



GCSE RELIGIOUS STUDIES A 8062/13

Paper 1: Christianity

Mark scheme

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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject examiners. This mark scheme includes any amendments made at the standardisation events which all examiners participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for standardisation each examiner analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, examiners encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from aqa.org.uk

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Mark Schemes for GCSE Religious Studies

This paper requires expert markers who have wide knowledge and understanding of the particular subject content of the Specification. With the exception of the multiple-choice question, many of the questions asked have many different creditable answers and students are able to bring to their answers their own knowledge, understanding and background. They will offer details, arguments and evidence which the examiner, with the help of the mark scheme, will need to judge as creditable or not. It is therefore important that the examiner has a good understanding of the principles and spirit of the mark scheme in order to be fair and consistent when marking students' answers. The Content included is designed to be as helpful as possible but in many cases is not exhaustive. So Content sections are introduced by the sentence:

Students may include some of the following points, but all other relevant points must be credited:

this is to remind examiners that there may well be additional correct answers which, with their expertise, they will be able to allow. With all questions if an examiner has any doubt about answers being credit worthy they should consult their team leader.

Structure

The mark scheme for each question shows:

- The question; Each question is printed in full before its target and mark scheme. It is always important that examiners remind themselves of the exact question being asked. In particular, they will need to do this in instances where the answer appears to be 'straying' from the question set or perhaps offers a valid alternative not included in the mark scheme
- Target; The target provides the specific assessment objective which the question is testing. It reminds examiners of the skills the question is designed to test, eg knowledge and understanding, evaluation
- The total marks available for the question and if Spelling, Punctuation and Grammar is assessed
- The typical answer(s) or content which are expected
- Generic instructions related to the question target of how to award marks (i.e. levels of response grid).

Themes papers guidance (Specification A & Short Course)

In questions where students may choose religions from which to illustrate their answer, there may be some general Content, ie credible comments which students will make which could be applied to any religion or perhaps to a secular viewpoint as well. Where these are appropriate they are usually given first. The Mark Scheme will also include, under separate headings, Content sections for each of the six religions allowed within the Specifications.

General Guidance

.../. means that these are acceptable alternative answers in the mark scheme, eg Guru Har Krishan / Guru Tegh Bahadur / Guru Gobind Singh.

Answers may include specialist terms, in Hebrew or Arabic for example. If this is the case, the mark scheme will usually indicate this by providing in brackets the English as well, eg 'Yom Kippur (the Day of Atonement)'. In such questions, answers will be credited whether provided in the original language or in English.

Some mark schemes use bullet points to separate content. Each bullet point refers to a different possible 'belief' or 'teaching' or 'way', depending on the question. Obliques (.../.) used within the bullet point indicate different ways in which the point may be expressed and points which may be made to give the further detail or development needed for the second mark.

Where a student has crossed out a complete answer, it should be marked if it remains legible, unless an alternative is provided in which case only the alternative should be marked. When part of an answer is crossed out, then only what remains should be considered.

In questions where credit can be given to the development of a point, those developments can take the form of:

- Example or evidence
- Reference to different views
- Detailed information.

1 mark multiple choice questions

Such questions have four alternatives and the one correct answer will be given together with the correct letter, eg 'Answer: D Trinity'.

2 mark short answer questions

The principle here is provided in the mark scheme: 'One mark for each of two correct points.' Students may give **more than** the two answers required by the question. In such instances,

- **Award for the first two answers only, wherever they appear.**
- If a student gives more than one answer on the first line and another answer / other answers on the second line, the 'first two answers' will be the **first two** on the first line and **only these two** should be considered for marks. Other answers must be ignored.
- If on the first line the first two answers given are correct, award two marks, regardless of what is written elsewhere in the answer.
- If the first two answers can only be awarded one mark yet there is a third answer that is correct, this correct third answer must be ignored and no mark given for it.
- However, if the student gives some **elaboration after the first answer**, which is clearly developing their first answer, (which they are not required to do), do not consider this elaboration to be their second answer (unless the elaboration happens to contain a second correct answer to the question asked), regardless of whether there are other answers provided. In this case, the second answer also, if correct, may be credited for the second mark

4 and 5 mark answer questions

Examiners should take care to note the target of the question. Clear information is provided for these types of question on how to award marking points. Examiners should carefully read the additional instructions provided for each type of question (eg for influence questions the final sentence in the general guidance box reminds the examiner that the second mark (detailed explanation) awarded in each case must show clear 'influence').

12 mark answer questions

The 12 mark questions test Evaluation skills (AO2). The mark scheme for these answers is based on Levels of Response marking in which the examiner is required to make a judgement on the completed answer taken as a whole.

Level of response marking instructions

In GCSE Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, level of response marking has been devised for many questions.

Level of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Level of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. If examiners have any doubt about what level to award a response, they should consult their team leader.

Level of response mark schemes are broken down into levels, each of which has a descriptor. The descriptor for the level shows the average performance for the level. There are marks in each level.

Before examiners apply the mark scheme to a student's answer they should read through the answer and annotate it (as instructed) to show the qualities that are being looked for. They should then apply the mark scheme. It may be necessary to read the answer more than once to be sure of assigning the correct Level.

Step 1 Determine a level

Start at the lowest level of the mark scheme and use it as a ladder to see whether the answer meets the descriptor for that level. The descriptor for the level indicates the different qualities that might be seen in the student's answer for that level. If it meets the lowest level then go to the next one and decide if it meets this level, and so on, until you have a match between the level descriptor and the answer. With practice and familiarity you will find that for better answers you will be able to quickly skip through the lower levels of the mark scheme.

When assigning a level you should look at the overall quality of the answer and not look to pick holes in small and specific parts of the answer where the student has not performed quite as well as the rest. If the answer covers different aspects of different levels of the mark scheme you should use a best fit approach for defining the level and then use the variability of the response to help decide the mark within the level, ie if the response is predominantly level 3 with a small amount of level 4 material it would be placed in level 3 but be awarded a mark near the top of the level because of the level 4 content.

Step 2 Determine a mark

Once you have assigned a level you need to decide on the mark. The descriptors on how to allocate marks can help with this. The exemplar materials used during standardisation will help.

You may well need to read back through the answer as you apply the mark scheme to clarify points and assure yourself that the level and the mark are appropriate.

Indicative content in the mark scheme is provided as a guide for examiners. It is not intended to be exhaustive and you must credit other valid points. Students do not have to cover all of the points mentioned in the Indicative content to reach the highest level of the mark scheme.

An answer which contains nothing of relevance to the question must be awarded no marks.

Spelling, Punctuation and Grammar (SPaG)

Spelling, punctuation and grammar will be assessed in 12-mark questions.

Spelling, punctuation and grammar (SPaG) will be assessed against the following criteria:

Level	Performance descriptor	Marks awarded
High performance	• Learners spell and punctuate with consistent accuracy • Learners use rules of grammar with effective control of meaning overall • Learners use a wide range of specialist terms as appropriate	3
Intermediate performance	• Learners spell and punctuate with considerable accuracy • Learners use rules of grammar with general control of meaning overall • Learners use a good range of specialist terms as appropriate	2
Threshold performance	• Learners spell and punctuate with reasonable accuracy • Learners use rules of grammar with some control of meaning and any errors do not significantly hinder meaning overall • Learners use a limited range of specialist terms as appropriate	1
No marks awarded	• The learner writes nothing • The learner's response does not relate to the question • The learner's achievement in SPaG does not reach the threshold performance level, for example errors in spelling, punctuation and grammar severely hinder meaning	0

Christianity: Beliefs

0 1 . 1 Which one of the following is the Christian belief that Jesus returned to heaven at the end of his life on earth? [1 mark]

- A Ascension**
- B Baptism**
- C Judgement**
- D Resurrection**

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

Answer: A: Ascension

0 1 . 2 Give two Christian beliefs about Jesus' crucifixion. [2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

1 mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include two of the following points, but all other relevant points must be credited:

- Accept historical beliefs, eg Jesus was sentenced to death by Pilate / took place on 'Good Friday' / was engineered by the chief priests and elders / scarlet robe and crown of thorns / mockery / location at Golgotha, etc.
- Details of the two men crucified on either side of him / eg the promise to one that he would be with God in paradise.
- Being fully human / Jesus experienced all the pain of crucifixion / 'My God, my God, why have you forsaken me?' / the bystander who offered Jesus vinegar / tearing of the Temple curtain / Jesus' last words, 'Father, into your hands I commit my spirit.' / the centurion's verdict that 'Surely this man was the Son of God.'
- Christian understanding that Jesus was crucified to atone for the sins of humanity / the crucifixion was vindicated by Jesus' resurrection, etc.
- Credit the influence of the crucifixion for Christians today, eg because of the crucifixion sin loses its power to destroy lives / God forgives those who ask for forgiveness / God understands the pain of those who suffer / some use the crucifix as a symbol of their faith, etc.

0 1 . 3 Explain two ways in which belief about creation influences Christians today. [4 marks]

Target: AO1:2 Demonstrate knowledge and understanding of religion and belief, including influence on individuals, communities and societies.

First way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

Second way

Simple explanation of a relevant and accurate influence – 1 mark
Detailed explanation of a relevant and accurate influence – 2 marks

To be a 'detailed explanation' the 'influence' of the way must be included.

Students may include some of the following points, but all other relevant points must be credited:

- According to Genesis 1:1-3 and the accounts of creation which follow, God created everything out of nothing, by word ('And God said' ...) / Christians are influenced to believe that to do this, God must be all-powerful / and so God must be worthy of worship.
- Some Christians understand the Genesis account to mean that God planned every detail of creation / so they are influenced to believe that everything is included in God's plan / some therefore believe that their lives are predestined / others believe that God's plan included free will for humanity.
- Some Christians believe that the creation stories are unscientific myths / so they accept scientific accounts of the origins of the universe such as the Big Bang theory / some are eventually influenced to abandon their faith / others combine science and religion, believing that God used scientific laws to create the universe.
- In John 1:1-3, John identifies the 'Word' as God's Son, who entered history as Jesus / and the Word was with God at the beginning / also, Genesis 1:2 refers to 'the Spirit of God ... hovering over the face of the waters' / some therefore are led to believe that all three persons of the Trinity were present at creation / so the three persons of the Trinity remain an important influence on how Christians think and act.
- Some might refer to the details in Genesis of the six periods of creation ('days') / the creation of humanity and the judgement that creation was (very) good / creation of humanity in God's image / these influence the debate about whether humans have power over all other creatures or whether they should be responsible stewards / what these ideas mean for the way humans see their place in creation / the awe and wonder which results from God's creation influences Christians to be involved in schemes to look after the natural world, by managing, preserving and sustaining the environment and wildlife, as they will be accountable to God for their actions.
- Some think that creation is a mystery that we cannot solve, etc.

0 1 . 4 Explain two Christian teachings about sin.

Refer to sacred writings or another source of Christian belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

First teaching

Simple explanation of a relevant and accurate teaching – 1 mark
Detailed explanation of a relevant and accurate teaching – 2 marks

Second teaching

Simple explanation of a relevant and accurate teaching – 1 mark
Detailed explanation of a relevant and accurate teaching – 2 marks

Relevant and accurate reference to sacred writing or another source of Christian belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- Christians generally understand sin as any action or thought that goes against God / eg murder sins against God's commandment not to murder (Exodus 20:13) / murder is wrong not because it is against the law but because God forbids it as being a sin.
- Some Christians teach that humans are born with a tendency to commit sin / they derive this idea from the story of Adam and Eve in Genesis 3 / who sinned by breaking God's instruction not to eat from the fruit of the tree of the knowledge of good and evil.
- The sin of Adam and Eve is seen by some as the 'original sin' / a doctrine from St Augustine / and some Christians believe that original sin is present in every human / until it is removed by baptism.
- Some teach that sin was brought about by Satan, who (in the form of the serpent) tempted Eve to eat the fruit (Genesis 3:1-7) / others see sin as the result of God's gift to humans of free will.
- Having free will makes people responsible for their actions / so some Christians think that humans are judged by God when they die.
- Christians believe that they are saved from sin by God's grace / so long as they repent.
- Christians believe that they can be saved from sin because Jesus died in order to bring that about / Christians have different beliefs about how salvation from sin works / eg by obeying God's laws / by having one's sins forgiven through God's grace, etc.

Sources of authority might include:

'But the serpent said to the woman, "You will not die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."' (Genesis 3:4-5).

'... she will bear a son, and you shall call his name Jesus, for he will save his people from their sins.' (Matthew 1:21).

'... that you may know that the Son of man has authority on earth to forgive sins – he said to the paralytic – "I say to you, rise, take up your pallet and go home."' (Mark 2:10-11).

‘... Jesus answered them, “Those who are well have no need of a physician, but those who are sick; I have not come to call the righteous, but sinners to repentance.”’ (Luke 5:31-32).

‘... for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.’ (Matthew 26:28).

‘And he said to her, “Your sins are forgiven.” Then those who were at table with him began to say among themselves, “Who is this who even forgives sins?” And he said to the woman, “Your faith has saved you; go in peace.”’ (Luke 7:48-50)

References to the sin of breaking one of the Ten Commandments, eg ‘You shall not kill.’ (Exodus 20:13); ‘You shall not commit adultery.’ (Exodus 20:14); ‘You shall not steal.’ (Exodus 20:15), etc.

0 1 . 5 'For Christians, it is impossible to understand the nature of God.'

Evaluate this statement.

In your answer you should:

- refer to Christian teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]
[SPaG 3 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including their significance and influence.

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- This is true because Christians do not agree about God's nature / so by definition it cannot be understood.
- God is beyond human understanding in every respect / this includes understanding God's nature.
- God is believed to exist as a Trinity – as Father, Son and Holy Spirit / Christians describe this as a 'mystery', but it is hard to understand how one being can exist in three distinct forms.
- The Nicene Creed describes God as 'the Father Almighty / the one Lord Jesus Christ, the only-begotten Son of God / the Holy Ghost, the Lord and Giver of life', but many Christians struggle to understand these ideas and how they combine into one God.

- As God the Son, Jesus is believed to have been God in human form / but Jesus' body was crucified by the Romans / some Christians therefore have difficulty in understanding the resurrection narratives.
- God is seen as loving / but the amount of evil and suffering in the world makes it difficult for Christians to understand this.
- God is seen as omnipotent / all-powerful, eg Matthew 19:26, 'With God, all things are possible.' / but if God is all-powerful and all-loving, some Christians cannot understand the nature of a God who allows evil to exist.
- God is also seen as a just judge, eg John 5:30, where Jesus says, 'My judgement is just because I seek not my own will but the will of him who sent me.' / but some Christians then do not understand why God sends people to hell (Matthew 25:41: 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels'), etc.

Arguments in support of other views

- Others might argue that the universe exists / so the nature of whoever or whatever made it can be understood by looking at its complexity, design and beauty.
- Some might use the cosmological argument to suggest that the universe shows a creator's design and power in creating the universe out of nothing.
- Some will argue that the oneness of God and the Trinity of Father, Son and Holy Spirit can be understood, but in a limited way / because God has to be incomprehensible in order to be God.
- The nature of the Trinity is a spiritual truth, and not one of logic or science / it is not the meaningless joining up of three gods but the idea of three persons within the one nature of God / Christians can relate to the persons of Father, Son and Spirit.
- The question of why an all-powerful and all-loving God allows evil to exist can be answered simply / without evil, there is no challenge – nothing to overcome – no reason to try to improve / Jesus spent his life showing his followers how to improve.
- God's nature as a just judge can be understood in a similar way / when Jesus warns his followers about hell (eg Matthew 25:31-46) he may be speaking figuratively – hell is people's missed opportunities to do what is right.
- Some might argue that it does not matter if a created being cannot understand the creator / an ant could hardly be expected to understand physics / equally a human cannot be expected to understand God, etc.

Christianity: Practices

0 2 . 1 Which one of the following is the saint most associated with Lourdes? [1 mark]

- A** St Andrew
- B** St Bernadette
- C** St Joan
- D** St Peter

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

Answer: B: St Bernadette

0 2 . 2 Give two reasons why prayer is important for Christians. [2 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

1 mark for each of two correct points.

If students provide more than two responses only the first two responses should be considered for marking.

Students may include two of the following points, but all other relevant points must be credited:

Prayer is important to Christians because they follow Jesus' example / many examples of Jesus praying / told his disciples to use the Lord's Prayer / examples of Jesus praying, eg Jesus' last prayer in Gethsemane as a prayer for Christians to meditate upon / relief from illness / troubled mind / friends and family / forgiveness / to thank God before a meal / formal, set prayers in worship / informal prayer on the spur of the moment / brings strength to cope with trouble / gives a sense of peace / a sense of connection with God / brings the worshipping community together / is appropriate for weddings, baptisms, funerals, etc.

0 2 . 3 Explain two contrasting ways that Christians can support food banks in the local community.

[4 marks]

Target: AO1:3 Demonstrate knowledge and understanding of religion and belief, including similarities and differences within and/or between religions and beliefs.

First contrasting way

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

Second contrasting way

Simple explanation of a relevant and accurate contrast – 1 mark
Detailed explanation of a relevant and accurate contrast – 2 marks

If similar ways are given, only one of them may be credited up to 2 marks max.

Contrasting may mean opposing or may mean different ways.

Students may include some of the following points, but all other relevant points must be credited:

- Some Christians donate money to local charities who organise food banks / so that food stocks can be maintained for those who need them.
- Some will work as volunteers / to sort, parcel up, and distribute food that arrives in food banks / others will check the food labels to see that they are not out of date / or will sort the food into non-perishable categories and those which need to be consumed within a relatively short time frame.
- Some might work with the local police and other authorities / to distribute resources and relieve need.
- Many supermarkets run a food bank scheme / Christians who shop there can support the scheme by donating food they have purchased.
- Some of the food banks provide courses designed to help people eat well and spend less / and some Christians help to deliver such courses.
- The Trussell Trust runs food banks in different areas of the UK / Christians in their local areas can collect, sort and distribute food donated through churches, schools, businesses and individual donors / Christians who work as doctors and health visitors, for example, can identify and help those in need by supplying vouchers for nutritionally balanced food.
- Many churches run food banks / offer premises for them / without vouchers or referral, etc.

0 2 . 4 Explain two reasons why Christian churches help people who are being persecuted.

Refer to sacred writings or another source of Christian belief and teaching in your answer.

[5 marks]

Target: AO1:1 Demonstrate knowledge and understanding of religion and belief, including beliefs, practices and sources of authority.

First reason

Simple explanation of a relevant and accurate reason – 1 mark

Detailed explanation of a relevant and accurate reason – 2 marks

Second reason

Simple explanation of a relevant and accurate reason – 1 mark

Detailed explanation of a relevant and accurate reason – 2 marks

Relevant and accurate reference to sacred writing or another source of Christian belief and teaching – 1 mark

Students may include some of the following points, but all other relevant points must be credited:

- Christian churches help those who are being persecuted because in effect it is a duty commanded by Jesus' teaching / one main text that underpins this duty is Matthew 5:10-12: 'Blessed are those who are persecuted because of their righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you, persecute you, and falsely say all kinds of evil against you on my account. Rejoice and be glad, for your reward is great in heaven.' / so enduring persecution brings the reward of heaven.
- For some Christians, the scale of persecution of Christians is so great that it demands action to combat its different forms / for example, The Barnabas Fund raises awareness of religious persecution in areas where Christians are an ethnic minority, are migrant workers, and are often victims of violence / to ignore such persecution would not be the act of a Christian church.
- Jesus helped everybody who was in need, or outcast, such as people with leprosy (eg Mark 1:40-42) and those possessed by demons (eg Mark 1:23-27) / so Christian churches should help those being persecuted in any way.
- If help is not given to persecuted Christians, then it is likely that persecution of all kinds will increase / also, if Christian churches refuse to help persecuted Christians elsewhere in the world, then they might not receive help if they themselves are persecuted.
- Christians believe that they are united by faith / so this must include giving help to persecuted members of the faith.
- In the Parable of the Great Judgement (Matthew 25:31-46), Jesus talks about how Christians should treat others / eg visiting those in prison / Christian churches should therefore help others who are persecuted, since that is what they would wish for themselves.
- Christian virtues include: love, compassion, sympathy and empathy / virtuous behaviour must therefore include helping those being persecuted in the worldwide community.
- Freedom is a basic human right / so (for example) Christian Solidarity Worldwide (CSW) works internationally to uphold the right to freedom of religion and freedom from persecution.
- Jesus taught: 'Love your enemies and pray for those who persecute you' / so Christian churches must pray for those being persecuted throughout the world, etc.

Sources of authority might include:

‘And a leper came to him beseeching him, and kneeling said to him, “If you will, you can make me clean.” Moved with pity, he stretched out his hand and touched him, and said to him, “I will; be clean.”’ (Mark 1:40-41).

‘Blessed are you when men hate you, and when they exclude you ... on account of the Son of man! Rejoice in that day and leap for joy, for behold, your reward is great in heaven ...’ (Luke 6:22-23).

‘And he fell to the ground and heard a voice saying to him, “Saul, Saul, why do you persecute me?” And he said, “Who are you, Lord?” And he said, “I am Jesus, whom you are persecuting; but rise and enter the city, and you will be told what you are to do.”’ (Acts 9:4-6).

‘... I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven ...’ (Matthew 5:44-45).

‘Indeed all who desire to live a godly life in Christ Jesus will be persecuted.’ (2 Timothy 3:12).

‘For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong.’ (2 Corinthians 13: 10).

‘... you will be hated by all for my name’s sake. But he who endures to the end will be saved. When they persecute you in one town, flee to the next; for truly, I say to you, you will not have gone through all the towns of Israel, before the Son of man comes.’ (Matthew 10:22-23), etc.

0 2 . 5 'The celebration of Holy Communion (Eucharist) is the most important part of Christian life.'

Evaluate this statement.

In your answer you should:

- refer to Christian teaching
- give reasoned arguments to support this statement
- give reasoned arguments to support a different point of view
- reach a justified conclusion.

[12 marks]

Target: AO2 Analyse and evaluate aspects of religion and belief, including their significance and influence.

Level	Criteria	Marks
4	A well-argued response, reasoned consideration of different points of view. Logical chains of reasoning leading to judgement(s) supported by knowledge and understanding of relevant evidence and information. References to religion applied to the issue.	10–12
3	Reasoned consideration of different points of view. Logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information. Clear reference to religion.	7–9
2	Reasoned consideration of a point of view. A logical chain of reasoning drawing on knowledge and understanding of relevant evidence and information. OR Recognition of different points of view, each supported by relevant reasons / evidence. Maximum of Level 2 if there is no reference to religion.	4–6
1	Point of view with reason(s) stated in support.	1–3
0	Nothing worthy of credit.	0

Students may include some of the following evidence and arguments, but all relevant evidence and arguments must be credited:

Arguments in support

- Holy Communion/Eucharist is a sacrament, a holy ritual, and is (alongside baptism) one of two sacraments authorised by Jesus.
- Jesus was explicit about the celebration of Holy Communion/Eucharist / 'The Lord Jesus on the night he was betrayed took bread, and when he had given thanks he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes.' (1 Corinthians 11:23-26) / Christians are therefore obliged to carry out this command until Jesus comes again, which underlines its importance.

- The authority of the command comes from the situation, which was Jesus' last supper with his disciples before his arrest and crucifixion.
- For worshippers, re-enacting the Last Supper makes it real and authoritative for believers.
- Holy Communion/Eucharist is an act of fellowship between Christians everywhere / so Christians throughout the world worship in solidarity, whatever situation they are in / churches make everyone welcome to that fellowship, regardless of age, gender or race, etc.

Arguments in support of other views

- Others will argue that celebrating Holy Communion/Eucharist is only one part of Christian life, and is not the most important in comparison with faith, good works, prayer, etc.
- Some prefer a less rigid understanding of Holy Communion/Eucharist / and this leads to different ways of celebrating it / for example Roman Catholics believe that the bread and wine become the actual body and blood of Christ through transubstantiation / whereas Protestants do not, often regarding it simply as a fellowship meal / the differences suggest that Holy Communion/Eucharist is not the main focus of Christian belief and action for all.
- At the start of Jesus' ministry he told the people to 'Repent, for the kingdom of heaven is at hand' (Matthew 4:17) / Matthew 4:23 goes on to say that – 'he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people' / some therefore argue that the essence of Christian living is not to follow rituals such as Holy Communion/Eucharist but to follow the example of Jesus by preaching, teaching and healing.
- Methodists, for example, see Jesus' commands about Holy Communion/Eucharist as a memorial: the bread and wine are symbols of Jesus' death, and Jesus' death brought salvation / many churches focus on what they should do to bring salvation to all, focusing eg on baptism to remove people's sins.
- Some Christians do not celebrate Holy Communion/Eucharist / eg Salvation Army; also Quakers, who question why some practices should be seen as sacred and not others / some may argue that during Lockdown, Holy Communion/Eucharist was impossible, and yet Christians survived without it.
- Others focus on faith rather than ritual as the guide for all Christian life / following Jesus' example of healing through the faith of the person concerned / eg in the healing of Jairus' daughter / 'Daughter, your faith has made you well.' (Mark 5:34).
- Others focus on doing good works, guided by the conduct and the teachings of Jesus / particularly in the Sermon on the Mount (Matthew 5:1-7:27) / since 'faith by itself, if it has no works, is dead' (James 2:17), etc.