GCE AS MARKING SCHEME

SUMMER 2017

AS (NEW)
RELIGIOUS STUDIES
COMPONENT 1 - OPTION A
AN INTRODUCTION TO CHRISTIANITY
B120UA0-1

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INTRODUCTION

This marking scheme was used by WJEC for the 2017 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.

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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.

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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.

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AS Generic Band Descriptors

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

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

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Option A: An Introduction to Christianity

MARK SCHEME

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

Section A

1. (a) Outline Sallie McFague's responses to the view that God is male.

[AO1 25]

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

- They may begin with McFague's argument that all language about God is metaphorical. Depictions of God and titles for God are simply ways in which we think about God and do not tell us much, if anything, about God's true nature. 'Father' does not mean God is male. Likewise 'Mother' would not mean God is female.
- Metaphors can become 'idols' for worship and to focus on God as male is misleading. Metaphors become outdated with time. Today we do not live in patriarchal society and need to embrace more matriarchal images for God.
- McFague argues that the image of 'Mother' highlights certain characteristics of God (such as love for the world) and she develops a metaphor of the world as God's body. She proposes three metaphors for God's relationship with the world that correspond to three Christian doctrines, three ethical elements and three types of love:
  1. **Mother:** corresponding to the title, 'Father'; the doctrine of creation; the ethical element of justice; and *agape* love (pure love), the love God has for the world.
  2. **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.
  3. **Friend:** corresponding to the title 'Spirit'; the doctrine of eschatology; the ethical element of companionship; and *philia* (companionship), human interaction.
- Masculine language has meant 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.
- 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 are socially constructed qualities.
- The Ecofeminist perspective may be used to illustrate the inadequacy of God as male.

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1. (b) 'The concept of God as mother helps Christians to understand more about the nature of God.'

Evaluate this view. **[AO2 25]**

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

- One line of argument is that Jesus constantly referred to God as 'Abba', the affectionate term that children in Palestine would use for their father.
- In support of this reasoning, Paul writes that those who believe in Jesus can also now call God 'Abba' (Romans 8:15) and can have a personal relationship with God.
- An alternative line of reasoning would be to argue that we have had two thousand years of Christian belief and practice; therefore, to argue that the past thinking about the nature of God in Christianity has not been fully understood is offensive. What about the great writings and theologies of the Church Fathers and the Reformation?
- There are, however, several strong counter-arguments that the use of 'Father' should be seen in the patriarchal context and is therefore not really a strong argument to use on its own.
  (1) The Bible appears to have been written by men for men.
  (2) If God is seen purely as Father this shapes our image of God which in turn shapes our relationship with other people.
  (3) It could follow that if men think of God only in terms of 'fatherly' characteristics, such as power and authority, they are likely to exploit women and to abuse the earth.
  Therefore, to redress this imbalance through matriarchal language can only serve to enhance and create a better understanding of the nature of God.
- Indeed, Biblical evidence points to the use of female images for God, e.g. the personification of God's Wisdom as a woman (Proverbs 8), or Isaiah describing God as a comforting mother, or Jesus comparing God to a woman searching for a lost coin.
- Therefore, using McFague's arguments and creating a more balanced picture does actually complete a one-sided and biased depiction of God.
- Another argument could be that the relationship bond between God and Jesus seems to exclude women.
- In contrast, ultimately it must be remembered that God has no gender.
- If scripture is revealed then we cannot change language.

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

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2. **(a)** Explain why there is need for the doctrine of the Trinity in Christianity.

[AO1 25]

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

The need for the Trinity may lead to exploration of the nature and identity of Christ through the incarnation as this was one of the main areas for debate and therefore candidates may use the doctrine of the incarnation to support ideas behind the development of the Trinity.

- The belief in the Trinity is based on biblical testimony. Tertullian first used the word 'Trinity' and the doctrine was formalised in the Nicene Creed (325 CE).
- The purpose of the doctrine of the Trinity was to counteract three contemporary heresies.
  (1) Arianism stated that Jesus was the highest of all created beings but not of the same substance as God.
  (2) Adoptionism declared that Jesus was an ordinary man who became the Son of God only at his baptism.
  (3) Sabellianism proposed the belief that Jesus was divine but not human.
- The Trinity was needed to confirm that Jesus is fully God because he is believed to have existed from the beginning with God, and was God.
- Jesus is fully human because he was a man of flesh and blood, born as any other person is born; he was a helpless baby; he had to learn to walk and talk, like every other child (Luke 2.40, 52); he ate and slept and drank; he experienced hunger, weakness, temptation and disappointment; he died, like all human beings do.
- The doctrine of the Trinity was necessary to define the relationship between the three Persons: Father (Creator); Son (Redeemer); and, Holy Spirit (Sustainer).
- Incarnation theology elaborates upon the nature of Christ/Jesus as fully God and also expresses the belief that Jesus Christ was God in human form. Although Jesus lived on earth people were in the presence of God in the flesh. John 1:14 states, 'the Word became flesh and dwelt among us, full of grace and truth…'
- The Filioque controversy was the final debate that highlights the need for the Trinity. This centred on the Holy Spirit as proceeding from Jesus, again reasserting the relationship between the Trinity.

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2. **(b)** 'The doctrine of the Trinity is not compatible with monotheism.'

Evaluate this view. **[AO2 25]**

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

- The first line of argument would be to suggest that an idea of 'three in one' is a logical inconsistency. If there are three distinctive identities then there must be three separate deities? Jewish and Islamic scholars have suggested that the Trinity is incompatible with monotheism.
- A counter-argument against this is that this is a misapprehension in that whilst we speak of three in one, the three is only a matter of theological differentiation in purpose, and not in identity. Therefore the doctrine of the Trinity is absolutely monotheistic.
- In response to the arguments from Judaism and Islam, the idea of separate aspects of a universal deity, is, however, not new. Indeed, it is consistent with the Hindu concept of Brahman (the One true ultimate Spirit) and yet the many incarnations of Brahman through countless deities or avatars.
- Other lines of argument propose that Father, Son and Holy Spirit are similar to pagan gods. Although this is strongly rejected as a very simplistic view, there are some Christian denominations (e.g. the Unitarian Church) who would agree, arguing that the Son and the Spirit are not God.
- The fact that the Trinity emerged from several disputes and heresies does suggest that there has been some confusion within Christianity about monotheism.
- Another problem is that even if the Son was God, for the three decades that he lived on earth, he and the Father must have been two separate beings.
- Finally, it may be simply the limitations of language that causes logical inconsistency. This argument proposes that there is an inherent misconception that the 'three' is referring to separate 'being' when speaking of the immanent Trinity.
- The doctrine of the Trinity has caused confusion, argument and misunderstanding both within Christianity and beyond. On the one hand, debate and confusion does not mean that the Trinity is incompatible with monotheism; however, on the other hand, it does suggest that it is not clearly defined and understood.

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

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Section B

3. **(a)** Explain the views of Rudolf Bultmann on Jesus' resurrection.

[AO1 25]

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

- For the German theologian Rudolf Bultmann ‘myth’ was an attempt to explain the divine in human terms and in relation to the world in which they live. Therefore, as the New Testament frequently uses the mythological terminology of the time, for modern readers to believe the supernatural accounts would be contrary to modern thinking.
- Bultmann argued that all that is necessary for Christian belief is that Jesus lived, preached and died by crucifixion. Bultmann was aware that the earliest disciples believed that the resurrection of Jesus was true. Paul in I Corinthians 15 even tried to prove it. However, Bultmann was convinced of the need to interpret the New Testament in terms that modern readers can understand. Therefore, for Bultmann, the resurrection is ‘myth’ and not an actual historical event.
- Nonetheless, Bultmann interprets the resurrection so that it retains its meaning, so although it was not a historical event it is a story that inspires and sustains faith.
- Bultmann argued that what is decisive is not that Jesus came to life again but that he is, for a Christian, the Risen One seen through ‘the eyes of faith.’
- Bultmann, therefore, understands the resurrection, in its demythologised form, as the realisation that Jesus was already the Son of God and his crucifixion alone demonstrated victory over the power of death. Hence, the crucifixion of Jesus contained the resurrection within it and there was no second historical event. Faith in the resurrection is the same thing as faith in the ability of the crucifixion to bring about salvation.
- Easter, for Bultmann, is about the arising, not of the physical body of Jesus, but of the birth of the early church through the faith and ‘word of preaching’ of the disciples. Ultimately, for Bultmann, people receive illumination through preaching, not through any historical resurrection event. The apparent ‘resurrection’ takes place within individuals as they hear the word of preaching and experience the rise of faith.

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3. (b) 'Bultmann's views about the historical reliability of the resurrection make Christianity meaningless.'

Evaluate this view. **[AO2 25]**

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

- A strong argument in support of the statement would be that Christians believe that Jesus was bodily raised from the dead on the third day after his crucifixion. It was his resurrection that constituted him as the Christ. Without the belief in resurrection, for many, would therefore render Christianity meaningless.
- Additionally, the historical reliability of the resurrection is affirmed and asserted by many Christians as the essential belief of Christianity. Indeed, it is part of the Creed, their essential statement of beliefs.
- It could be argued, however, that Bultmann does not deny the resurrection per se, but simply its historical accuracy. For Bultmann, the belief as it developed in the early Church and the Creeds points to the resurrection of the proclamation of Christ through the 'preaching of the word'.
- However, against this argument, modern Christian thinkers who have denied the resurrection as a historical event have faced harsh criticism from within Christianity and many of these thinkers have later declared themselves as agnostic or even atheist. This demonstrates for many that to deny the historical reliability of the resurrection leads to a denial of Christianity itself.
- Nonetheless, Bultmann's theology argues that faith is only required when there is absence of fact so the issue of 'proving' the resurrection as a historical event is in essence a meaningless pursuit. It is, according to this line of argument, only faith that gives true meaning and significance to the Christian narrative.
- A counter-argument to this would be that the defeat of death is significant for Christian theology and is a central feature for the whole narrative of atonement, redemption and salvation and so the historical event does actually have impact upon, and point towards, other articles of faith.
- Another argument is that the the narratives about Jesus report history; the gospel accounts of the resurrection are about an event which happened and in John's gospel, Jesus invites the disciples to touch him to make sure he is a real human being.

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

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4. **(a)** Examine the importance for Christians of the principle of love of neighbour.

[AO1 25]

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

- Jesus commanded his followers to 'love the Lord your God with all your heart, and with all your soul, and with all your mind'. When he commanded his followers to 'love your neighbour as yourself', he was echoing the Old Testament Book of Leviticus, to welcome foreigners as fellow citizens and to 'love the alien as yourself'. Together, these two teachings are often referred to as the Greatest Commandment in Christianity and so highights the importance of love of neighbour, elevating it alongside love for God.
- The importance of the principle can be seen in the answer that a teacher of the law gave in the introduction to Jesus' parable of the Good Samaritan. When asked by a lawyer: 'What must I do to inherit eternal life?', Jesus replies: 'What is written in the law'. The lawyer answers that the law commands people to love God and to love their neighbour as themselves. After the parable Jesus instructs the lawyer 'Go and do likewise'. Jesus' imperative illustrates the importance of love for neighbour.
- It is obvious that for Jesus one's 'neighbour' is not simply the person who happens to live next door, but everyone whom we happen to meet on life's journey: to sinners, outcasts, the righteous, the despised, the poor, the rich and generally to all those in need. In the Sermon on the Mount, Jesus told his followers that they were to 'Love your enemies and pray for those who persecute you'.
- For a Christian everyone deserves respect, and their needs and desires must be as highly regarded as one's own. Love of neighbour is a Christian imperative. It has been important for Christianity throughout its history in outreach and mission work, in charities and in serving the poor. It has also been important for Christian ethical theories e.g. Aquinas saw Christian love (agape) as the greatest of virtues, Joseph Fletcher based his sytem of Situation Ethics on Christian love (agape).

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4. (b) 'Love of neighbour is the only moral principle a Christian needs for today.'

Evaluate this view. **[AO2 25]**

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

There are several possible routes here: (1) love for God is needed also; (2) love for neighbour covers all moral principles; (3) love of neighbour only comes from, and after, love for God; (4) there are some moral principles that are important and distinct in themselves (e.g. not to lie) and more to do with the individual.

- All Christians would agree that the love of neighbour is a very important moral principle. It is a principle that Jesus taught and illustrated in his parables. It is a teaching that Jesus put into practice during his life on earth, caring for all regardless of situation, status or wellbeing. Jesus' Golden Rule also sums up his ethical teaching: 'In everything do to others as you would have them do to you; for this is the law …'
- It could be argued that Christians find their own fulfilment in love for neighbour. To be loved, they must love. To be respected, they must respect all people. To be forgiven, they must forgive. If they wish not to be judged, they must not judge others.
- However, there are many important moral principles in Christianity such as care for the poor and needy, those who are oppressed and those who suffer. The imperative to give to those less fortunate is also important as are the Ten Commandments.
- Also, some would argue your conscience or moral principles are equally important such as not lying which focuses more on individual character and integrity than upon 'love of neigbour'.
- Another argument that is put forward, however, is that in Jesus' teaching, the love of neighbour comes second to the love of God. This argument states that Christians believe that the difficult task of loving their neighbour is not something that they can do by themselves; it can only be done when they are united to God in love. Thus, the true love of neighbour cannot be accomplished without loving God.
- It could also be argued that all moral principles are based in the love for God and are expressed initially through an imperative to 'love your neighbour', but also extend to other moral principles of Christian life. Love of neighbour therefore is the most important moral principle in so far as it reflects the love for, and of, God. A development of this would be that love for neighbour drives other moral principles.

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

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5. (a) Explain different Protestant approaches to understanding the Eucharist in Christianity.

[AO1 25]

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

Candidates may briefly mention common ground in understanding the Eucharist as this can be understood from the question set. However, most should focus the main body of the answer on explaining specific understandings.

- Consubstantiation describes a doctrine put forward by Protestant Reformers to challenge the Roman Catholic doctrine of transubstantiation. Candidates may briefly explain the latter. The prefix *trans-* means 'across, over'. So *trans*ubstantiation 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 *con*substantiation 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'.
- Within the understanding of consubstantiation is a variation taught by John Calvin and is referred to as 'virtualism' or '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 (Latin virtus) in the bread and wine, but believed that this power is received only by the elect, who have been predestined to receive salvation. For this reason, the doctrine of virtualism is also known as 'receptionism'.
- 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.

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5. (b) 'There is no common ground between Christian understandings of the Eucharist.'

Evaluate this view. **[AO2 25]**

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

- One could argue that, despite differences in practices, there is much common ground within contemporary understandings of the Eucharist as most Christians would agree on several basic principles. The fact that the Eucharist was instituted by Jesus as a re-enactment of his Last Supper with his disciples. 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 a memorial of Jesus' last hours on earth. It is also a celebration of Jesus' resurrection, and of the Christian's life with him. This is a common ground of understanding.
- Following on from this line of argument is that it is, therefore, a symbolic reminder of God's love for humankind, and also a fellowship, or 'communion' of Christians and between them and God. Once again, common ground is achieved.
- However, an effective counter-argument would be that whilst there may be common ground in understanding what the Eucharist is for, there is significant enough 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 common ground.
- As the bread and wine are crucial, it could be argued that the common ground suggested is mainly superficial and there is in fact striking differences. Transubstantiation, consubstantiation and memorialism are all very different explanations with no consensus.
- The religious experiences involved will inevitably be very different.
- Some would argue that the common elements of the actual ceremony are more significant than, and 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 common features, it could be argued, are the most important.
- Role of the priest in the different traditions.

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

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