



RS.CP9 The Eucharist Debate: Transubstantiation and Memorialism Compared

AQA 8062 · Calculators not allowed · about 45 minutes

Total Marks

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Name: _____ Date: ____ / ____ / ____

Answer ALL questions. Show all your working.

- 1** Which one of the following best describes the Protestant memorialist view of the Eucharist, in debates about the meaning of Communion?

- ☐ A: The bread and wine become the actual physical body and blood of Christ
- ☐ B: The bread and wine remain symbols and the meal is a remembrance of Jesus
- ☐ C: The bread and wine become a sacrament conveying grace by legal change
- ☐ D: The bread and wine are purely social food with no spiritual meaning

(Total for Question 1 is 1 mark)

- 2** Give two reasons why Roman Catholics argue that the bread and wine become the body and blood of Christ, in the doctrine of transubstantiation.

(Total for Question 2 is 2 marks)

- 3** Explain two reasons why many Protestant Christians believe Communion is a symbolic memorial rather than a literal change in substance.

(Total for Question 3 is 4 marks)

- 4 Explain two contrasting Christian beliefs about what happens to the bread and wine during Communion. Refer to 1 Corinthians 11:23-26 as a source of Christian wisdom and authority in your answer.

(Total for Question 4 is 5 marks)

- 5 Give three ways that disagreement about the meaning of the Eucharist can affect how often Christian communities celebrate Communion, in the context of Christian worship frequency.

(Total for Question 5 is 3 marks)

- 6 Explain two effects that belief in transubstantiation has on how Mass is celebrated in Roman Catholic practice, focusing on doctrinal consequences rather than service descriptions.

(Total for Question 6 is 4 marks)

- 7 State two different meanings Christians give to the phrase 'Real Presence' in debates about the Eucharist, and briefly explain each meaning, in the context of Christian doctrinal variety.

(Total for Question 7 is 4 marks)

- 8** Give three practical consequences for ecumenical relations that arise from differing Eucharistic doctrines, in the context of conversations between Catholic and Protestant churches.

(Total for Question 8 is 3 marks)

- 9** Explain the importance of the Eucharist debate for Christian unity and identity, considering both doctrinal and practical effects across denominations.

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(Total for Question 9 is 6 marks)

- 10** Evaluate the view that the doctrine of transubstantiation is the most convincing explanation of what happens at Communion. In your answer you should give reasoned arguments to support this view, give reasoned arguments to support a different point of view, refer to Christian arguments and reach a justified conclusion.

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(Total for Question 10 is 12 marks)

- 11** Evaluate the view that a memorialist interpretation of Communion best fulfils Jesus's command to 'do this in remembrance of me'. In your answer you should give reasoned arguments to support this view, give reasoned arguments to support a different point of view, refer to Christian arguments and reach a justified conclusion.

Evaluate the view that a memorialist interpretation of Communion best fulfils Jesus's command to 'do this in remembrance of me'. Give arguments for and against, refer to Christian arguments and reach a conclusion.

(Total for Question 11 is 12 marks)

- 12** Give three Bible passages that are commonly cited in debates about the meaning of the Eucharist, and state briefly why each is used, in the context of scriptural arguments in Christian theology.

(Total for Question 12 is 3 marks)

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Question 1

- **B1** selecting option B, the symbolic remembrance view
- **Answer: B**

Question 2

- **B1** reference to Jesus's words at the Last Supper being taken literally, for example 'this is my body', oe
- **B1** appeal to Church teaching and authority, for example the teaching of the Catholic Church and councils, that the substance changes though appearances remain, oe
- **Answer: E.g. taking Jesus's words at the Last Supper literally, 'this is my body'; appeal to Church teaching that the substance changes though accidents remain the same.**

Question 3

- **B1** point 1: they stress the instruction to remember Jesus, citing Luke 22:19 or 1 Corinthians 11:24-25 as a command to commemorate, oe
- **B1** development: therefore the bread and wine are symbols that help Christians recall Jesus's sacrifice rather than becoming his body and blood, oe
- **B1** point 2: they argue against a metaphysical change that cannot be detected by the senses, appealing to the plain appearance of bread and wine, oe
- **B1** development: memorialists often emphasise faith and remembrance rather than an unseen change in substance, oe
- **Answer: E.g. Jesus's command to remember suggests a commemorative act (Luke 22:19, 1 Cor 11:24-25); the bread and wine still appear as such so memorialists treat them as symbolic aids to faith.**

Question 4

- **B1** belief 1: transubstantiation, the Roman Catholic teaching that the substance of bread and wine become the actual body and blood of Christ, oe
- **B1** development: this is supported by taking Jesus's words at the Last Supper literally and by Church teaching that explains an unseen change in substance, oe
- **B1** belief 2: memorialism, the Protestant view that the bread and wine are symbolic reminders of Christ's sacrifice, oe
- **B1** development: this view appeals to the command to remember in 1 Corinthians 11:24-25 and treats the elements as signs that point to Jesus's death and promise, oe
- **B1** award 1 mark for an accurate reference to 1 Corinthians 11:23-26, showing understanding that this passage is central to both interpretations, oe
- **Answer: Contrast: transubstantiation holds a real, unseen change into Christ's body and blood; memorialism views the meal as symbolic remembrance. Both appeal to 1 Corinthians 11:23-26, the account of the Last Supper, but interpret 'this is my body' differently.**

Question 5

- **B1** some churches celebrate weekly because they emphasise remembrance and regular fellowship, oe
- **B1** other churches celebrate less often because they emphasise a more solemn, sacramental presence that requires special preparation, oe
- **B1** frequency differences can be due to differing beliefs about who may receive Communion, affecting how often services include it, oe
- **Answer: Any three: weekly in many Protestant memorialist churches; less frequent in some traditions that stress sacramental preparation; differences also arise from views about who may receive Communion.**

Question 6

- **B1** point 1: strong reverence and ritual towards the consecrated elements, because they are believed to be Christ's real presence, oe
- **B1** development: this leads to practices such as reservation of the consecrated host and careful handling and distribution, oe
- **B1** point 2: strict rules about who may receive Communion, reflecting belief that Communion is reception of Christ and requires proper spiritual readiness, oe
- **B1** development: this can lead to confession and preparation before receiving, and to closed Communion with non-Catholics in some contexts, oe
- **Answer: E.g. heightened reverence and reservation of the consecrated host; stricter rules on reception and preparation for communicants, both arising from belief in real presence.**

Question 7

- **B1** meaning 1: Real Presence can mean a literal, substantial presence of Christ in the elements, as in transubstantiation, oe
- **B1** explanation 1: this holds that though the appearances remain bread and wine, their substance is changed into Christ, oe
- **B1** meaning 2: Real Presence can mean a spiritual presence of Christ alongside the symbolic elements, sometimes called consubstantiation or spiritual presence, oe
- **B1** explanation 2: this view rejects a metaphysical change but affirms that through faith Christ is truly present to believers in the act, oe
- **Answer: E.g. Real Presence as literal substantial change (transubstantiation); Real Presence as spiritual or sacramental presence without substance change (some Protestant or Lutheran positions).**

Question 8

- **B1** differing doctrines can lead to restricted shared worship and limits on shared Communion, oe
- **B1** differing doctrines can complicate formal agreements or joint services because the significance of the same ritual is not agreed, oe
- **B1** differing doctrines can motivate dialogue and deeper theological study, sometimes improving mutual understanding over time, oe
- **Answer: Any three: restrictions on shared Communion; difficulty in joint services due to different meanings; but also impetus for ecumenical dialogue and study.**

Question 9

- **Level 3** (5-6): A well-structured answer that explains several ways the Eucharist debate affects unity and identity, with clear evidence and developed reasoning showing impact across denominations.
- **Level 2** (3-4): An answer that explains some relevant effects on unity and identity, with reasonable supporting detail but limited development.
- **Level 1** (1-2): A simple answer that makes one or two basic points about the debate's importance, with little development.
- **Level 0** (0): No relevant content.
- **Indicative content:**
 - Doctrinal difference over the presence of Christ can create clear theological boundaries between traditions, shaping denominational identity.
 - Practical consequences such as closed Communion or differing frequency of celebration reinforce separate identities and worship patterns.
 - Disagreement can hinder full visible unity but also provide a focus for ecumenical dialogue where churches work to understand each other's theology.
 - For individual believers the debate can affect belonging, for example whether they feel welcome at another church's Communion service.
 - Some reconciliatory approaches, such as recognizing different valid understandings while sharing other forms of fellowship, show the debate is important but not always decisive for cooperation.

Question 10

- **Level 1** (1-3): A limited response offering basic, undeveloped points for or against transubstantiation with little reference to Christian theology.
- **Level 2** (4-6): A response that gives some developed reasons for and against the view, with reference to Christian teaching, but with limited analysis or balance.
- **Level 3** (7-9): A clear, balanced response that develops arguments for and against transubstantiation, refers to Christian sources and shows awareness of counterarguments.
- **Level 4** (10-12): A thorough, well-reasoned evaluation that considers theological, scriptural and practical arguments on both sides, engages with counterarguments and reaches a justified, supported conclusion.
- **Indicative content:**
 - Arguments for transubstantiation: literal reading of Jesus's words at the Last Supper, the continuity of historic Church teaching, and the theological coherence of sacraments as means of grace.
 - Arguments against transubstantiation: memorialist emphasis on remembering Jesus based on 1 Corinthians 11, the challenge of an undetectable metaphysical change, and the Protestant stress on faith rather than ritual change.
 - Christian arguments in the middle: Lutheran or Reformed 'real presence' views that affirm Christ is truly present without claiming a change of substance, offering a compromise position.
 - Practical considerations: transubstantiation explains reverence and pastoral practice around Communion but may create barriers to ecumenical sharing; memorialism supports frequent, open Communion but may seem to deny Christ's presence to Catholics.
 - A supported conclusion will weigh scriptural interpretation, the role of Church authority, and pastoral effects, and may argue which explanation is more convincing for particular theological priorities.

Question 11

- **Level 1** (1-3): A limited response offering basic assertions about memorialism with little development or theological reference.
- **Level 2** (4-6): A response that gives some reasons supporting and opposing memorialism, with some reference to scripture or tradition.
- **Level 3** (7-9): A balanced response that develops points for and against memorialism, including Christian theological arguments and implications for worship.
- **Level 4** (10-12): A thorough evaluation that weighs scriptural, theological and practical evidence, addresses counterarguments, and reaches a clear, justified conclusion.
- **Indicative content:**
 - Arguments for memorialism: it directly follows Jesus's command to remember as recorded in 1 Corinthians 11:24-25 and Luke 22:19, and it highlights the ethical memory of Christ's sacrifice.
 - Arguments against memorialism: it may be criticised for reducing the sacrament to symbolism and for not accounting for other biblical texts, such as John 6, which some read as implying a deeper presence.
 - Christian alternatives: Catholic transubstantiation and Lutheran or Reformed real-presence positions argue that remembrance does not exclude a true presence of Christ, offering different theological explanations.
 - Practical implications: memorialism supports frequent, inclusive celebrations focusing on community and remembrance, but critics argue this approach may lack the theological depth some believers seek.
 - A well-reasoned conclusion will consider which theological priorities are most persuasive, such as scriptural literalism, the authority of tradition, or pastoral outcomes in congregational life.

Question 12

- **B1** 1 Corinthians 11:23-26, used because it records the Last Supper and the words 'this is my body' and 'this cup is the new covenant', oe
- **B1** Luke 22:19-20, used because it records Jesus saying 'do this in remembrance of me' at the Last Supper, oe
- **B1** John 6:51-58, used because some read Jesus's 'eat my flesh and drink my blood' language as teaching a real, sustaining presence, oe
- **Answer: 1 Corinthians 11:23-26 (Last Supper words); Luke 22:19-20 (do this in remembrance of me); John 6:51-58 (language about eating flesh and drinking blood used to argue for real presence).**