

## A-Level Religious Studies Handbook

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OCR A-Level Religious Studies (H573)

**<http://www.ocr.org.uk/qualifications/as-a-level-gce-religious-studies-h173-h573-from-2016/>**

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# OCR A-Level Religious Studies (H573)

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You are studying **Philosophy of religion, ethics** and **Christianity** and will be awarded an **OCR A-Level in Religious Studies**. The modules and their weightings are:

<b>A- Level:</b>	Unit Title	Max mark	% of A-Level	Length
	Philosophy of religion	120	33.3%	120 min
	Religion and ethics	120	33.3%	120 min
	Developments in Christian Thought	120	33.3%	120 min

## **Component 1: Philosophy of religion – 2 hours exam**

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- This examination covers:
  - ancient philosophical influences
  - the nature of the soul, mind and body
  - arguments about the existence or non-existence of God
  - the nature and impact of religious experience
  - the challenge for religious belief of the problem of evil
  - ideas about the nature of God
  - issues in religious language.

## **Component 2: Religion and ethics – 2 hours exam**

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- This examination covers:
  - normative ethical theories
  - the application of ethical theory to two contemporary issues of importance
  - ethical language and thought
  - debates surrounding the significant idea of conscience
  - sexual ethics and the influence on ethical thought of developments in religious beliefs.

## **Component 3: Development in Christian Thought – 2 hours**

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- This examination covers:
  - Christian beliefs, values and teachings, their interconnections and how they vary historically and in the contemporary world
  - sources of Christian wisdom and authority
  - practices which shape and express Christian identity and how these vary within a tradition
  - significant social and historical developments in theology and Christian thought
  - key themes related to Christian beliefs, values and teachings, their interconnections and how they vary historically and in the contemporary world

## Expectations for A-Level Study

At A-Level in Religious Studies all your teachers have the following expectations:

1. You will arrive to every lesson with all **textbooks** and this **handbook**, with **pens** and other **note making equipment** including your **exercise book**.
2. **You will complete all homework set on time and with adequate levels of effort.** If you are unable to meet a deadline **you must contact** the appropriate **teacher at least 24 hours before the deadline** by **e-mail** and **request** an extension – the **teacher is under no obligation** to grant an extension.

**Any extension is at the total discretion of the teacher.**

3. **Any essays** set for **homework** will be handed in with a detailed essay plan.
4. **If you miss any lessons**, for whatever reason, it is **your responsibility** to **catch up** by reading the textbook, using Edmodo and getting copies of class notes and hand-outs from classmates, **before the next lesson**.
5. You will keep the **checklists up-to-date** and will make **full use** of any **interventions** and **help clinics** provided.

In return, you can have the following expectations:

1. You will be given all lesson materials through **Edmodo**.
2. You will be given timely and accurate **feedback** on any piece of assessed work you complete.
3. You will be afforded opportunities to **improve** upon all assessed pieces of work (often outside of lesson time)
4. Your teacher will try to **adapt** their teaching style to your learning approach (be mindful that you are one of many students)
5. You will given additional **guidance** if you wish to study these topics or subjects at university.

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## Assessment guidance

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1. Students are assessed internally on a **regular basis**
2. **All assessments** will be in the form of an **essay question** designed to reflect the type of questions given in the examinations.
3. The two **assessment objectives** are as follows:

	<b>Assessment Objective</b>	<b>Weighting</b>
<b>AO1</b>	Demonstrate knowledge and understanding of religion and belief, including: <ul style="list-style-type: none"><li>• religious, philosophical and/or ethical thought and teaching</li><li>• influence of beliefs, teachings and practices on individuals, communities and societies</li><li>• cause and significance of similarities and differences in belief, teaching and practice</li><li>• approaches to the study of religion and belief</li></ul>	40%
<b>AO2</b>	Analyse and evaluate aspects of, and approaches to, religions and belief, including their significance, influence and study.	60%

4. You will be given a **mark out of 40** and a **grade** for each assessment.
  5. These assessments will be completed in your **assessment book**, not your class book.
  6. If you are absent for an assessment your parents will be contacted and you will be issued with a **Learning Catch-Up (LCU)**. This is **not** a punishment, but a way of ensuring you do not fall behind.
  7. You will be given a **date** for when you can expect feedback on your assessments – this date will be up to two weeks in the future as the RS department rigorously standardises its marking.
  8. All feedback will contain activities that must be completed to ensure you are achieving the highest grades in RS – these activities will be completed as directed by your teacher.
  9. Your **target grade** is an arbitrary grade created by averaging out your GCSE grades – we generally expect students to exceed their targets.
  10. **Prepare** thoroughly for your assessments, as these help teachers to **prioritise** the assistance you may require in achieving in Religious Studies.
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<b>Level</b>	<b>Levels of Response for A-Level Religious Studies: Assessment Objective 1 (AO1)</b>
<b>6</b> <b>(14-16)</b> <b>Marks</b>	An excellent demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• fully comprehends the demands of, and focusses on, the question throughout</li> <li>• excellent selection of relevant material which is skilfully used</li> <li>• accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>
<b>5</b> <b>(11-13)</b> <b>Marks</b>	A very good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• focuses on the precise question throughout</li> <li>• very good selection of relevant material which is used appropriately</li> <li>• accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> </ul> <p>a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</p>
<b>4</b> <b>(8-10)</b> <b>Marks</b>	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• addresses the question well</li> <li>• good selection of relevant material, used appropriately on the whole</li> <li>• mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>
<b>3</b> <b>(5-7)</b> <b>Marks</b>	A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• generally addresses the question</li> <li>• mostly sound selection of mostly relevant material</li> <li>• some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success</li> </ul>
<b>2</b> <b>(3-4)</b> <b>Marks</b>	A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• might address the general topic rather than the question directly</li> <li>• limited selection of partially relevant material</li> <li>• some accurate, but limited, knowledge which demonstrates partial understanding</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success</li> </ul>
<b>1</b> <b>(1-2)</b> <b>Marks</b>	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>• almost completely ignores the question</li> <li>• very little relevant material selected</li> <li>• knowledge very limited, demonstrating little understanding</li> <li>• very little use of technical terms or subject vocabulary.</li> </ul>

Level	Levels of Response for A-Level Religious Studies: Assessment Objective 2 (AO2)
<p><b>6</b> <b>(21-24)</b> <b>Marks</b></p>	<p>An excellent demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• excellent, clear and successful argument</li> <li>• confident and insightful critical analysis and detailed evaluation of the issue</li> <li>• views skillfully and clearly stated, coherently developed and justified</li> <li>• answers the question set precisely throughout</li> <li>• thorough, accurate and precise use of technical terms and vocabulary in context</li> <li>• extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p>Assessment of Extended Response: <i>There is an excellent line of reasoning, well- developed and sustained, which is coherent, relevant and logically structured</i></p>
<p><b>5</b> <b>(17-20)</b> <b>Marks</b></p>	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• clear argument which is mostly successful</li> <li>• successful and clear analysis and evaluation</li> <li>• views very well stated, coherently developed and justified</li> <li>• answers the question set competently</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured</i></p>
<p><b>4</b> <b>(13-16)</b> <b>Marks</b></p>	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• argument is generally successful and clear</li> <li>• generally successful analysis and evaluation</li> <li>• views well stated, with some development and justification</li> <li>• answers the question set well</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation</li> </ul> <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>
<p><b>3</b> <b>(9-12)</b> <b>Marks</b></p>	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some successful argument</li> <li>• partially successful analysis and evaluation</li> <li>• views asserted but often not fully justified</li> <li>• mostly answers the set question</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success</li> </ul> <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>



Level	Levels of Response for A-Level Religious Studies: Assessment Objective 2 (AO2)
<b>2</b> <b>(5-8)</b> <b>Marks</b>	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"><li>• some argument attempted, not always successful</li><li>• little successful analysis and evaluation</li><li>• views asserted but with little justification</li><li>• only partially answers the question</li><li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li><li>• a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success</li></ul> <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>
<b>1</b> <b>(1-4)</b> <b>Marks</b>	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"><li>• very little argument attempted</li><li>• very little successful analysis and evaluation</li><li>• views asserted with very little justification</li><li>• unsuccessful in answering the question</li><li>• very little use of technical terms or subject vocabulary.</li><li>• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation</li></ul> <p>Assessment of Extended Response: <i>The information is communicated in a basic/ unstructured way.</i></p>

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## Essay-writing guidance

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Philosophy and RS essays are characterised by great clarity and relevance and revolve around the assertion of a **thesis** – a defensible position which is the focus of the entire essay.

### The introduction

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1. The thesis must be present in your introduction, ideally in the opening sentence.
2. Use the introduction to raise questions about the assumptions made by the question itself – this will focus the remainder of your essay.
3. Raise the stakes – what are the implications for Philosophy/Ethics/Theology if your thesis is correct/ incorrect?
4. The “question” is likely to be in the form of a command (e.g. Evaluate, Analyse, Discuss), you must turn it into an actual question.

### The main essay

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1. This follows a simple back-and-forth pattern in which you **justify** your thesis, show a declared **weakness** of your thesis and **overcome** that weakness.
2. Each paragraph should be **related** specifically back to your thesis and the question as a whole.
3. Deploy only **relevant** material – don't just talk about everything you know in a topic area.

### The conclusion

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1. To satisfy AO2 you must arrive at a clear, coherent conclusion.
2. The conclusion should not be a surprise to the reader as this essay is not an epic voyage of self-discovery; it is a justification of a thesis that has been clearly set-out at the beginning.
3. Don't introduce new content.
4. Don't ask a question in your conclusion.

## Staring At Everyone, Causing Chaos

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<b>Staring</b>	<b>Show the examiner that you know what the question is asking.</b>
<b>At</b>	<b>Analyse the content by organising it into a coherent structure, which usually involves deploying material in the order of most relevant to least relevant.</b>
<b>Everyone</b>	<b>Evaluate the strengths and weaknesses of an argument.</b>
<b>Causing</b>	<b>Critically compare by weighing strengths and weaknesses against each other</b>
<b>Chaos</b>	<b>Conclude by making a killer point to tie together everything.</b>

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# 01/ Philosophical language and thought – Checklist

<b>Learning Outcomes</b>	Taught	R	A	G
<b><i>Ancient philosophical influences</i></b>				
1. Plato’s Analogy (Allegory) of the Cave				
2. Plato’s understanding of reality				
3. The nature of the Forms				
4. The hierarchy of the Forms				
5. Strengths of Plato’s Forms i. Heraclitus’ river				
6. Weaknesses of Plato’s Forms				
a. The problem of infinite regression				
b. Plato’s own self-critique in <i>Parmenides</i>				
c. Aristotle’s criticism in <i>Metaphysics</i>				
d. Bertrand Russell’s criticism in <i>The History of Western Philosophy</i>				
e. The validity of the above points on the Forms				
7. Aristotle: ideas about cause and purpose in relation to God				
i. Material, efficient, formal and final cause in Aristotle				
ii. Prime Mover in Aristotle				
8. Strengths of Aristotle’s Causes and Prime Mover				
9. Weaknesses of Aristotle’s Causes and Prime Mover				
<b><i>Soul, mind and body</i></b>				
1. Language of soul, mind body in Plato				
a. Plato’s view of the soul as the essential and immaterial part of a human, temporarily united with the body				
2. Language of soul, mind body in Aristotle				
a. Aristotle’s view of the soul as the form of the body; the way the body behaves and lives; something which cannot be separated from the body				
3. Metaphysics of consciousness				
a. Substance dualism				
i. Descartes’ proposal of material and spiritual substances as a solution to the mind/soul and body problem				
b. Materialism				
i. the idea that mind and consciousness can be fully explained by physical or material interactions				

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## 01/ Philosophical language and thought – Reading and Key Questions

### ***Ancient philosophical influences***

#### Key Questions

1. What are the implications of the Form of the Good?
2. Is the Prime Mover a coherent idea?
3. Aristotle is a student of Plato's. What similarities and differences are there in their approach to philosophy?
4. Does Plato rely too much on rationalism?
5. Does Aristotle rely too much on empiricism?

#### Key Reading

- Plato, *Republic* Book V.476f, Book VII.507b-513e
- Aristotle, *Physics* II.3 and *Metaphysics* V.2

#### Additional Reading

### ***Soul, mind and body***

#### Key questions

1. What is the materialist critique of dualism?
2. What is the dualist critique of materialism?
3. Is the soul a metaphorical concept?
4. Is the mind-body distinction a category error?
5. What are the wider implications for the idea of a separate mind and body?

#### Key Reading

- Descartes, *Principles of Philosophy*, I.60-65
- Stanford Encyclopedia of Philosophy (2003 rev. 2009) Ancient Theories of the Soul  
<http://plato.stanford.edu/entries/ancient-soul/>

#### Additional Reading

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## 01/ The Existence of God – Checklist 1

<b>Learning Outcomes</b>	Taught	R	A	G
<b><i>Arguments based on reason (ontological argument)</i></b>				
1. Anselm's First Ontological Argument				
a. Existence <i>in intellectu</i> and existence <i>in re</i>				
b. Rejection of the Fool ( <i>see</i> : Psalm 14:1)				
c. Superiority of <i>in re</i> over <i>in intellectu</i>				
d. Existence is a predicate				
e. Definition of <i>ontos</i> and <i>ontological</i>				
2. Anselm's Second Ontological Argument				
a. Anselm's understanding of God				
b. The difference between <b>contingent</b> and <b>necessary</b> existence				
c. <i>Reductio ad absurdum</i>				
d. Argument as Faith seeking Understanding				
e. Thomas Aquinas' support for Anselm's Ontological Argument				
3. The Strengths of Anselm's Argument				
4. The Weaknesses of Anselm's Argument				
5. Challenge to Anselm from Gaunilo				
a. Gaunilo's analogy of the island in <i>On Behalf of the Fool</i>				
b. Anselm's response to Gaunilo				
6. René Descartes' Ontological Argument				
a. Descartes' understanding of existence as perfection				
b. Descartes' understanding that God cannot lack anything				
7. The Strengths of Descartes' Argument				
a. Norman Malcolm and necessary existence				
b. Charles Hartshorne: existence <i>in intellectu</i> and <i>in re</i>				
8. The Weaknesses of Descartes' Argument				
a. Pierre Gassendi and non-existence				
9. Challenge to Anselm and Descartes from Immanuel Kant				
a. Analytic statements and necessary existence				
b. Existence is not a predicate				
c. Responses to Kant				

## 01/ The Existence of God – Checklist 2

<b>Learning Outcomes</b>	Taught	R	A	G
<b><i>Arguments based on observation</i></b>				
1. Aquinas' Teleological Argument – Argument <i>to</i> design				
i. Aquinas' Fifth Way: Design				
ii. Purpose and "guiding hand"				
iii. Intelligent Designer				
b. The Strengths of Aquinas' Argument				
c. The Weaknesses of Aquinas' Argument				
d. Paley's Teleological Argument–Argument <i>from</i> design				
e. The Strengths of Paley's Argument				
f. The Weaknesses of Paley's Argument				
g. The Challenge from David Hume				
i. Weak Analogy				
ii. Epicurean Thesis				
iii. Lack of perfection				
iv. God's infinity and our limited nature				
v. Creation by committee or by a team				
h. The Strengths of Hume's Challenge				
i. The Weaknesses of Hume's Argument				
j. The Challenge from Darwinism				
i. Evolution by Natural Selection				
ii. Adaptation and variation				
iii. Richard Dawkins				
k. The Strengths of the Challenge from Darwinism				
l. The Weaknesses of the Challenge from Darwinism				
2. Aquinas' Cosmological Argument				
i. Aquinas' First Way: Motion				
ii. Aquinas' Second Way: Causation				
iii. Aquinas' Third Way: Necessary Being				
a. Challenge from David Hume				
i. Hume's criticisms of the view that the existence of the universe is evidence for the existence of God.				
ii. Is the Prime Mover the Christian God?				
b. The strengths and weaknesses of Hume's Challenge				

## 01/ The Existence of God – Reading and Key Questions

### **Arguments based on reason (ontological argument)**

#### Key Questions

1. Can we know anything a priori?
2. Is existence a predicate?
3. Are there logical fallacies in the ontological argument that cannot be overcome?
4. Are ontological arguments more persuasive than a posteriori arguments?
5. What is the purpose of the ontological argument?

#### Key Reading

Anselm, *Proslogion* 2 and 3

Gaunilo, *In behalf of the fool*

Kant, *A critique of pure reason*, Second Division III.IV

#### Additional Reading

### **Arguments based on observation**

#### Key questions

1. Can teleological arguments be defended against the challenge of 'chance'?
2. Without sufficient explanation, can the cosmological argument simply jump to the conclusion of a transcendent creator?
3. Does evolution prove fatal to the teleological argument?
4. How convincing is it that God is the uncaused causer?
5. Is the teleological argument merely an example of 'God of the gaps'?

#### Key Reading

- Aquinas, *Summa Theologiae*, I.2.3
- Paley, *Natural Theology* Chapters 1 and 2
- Hume, *Dialogues Concerning Natural Religion Part II*

#### Additional Reading

## 01/ God and the World – Checklist

<b>Learning Outcomes</b>	Taught	R	A	G
<b><i>Religious Experience</i></b>				
1. the nature and influence of religious experience, including:				
a. mystical experience				
i. examples				
b. conversion experience				
i. examples				
c. The input of William James on religious experience				
2. different ways in which individual religious experiences can be understood				
a. as union with a greater power				
i. the product of a physiological effect				
ii. psychological effect such as illusion				
<b><i>The problem of evil</i></b>				
1. The logical problem of evil				
2. The evidential problem of evil				
3. Theodicies that propose some justification or reason for divine action or inaction in the face of evil				
a. Augustine's use of original perfection and the Fall				
b. Hick's reworking of the Irenaean theodicy which gives some purpose to natural evil in enabling human beings to reach divine likeness				



## 01/ God and the World – Reading and Key Questions

### **Religious Experience**

#### Key Questions

1. Is personal testimony enough to support the validity of religious experiences?
2. Are corporate religious experiences more reliable than individual experiences?
3. Are corporate religious experiences more valid than individual experiences?
4. Do religious experiences lead to belief in God?
5. Have developments in neuroscience and psychology undermined the validity of religious experiences?

#### Key Reading

James, W. *The Varieties of Religious Experience*, lectures 9,10,16,17 and 20  
Acts 9.4-8, 22.6-10, 26

#### Additional Reading

### **The problem of evil**

#### Key questions

1. Is Augustine's view on the origins of evil enough to spare God criticism?
2. Can the 'vale of soul-making' justify the extent of evil in the world?
3. Which of the logical or evidential aspects of the problem of evil pose the greater challenge to belief?
4. Is it possible to successfully defend monotheism in the face of evil?
5. Does 'evil' exist?

#### Key Reading

- Augustine, *The City of God* Part II
- Hick, J. *Evil and the God of Love*, Part IV

## 01/ Theological and Philosophical Developments – Checklist

<b>Learning Outcomes</b>	Taught	R	A	G
<b><i>The nature or attributes of God</i></b>				
1. omnipotence				
a. divine power and self-imposed limitation				
i. examples				
2. omniscience				
a. divine knowledge and its interaction with temporal existence and free will				
3. (omni)benevolence				
a. divine benevolence and just judgement of human actions, including Boethius's argument relating this to divine foreknowledge, eternity and free will				
4. eternity				
i. divine eternity and divine action in time, including Anselm's four-dimensionalist approach as an extension of Boethius's view				
5. freewill				
a. the extent to which human free will reasonably coexists with these attributes				
b. alternative possibilities				
i. Boethius				
ii. Anselm				
iii. Swinburne				

## 01/ Theological and Philosophical Developments – Reading and Key Questions

### ***The nature or attributes of God***

#### Key Questions

1. Is it possible, or necessary, to resolve the apparent conflicts between the traditional divine attributes of God?
2. Which understanding of the relationship between God and time (that of Boethius, Anselm or Swinburne is the most useful?
3. Have Boethius, Anselm or Swinburne successfully resolved problems connected with God's attributes and human free will?
4. Should the attributes of God be understood as subject to the limits of logical possibility or of divine self-limitation?

#### Key Reading

For reference, the ideas of Boethius, Anselm and Swinburne listed above can be found in:

- Boethius, *Consolation of Philosophy*, Book V
- Anselm, *De Concordia*
- Swinburne, R. *The Coherence of Theism*, Part II

Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful

- Matthew 19:23–26
- Vardy, P. (1999) *The Puzzle of God*, Harper Collins, Section 4
- Macquarrie, J. (1966) *Principles of Christian Theology*, SCM Press, Chapter 11

#### Additional Reading

## 01/ Religious Language – Checklist

<b>Learning Outcomes</b>	Taught	R	A	G
<b><i>Religious Language: Negative, Analogical or Symbolic</i></b>				
1. the apophatic way – the via negativa				
a. the argument that theological language is best approached by negation				
i. limitations				
2. cataphatic way – the via positiva				
a. the understanding of religious language in terms of analogy, with reference to:				
i. Aquinas’s analogy of attribution				
ii. Anselm’s analogy of proper proportion				
3. symbol				
a. understanding of the language of religious expression in terms of symbol, with reference to Tillich’s view of theological language as almost entirely symbolic				
<b><i>Twentieth century perspectives and philosophical comparisons</i></b>				
1. logical positivism				
a. the impact of the verification principle on the use of religious language, with reference to Ayer’s approach to verification				
2. Wittgenstein’s views on language games and forms of life				
a. how language games may permit religious language to be deemed meaningful yet not cognitive				
3. discussion about the factual quality of religious language in the falsification symposium				
a. the varying arguments, with their associated parables, put forward in relation to theological language by				
i. Flew				

ii. Hare				
iii. Mitchell				

## 01/ Religious Language – Reading and Key Questions

### ***Religious Language: Negative, Analogical or Symbolic***

**Issues**

1. Does the apophatic way (*via negativa*) provide an effective method for theological discussion?
2. Do Aquinas’ analogical approaches support effective expression of language about God?
3. Can religious discourse be comprehensible if religious language is understood as symbolic?
4. How do the apophatic way (*via negativa*) and cataphatic way (*via positive*) compare as approaches to religious language?

**Key Reading**

For reference, the ideas of Aquinas and Tillich listed above can be found in:

- Aquinas, *Summa Theologiae* I.13
- Tillich, *Dynamics of Faith*, Part 3

Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful:

- Ayer, A. J. (2001) *Language, Truth and Logic*, Dover Publications
- Swinburne, R. (1997) ‘God-talk is not evidently nonsense’ in Davies, B. (2000) *Philosophy of Religion: a guide and anthology*, Oxford University Press
- Internet Encyclopaedia of Philosophy, Religious Language, <http://www.iep.utm.edu/rel-lang/>

### ***Twentieth century perspectives and philosophical comparisons***

**Issues**

1. Does any version of the verification principle successfully demonstrate that religious language is meaningless?
2. Did any of the participants in the falsification symposium present a convincing approach to the understanding of religious language?
3. How do the ideas of Aquinas on religious language compare with those of Wittgenstein?
  - a. Does a cognitive approach (such as Aquinas’s thinking on analogy) or a non- cognitive approach (such as the language games concept of Wittgenstein) present a better way of making sense of religious language?
  - b. What has been the influence of non-cognitive approaches to religious language on the interpretation of religious texts?
  - c. To what extent is Aquinas’ analogical view of theological language valuable in philosophy of religion?

**Key Reading**

For reference, the ideas of Aquinas and Tillich listed above can be found in:

- Ayer, A. J. *God Talk is Evidently Nonsense*
- Wittgenstein, L. *Philosophical Investigations*

Learners will be given credit for referring to any appropriate scholarly views, academic approaches and sources of wisdom and authority, however the following examples may prove useful

- Swinburne, R. (1993) *The Coherence of Theism*, Oxford University Press, Part I

Additional Reading

## 02/ Normative Ethical Theories: Religious Approaches – Checklist

<b>Learning Outcomes</b>	Taught	R	A	G
<b><i>Natural Law</i></b>				
1. Telos				
a. origins of the significant concept of telos in Aristotle and its religious development in the writing of Aquinas				
2. The four tiers of law				
a. Eternal Law: the principles by which God made and controls the universe and which are only fully known to God				
b. Divine Law: the law of God revealed in the Bible, particularly in the Ten Commandments and the Sermon on the Mount				
c. Natural Law: the moral law of God within human nature that is discoverable through the use of reason				
d. Human Law: the laws of nations				
3. The precepts				
a. The key precept (do good, avoid evil)				
b. Five primary precepts (preservation of life, ordering of society, worship of God, education of children, reproduction)				
c. Secondary precepts				
<b><i>Situation Ethics</i></b>				
1. Agape				
a. origins of agape in the New Testament and its religious development in the writing of Fletcher				
2. The six propositions:				
a. application				

3. The four working principles				
a. application				
b. The role of conscience				

## 02/ Normative Ethical Theories: Religious Approaches – Reading and Key Questions

### **Natural Law**

#### Key Questions

1. Does natural law provide a helpful method of moral decision-making?
2. Can judgements about something being good, bad, right or wrong be based on its success or failure in achieving its telos?
3. Is the universe as a whole designed with a telos?
4. Does human nature have an orientation towards the good?
5. Can the doctrine of double effect be used to justify an action, such as killing someone as an act of self-defence?

#### Key Reading

- Aquinas, *Summa Theologica* I-II 93-95
- Catechism of the Catholic Church 1954-1960
- Aristotle *Physics* II 3

#### Additional Reading

### **Situation Ethics**

#### Key questions

1. Is situation ethics a helpful method of moral decision-making?
2. Can an ethical judgement about something being good, bad, right or wrong be based on the extent to which, in any given situation, agape is best served?
3. Is Fletcher’s understanding of agape really religious?
4. Does Fletcher’s agape mean nothing more than wanting the best for the person involved in a given situation?
5. Is there a danger posed by making moral decision-making entirely individualistic and subjective?

Key Reading

- Fletcher *Situation Ethics: The New Morality*

Additional Reading

## 02/ Normative Ethical Theories – Checklist

### Learning Outcomes

	Taught	R	A	G
<b><i>Kantian Ethics</i></b>				
1. Imperatives				
a. Hypothetical imperative				
b. Categorical imperative				
c. The difference between the Categorical Imperative and the Hypothetical Imperative				
2. Universalisation of maxims				
a. Formula of the Law of Nature				
b. Formula of End in Itself				
c. Formula of a Kingdom of Ends				
3. Theory of Duty				
4. <i>Summum bonum</i>				
5. Strengths of Kantian Ethics				
6. Weaknesses of Kantian Ethics				
7. The three postulates				
<b><i>Utilitarianism</i></b>				
1. Jeremy Bentham's Utilitarianism				
a. Teleological, consequentialist and relativistic.				
b. Principle of utility				
c. Measurable and quantitative theory				
d. Hedonic calculus				
e. Eudaimonia				
2. John Stuart (J.S.) Mill				
a. Deontological, consequentialist and relativistic.				
b. Happiness principle				



c. Quality of pleasure				
d. Higher and lower pleasures				
e. Universalisability				
3. Act and Rule Utilitarianism				
a. Jeremy Bentham				
b. J.S. Mill				
c. Weaknesses of Act Utilitarianism				
d. Weaknesses of Rule Utilitarianism				

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## 02/ Normative Ethical Theories – Reading and Key Questions

<b><i>Kantian Ethics</i></b>
Key Questions
<ol style="list-style-type: none"> <li>1. Does Kantian Ethics provide a helpful method of moral decision-making?</li> <li>2. Can judgements about something being good, bad, right or wrong be based the extent to which duty is best served?</li> <li>3. Is Kantian ethics too abstract to be applicable to practical moral decision-making?</li> <li>4. Is Kantian ethics so reliant on reason that it unduly rejects the importance of other factors, such as sympathy, empathy and love in moral decision-making?</li> <li>5. Can one truly universalise actions without consideration of hypothetical outcomes?</li> </ol>
Key Reading
<ul style="list-style-type: none"> <li>• Kant <i>Groundwork of the Metaphysic of Morals</i>, Chapter 2</li> </ul>
Additional Reading
<b><i>Utilitarianism</i></b>
Key questions
<ol style="list-style-type: none"> <li>1. Is Act Utilitarianism a helpful method of moral decision-making?</li> <li>2. Is Rule Utilitarianism a helpful method of moral decision-making?</li> <li>3. Can judgements about something being good, bad, right or wrong be based the extent to which, in any given situation, utility is best served?</li> <li>4. Can one measure pleasure?</li> <li>5. Can ends justify means?</li> </ol>

Key Reading

- Bentham, J. (1789) *An Introduction to the Principles of Morals and Legislation*
- Mill, J.S. (1863) *Utilitarianism*

Additional Reading

## 02/ Applied Ethics – Checklist

<b>Learning Outcomes</b>	Taught	R	A	G
<b><i>Euthanasia</i></b>				
1. The concept of the ‘Sanctity of Life’ how it applies to euthanasia				
2. The right to life as applied to euthanasia				
3. The concept of the ‘Quality of Life’ and how it applies to euthanasia				
4. The concept of personhood as applied to euthanasia				
5. Issues around euthanasia				
a. Persistent vegetative state (PVS)				
b. Passive vs. active euthanasia				
c. <i>The slippery slope</i>				
6. The application the different approaches of the ethical theories to euthanasia:				
a. Natural Law				
b. Kantian Ethics				
c. Utilitarianism				
i. John Stuart Mill and personal autonomy				
ii. Peter Singer and the sanctity of life				
d. Situation Ethics				
7. Absolutist views on euthanasia				
8. Relativist views on euthanasia				

<b>Business Ethics</b>				
1. Corporate social responsibility				
2. Whistle-blowing				
3. Globalisation				
4. what it is (that a business has responsibility towards the community and environment) and its application to stakeholders, such as employees, customers, the local community, the country as whole and governments				
5. what it is (that an employee discloses wrongdoing to the employer or the public) and its application to the contract between employee and employer				
6. what it is (that good business decisions are good ethical decisions) and its application to shareholders and profit-making				
7. what it is (that around the world economies, industries, markets, cultures and policy-making is integrated) and its impact on stakeholders				

## 02/ Applied Ethics– Reading and Key Questions

<b>Euthanasia</b>
<p>Key Questions</p> <ol style="list-style-type: none"> <li>1. How can one apply <b>natural law</b> to euthanasia?</li> <li>2. How can one apply <b>situation ethics</b> to euthanasia?</li> <li>3. Does the religious concept of sanctity of life have any meaning in twenty-first century medical ethics?</li> <li>4. Can a person have complete autonomy over their own life and decisions made about it?</li> <li>5. Should a person have complete autonomy over their own life and decisions made about it?</li> <li>6. Is there a moral difference between medical intervention to end a patient’s life and medical non-intervention to end a patient’s life</li> </ol>
<p>Key Reading</p> <ul style="list-style-type: none"> <li>• Sacred Congregation for the Doctrine of the Faith (5th May 1980) <i>Declaration on Euthanasia</i></li> </ul>
<p>Additional Reading</p>
<b>Business Ethics</b>
<p>Key questions</p> <ol style="list-style-type: none"> <li>1. How can one apply <b>Kantian ethics</b> to business ethics?</li> <li>2. How can one apply <b>utilitarianism</b> to business ethics?</li> </ol>

3. Is the concept of corporate social responsibility nothing more than 'hypocritical window-dressing' covering the greed of a business intent on making profits?
4. Can human beings flourish in the context of capitalism and consumerism?
5. Does globalisation encourage or discourage the pursuit of good ethics as the foundation of good business?

#### Key Reading

- FTSE 4 Good  
[https://research.ftserussell.com/products/downloads/FTSE4Good\\_Index\\_Series.pdf](https://research.ftserussell.com/products/downloads/FTSE4Good_Index_Series.pdf)
- Friedmann, M. (September 13, 1970) 'The Social Responsibility of Business is to Increase its Profits', in *The New York Times Magazine*, The New York Times Company

#### Additional Reading

## 02/ Ethical Language: Meta-ethics – Checklist, Reading and Key Questions

<b>Learning Outcomes</b>	Taught	R	A	G
<b><i>Meta-ethics</i></b>				
1. naturalism				
a. what it is (the belief that values can be defined in terms of some natural property in the world)				
b. its application to absolutism				
2. intuitionism				
a. what it is (the belief that basic moral truths are indefinable but self-evident)				
b. its application to the term good				
3. emotivism				
a. what it is (the belief that ethical terms evince approval or disapproval)				
b. its application to relativism				

### ***Meta-ethics***

### Key questions

1. Does the definition of the word 'good' define the study of ethics?
2. Does ethical language (such as good, bad, right and wrong):
  - a. have any objective factual basis?
  - b. have a personal subjective meaning?
  - c. have meaning at all (i.e. is ethical language meaningless?)
3. From a common sense approach, do people just know within themselves what is good, bad, right and wrong?

### Key Reading

- Moore, G.E. (1903) *Principia Ethica*, Chapter II
- Ayer, A.J. (1936) *Language, Truth and Logic*, London: Victor Gollancz, Chapter 6
- Mackie, J.L. (1977) *Ethics: Inventing Right and Wrong*, London: Penguin Books, Part 1.3

### Additional Reading

## 02/ Significant Ideas: Conscience – Checklist, Reading and Key Questions

<b>Learning Outcomes</b>	<b>Taught</b>	<b>R</b>	<b>A</b>	<b>G</b>
<b><i>Aquinas' theological approach</i></b>				
1. ratio (reason placed in every person as a result of being created in the image of God)				
2. synderesis (inner principle directing a person towards good and away from evil)				
3. conscientia (a person's reason making moral judgements).				
4. vincible ignorance (lack of knowledge for which a person is responsible)				
5. invincible ignorance (lack of knowledge for which a person is not responsible)				
<b><i>Freud's psychological approach</i></b>				
6. psychosexual development (early childhood awareness of libido)				
7. <i>id</i> (instinctive impulses that seek satisfaction in pleasure)				
8. <i>ego</i> (mediates between the <i>id</i> and the demands of social interaction)				
9. <i>super-ego</i> (contradicts the <i>id</i> and working on internalised ideals from parents and society tries to make the <i>ego</i> behave morally)				

Key Questions:

1. What comparisons can be made between Aquinas and Freud on:
  - a. the concept of guilt?
  - b. The presence or absence of God within the workings of the conscience and super-ego?
  - c. the process of moral decision-making?
2. Is conscience is linked to, or separate from, reason and the unconscious mind?
3. Does conscience exists at all or is instead an umbrella term covering various factors involved in moral decision-making, such as culture, environment, genetic predisposition and education?

Key Reading

- Aquinas, *Summa Theologica* I–I 79
- Freud, S. *The Ego and the Id*
- Fromm, E. (1947) *Man for Himself: An Inquiry into the Psychology of Ethics* London: Routledge, IV.2
- Internet Encyclopaedia of Philosophy, Sigmund Freud, <http://www.iep.utm.edu/freud/>
- Strohm, P. (2011) *Conscience: A Very Short Introduction*, Oxford University Press, Chapters 1 and 3

Additional Reading

## 02/ Sexual Ethics – Checklist

<b>Learning Outcomes</b>	Taught	R	A	G
<b><i>Developments in Ethical Thought</i></b>				
1. consideration of the following areas of sexual ethics:				
a. premarital and extramarital sex				
i. Natural law approaches				
ii. Situation ethics				
iii. Kantian approach				
iv. Utilitarianism				
1. Act				
2. Rule				
3. Preference				
b. homosexuality				
i. Natural law approaches				
ii. Situation ethics				

iii. Kantian approach				
iv. Utilitarianism				
1. Act				
2. Rule				
3. Preference				
2. the influence of developments in religious beliefs and practices on debates about the morality, legality and tolerability of these areas of sexual ethics				
3. how these beliefs and practices have changed over time, including:				
a. key teachings influencing these beliefs and practices				
b. the ideas of religious figures and institutions				
4. the impact of secularism on these areas of sexual ethics				

## 02/ Sexual Ethics – Reading and Key Questions

<b><i>Sexual Ethics</i></b>
Key Questions:
<ol style="list-style-type: none"> <li>1. Do religious beliefs and practices concerning sex and relationships have a continuing role in the area of sexual ethics?</li> <li>2. Should choices in the area of sexual behaviour be entirely private and personal, or should they be subject to societal norms and legislation?</li> <li>3. Are normative theories useful in what they might say about sexual ethics?</li> </ol>
Key Reading
<ul style="list-style-type: none"> <li>• Pope Paul VI (1968) <i>Humanae Vitae</i></li> <li>• Church of England House of Bishops (1991) <i>Issues in Human Sexuality</i>, London: Church House Publishing</li> <li>• Mill, J.S. (1859) <i>On Liberty</i>, Chapter 1</li> </ul>
Additional Reading

## 03/ Christian Thought: Insight – Checklist

<b>Learning Outcomes</b>	Taught	R	A	G
<b><i>Augustine’s teaching on human nature</i></b>				
1. Augustine’s interpretation of Genesis 3 (the Fall) including:				
a. the state of perfection before the Fall and Adam and Eve’s relationship as friends				
b. lust and selfish desires after the Fall				
2. Augustine’s teaching that Original Sin is passed on through sexual intercourse and is the cause of:				
a. Human selfishness and lack of freewill				
b. lack of stability and corruption in all human societies				
3. Augustine’s teaching that only God’s grace, his generous love, can overcome sin and the rebellious will to achieve the greatest good ( <i>summum bonum</i> )				
<b><i>Death and the afterlife</i></b>				



1. different interpretations of heaven, hell and purgatory, including:				
a. heaven, hell and purgatory are actual places where a person may go after death and experience physical and emotional happiness, punishment or purification				
b. heaven, hell and purgatory are not places but spiritual states that a person experiences as part of their spiritual journey after death				
c. heaven, hell and purgatory are symbols of a person's spiritual and moral life on Earth and not places or states after death				
2. Different Christians' views of who will be saved				
a. Limited election				
b. Unlimited election				
3. the above to be studied with reference to the key ideas in Jesus' parable on Final Judgement, 'The Sheep and the Goats'				

## 03/ Christian Thought: Insight – Reading and Key Questions

<b><i>Augustine's teaching on human nature</i></b>
Key Questions
<ol style="list-style-type: none"> <li>1. Is Augustine's teaching on historical Fall and Original Sin wrong?</li> <li>2. Is Augustine right that sin means that humans can never be morally good?</li> <li>3. Is Augustine's view of human nature pessimistic or optimistic?</li> <li>4. Is there a distinctive human nature?</li> </ol>
Key Reading
<p>Augustine <i>City of God</i>, Book 14, Chapters 16-26  Augustine <i>Confessions</i>, Book 8  McGrath, A. (2010 5th Edition) <i>Christian Theology</i>, Wiley-Blackwell, pages 348-355, 371-372  Romans 7:15-20</p>
Additional Reading

## ***Death and the afterlife***

### Key questions

1. Does God's judgement take place immediately after death or at the end of time?
2. Are hell and heaven eternal?
3. Is heaven the transformation and perfection of the whole of creation?
4. Is purgatory a state through which everyone goes?

### Key Reading

- McGrath, A. (2010 5th Edition) *Christian Theology*, Wiley-Blackwell, Chapter 18
- Revelation 20: 2-6, 7-15 and 21:1-8

### Additional Reading

## 03/ Christian Thought: Foundations – Checklist

<b>Learning Outcomes</b>	<b>Taught</b>	<b>R</b>	<b>A</b>	<b>G</b>
<b><i>Knowledge of God's existence</i></b>				
1. Natural knowledge of God's existence				
a. as an innate human sense of the divine as seen in the order of creation				
b. human intellectual ability to reflect on and recognise God's existence				
2. Revealed knowledge of God's existence				
a. Through faith and God's grace				
b. Knowledge of God in Jesus Christ				
3. As humans are sinful and have finite minds, natural knowledge is not sufficient to gain full knowledge of God; knowledge of God is possible through				
a. Faith				
b. Grace as God's gift of knowledge of himself through the Holy Spirit				
4. Full and perfect knowledge of God is revealed through				

a. The Life of the Church				
b. The Bible				
<b><i>The person of Jesus Christ</i></b>				
1. Jesus' divinity as expressed in his				
a. Knowledge of God				
b. Miracles				
c. Resurrection				
2. Jesus' moral teaching on				
a. Repentance and forgiveness				
b. Inner purity and moral motivation				
3. Jesus' role as liberator of the marginalised and the poor, as expressed in his				
a. Challenge to political authority				
b. Challenge to religious authority				

## 03/ Christian Thought: Foundations – Reading and Key Questions

<b><i>Knowledge of God's existence</i></b>
Key Questions
<ol style="list-style-type: none"> <li>1. Can God be known through reason alone?</li> <li>2. Is faith sufficient reason for belief in God's existence?</li> <li>3. Has the Fall completely removed all natural human knowledge of God?</li> <li>4. Is natural knowledge of God the same as revealed knowledge of God?</li> <li>5. Is belief in God's existence sufficient to put one's trust in him?</li> </ol>
Key Reading
<ul style="list-style-type: none"> <li>• Augustine <i>City of God</i>, Book 14, Chapters 16-26</li> <li>• Augustine <i>Confessions</i>, Book 8</li> <li>• McGrath, A. (2010 5th Edition) <i>Christian Theology</i>, Wiley-Blackwell, pages 348-355, 371-372</li> <li>• Romans 7:15-20</li> </ul>
Additional Reading

**The person of Jesus Christ**

Key questions

1. Was Jesus a teacher of wisdom?
2. Was Jesus more than a political liberator?
3. Was Jesus' relationship with God very special or truly unique?
4. Did Jesus think he was divine?

Key Reading

- McGrath, A. (2011) *Theology: the Basics*, Blackwell, Chapter 4
- Theissen, G. (2010) *The Shadow of the Galilean*, SCM Press
- Chapman, G. (1994) *Catechism of the Catholic Church* paras. 422-478

Additional Reading

**03/ Christian Thought: Living – Checklist**

<b>Learning Outcomes</b>	Taught	R	A	G
<b><i>Christian moral principles</i></b>				
1. The Bible as the only authority for Christian ethical practices				
2. Bible, Church and reason as the sources of Christian ethical practices				
3. Love (agape) as the only Christian ethical principle which governs Christian practices				
<b><i>Christian moral action</i></b>				
1. The teaching and example of Dietrich Bonhoeffer on:				
a. Duty to God and duty to the state				
i. obedience, leadership and doing God's will				
ii. justification of civil disobedience				

b. Church as community and source of spiritual discipline				
i. Finkenwalde				
c. The Cost of discipleship				
i. Costly Grace				
ii. Sacrifice and suffering				
iii. Solidarity				

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## 03/ Christian Thought: Living – Reading and Key Questions

<p><b><i>Knowledge of God's existence</i></b></p> <p>Key Questions</p> <ol style="list-style-type: none"> <li>1. Are Christian ethics distinctive?</li> <li>2. Are Christian ethics personal or communal?</li> <li>3. Is the principle of love sufficient to live a good life?</li> <li>4. Is the Bible a comprehensive moral guide?</li> </ol>
<p>Key Reading</p> <ul style="list-style-type: none"> <li>• Exodus 20:1-17</li> <li>• 1 Corinthians 13:1-7</li> </ul>
<p>Additional Reading</p>

## ***The person of Jesus Christ***

### Key questions

1. Should Christians practise civil disobedience?
2. Is it possible always to know God's will?
3. Does Bonhoeffer put too much emphasis on suffering?
4. Does Bonhoeffer's theology have relevance today?

### Key Reading

- Romans 13:1-7
- Barmen Declaration ([www.sacred-texts.com/chr/barmen.htm](http://www.sacred-texts.com/chr/barmen.htm) )
- Luke 10:38-42
- Dietrich Bonhoeffer *Letters and Papers from Prison* and *The Cost of Discipleship*, Chapter 1

### Additional Reading

## 03/ Christian Thought: Development – Checklist

<b>Learning Outcomes</b>	Taught	R	A	G
<b><i>Religious pluralism and theology</i></b>				
1. Exclusivism				
a. The view that only Christianity fully offers the means of salvation				
2. Inclusivism				
a. The view that although Christianity is the normative means of salvation, 'anonymous' Christians may also receive salvation				
3. Pluralism				
a. The view that there are many ways to salvation, of which Christianity is one path				
<b><i>Religious pluralism and society</i></b>				
1. The development of contemporary multi-faith societies				

a. The reasons for this development, for example migration				
2. Responses of Christian communities to inter-faith dialogue				
a. How Christian communities have responded to the challenge of encounters with other faiths, for example:				
b. Catholic Church: <i>Redemptoris Missio</i> 55–57				
c. Church of England: Sharing the Gospel of Salvation				
3. The scriptural reasoning movement				
a. Its methods and aims				
b. How the mutual study and interpretation of different religions' sacred literature can help understanding of different and conflicting religious truth claims				

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## 03/ Christian Thought: Development – Reading and Key Questions

<b><i>Religious pluralism and theology</i></b>
Key Questions
<ol style="list-style-type: none"> <li>1. If Christ is the 'truth', can there be any other means of salvation?</li> <li>2. Does it make sense to claim that a loving God would ultimately deny any human being salvation?</li> <li>3. Does Christian belief include the view that all good people will be saved?</li> <li>4. Does theological pluralism undermine central Christian beliefs?</li> </ol>
Key Reading
<ul style="list-style-type: none"> <li>• Hick, J. (1995) <i>God and the Universe of Faiths</i>, SCM Press, Chapters 1 and 10</li> <li>• McGrath, A. (2010 5th Edition) <i>A Christian Theology</i>, Wiley-Blackwell, Chapter 17</li> <li>• D'Costa, G. (2009) <i>Christianity and World Religions</i>, Wiley-Blackwell, Chapter 5</li> </ul>
Additional Reading

## ***Religious pluralism and society***

### Key Questions

1. Has inter-faith dialogue contributed practically towards social cohesion?
2. Should Christian communities seek to convert people from other faiths?
3. To what extent does scriptural reasoning relativise religious beliefs?
4. Should Christians have a mission to convert those of no faith?

### Key Reading

- The Doctrine Commission of the Church of England (1995) *The Mystery of Salvation*, Church House Publishing, Chapter 7
- Ford, D. (2011) *The Future of Christian Theology*, Wiley-Blackwell, Chapter 7
- Pope Paul VI (1965) *Nostra Aetate*; Declaration on the relation of the Church to non- Christian religions

### Additional Reading

## 03/ Christian Thought: Society – Checklist

<b>Learning Outcomes</b>	Taught	R	A	G
<b><i>Gender and society</i></b>				
The effects of changing views of gender and gender roles on Christian thought and practice, including:				
1. Christian teaching on the roles of men and women in the family and society				
a. including reference to:				
i. Ephesians 5:22–33				
ii. <i>Mulieris Dignitatem</i> 18–19				
2. Christian responses to contemporary secular views about the roles of men and women in the family and society				



a. the ways in which Christians have adapted and challenged changing attitudes to family and gender, including issues of:				
i. motherhood/parenthood				
ii. different types of family				
<b>Gender and theology</b>				
1. The reinterpretation of God by feminist theologians, including:				
a. Ruether’s discussion of the maleness of Christ and its implications for salvation including:				
i. Jesus’ challenge to the male warrior messiah expectation				
ii. God as the female wisdom principle				
iii. Jesus as the incarnation of wisdom				
2. Daly’s claim that ‘if God is male then the male is God’ and its implications for Christianity, including:				
a. Christianity’s ‘Unholy Trinity’ of rape, genocide and war				
b. spirituality experienced through nature				

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## 03/ Christian Thought: Society – Reading and Key Questions

<b>Gender and society</b>
Key Questions
<ol style="list-style-type: none"> <li>1. Should official Christian teaching resist current secular views of gender?</li> <li>2. Have secular views of gender equality undermined Christian gender roles?</li> <li>3. To what extent is motherhood liberating or restricting?</li> <li>4. Is the idea of family entirely culturally determined?</li> </ol>
Key Reading
<ul style="list-style-type: none"> <li>• Tong, R. (2013) <i>Feminist Thought</i>, Routledge, Chapter 1</li> </ul>

- McGrath, A. (2010 5th Edition) *A Christian Theology*, Wiley-Blackwell, pages 88–89, 336–337
- Messer, N. (2006) *SCM Study Guide to Christian Ethics*, SCM Press, Chapter 8.
- Ephesians 5:21–33

Additional Reading

### ***Gender and theology***

Key Questions

1. How do Ruether’s and Daly’s feminist theologies compare with regard to:
  - a. sexism and patriarchy in Christianity, as it has developed in the mainstream churches?
  - b. whether Christianity can be changed or should be abandoned/
2. Is Christianity essentially sexist?
3. Can a male saviour save women?
4. Can only women develop a genuine spirituality?
5. Can the Christian God be presented in female terms?

Key Reading

- Radford Ruether, R. *Sexism and God-Talk*, Chapter 9
- Daly, M. *Beyond God the Father*, Chapter 4
- Phyllis Trible, P. (1984) *Texts of Terror*, Fortress Press, Introduction and Chapter 2
- Wilcockson, M. (2010) *Social Ethics*, Hodder Education, Chapter 2
- Luke 24:9–12
- Acts 16:13–15

Additional Reading

## 03/ Christian Thought: Challenges – Checklist

<b>Learning Outcomes</b>	Taught	R	A	G
<b><i>The Challenge of Secularism</i></b>				
The rise of secularism and secularisation, and the views that:				
1. God is an illusion and the result of wish fulfilment				
a. the views of Freud and Dawkins that society would be happier without Christianity as it is infantile, repressive and causes conflict				
2. Christianity should play no part in public life				
a. the views of secular humanists that Christian belief is personal and should play no part in public life, including:				

i. education and schools				
ii. government and state				
<b><i>Liberation Theology and Marx</i></b>				
1. Marx's teaching on alienation and exploitation				
a. alienation occurs when humans are dehumanised and unable to live fulfilling lives				
b. exploitation occurs when humans are treated as objects and used as a means to an end				
2. liberation theology's use of Marx to analyse social sin				
a. liberation theology's use of Marxist analysis to analyse the deeper or 'structural' causes of social sin that have resulted in poverty, violence and injustice, including:				
i. capitalism				
ii. institutions (for example schools, churches, the state)				
3. liberation theology's teaching on the 'preferential option for the poor'				
a. the view that the Gospel demands that Christians must give priority to the poor and act in solidarity with them, including implications of this:				
i. placing right action (orthopraxis) before official Church teaching (orthodoxy)				

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## 03/ Christian Thought: Society – Reading and Key Questions

### ***The Challenge of Secularism***

#### Key Questions

1. Are spiritual values just human values?
2. Is there evidence that Christianity is a major cause of personal and social problems?
3. Do secularism and secularisation offer opportunities for Christianity to develop new ways of thinking and acting?
4. Is Christianity a significant contributor to society's culture and values, and should it be?

### Key Reading

- Freud, S. *The Future of an Illusion*
- Dawkins, R. *The God Delusion*, Chapter 9
- Ford, D. (2011) *The Future of Christian Theology*, Wiley-Blackwell, Chapters 3 and 6
- British Humanist Society, <https://humanism.org.uk/>
- Dawson, C. (1956) 'The Challenge of Secularism' in *Catholic World*, also online <https://www.catholicculture.org/culture/library/view.cfm?recnum=2736>

### Additional Reading

## **Liberation Theology and Marx**

### Issues

1. Should Christian theology engage with atheist secular ideologies?
2. Does Christianity tackle social issues more effectively than Marxism?
3. Has liberation theology engaged with Marxism fully enough?
4. Is it right for Christians to prioritise one group over another?

### Key Reading

- Boff, L. and Boff, C. (1987) *Introducing Liberation Theology*, Burns and Oates
- Gutierrez, G. (1974/2000) *A Theology of Liberation*, SCM Press, Chapter 4
- Congregation of the Doctrine of the Faith (1984) Instruction on Certain Aspects of the 'Theology of Liberation'
- Wilcockson, M. (2011) *Christian Theology*, Hodder Education, Chapter 7

### Additional Reading

# Glossary

Term	Definition
<b>A posteriori</b>	
<b>A priori</b>	
<b>Abductive argument</b>	
<b>Ad hominem attack</b>	

<b>Analogy</b>	
<b>Anthropomorphise</b>	
<b>Arbitrary</b>	
<b>Assumption</b>	
<b>Autonomous</b>	
<b>Catechism of the Catholic Church</b>	
<b>Categorical imperative</b>	
<b>Cognitive</b>	
<b>Consequentialism</b>	
<b>Contingent</b>	
<b>Deductive argument</b>	
<b>Deontological</b>	
<b>Dualism</b>	

<b>Term</b>	<b>Definition</b>
<b>Empiricism</b>	
<b>Epistemological</b>	
<b>Extrinsic value</b>	
<b>Fallacy</b>	

<b>Fallacy of composition/ division</b>	
<b>Hedonic</b>	
<b>Holistic</b>	
<b>Hypothetical imperative</b>	
<b>Inductive argument</b>	
<b>Ineffable</b>	
<b>Innate</b>	
<b>Intrinsic value</b>	
<b>Materialism</b>	
<b>Maxim</b>	
<b>Moral absolutism</b>	
<b>Moral relativism</b>	
<b>Moral subjectivism</b>	
<b>Necessary</b>	
<b>Norm</b>	

<b>Term</b>	<b>Definition</b>
<b>Omnibenevolence</b>	
<b>Omnipotence</b>	
<b>Omnipresence</b>	

<b>Omniscience</b>	
<b>Ontological</b>	
<b>Predicate</b>	
<b>Premise</b>	
<b>Qualitative</b>	
<b>Quantitative</b>	
<b>Rationalism</b>	
<b>Revelation</b>	
<b>Sanctity of life</b>	
<b>Sceptic</b>	
<b>Sentience</b>	
<b>Teleological</b>	
<b>Theodicy</b>	
<b>Utilitarianism</b>	