

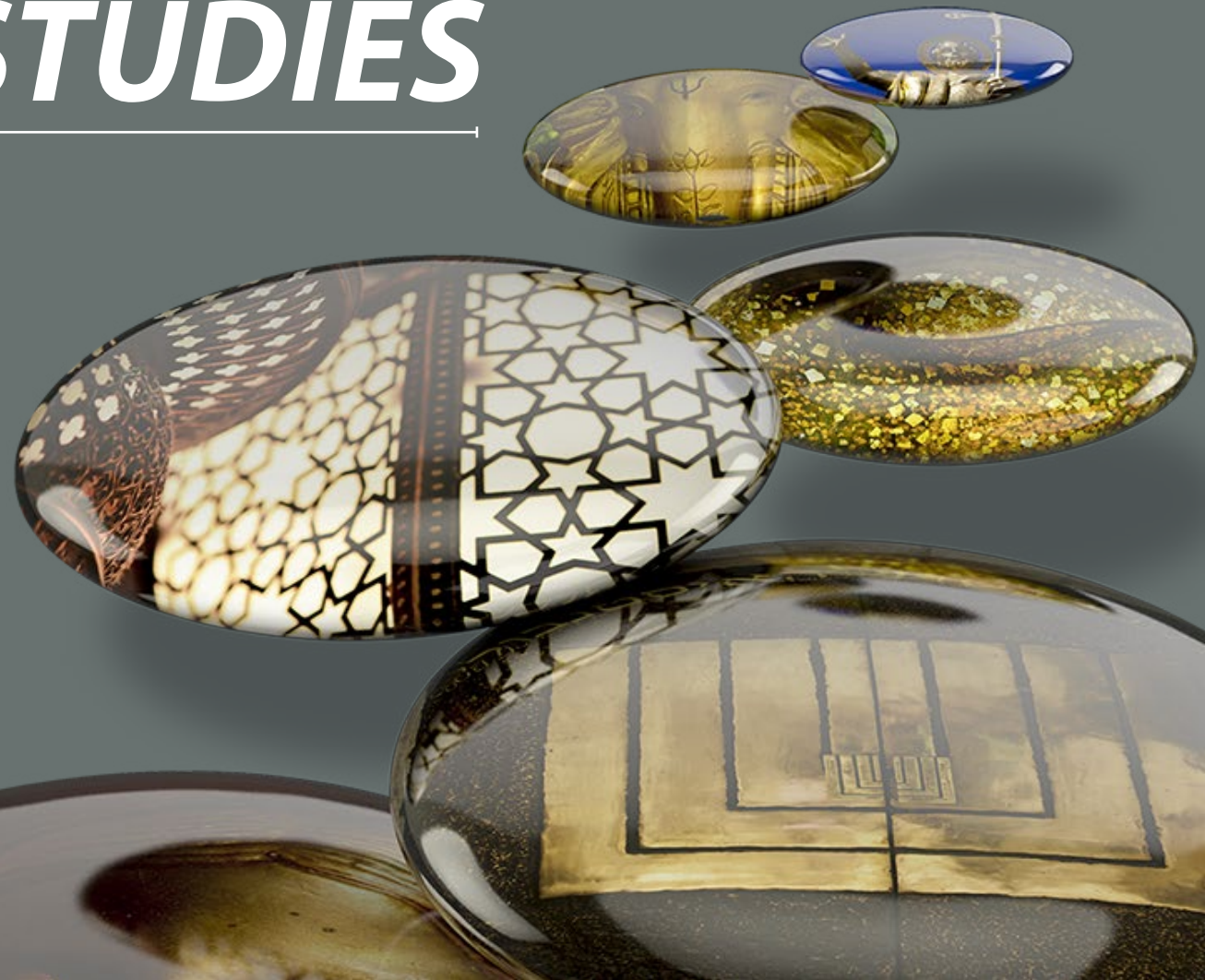
AS and A LEVEL
Curriculum Planner

RELIGIOUS STUDIES

H173, H573
For first teaching in 2016

Developments in Christian Thought (H573/03)

Version 1



AS and A LEVEL **RELIGIOUS STUDIES**

Developments in Christian Thought

This curriculum plan is intended to provide support and guidance for teachers delivering Component 03 of OCR's AS and A Level in Religious Studies; *Developments in Christian Thought*. It aims to address the content of this component in a way which makes it manageable for teachers and students, and provides details of useful resources, scholarly views, academic approaches and sources of wisdom and authority.

The purpose of this course plan is to demonstrate how the specification might be translated into a teaching scheme. One of the first things which teachers are required to do with a new specification is to work out how much time to allocate to each part of the specification and to ensure that full specification coverage can be taught in a set time frame, given timetabling constraints. Whilst OCR's A Level in Religious Studies does not have stated 'Guided Learning Hours' in the specification, the generally recommended time for the study of an A Level is 360 hours across two years. We recognise that in reality some of these hours are lost to revision, mock exams, school events etc., and so we have designed this planner based on each of the three components of the A Level being taught in 100 hours overall (50 for the AS Level). This is in no way prescriptive or definitive; it is just one suggestion of how a teacher may plan the course.

This planner is intended to 'unpack' the specification content only. Teachers should build in revision, recap and assessment preparation as they deem necessary according to their context and learners. The weighting of hours allocated to content may also fluctuate from teacher to teacher and context to context, depending on the strengths of the teacher and their students. Please do adapt the amount of hours assigned to the various elements of material to suit both your needs and those of your learners.

The material for linear A Levels can be taught in a wide variety of ways, and how teachers approach this material will differ. If you are teaching a mixture of AS and A Level students in one class you will need to 'co-teach' the two courses. Therefore you would be advised to teach the AS and A Level common content (indicated in this document by * next to the topics) in the first year, before moving onto the A Level only content in the second.

If you are not entering students for the AS Level, you are free to arrange the material as you wish. You may wish to complete the course one component at a time, or run them in parallel across the two years.

The following curriculum plan suggests an order of teaching based on the order of material in the specification; this is by no means the only way this material can be taught. It is important to note that this is only a proposed way through teaching the A Level. It isn't the intention to suggest that centres must follow this plan in order to be successful. This plan is intended to illustrate one way to deliver this component over a two year course. There are many possible approaches and centres are encouraged to reflect on good practice and develop their year plans and schemes of work in light of previous successful approaches, the resources available to them and of course their students' academic needs and abilities.

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Augustine's Teaching on Human Nature*	Human Relationships pre- and post- Fall	4	<p>Brief background to Augustine and the influences on his thinking including:</p> <ul style="list-style-type: none"> • His mother Monica. • Manicheism. • Pelagius. • Augustine's own experience of the power of human sexuality and the impact on human nature. <p>Augustine's interpretation of <i>Genesis</i> 2–3.</p> <p>The state of perfection before the Fall and Adam and Eve's relationship as friends:</p> <ul style="list-style-type: none"> • The state of perfection in Eden and the sexual relationship as a rational act in response to the command of Gen. 1 'Go forth and multiply'. • Adam and Eve's friendship not based on sex. • Unity of body and soul. <p>Lust and selfish desires after the Fall:</p> <ul style="list-style-type: none"> • The division of the unity of the body and the soul and the divided will. • The importance of concupiscence. • The sexualisation of humanity. • Augustine view on the role of women in the Fall. 	<p>https://www.youtube.com/watch?v=IZHdjRqiHH4</p> <p>https://www.youtube.com/watch?v=OpJdPXnx7-A</p> <p>A McGrath, <i>The Christian Theology Reader 3rd Ed</i> (Blackwell: Oxford , 2007) pp 401-487</p> <p>T Wiley, <i>Original Sin: Origins Developments, Contemporary Meanings</i> (Paulist: New York, 2002) pp 56–76</p> <p>A McGrath, <i>Christian Theology: An Introduction</i> (6th Edition available September 2016: http://eu.wiley.com/WileyCDA/WileyTitle/productCd-1118869575.html)</p> <p>5th edition resources: http://bcs.wiley.com/he-bcs/Books?action=index&itemId=1444335146&bcsId=5839</p> <p>Catechism of the Roman Catholic Church Part 3 Chapter 1 Article 8: http://www.vatican.va/archive/ENG0015/_INDEX.HTM</p> <p>Catechism of the Roman Catholic Church Part 3 Chapter 1 Article 8: http://www.vatican.va/archive/ENG0015/_INDEX.HTM</p>
	Original Sin and its effects on the will and human societies	2	<p>Augustine's teaching that Original Sin is passed on through sexual intercourse and is the cause of Human Selfishness and lack of free will and the lack of stability and corruption in all human societies.</p> <ul style="list-style-type: none"> • The uncontrolled body and the dominance of erotic desire in procreation. • Humanity as a 'massa peccati'. • Humanity is predisposed to sin. • Lust as a consequence. • The human drive of passion against rationality. • Humankind's rebellion against God. <p>A good contrast to evaluate? look at other theories of human nature such as the atheist ideas of Sartre.</p>	<p>Catechism of the Roman Catholic Church Part 3 Chapter 3 Article 2 http://www.vatican.va/archive/ENG0015/_INDEX.HTM</p> <p>Video The Examined Life: What is Human Nature?</p> <p>M. Velasquez, <i>Philosophy: A Text with Readings</i> https://www.cengagebrain.co.uk/shop/search/9781133933441</p> <p>H Chadwick. <i>Augustine: A Very Short Introduction</i> (OUP:Oxford, 1986) chapter 10</p> <p>R Price. <i>Augustine</i> (Fount: London, 1996) chapters 4-5</p> <p>J Wetzel. <i>Augustine A Guide for the Perplexed</i> (Continuum: London, 2010) chapter 3</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
	God's grace	2	<p>Only God's grace, his generous love, can overcome sin and the rebellious will can overcome sin to achieve the <i>summum bonum</i>:</p> <ul style="list-style-type: none"> • The rejection of the Pelagian view of the power of the human will. • The inability of human kind to act out of its own fallen will and the need to depend on the grace of God. • The variety of ways God demonstrates grace e.g. Paul on the Road to Damascus. • Consider Karl Barth's view on grace to develop a deeper understanding of the Augustinian view. 	<p>Peter Brown. <i>The Body and Society</i> (Columbia University Press: New York, 1998) chapter 19</p> <p>D L Migliore. <i>Faith Seeking Understanding: An Introduction to Christian Theology</i> (2nd Ed) (Grand Rapids: Michigan, 2004) pp 149–159</p> <p>E Pagels. <i>Adam, Eve and the Serpent</i> (Vintage: New York, 1988)</p> <p>J Webster. <i>The Cambridge Companion to Karl Barth</i> (CUP: Cambridge, 2007) pp 159–176</p> <p>Galatians 5:17</p> <p>Romans 7:15–23</p> <p>Confessions Bk 6. 15.25 Bk 8</p> <p>City of God Bk 13ch 13, Bk 14 ch 16–26</p>
Death and the Afterlife*	Christian teaching on heaven	3	<p>Different interpretations of heaven:</p> <ul style="list-style-type: none"> • It is an actual place where a person may go after death and experience physical and emotional happiness. • Heaven is a spiritual state that a person experiences as part of their spiritual journey after death. • Heaven is a symbol of a person's spiritual and moral life on earth and not a place or state after death. • The idea of the hope of heaven in the context of Christianity as a religion of hope as expressed by St Paul. • The dwelling place of Christ from where final judgement will come. • The New Jerusalem: The communal nature. • Aquinas on the afterlife. • The vision of heaven in the RC tradition and St Pope John Paul II interpretation of heaven in light of St Thomas Aquinas. • A place to see God 'face to face', the climax of Dante's <i>Divine Comedy</i>. 	<p>Psalm 27:4</p> <p>2 Corinthians 5:1-2</p> <p>Phillipians 3:20</p> <p>Romans 10:6</p> <p>1 Thessalonians 1:10, 4:16</p> <p>Revelations 20:2–6, 7–15;21:1–8</p> <p>https://www.ewtn.com/library/PAPALDOC/JP2HEAVN.HTM#Hell</p> <p>http://www.vatican.va/archive/ccc_css/archive/catechism/p123a12.htm</p> <p><i>City of God</i>, Bk. 21, Ch. 9</p> <p>C. S Lewis. <i>The Problem of Pain</i>, (MacMillan: New York, 1944)</p> <p>J Hick. <i>Death and Eternal Life</i> (Palgrave Macmillan: New York, 1985), Part III</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
	Christian teaching on hell	2	<p>Different interpretations of hell:</p> <ul style="list-style-type: none"> • It is an actual place where a person may go after death and experience punishment. • Hell is a spiritual state that a person experiences as part of their spiritual journey after death. • Hell is a symbol of a person's spiritual and moral life on earth and not a place or state after death. • Augustine's view of hell. • Dante's view of hell. • Hell as a punishment or freely accepted state. • A state of being distant from God by choice or punishment. • Liberal Christian understanding of hell v Conservative Christian views in light of an omnibenevolent God. 	<p>A McGrath. <i>A Theology: the Basics</i>, (Blackwell: Oxford, 2012) Chapter 8</p> <p>A McGrath. <i>The Christian Theology Reader 3rd Ed</i> (Blackwell: Oxford , 2007) pp 643–683</p> <p>J Macquarrie. <i>Principles of Christian Theology</i> (SCM: London, 1977) pp 357–362</p> <p>Dante Alighieri. <i>The Divine Comedy</i> (OUP: Oxford, 2008)</p>
	Christian teaching on purgatory	2	<p>Different interpretations of purgatory:</p> <ul style="list-style-type: none"> • It is an actual place where a person may go after death and experience purification. • Purgatory is a spiritual state that a person experiences as part of their spiritual journey after death. • Purgatory is a symbol of a person's spiritual and moral life on earth and not a place or state after death. • As a place of purification. • A state of existence. • This life as purgatory. • The good do not need purgatory. • Dante's view of purgatory. 	
	Christian teaching on election	2	<p>Different Christian views of who will be saved including:</p> <ul style="list-style-type: none"> • Limited election (that only a few Christians will be saved). • Calvin's view of salvation. • Unlimited election (that all people are called to salvation but not all are saved). • Universalist belief (that all people will be saved). • The Westminster Confession. • Exclusivist/Inclusivist/Pluralist Views. • All with reference to the key ideas in Matthew 25:31-46. 	<p>John 15:16</p> <p>Acts 17</p> <p>J Calvin. <i>Christian Institutes</i> Bk 3 Ch 21 Sec 5 http://www.reformed.org/books/institutes/books/book3/bk3ch21.html</p> <p>Karl Rahner and John Hick on salvation</p> <p>J Webster, <i>The Cambridge Companion to Karl Barth</i> (CUP: Cambridge, 2007) pp 143–158</p> <p>A McGrath. <i>The Christian Theology Reader 3rd Ed</i> (Blackwell: Oxford , 2007) pp 401–487</p>

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Knowledge of God's Existence*	Natural knowledge of God's existence: As an innate human sense of the divine	3	As all humans are made in God's image they have an inbuilt capacity and desire to know God including: <ul style="list-style-type: none"> • What it is to know. • Human openness to beauty and goodness as aspects of God. • Human intellectual ability to reflect on and recognise God's existence. • Explore the concept of the imago dei. • John Calvin and the <i>sensus divinitus</i> and <i>semen religionis</i>. • Calvin's view that the Fall damages our ability to know God. • Conscience 	P Helm. <i>Calvin: A Guide for the Perplexed</i> (Continuum: London, 2008) E Dowey Jr. <i>The Knowledge of God in Calvin's Theology 3rd Ed.</i> (Eerdmans: Michigan, 1994) D L Migliore. <i>Faith Seeking Understanding: An Introduction to Christian Theology</i> (2nd Ed) (Grand Rapids: Michigan, 2004) pp 20–43 J Macquarrie. <i>Principles of Christian Theology</i> (SCM: London, 1977) pp 43–58
	Natural knowledge of God's existence: As seen in the order of creation	2	What can be known of God can be seen in the apparent design and purpose of nature: <ul style="list-style-type: none"> • Paley's argument for the existence of God. • Natural Theology. • Calvin's view of creation as God's theatre. • Creation as the mirror of God. • The traditional design argument and Hume's criticism. • J Macquarrie on dialectical theism. 	Psalm 19:1 Romans 1:19–20 https://www.youtube.com/watch?v=E3yo5mN2T0k https://www.youtube.com/watch?v=HPODn3a3R20 A McGrath. <i>The Christian Theology Reader 3rd Ed</i> (Blackwell: Oxford , 2007) pp 168–171
	Revealed knowledge of God's existence: through faith and God's grace	2	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: Faith, and Grace as God's gift of knowledge of himself through the Holy Spirit: <ul style="list-style-type: none"> • Explanation of Special Revelation and Revealed Knowledge. • Immediate and mediate revelation. • Aquinas on the nature of faith. • Revelation in Scripture. 	J Macquarrie. <i>Principles of Christian Theology</i> (SCM: London, 1977) pp 84–103 https://www.youtube.com/watch?v=MLNylZM14w0&index=39&list=PLCE62098E8D4316B8 https://www.youtube.com/watch?v=Zd8fhGb3KR5 https://www.youtube.com/watch?v=aehQjcaKeS4 A McGrath. <i>Christian Theology: An Introduction</i> (6th Edition available September 2016: http://bcs.wiley.com/he-bcs/Books?action=index&itemId=1444335146&bcsId=5839) 5th edition resources: pp152–170 http://bcs.wiley.com/he-bcs/Books?action=index&itemId=1444335146&bcsId=5839 J Webster. <i>The Cambridge Companion to Karl Barth</i> (CUP: Cambridge, 2007) pp 37–56

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	Revealed knowledge of God in Jesus Christ	2	<p>Full and perfect knowledge of God is revealed in the person of Jesus Christ and through the life of the church and The Bible:</p> <ul style="list-style-type: none"> • Jesus as an example of Special Revelation. • John Calvin's belief that Jesus was literally God in human form. • Calvin on knowing God as redeemer in Jesus Christ. • Double grace in Christ. • The Chalcedonian definition. • The Arian Controversy. 	<p>Matthew 11:27 John 1:1 John 14:9 Hebrews 1:1–2 Philippians 2:6–8 Acts 17:16–34</p>
The Person of Jesus Christ*	Jesus Christ's authority as the Son of God	3	<p>Jesus' authority as Son of God.</p> <p>Jesus divinity as expressed in his:</p> <ul style="list-style-type: none"> • Knowledge of God: variety of Gospel passages which reflect the intimate relationship between Jesus and the Father. • Miracles: nature miracles and their relationship to God's power over nature in Genesis and the healing miracles as seen as only God's ability to forgive sin. • Resurrection: the event seen as a miracle or the event seen as God breaking the laws of nature to reflect the relationship between God the Father and God the Son. • With reference to Mark 6:47–52 and John 9:1–41. • The Chalcedonian definition. • The Arian Controversy. • Did Jesus Know think he was divine? • His death and resurrection were an atonement and established a new relationship with God and humanity. • A special or a unique relationship with God? 	<p>I Corinthians 15:13–15 J Macquarrie. <i>Principles of Christian Theology</i> (SCM: London, 1977) pp 268–327 J Pelikan. <i>Jesus Through the Centuries</i> (YUP: Yale, 1999) R Bultmann. <i>Jesus and the Word</i> (Scribner: New York, 1980)</p>
	Jesus Christ's authority as a teacher of wisdom	2	<p>Jesus' moral teaching on:</p> <ul style="list-style-type: none"> • Repentance and forgiveness. • Inner purity and moral motivation. • With reference to Matthew 5:17–48 and Luke 15:11–32. • The nature of repentance as turning to God. • The concept of reversal in Mt 5:17–48. • Deontological or teleological motivation for morality in the teaching of Jesus. • Inner purity v the concept of sin and Original. • Sin, the moral teaching of Jesus. • John Hick's view of Jesus. 	<p>Luke 13:1–5 J Hick. <i>The Myth of God Incarnate</i> (SCM: London, 2012 re-issue)</p>

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	Jesus Christ's authority as a liberator	2	<p>Jesus' role as liberator of the marginalised and the poor as expressed in his:</p> <ul style="list-style-type: none"> • Challenge to political authority. • Challenge to religious authority. • With reference to Mark 5:24-34 and Luke 10:25-37. • The implications of Jesus as liberator for ALL not just the marginalised. • Liberator from sin (theological). • Liberator from what holds people back(existential). • Liberator from unjust structures(socio-economic). • The political nature of Jesus' life and death. • Does he treat ALL people equally? • Not a liberator but a Cynic? 	<p>Luke 4:16-21 Matthew 23:1–4, 13 Matthew 25:35–36 Romans 6:23 G Gutierrez. <i>A Theology of Liberation</i> (SCM: London, 2010) J Sobrino. <i>The Principle of Mercy: Taking the Crucified People from the Cross</i> (Orbis: New York, 1994) L Boff. <i>Jesus Christ Liberator: A Critical Christology for Our Time</i> (Orbis: New York, 1978) J Cone. <i>God of the Oppressed</i> (Orbis: New York, 1977) pp99–126 St Pope John Paul II <i>Reconciliatio et Paenitentia</i></p>

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Christian Moral Principles*	The diversity of Christian moral reasoning and practices and sources of ethics including, the Bible as the only authority for Christian ethical practices	3	<p>As the Bible reveals God's will, then only biblical ethical commands should be followed.</p> <ul style="list-style-type: none"> • Why is the Bible important? • How useful is the Bible in moral decision making? • To what extent does the Bible have authority? • Are Biblical ethics in any way distinctive? • The variety of ways the Bible can be interpreted • Key elements to a fundamentalist view of the Bible. • The strengths and weaknesses of a fundamentalist view of the Bible. • Examples of Biblical contradictions e.g. the Law v Jesus' Law of love (the woman caught in adultery) • The role of the hermeneutic circle in the interpretation of the Bible. 	<p>Exodus 20:1–17</p> <p>I Corinthians 13:1–7</p> <p>N Messer. SCM Study Guide to Christian Ethics (SCM: London, 2006) pp 15–39</p> <p>J Barton. Understanding Old Testament Ethics (Westminster: London, 2003)</p> <p>J Barr. The Scope and Authority of the Bible (SCM: London, 1980)</p> <p>A C Thiselton. Hermeneutics (Eerdmans: Grand Rapids, 2009)</p> <p>J Barton Ed. The Cambridge Companion to Biblical Interpretation (CUP: Cambridge, 1998)</p> <p>S E Gillingham. One Bible Many Voices (SPCK: London, 1998)</p> <p>N King. The New Testament (Mayhew: Suffolk, 2004)</p> <p>An excellent translation and commentary of the New Testament texts</p> <p>https://www.youtube.com/watch?v=1TV6--wZol0</p> <p>https://www.youtube.com/watch?v=skqbgMLaCjo</p>
	The diversity of Christian moral reasoning and practices and sources of ethics including, the Bible, Church and reason as the sources of Christian ethical practices	2	<p>Christian ethics must be a combination of biblical teaching, Church teaching and human reason:</p> <ul style="list-style-type: none"> • The understanding of the role of the tradition of the Christian Church. • The authority of the Church as a source of ethical decision making. • The Magisterium. • The strengths and weakness of the Christian church as a moral authority. • The personal or collective nature of Christian ethics. • The role of Natural Law. • The authority of reason in Christian ethics. • The strengths and weaknesses of reason and tradition in ethical decision making. 	<p>https://www.ewtn.com/faith/teachings/chura4.htm</p> <p>http://www.catholicessentials.net/magisterium.htm</p>

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	The diversity of Christian moral reasoning and practices and sources of ethics including, love (agape) as the only Christian ethical principle which governs Christian practices	2	<p>Jesus' only command was to love and that human reason must decide how best to apply this:</p> <ul style="list-style-type: none"> • Consider if love is the only commandment of Jesus. • The unconditional nature of agape and the realistic implications of this. • Agape as an extension of covenantal love and the rights and responsibilities in a covenant relationship. • Tillich on justice, love and wisdom. • Pope Benedict XVI and Pope Francis on Love. • Is love enough to live a moral life? 	<p>Matthew 5:43–46 1 Cor. 13:4–7 <i>A Study of the Christian Idea of Love; Part II The History of the Christian Idea of Love</i>, trans. P.S. Watson. Harper & Row. Grant, Colin (1996). "For the Love of God: Agape," <i>Journal of Religious Ethics</i>, 24 <i>Deus Caritas Est</i> Benedict XVI <i>Amoris Laetitia</i> Pope Francis C. S Lewis. <i>The Four Loves</i> (Fount: London, 1963)</p>
Christian Moral Action*	The teaching and example of Dietrich Bonhoeffer on duty to God and duty to state	3	<p>Bonhoeffer's teaching on the relationship of Church and State including:</p> <ul style="list-style-type: none"> • Obedience, leadership and doing God's will. • To what extent it is possible to always know God's will. • Justification of civil disobedience and whether Christians should practice civil disobedience. • Bonhoeffer's reversal of his family context as part of the state and involvement in the plot to kill Hitler. • The world that has come of age in Jesus Christ in an age of secularism. • The significance of pacifism for Bonhoeffer. • Bonhoeffer's views on the dangers of an autocratic state and obedience to God alone. 	<p>https://www.youtube.com/watch?v=Dk7Ti8wmZxk F Schlongensiepen. <i>Dietrich Bonhoeffer 1906-1945: Martyr, Thinker Man of Resistance</i> (T&T Clark: London, 2010) C J Green. <i>The Bonhoeffer Reader</i> (Fortress: Minneapolis, 2013) J Lawrence. <i>Bonhoeffer: A Guide for the Perplexed</i> (T&T Clark: London, 2010) J W De Gruchy. <i>The Cambridge Companion to Dietrich Bonhoeffer</i> (CUP: Cambridge, 1999) D Bonhoeffer. <i>Letters and Papers from Prison</i> (Augsburg Fortress: Minneapolis, 2010)</p>
	The teaching and example of Dietrich Bonhoeffer on the Church as community and source of spiritual discipline	2	<p>Bonhoeffer's role in the Confessing Church and his own religious community at Finkenwalde:</p> <ul style="list-style-type: none"> • The authenticity of Church? • What was the role of the Confessing Church? • The unique community nature of Finkenwalde. • Church as a divine reality. • 'Religionless' Christianity in a world come of age. 	<p>D Bonhoeffer. <i>Life Together and Prayerbook of the Bible</i> (Augsburg Fortress: Minneapolis, 2005)</p>

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	The teaching and example of Dietrich Bonhoeffer on the cost of discipleship	3	Bonhoeffer's teaching on ethics as action including: <ul style="list-style-type: none"> • Costly grace. • Sacrifice and Suffering. • Solidarity. • Protestant ideas on grace should not be 'cheapened' in the historical context. • How the Christian may be called vicariously to take the guilt of the world on themselves. • How Christians may be called to do evil rather than to be evil. • Personal suffering for the good of others. • The notion the Church had fallen from the call of Jesus to be disciples. • The importance of the Beatitudes for the disciple and knowing God's will. • Discipleship demands suffering. • How relevant is Bonhoeffer today? 	https://www.youtube.com/watch?v=6UyH1sOrv40 D Bonhoeffer. <i>Discipleship</i> (Augsburg Fortress: Minneapolis,2003)

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Religious pluralism and theology	The teaching of contemporary Christian theology of religion on exclusivism	3	<p>The view that only Christianity fully offers the means of salvation:</p> <ul style="list-style-type: none"> • Calvinist exclusivist response e.g. H Kraemer. • 'Biblical realism' i.e. texts which support the place of Christ as the sole means of grace. • Dominus Iesus (2000) which reiterates the statement made in Vatican 2 that 'The Catholic Church rejects nothing of what is true and holy in these religions' (Nostra Aetate) but firmly rejects religious relativism/pluralism. • The centrality of the Word in Barth's theology. • The centrality of revelation in terms of the Trinity. • The Incarnation as the particular and unique revelation of God. • The Spirit as revelation of God's grace and that which makes human minds open to the existence of God. • Analysis of Barth's view that revelation is 'the abolition of religion' and that 'religion is unbelief' and whether these suggest Christian exclusivism. 	<p>D'Costa, G <i>Christianity and World Religions</i> (Wiley-Blackwell, 2009)</p> <p>https://www.youtube.com/watch?v=Wa7HdJ7FI78&list=PLCE62098E8D4316B8&index=47</p> <p>https://www.youtube.com/watch?v=MLnylZM14w0&list=PLCE62098E8D4316B8&index=39</p> <p>The Doctrine Commission of the Church of England <i>The Mystery of Salvation</i> (Church House Publishing, 1995; ISBN: 0715137786) Chapter 7. <i>Sets out the three views – exclusivism, inclusivism and pluralism and considers the implication of each on the Christian notions of salvation</i></p> <p>Grenz, S and Olsen, R. <i>20th Century Theology: God in a Transitional Age</i> (IVP 1992) pages 65–77 (Barth)</p> <p>Hart, T (editor). <i>The Dictionary of Historical Theology</i> (Eerdmans Publishing, 2000)</p> <p>John 14:6, Acts 4:12, 2 Corinthians 5:18–19</p> <p>Hendrik Kraemer <i>The Christian Message in a Non-Christian World</i></p> <p>Barth, K. <i>Church Dogmatics</i> (Continuum International Publishing) I.2 section 17 ('The Revelation of God as the Abolition of Religion')</p> <p>Webster, J. <i>Barth</i> (Continuing Publishing Company, 1999).</p> <p>Webster, J (editor). <i>The Cambridge Companion to Karl Barth</i> (CUP, 2000) Chapter 15 (by J.A. di Noia) on <i>Barth's theology of religion</i>.</p> <p><i>Dominus Iesus</i> (Catholic Truth Society, 2000)</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
	The teaching of contemporary Christian theology of religion on inclusivism	3	<p>The view that although Christianity is the normative means of salvation, 'anonymous' Christians may also receive salvation:</p> <ul style="list-style-type: none"> • Church of England's report <i>The Mystery of Salvation</i> (chapter 7) a helpful introduction. • The issue of Christianity's relationship with Judaism, then with Platonism and subsequently with Islam. • Justin Martyr that others who express Christian virtues should be considered to participate in Christian salvation, Tertullian 'What has Athens to do with Jerusalem?' • What theologians have said in modern times within the Protestant (Schleiermacher, FD Maurice, Otto, Hick, Barth, Warren, Cragg) and Roman Catholic (Vatican 2, Rahner, Kung) traditions. • Karl Rahner's theology on Christianity and other religions. • The Solus Christus principle. • The Church as the means of grace. • <i>Extra ecclesiam nulla salus</i>. • Rahner's eschatological view of Church, should he be considered a universalist rather than an inclusivist? 	<p>Sirach 24; Matthew 25:31ff; Luke 10:25ff; John 16:12–15; Acts 17, Romans 1:18ff, 8:18ff;</p> <p>Grenz, S. and Olsen, R. <i>20th Century Theology: God in a Transitional Age</i> (IVP 1992) pages 238–264 (Rahner).</p> <p>K Rahner. <i>Theological Investigations</i> Volume 5 (1966) chapter 6 or his <i>Foundations of Christian Faith</i> (1978) Part VI chapter 10.</p> <p>https://www.youtube.com/watch?v=n1bKWzPY0Yg&index=54&list=PLCE62098E8D4316B8</p>
	The teaching of contemporary Christian theology of religion on pluralism	3	<p>The view that there are many ways to salvation of which Christianity is one path.</p> <p>John Hick</p> <ul style="list-style-type: none"> • Hick's use of Kantian epistemological categories in which religions (phenomena of religious experience) are postulates of the one noumenal Reality. • Hick's rejection of the non-realists and other post-modern claims, (e.g. Don Cupitt), that there is no transcendent reality and that all religions are products of cultural experience. • 'Copernican revolution' in the theologies of the world to achieve a 'global theology'. • Hick's radical challenge to the doctrines laid down at the great councils of Nicaea and Chalcedon. • Similarity to Bultmann and those who consider that the language of the early Church and use of the term 'son' to describe Jesus was not to be taken as an objective fact but as an existential metaphor. 	<p>Hick, J. <i>God Has Many Names</i> (Macmillan, 1980) Includes an autobiographical account of his conversion to pluralism.</p> <p>Hick, J. <i>God and the Universe of Faiths</i> (Oneworld, 1973) Note that this sets out his initial position which has developed since that time.</p> <p>Sinkinson, C. <i>The Universe of Faiths: A Critical Study of John Hick's Religious Pluralism</i> (Paternoster Press, 2001)</p> <p>https://www.youtube.com/watch?v=C79JmHZ4QB8&index=34&list=PLCE62098E8D4316B8</p>

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Religious Pluralism and Society	The development of multi-faith societies	3	The reasons for the development of multi-faith societies: <ul style="list-style-type: none"> • Migration. • Influence of labour and the free market economy. • Refugee and Assylum seekers. 	http://www.interfaith.org.uk P. Hedges and A. Race (Ed). <i>Christian Approaches to Other Faiths</i> (SCM:London, 2008) D Pratt. <i>The Church and Other Faiths: The World Council of Churches, the Vatican and Interreligious Dialogue</i> (European University Studies, P Lang: Bern, 2010) D Ford, <i>The Future of Christian Theology</i> (Wiley-Blackwell: Oxford, 2011) The Doctrine Commission of the Church of England, <i>The Mystery of Salvation</i> (Church House Publishing, 1995) Chapter 7 <i>Dominus Iesus</i> (Catholic Truth Society, 2000) https://www.youtube.com/watch?v=AjhY9D5EMxl
	Christian responses to, including responses of Christian communities to inter-faith dialogue		How Christian communities have responded to the challenge of encounters with other faiths: <ul style="list-style-type: none"> • <i>Redemptoris Missio</i> (RC). • <i>Nostrae Aetate</i> (RC). • Sharing the Gospel of Salvation (CofE). • To what extent has inter-faith dialogue contributed to social cohesion. • Should Christians seek to convert others of faith and no faith. 	
	The scriptural reasoning movement	2	Its methods and aims: <ul style="list-style-type: none"> • How the mutual study and interpretation of different religions' sacred literature can help understanding of different and conflicting truth claims. • The impact of the movement on inspiration and authority of sacred text. • Is the movement a way of relativizing religious beliefs. 	http://www.scripturalreasoning.org http://www.interfaith.cam.ac.uk
Gender and Society	The effects of changing views of gender and gender roles on Christian thought and practice including, Christian teaching on the roles of men and women in the family and society	5	Reference to: <ul style="list-style-type: none"> • Ephesians 5:22-33 • I Cor 11:7 • Mullieris Dignitatem 18-19. Consider the views of: <ul style="list-style-type: none"> • Augustine • Aquinas • Luther. To what extent Christian teaching is patriarchal and misogynist?	Russell, L. and Clarkson, J. <i>Dictionary of Feminist Theologies</i> (Mowbray, 1996) Ruether, R. <i>Women and Redemption</i> (SCM Press: London, 1998) Ruether, R. <i>Sexism and God-Talk</i> (SCM Press: London 1983) R Tong. <i>Feminist Thought</i> (Routledge: London 1989)

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
	The effects of changing views of gender and gender roles on Christian thought and practice including, Christian responses to contemporary secular views about the roles of men and women in the family and society	5	<p>Secular views of the roles of man and women in family and society.</p> <p>The ways in which Christians have adapted and challenged changing attitudes to family and gender including issues of:</p> <ul style="list-style-type: none"> • Motherhood and parenthood <ul style="list-style-type: none"> • Is motherhood liberating or restricting? • The view of Simone de Beauvoir on motherhood • Naturalistic Feminist view on childbirth • The view of Shulamih Firestone on family • Ann Oakley on motherhood • John Paul II view of motherhood and the relationship to the idea of the theotokos as model • The significance of virginity in <i>Mullieris Dignitatem</i> in relation to motherhood. • Different types of families • The response of liberal, reconstruction and radical feminism to the roles of men and women in the family and society • should Christian teaching resist secular views of gender? • Have secular views of gender undermined Christian views of gender? • To what extent the idea of the family is entirely culturally determined? 	<p>https://www.youtube.com/watch?v=1UHtiNTevSc</p> <p>Luke 24:9–12</p> <p>Acts 16:13–15</p> <p>S Parsons (editor). <i>The Cambridge Companion to Feminist Theology</i> (CUP: Cambridge 2002)</p> <p>https://www.youtube.com/watch?v=Nh5KRNTsspK&index=41&list=PLCE62098E8D4316B8</p> <p>E S Fiorenza. <i>In Memory of Her</i> (SCM Press: London, 1994) (second edition)</p> <p>E S Fiorenza. <i>Miriam's Child, Sophia's Prophet</i> (SCM Press: London, 1994)</p> <p>E S Fiorenza. <i>In Memory of Her: A Feminist Theological Reconstruction of Christian Origins</i> (SCM: London, 1994)</p> <p>L. Isherwood & D. McEwan Ed. <i>Introducing Feminist Theology 2nd Ed.</i> (SAP: Sheffield, 2001)</p> <p>N. Slee. <i>Faith & Feminism: An Introduction to Christian Feminist Theology</i> (DLT: London, 2003)</p> <p>P. Tribble. <i>Texts of Terror</i> (Fortress: Philadelphia, 1984)</p> <p>L. S. Cahil. <i>Sex Gender and Christian Ethics</i> (CUP: Cambridge: 1996)</p> <p>D. Hampson. <i>Theology & Feminism</i> (Blackwell: Oxford, 2003)</p> <p>M. Daly. <i>Gyn/Ecology</i> at http://www.feministes-radicales.org/wp-content/uploads/2010/11/mary-daly-gyn-ecology-the-metaethics-of-radical-feminism.pdf</p> <p>M. Daly. <i>Beyond God the Father</i></p> <p>A. Loades. <i>Feminist Theology: A Reader</i> (SPCK: London, 1996)</p> <p>A. Loades. <i>Feminist Theology: Voices from the Past</i> (Polity: Cambridge, 2001)</p>

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Gender and Theology	The reinterpretation of God by feminist theologians including the teaching of Rosemary Radford Ruether and Mary Daly on gender and its implications for the Christian idea of God	3	<p>Ruether's discussion of the maleness of Christ and its implications for salvation including:</p> <ul style="list-style-type: none"> • Jesus' challenge to the male warrior-messiah expectation. • The non-essential maleness for Ruether and rediscovering the divine feminine. • God as the female wisdom principle. • Jesus as the incarnation of wisdom. • The concept of the Sophia. • Soskice's view of the Trinity • Can the Christian God be presented in female terms? • Can women develop a genuine spirituality? • Can a male saviour save women? <p>Daly's claim that 'if God is male then male is God' and the implications of this for Christianity:</p> <ul style="list-style-type: none"> • Christianity's 'Unholy Trinity' of rape, genocide and war. • Spirituality experienced through nature. • Daley's view of Christianity in Gyn/Ecology and her role as a 'pirate'. <p>Compare the feminist theology of Ruether and Daly:</p> <ul style="list-style-type: none"> • To what extent sexism and patriarchy has developed in the mainstream churches. • Can Christianity be saved or is the post Christian approach of Daly the way forward? 	<p>N. K. Watson. <i>Feminist Theology</i> (Eerdmans: Grand Rapids, 2003)</p> <p>P. Tribble, <i>Texts of Terror</i> (Fortress: London)</p> <p>D. Sawyer, and M. Collier (Editors). <i>Is There a Future for Feminist Theology?</i> (Sheffield Academic Press: Sheffield 1999)</p> <p>V. Woolf. <i>A Room of One's Own</i></p> <p>M. Atwood. <i>The Handmaids Tale</i> (Random House: London, 2005)</p>
The Challenge of Secularism	The rise of secularism and secularisation and the view that God is an illusion and the result of wish fulfilment	5	<p>The views of Freud and Dawkins, that society would be happier without Christianity as it is infantile, repressive and causes conflict:</p> <ul style="list-style-type: none"> • Are spiritual values just human values? • Is Christianity a major cause of social and personal problems? • Are secularism and secularisation opportunities for Christianity to develop new ways of thinking and acting? 	<p>https://www.youtube.com/watch?v=-SgDpyiKPc&index=52&list=PLCE62098E8D4316B8</p> <p>https://www.youtube.com/watch?v=lzJyM3PVzWM&list=PLCE62098E8D4316B8&index=86</p> <p>S. Freud. <i>The Future of An Illusion</i></p> <p>R. Dawkins. <i>The God Delusion</i></p>
	The rise of secularism and secularisation and the view that Christianity should play no part in public life	5	<p>The views of secular humanists that Christian belief is personal and should play no part in public life including:</p> <ul style="list-style-type: none"> • Education and schools. • Government and state. • Is or should Christianity be a significant contributor to society's culture and values? 	

Topic	Content Point	Approximate Hours of teaching	Suggested Teaching and Learning	Suggested resources, scholarly views, academic approaches and sources of wisdom and authority
Liberation Theology and Marx	The relationship of liberation theology and Marx including Marx's teaching on alienation and exploitation	5	Exploitation occurs when humans are treated as objects and used as a means to an end: <ul style="list-style-type: none"> • Humans as a means of production. • False consciousness. • Reversal and the Gospel. • Hegelian dialectical view of history. • Ecclesial Base Communities as a way to avoid alienation and exploitation. 	https://www.youtube.com/watch?v=MMh-KtDp8nw&index=77&list=PLCE62098E8D4316B8 https://www.youtube.com/watch?v=4enR1Xc4xng&list=PLCE62098E8D4316B8&index=26 http://www.christendom-awake.org/pages/ratzinger/liberationtheol.htm http://www.christendom-awake.org/pages/ratzinger/liberationtheol.htm
	The relationship of liberation theology and Marx including liberation theology's use of Marx to analyse social sin	5	Liberation theology's use of Marxist analysis to analyse the deeper or structural causes of social sin and have resulted in poverty violence and injustice including: <ul style="list-style-type: none"> • Capitalism. • Institutions. • The RC Response to structural sin as the avoidance of responsibility. • Pope Francis in <i>Evangelii Gaudium</i> on capitalism. 	R. Gibellini. <i>The Liberation Theology Debate</i> (SCM: London, 1981) G. Gutierrez. <i>A Theology of Liberation</i> (SCM: London, 2001) P. Berryman <i>Liberation Theology</i> (Temple University Press: Philadelphia, 2001) A. T. Hennelly Ed. <i>Liberation Theology: A Documentary History</i> (Orbis: Maryknoll, 1990)
	The relationship of liberation theology and Marx including liberation theology's teaching on the 'preferential option for the poor'	5	The view that the Gospel demands that Christians must give priority to the poor and act in solidarity with them, including the implications of this. Placing right action (orthopraxis) before official Church teaching (orthodoxy): <ul style="list-style-type: none"> • First and second act of praxis. • The Three Mediations. • Whether it is right for Christians to prioritise one group over another. • The Biblical evidence in Exodus, Amos and Luke's Gospel. • The Poor as the underside of history. • Reversal and Development. • The RC response to the 'preferential option'. 	C. Roeland (Ed) <i>The Cambridge Companion to Liberation Theology</i> (CUP: Cambridge, 1999) D. McLellan, <i>Marx</i> (Fontanna: London, 1981)



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