



GCE A LEVEL MARKING SCHEME

SUMMER 2025

**A LEVEL
UNIT 3 - OPTION A
A STUDY OF CHRISTIANITY**

1120UA0-1

About this marking scheme

The purpose of this marking scheme is to provide teachers, learners, and other interested parties, with an understanding of the assessment criteria used to assess this specific assessment.

This marking scheme reflects the criteria by which this assessment was marked in a live series and was finalised following detailed discussion at an examiners' conference. A team of qualified examiners were trained specifically in the application of this marking scheme. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners. It may not be possible, or appropriate, to capture every variation that a candidate may present in their responses within this marking scheme. However, during the training conference, examiners were guided in using their professional judgement to credit alternative valid responses as instructed by the document, and through reviewing exemplar responses.

Without the benefit of participation in the examiners' conference, teachers, learners and other users, may have different views on certain matters of detail or interpretation. Therefore, it is strongly recommended that this marking scheme is used alongside other guidance, such as published exemplar materials or Guidance for Teaching. This marking scheme is final and will not be changed, unless in the event that a clear error is identified, as it reflects the criteria used to assess candidate responses during the live series.

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.

A Level Generic Band Descriptors

Band (marks)	Assessment Objective AO1 – Section A questions [30 marks] <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - 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 (25-30 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 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. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 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 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. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 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 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. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 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. • 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. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 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. • 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. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.
0	• No relevant information.

Band	Assessment Objective AO2 - Section B questions [30 marks] <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 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. • 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. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 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. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 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. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 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. • 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. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 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. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	• No relevant analysis or evaluation.

WJEC GCE A LEVEL RELIGIOUS STUDIES
OPTION A – A STUDY OF CHRISTIANITY
SUMMER 2025 MARK SCHEME

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

Section A

1. Examine the kerygmata in Acts as presented by C.H. Dodd.

[AO1 30]

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

- *Kerygma* is the Greek term for 'preaching' or 'proclamation deriving from *keryx* meaning 'herald' or 'one who makes a bold declaration. *Kerygmata* as the plural is used in the question as it relates to the study of two passages in the book of Acts studied and to be referred to (Acts 2. 14-39 and 3. 12-26).
- These passages relate the first of many speeches by the Apostles. The essential theme is that God's plan for salvation, as foretold in the Jewish scriptures, has now reached its fulfilment in the birth, life, death, resurrection and ascension of Jesus and the coming of the Holy Spirit at Pentecost. Compared to other small movements this message also starting with a small movement quickly spread and is the world's major religion.
- C.H. Dodd suggested that this message of the kerygmata can include both teaching and historical fact but holds its own value i.e. the New Testament sets out a bold proposition to which the reader has to make a decision. As such the kerygmata (indeed the New Testament) is not a moralistic call but rather in responding to the kerygmata the opportunity for a joyful transformation of life.
- This is the portrayal of the early church who lived out the message of joy in the resurrection of Jesus Christ as evidence of the forgiveness of sins and the consequent fellowship of the church in this world and the next. C.H. Dodd did not see the early church or Jesus focused on the Jewish apocalyptic (end of the world). The message was one of 'realised eschatology' where there is no need to wait to the end of time to experience the fullness of God but it can be 'realised' in the present hence the focus on the power of God's forgiveness now and the consequent community and hope.
- C.H. Dodd acknowledged that there were apocalyptic passages but thought they should rather be interpreted as the challenges that come to all people when they are faced with the powerful message of the kerygmata.
- C.H. Dodd said that there were six main elements of the kerygmata:
- The age of fulfilment has dawned as the prophets' promise of a new age is fulfilled as demonstrated by the miracles performed by the Apostles and early church.
- This new age has arrived through the birth, ministry, death, resurrection and ascension of Jesus illustrating his: David descent, works of power, God using his unjust death, the raising of Jesus from the dead.
- The ascension of Jesus places him at the right hand of God confirming his position as Messiah of the new Israel.
- God's Holy Spirit is poured out upon the Church as a sign of Christ's power and glory.
- Christ will come again to bring the messianic age to its consummation.
- The challenge is that all should repent and be baptised so their sins can be forgiven and they can receive the Holy Spirit to be members of and participate in the life of the Church.

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

2. Examine the contribution of Mary Daly to feminist theology.

[AO1 30]

Candidates could include some or all of the following, but other relevant responses will be credited.

- Mary Daly has claimed that women's ability to be free to engage creatively in the journey of growth, the goal of life for all people, has been stifled and trapped into oppressive roles.
- Daly claims that women have been told that their biology is their destiny. Women have been reduced to objects of men's desires and tools to accomplish male goals. The concept of original sin compounds this idea, it enables women to be forbidden to develop outside of their biological destiny. Daly talks of the 'unholy trinity' of rape, genocide and war.
- The objectification of women, Daly claimed is at the heart of all human violence.
- Liberation from this oppression involves 'free and defiant thinking, willing, imagining, speaking, creating, acting'. Daly calls this 'be-ing' and equates salvation with participating in this creativity.
- Daly claims that the Church has supported society's creation of a 'sexual caste system' a rigid hierarchy which places female gender beneath male gender. She claims that it is time for women to overcome this system and the structures which force women into 'non-being'.
- She argues that Christianity with its masculine symbols for God, its male saviour figure and its long history of male leaders and thinkers is biased against women. Worshipping the God of patriarchy is a form of idolatry. Daly claims that Christians commit 'Christolatry' and 'Bibliolatry' when they insist that biblical forms of patriarchy are the final truth.
- Daly challenges the notion of God being male, stating that 'if God is male then male is God. 'Beyond God the Father.' (London 1973)
- Daly claims that God is a verb not a noun. She claims that God is not a static changeless being. There are three versions of this noun-God that Daly wants 'dethroned' (i) God as a stop-gap – God being used as an explanation of the unknown. (ii) God as otherworldliness – God gives rewards and punishments after death. (iii) God as a judge of sin – God insists on rules and establishes roles for men and women. These images do nothing to inspire creativity, dynamism and growth. Daly claims that God cannot be seen in human terms – anthropomorphism. These images do nothing to inspire creativity, dynamism and growth.
- We must think of God as a verb, as a transforming power of being for all persons. Then it will be seen that: There is no fall, no judgement and no need for saviour but rather believing in the power of God is to believe in the power of being and of becoming for all people. It will then be seen that worshipping the God of patriarchy involves 'Christolatry' and 'Bibliolatry'.
- Christolatry is when Daly claims that the Church also made Jesus a noun. The other- worldly 'God-Man'. As Jesus is male, women can never be as 'spiritual' as men. Daly questions the notion of there being only one role model to follow.
- Bibliolatry – Daly sees as when Christians insist that biblical forms of patriarchy are the final truth.
- Calling herself a 'post -Christian', Daly calls on women to be 'anti-church'. She declared a need for a 'sister-hood' in order for women to oppose the lovelessness of a sexually hierarchical society. This sisterhood will offer support for women to develop creatively into an androgynous form of living.

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

Section B

3. 'Critical realism is a valid way of understanding Jesus.'

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- An explanation of 'critical realism' is to be expected i.e. that there are objects that exist apart from us which we can understand through sense experience (realism) yet we can distort our understanding via our own standpoints and biases (so need to be critical of our realism).
- N.T. Wright says this aids our understanding of Jesus whereby Christians do not need to accept Jesus is merely an object of historical study representing a superstitious age but we can find him relevant in challenging our own assumptions.
- Others say Wright is wanting both worlds but needs to choose that which we know is valid i.e. sense experience illustrating the lack of demons which in Jesus' world were thought the cause of illness. This confuses our understanding.
- Wright develops his thinking saying that the worldview of the New Testament is different from its past or our present. Since worldview precedes scientifically determined facts we should be questioning of the claims of our own modern worldview. Rather there has to be a dialogue between world views which will aid our understanding of Jesus. Yet in precisely the way Wright describes has not the supernatural worldview of the New Testament given way to the present scientific worldview which in itself properly aids our understanding of Jesus.
- Yet, even non-religious people have doubts about scientific certainty as if we can only trust our own experience (positivism) there is nothing to prevent us from saying that all we can be certain about is our own sense experience and nothing else. Whereas in aiding our understanding of Jesus Wright says we should accept a reality beyond our own senses yet acknowledge we only understand it through our own point of view. In this sense 'scientific reality' is a point of view and rather than seeing it as possessing sole validity there are other points of view, like Jesus' that also make a contribution to our own view.
- In evaluative terms to the question set the work of John Dominic Crossan can be introduced whereby his historical, anthropological and textual studies lead him to conclude that the birth and death narratives were never part of the original Jesus tradition. Indeed, even Jesus' healings were really Jesus changing peoples' hearts / social miracles and so concludes that Jesus can be seen in our own world view rendering critical realism redundant.
- Wright however defends the value of critical realism suggesting it is actually paranoia about accepting biblical claims that arises from our enlightenment story. Is it so open minded to rule out the worldview of the New Testament?
- Wright continues that taking the postmodern insight that there is no neutral view, even the positivist view which, if correct, leads to question why it has not brought the world to agreement especially where 'truth' is concerned? Common sense suggests we should not fall into phenomenism i.e. a completely relativist mindset, as there is a reality outside ourselves. Critical realism remains the best way to balance the approach to reality and so our understanding of Jesus including the miraculous otherwise why did his messiahship come to the birth of Christianity compared to all those who failed and whose followers have been forgotten?
- In terms of aiding our understanding of Jesus critical realism may balance our approach to reality i.e. that there is a truth beyond ourselves which we look at through our own lens of time and experience. Or, it may be a fanciful construct which Crossman, Bultmann and others expose.

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

4. 'The Christian Bible does not promote exclusivism.'

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Christian exclusivism maintains that Christians only can find God's correct path in the present and salvation for eternity.
- Given the Bible commences with the story of God creating all things through the Logos and all creation is deemed 'very good' how can God reject over half of all those who have ever lived for those who happen to have lived within past 2,000 years? It brings questions not only of God's of love but also of omnipotence and omniscience.
- Such themes may be developed from the Bible, but a plain reading of the Bible shows in the Old Testament God repeatedly stating that only He should be worshipped and to worship false gods would bring punishments. Following battles unbelievers were to be killed.
An appeal to the New Testament and Jesus to switch focus to non-exclusivism also fails on plain reading. Jesus as the Logos, the Son of God incarnate said, 'I am the way, the truth and the life, no one comes to the Father except through me'. Clear exclusivism which has led the church to understand and teach the same e.g. outside the church, no salvation, the requirement of baptism for salvation, the confession of faith in Jesus as Saviour for salvation.
- Roman Catholic theologian Karl Rahner argues a non-exclusive understanding given that even in the Old Testament God made His presence felt outside Israel and consequently 'God pleasing pagans' are mentioned due to their righteousness which surely can only have been obtained via their own religion.
- Likewise in the New Testament Jesus refers to great faith of non-Jews who come to him for healing for themselves or others although that faith is precisely placed in Jesus and not their own religion proving the exclusive point.
- Rahner looks to the early church writings e.g. Acts 17 where Paul is preaching in Athens and using literature / teaching familiar to them illustrating a non-exclusive understanding. However, that understanding was used to encourage his listeners to full and true faith in Jesus again proving the exclusive nature of the bible.
- Rahner continues to question what happens even today to the many places and peoples of the world who have not heard of Jesus or e.g. as Muslims in a particular way. Surely God works through these religions as God is greater than the church and so God is inclusive.
- Is this not proven by Jesus' teaching – 'Love your neighbour as yourself' as how can one do that looking through exclusivist spectacles? Indeed, does not full and proper loving of neighbour suggest a humility that they may have something to teach Christians about God so how can this promote exclusivism?
- Those supporting the exclusivist understanding can repeatedly refer back to the Christian Bible and a portrayal of exclusivism in Old and new Testaments to be plainly read and understood.
- The inclusivists can only answer this by taking a stance on the value of the Bible itself e.g. it is historically conditioned. This will be sufficient answer to some but not to all and rarely to any of the churches or their use of the Bible in other developments of teaching, doctrine or devotion.

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

5. 'Wealth is a sign of God's blessing.'
Evaluate this view with reference to Christianity.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Jesus stresses that wealth / material goods are not important and that God will provide for those who have faith (Matthew 6:15-34). Jesus told the rich young ruler to give up his wealth and put God first (Mark 10:17-15) so wealth cannot be a sign of God's blessing.
- Jesus also taught that the good deeds in this life will lead to spiritual treasure in heaven and it is important to give to those in need (Luke 12:32-34).
- Aquinas in his Natural Law theory, which includes the precept of preservation of life and the virtues of justice and charity, seem to support this idea. Being wealthy is not a sin, but not using your wealth to help others could be considered sinful. Conversely wealth may be a sign of God's blessing in order that others may be assisted through it. This may be argued as the fulfilment of God's call to be stewards of the earth.
- 1 Timothy 6:10 describes the love of money as the root of all evil so how can any money be a sign of God's blessing?
- Some Christians would argue that financial wealth might not be a sign of God's blessing, but that it is not a sin to have a large income and be financially prosperous in this world. The Bible condemns selfish spending, selfish accumulation, and hoarding earthly luxuries and treasures for ourselves rather than wealth itself being sinful.
- Some preachers state that God wants his people to be financially prosperous. They based this belief on the idea that Jesus and the apostles were financially wealthy. From the evidence in the Bible, the following arguments have been offered for this claim: Jesus' ability to travel without apparently having to earn a living for three years, references to the apostles owning homes and Jesus and the disciples having an appointed treasurer (Judas Iscariot).
- Yet there are also signs of Jesus' poverty and advocating the same. The need to search for food, the miracle of coin in fish's mouth in order to pay the tax, needing to be brought a coin to look at it (render to Caesar) and the fact that there was a common purse may illustrate they needed to pool all they had to make something functional.
- The Word-Faith movement promotes a 'prosperity gospel' - that financial blessing is the will of God for Christians, and that faith, positive speech, and donations will increase a person's material wealth. This is based on non-traditional interpretations of the Bible, such as the Book of Malachi. This doctrine views the Bible as a contract between God and humans and that if humans have faith in God, then he will deliver his promises of security and prosperity. 'Confession' of these promises is seen as an act of faith, which God will reward.
- Many church leaders maintain that this doctrine is irresponsible, promotes materialism and is contrary to the words of the Bible.

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

6. 'Liberation theology offered a cultural challenge to the Roman Catholic Church.'

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- In that liberation theology was born within the Roman Catholic Church the initial thought would be that it would be difficult to pose a cultural challenge. However, its birthplace was Latin America and it is questionable how much the theology has spread geographically and so whether it presents a cultural challenge.
- Liberation theology has offered a cultural challenge in terms of its criticisms of the Roman Catholic Church being: more concerned with the institution rather than the people (ecclesio-centralism) or of considering the ordained more valuable than the lay (clericalism) or of being over spiritualised and so enabling a soft approach to unjust governments and ineffective solutions to social suffering.
- These cultural challenges can be witnessed in the language used by the Church with increasing reference to 'the poor' by Popes John Paul II and Benedict XVI plus the later as a renowned theologian himself writing extensively about liberation theology proving its cultural challenge. However, he writes as one of the greatest critics pointing to the theological confusion of liberation theology as it ignores the reality of sin and salvation while believing that Marxism provides a scientific or any answer. If liberation theology is a challenge, it is one to be refuted, not a challenge to live up to.
- However, this may be exaggerating the evidence and claim since before the birth of liberation theology talk about and concern for the poor was evidenced e.g. Vatican II 1962-65. However, the Church silenced and investigated the liberation theologians illustrating a different challenge that they posed over and above the challenge of the poor.
- The development of base communities is a visible and physical cultural challenge to the Church divorcing themselves from priests and structures. Boff considers the Church should see itself only as a servant to these communities. Yet the Church has recognised these communities and questionably cancelled the challenge. In response Boff maintains that the communities do present a theological challenge representing the pattern and relationship of the Trinity rather than the Church.
- How much influence did liberation have and cultural challenge did it pose in the consequence of the first Latin American Pope being elected, choosing Francis as his name for the first time ever (gave up his wealth to establish the Franciscan Order) and eschews living in the Vatican and has invited the founders of liberation theology to Rome.
- Has any challenge been fulfilled or is it just starting?

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