharist held by Huldrych Zwingli. Zwingli denied the real presence of Christ in the sacrament and taught that the bread and wine do not communicate him to the recipient. The elements are rather symbolic representations of Jesus' body and blood. In Luke 22:19, Jesus commands his followers to 'Do this in remembrance of me'. The eucharist is therefore a commemorative ceremony where participants remember Jesus' sacrifice for them on the cross. Jesus is present in the sacrament only to the degree that each individual brings him and his work to mind.

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

(b) 'Christians will never agree what the Eucharist means.'

Evaluate this view.

[AO2 15]

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

- There is much common ground within understandings of the Eucharist as most Christians would agree on several basic elements, e.g. the fact that the Eucharist was instituted by Jesus at his Last Supper with his disciples to be a remembrance of the same.
- Christians would accept that it is a meal in which the bread and the wine signify the body and blood of Jesus. As such, it is a source of grace to which all believers are invited, regardless of denomination.
- There is also the argument that Christians would all agree that it is also a celebration of Jesus' resurrection, and of the Christian's life with him. This is a common ground of understanding.
- For Christians the Eucharist is consequently a symbolic reminder of God's love for humankind.
- It is also a fellowship, or 'communion' of Christians and between them and God.
- However, it can be argued that whilst there may be common ground in understanding what the Eucharist is for, there is significant disagreement on what happens to the bread and wine when they are consecrated and this is where major differences occur in which there is certainly not agreement.
- As the bread and wine are crucial, it could be argued that any agreement is superficial as there are in fact striking disagreements so, Transubstantiation, transignification, transfinalisation, consubstantiation and memorialism are all very different explanations with no consensus.
- The religious experiences involved will inevitably be very different not just to the denomination, but even to the individual within the denomination.
- Some would argue that the common elements of the actual ceremony are more significant than, and ultimately override, any differences in understanding of the bread and wine.
- It is also given to all believers in memory of Jesus' final hours and is a reminder of God's love and fellowship, or 'communion' with other Christians. Such areas of agreement, it could be argued, are the most important.
- The role of the priest, or other, in the different traditions can also be explored to illustrate areas of agreement and disagreement.

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