



GCE A LEVEL MARKING SCHEME

SUMMER 2023

**A LEVEL
RELIGIOUS STUDIES
UNIT 3 - OPTION A
A STUDY OF CHRISTIANITY
1120UA0-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2023 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.

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> <ul style="list-style-type: none"> - 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)	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • 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)	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • 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)	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • 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)	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • 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)	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • 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. <p>N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- 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)	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • 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)	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The 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)	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • 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)	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • 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)	<ul style="list-style-type: none"> • 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	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

WJEC GCE A LEVEL RELIGIOUS STUDIES

UNIT 3: OPTION A - A STUDY OF CHRISTIANITY

SUMMER 2023 MARK SCHEME

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

Section A

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Examine diverse views on the Bible as the word of God.

[AO1 30]

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

- Unlike other religious texts there is no one way of understanding what makes the Bible, or indeed each of the 66 books within it (plus the apocrypha) as being the inspired word of God.
- 2 Timothy 3 16-17 '*All Scripture is God breathed and is useful for teaching, rebuking, correcting and training in righteousness.*' This is one example of a biblical text which can be used as an exemplar to understand scripture as the inspired word of God. Inspiration comes from the Greek 'theopneustos' meaning 'God breathed'.
- The Bible never purports to be the directly dictated word of God, so what does 'inspiration' mean in practice which leads to the different understandings of inspiration?
- Candidates should consider that one way the Bible is understood as being inspired is through the objective view of inspiration. This gives God the primary role to the ultimate extent that some e.g., Athenagoras would consider the Biblical texts to be dictated by God. There are indications of this within the Bible itself when authors say that God told them to say/do/write.
- This was developed by medieval writers utilising Aristotelian ideas of efficient cause i.e., responsible for initiating an event, and instrumental cause, i.e. used by the efficient cause to bring the event about.
- A revival of the objective view accompanied the scientific advances of the C19th onwards when 'fundamentalists' declared that science could not over-rule Christian doctrines e.g., 6-day creation. As such the Bible was 'inerrant' because it came from God who cannot be associated with error.
- There is also the subjective view of inspiration which affords to human authors a greater influence, hence across the Biblical books there are different forms or writing and different characteristics, almost personalities, expressed within them as supported by e.g. Origen. While Aquinas adopted the efficient / instrumental understanding he also showed how even instrumental causes could have their own part in shaping / influencing inspiration.
- Others would remove God from the process altogether and say that it is not the Bible that is inspired but rather the authors inspired by living under God / Jesus / the Church.
- Modern responses in response to the more fundamentalist claims include Barth who sees Jesus not the Bible as the 'word of God'. Yet, as one reads/ hears the Bible then the experience may render that text as inspired.
- Calvin's theological principle of 'accommodation' (or 'condescension') can be utilised. Calvin states that while God is in His nature unknowable and unreachable, He has nevertheless communicated with humanity in a way in which humans can understand and respond to. So, Scripture is accommodated, or made allowance for, the original audience's language and understanding.

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

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

- This question refers to both the resident Christian community and the migrant Christian community within the UK.
- Reference can be made to the idea that the Christian faith itself is founded on a history and experience of migration and insights from this can be applied e.g., Jesus himself was a refugee / migrant into Egypt and what understandings that may bring to national or local churches.
- Some migrants to the UK will be familiar with the church they will continue to attend e.g., Roman Catholic, Anglican, Methodist, Baptist which they will have attended in their homeland. A British/Welsh understanding of each denomination may in fact be different to what the migrant is used to.
- For some integration may largely depend on the local experience of welcoming migrants, whilst for other migrants and their receiving church it can be a new experience even today. As such the answer to this question can present a fluidity of impacts both historic and present day.
- There are also other factors that can result in challenges, e.g., the migrant's own language, where English or Welsh is unspoken or just being learnt. This presents challenges in terms of the ability to worship, seek pastoral care, resort to the sacraments e.g., Confession and Confirmation.
- This can lead to churches developing second congregations which are eclectic based upon language if not foreign national identity. Issues are raised of resolving aforementioned issues and yet potentially segregating and preventing integration in the church and wider community.
- An alternative answer is that experience has been the founding of individual churches to meet the needs of particular language or national groupings of migrants. This has seen a rise of many new churches; examples should be given. Sometimes these bring teachings and practices from the homeland that find themselves in contravention to UK law e.g., practising child exorcisms. Many of these congregations are successful, but only attract their own language / nationality.
- Within the above the growth of Pentecostalism has been experienced for the first time, has grown and has influenced the teaching, worship and practices of the UK churches.
- The confidence of many migrant churches in the UK has led to 'reverse mission' whereby these churches are often at the forefront of mission activities in their community to evangelise and grow their churches.
- For those who joined British churches likewise, the inspiration and confidence for mission is often arising from the migrant Christians encouraging the British Christians in their evangelism.
- This could suggest that areas of the UK without immigration are more likely to continue to see a decline in church membership and worship.
- The impact of immigration on UK Christian communities is leading many to review the representation of BAME Christians in the various leadership roles of the churches.

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

Section B

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'It is valid to use the apocryphal Gospels to understand Jesus.'

Evaluate this view with reference to Christianity.

[AO2 30]

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

- J. D. Crossan maintains there is validity.
- Yet, the vast majority of Christians would only know the four original gospels – Matthew, Mark, Luke & John as the basis of understanding Jesus.
- Indeed, the apocryphal gospels are much later writings i.e. 2 to 4 centuries later and so their historical validity has to be questioned as reliable sources.
- Furthermore, the word 'gospel' is too generous when what is often being referred to is a collection of sayings rather than a book like the four gospels.
- J.D. Crossan nevertheless maintains that there can be value in spite of dating and structure as they may reflect alternative traditions. The apocryphal gospel of Thomas contains 114 sayings attributed to Jesus and so needs to be considered a valid source to understand him. There is also evidence that the sayings were recorded before the final C4th form in which we now have them possibly in the C1st.
- The validity of the gospel of Thomas may be considered in its very nature; a collection of Jesus' sayings just as you might expect the Early Church to compose for people to grow in their understanding of Jesus.
- For J. D. Crossan the fact that there are no birth or resurrection narratives provides a valid de-mythologised account and understanding of Jesus' teaching. By listening to the Jesus in Thomas' gospel we regain a valid understanding of who Jesus is and his importance to us today –as a teacher.
- However, just because the gospel of Thomas does not mention the miraculous does not make the miraculous impossible. N.T. Wright is one who would uphold the miraculous as found in the four Gospels and as essential to our understanding of Jesus meaning that the apocryphal gospels can at best provide a partial understanding of Jesus through his alleged sayings.
- Those who were responsible for establishing the canon of the scriptures did not consider the apocryphal gospels to be important in growing our understanding of Jesus otherwise they would have included them. Or, this is further evidence that they did not actually exist at the time that the earliest discussions of the Canon took place.
- J.D. Crossan would question how effective the setting of the Canon was and whether there are not contradictions between the four gospels that would thereby allow accommodation of differences being introduced by the apocryphal gospels.
- The validity of this argument may be increased if one adopts the synoptic problem approach to Matthew, Mark & Luke which would suggest the existence of Q an additional independent source / gospel that no longer exists in its own right. Although some question whether this is an answer to any synoptic problem that might not exist in the first place as opposed to four accounts giving four different viewpoints.
- Is the question of validity ultimately down to our own biases?

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

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

- Candidates may particularly reference Richard Dawkins and Alistair McGrath, but the evaluation can involve many other sources.
- Dawkins would agree. He claims that where scientists appear friendly towards a faith / belief in God it is either due to lazy language, confusing Christian attitude with belief, or in hope reward or to avoid overt criticism.
- The counter fact is that many scientists do have an active faith and even if they did not it would still not require a ‘must’ on those who might.
- Some endeavour to take a middle path e.g., Stephen Jay Gould who sees science and religion as two separate fields of study which should not be confused –non overlapping magisterial (NOMA).
- Others point out that science cannot answer all the questions and so an element of faith is required illustrated by three questions: i) How did everything begin. ii) What are we here for? iii) What is the point of living?
- Dawkins would answer that science does provide the answers even if they are answers we are uncomfortable with and as scientists they need to mature.
- Yet 40% of scientists are reported as being Christian consistently over an 80-year period and this faith has to be accorded a different value to that of the Tooth Fairy or Santa, once similarly believed by most if not all.
- Is this data skewed arising from USA where there is greater cultural pressures to support religion?
- This would lend weight to the idea that a scientist must be an atheist based on the understanding that faith is a biological and psychological aspect which has no part in the quest of knowledge per se and, indeed, might even deter us from the quest for truth. This accords with Dawkins’ moth who, despite a functional navigation system, flies into the flame i.e., religion gives us survival value that it can be mistaken, especially when we ascribe meaning to inanimate objects.
- McGrath reminds us that science is about the quest for evidence.
- Dawkins would respond that there is plenty of it in terms of religious bloodshed, war and violence alongside the suppression of scientific truth.
- Yet that characterisation is not scientific. It does not take account of the evidence whereby religion assists in the difficulties of the world e.g. seeking peace and justice as Christian virtues, providing aid and education all within Jesus’ message of equality.
- Suppose there is no religion. Consider China’s reported attempt to extinguish Muslim communities following on from historic examples illustrating the likelihood to deify ideals when religion is absent – and persecute/extinguish those who do not agree.
- If religion provides a sense of wellbeing does that help everyone in their work including science?

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

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‘Feminist theology has had little impact on modern Christian practice.’

Evaluate this view.

[AO2 30]

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

- The area of greatest discussion is the ordination of women, but that is not all Christian practice which can also, among other things, include:
 - The use of language, paralleling modern society’s development of the same. This has a particular reference to whether / which pronouns are used to refer to God and the impact, or otherwise of feminist theology in this regard.
 - Leadership, which is a different aspect to ordination per se. Again, parallel to modern society - what opportunities or hindrances are in place and how is feminist theology impacting these, or not?
 - Society, in what ways has feminist theology made any / a difference to the church’s mission in terms of universal: women’s rights, contraception, health care, defending the victimised / oppressed, domestic violence, rape?
 - Ordination – in terms of modern Christian practice it could be argued that without feminist theology there would be no ordination of women just as there had not been for almost 2000 years.
- However, is it theology or sociology or even psychology that has in modern times and understanding led to an emancipation of women far beyond the church; therefore, such influences would have affected the church too without theology.
- Yet, it is theological arguments that are pre-dominant in the Roman Catholic Church in saying that the ordination of women to the priesthood is impossible.
- However, other churches would maintain it is theological reasoning that led to their change even if they remain in a minority.
- Many Protestant churches would claim it is a false theology particularly as it contradicts their understanding of the Bible as the sole source of authority.
- Those churches using Scripture, Truth and Tradition as their mode for discernment may hold a middle course whereby women’s ordination is enabled, but so is the option for parishes to decline a female minister.
- The Roman Catholic Church through Pope Francis has suggested that women deacons may be possible and as such the impossible may yet become possible through theological means, primarily influenced by feminist theology even if in an indirect way.
- Meanwhile in other churches which have ordained women as deacons and priests for 25+ years the continued impact of feminist theology can be witnessed in that in most of these places, women are now also able to be consecrated as bishops.
- The position of female theologians such as Rosemary Radford Ruether, Mary Daly, Jane Williams, Paula Gooder within school curriculum, university studies and general church awareness increases the idea that feminist theology continues to impact.
- The law has levelled any historic playing field with regard to any employment interview questions or rights for any women in any field.
- Unconscious bias training primarily against the appointment of women has levelled any historic playing field in terms of equality of appointments within the church; is that theological or sociological?

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

'The aims of the World Council of Churches are not affected by the non-membership of the Roman Catholic Church.'

Evaluate this view.

[AO2 30]

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

- The fact that this quote may be considered inaccurate in itself suggests that there is no impact given the Roman Catholic Church is a member of parts of the WCC e.g. Faith and Order Commission although not of the whole.
- This may accord with the WCC aim itself of not becoming a 'superchurch', but to encourage sharing and co-operation between churches.
- Since *Unitatis Redintegratio* was published following Vatican II, the Roman Catholic Church has recognised expressions of genuine Christianity outside their church and consequently observers have been sent to the WCC Assembly since 1961. Previously the Roman Catholic Church considered the only way to unity was through membership of itself.
- Has anything really changed as the Roman Catholic Church still sees itself as 'The Tradition' compared to the WCC's aim of being a group of traditions in dialogue? This would seem to undermine the aim.
- However, the fact that there is more involvement by the Roman Catholic Church over the 70+ year history of the WCC suggests that its aim is being fulfilled in spite of the non-membership of the Roman Catholic Church.
- However, while Pope Francis visited the WCC in 2018 and can be seen as more ecumenically minded than many Roman Catholics, it has not brought a change in membership. Standing apart as 'The Tradition' compared to being one of 350 members remains the expectation and impact on WCC.
- Given the ultimate goal of the WCC once it has this dialogue of traditions underway is to achieve 'visible unity of the church'. Roman Catholic non-membership surely terminates that aim?
- The extent of that difficulty is underlined when consideration is given to the aim to have a common liturgy, common sacraments, common creed and participation in governing bodies. Surely, that will only happen when the strict Roman Catholic Tradition 'join us' comes about? This is the understanding of the RC Church itself even within *Unitatis Redintegratio* (UR).
- The concern is called 'a false irenicism [theology concerned with reconciling different denominations and sects], in which the purity of Catholic doctrine suffers loss and its genuine and certain meaning is clouded.' (UR)
- St. Maximilian Kolbe, The Polish saint, who gave his life in place of a fellow prisoner at Auschwitz, saw any ecumenical movement as the greatest enemy to his Knights of the Immaculata, whose mission was to convert the whole world to the Catholic Church.
- Can the aim and work of the WCC be viewed as a journey rather than a destination reached in order to increase assent to the quote?
- Yes – could be one answer in that the Roman Catholic Church has itself changed within the 70+ years of the WCC.
- No – change can be two way and what the Roman Catholic Church may have seen as common ground with other churches during those 70+ years is now reduced, and not increased due to such things as ordination of women, liberation theology, sexual ethics, etc.
- The debate may depend on church membership and that particular church's relationship to the Roman Catholic Church rather than the WCC.

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