

Topic on a Page for A Level Year 2 OCR

Component 3: Developments in
Christian Thought

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Teacher's Introduction


This resource covers the A Level Year 2 OCR Religious Studies specification for Component 3: Developments in Christian Thought and includes the following content:

1. Religious Pluralism and Theology
2. Religious Pluralism and Society
3. Gender and Society
4. Gender and Theology
5. The Challenge of Secularism
6. Liberation Theology and Marx

Remember!

Always check the exam board website for new information, including changes to the specification and sample assessment material.

The resource is split into five sections as follows:

1. **A4 teacher information pages.**
 2. **Six A3 revision posters**, covering the six subtopics. These are labelled: **1** to **6**
These posters are intended as a summary of all topic material, focusing on the main points rather than the detail, so that all important areas are covered without going into too much depth.
 3. **Six A3 subtopic sheets with activities.** Each of these sheets covers one subtopic and provides write-on activities for students to complete. Answers can generally be found in the A3 revision posters themselves, but are also provided in a separate answer document (see section 5). These are labelled with numbers inside white circles: **6**
- Exam-style questions, modelled on those found in the A Level exam, are marked by a pencil icon:  Students may find it helpful to jot down key points before writing their essays.
4. **Eighteen A4 subtopic revision posters.** These provide answers for the main activities given in the A3 subtopic activity sheets. As revision posters, these can be used as a summary for each area and have enough space for teacher or student annotation. These are labelled with numbers inside black circles: **18**
 5. **A4 answer sheets.** These pages provide more detailed answers to the questions on the A3 subtopic activity sheets; in particular, for the long-answer questions. Student-friendly, OCR-style mark schemes are also provided for the exam-style questions.

All posters can be displayed on classroom walls, or given to students to learn in lessons or at home.

As a whole, the resource can be used to help students to consolidate knowledge at the end of a topic/subtopic, or to revise before a test or an exam. Different styles and layouts are used to make the information interesting and to help the students engage with the information in a productive way.

October 2021

1. Religious Pluralism and Theology

Contemporary Christian theology on: Exclusivism

Christianity offers the only way to God.

Some traditional Catholic churches have not accepted the inclusivist programme of the Second Vatican Council and retain a more exclusivist perspective, similar to some other evangelical movements.

extra ecclesiam nulla salus – no salvation outside the Church

Based on the idea that no one can reach God through their own effort only through Jesus, who was and is God.

Exclusivists believe that converting people is essential and that those who do not get condemned to hell for eternity.

This makes Christianity superior to other religions, which do not acknowledge Jesus.

Supported by JOHN 3:16 'For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.' ^{NRSV}

Therefore, if people do not believe in Jesus, they don't have eternal life.

If Christ is the 'truth', can there be any other means of salvation?

Yes – Jesus is fully God but God is not fully Jesus. From a Trinitarian perspective, the role of the Holy Spirit or Father cannot be ignored.

Yes – The parable of the sheep and goats (MATTHEW 25:31–46) gives the example of who will go to heaven and hell based on actions rather than beliefs.

No – Humans are all born with original sin, which prevents them from being with God unless they are baptised as Christians. MARK 16:16 'The one who believes and is baptised will be saved; but the one who does not believe will be condemned.' ^{NRSV}

Would a loving God ultimately deny any human being salvation?

Yes – God has revealed himself to humanity and given an example to follow. Any human being who chooses of their own free will to deny God has brought it upon themselves. Free will isn't free if there are no consequences.

Yes – God's love and human love are not the same as God is not human.

No – If humans are conscious after death, why would God not allow them to choose their own path?

No – All humans have had physical evidence (Jesus) and it is argued that belief is not voluntary, so humans cannot be expected to worship God.

No – It's not free will if you're intimidated with 'worship or burn in hell!'

Contemporary Christian theology on: Inclusivism

Christianity as the true religion, but salvation available outside Christianity.

Most theologians would place the majority of modern mainstream churches, such as Roman Catholic, Anglican, Lutheran and Methodist churches, in this category.

Maintains the uniqueness of Jesus and the Church. However, there are similarities in other religions, so they can't be wholly wrong. God spoke through the Jewish prophets.

God is creator, so revelation through nature is accessible without the Church. Paul taught that the men of Athens may have been worshipping God in ACTS 17 when he discusses the 'unknown god'.

Supported by JOHN 14:6 'Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."'^{NRSV} So it may be that God can be known through other religions, but only through Christianity.

Rahner (inclusivist):

God is revealed in creation and history so is accessible to all.

Christianity is the true religion; Jesus enabled everyone to be saved through his death.

All lawful religions can mediate God's grace.

There are *anonymous Christians* whose behaviour and values reflect the Christian, but who do not directly affirm Christ as saviour or absolute truth towards salvation.

Will all good people be saved?

Yes – The parable of the sheep and goats (MATTHEW 25:31–46) suggests that the good are saved no matter whether they believe or not.

Yes – If God is loving and fair then it would be unreasonable to condemn or destroy people who are good for not being convinced by arguments from Christians.

Yes – If Rahner is correct, good people are 'anonymous Christians'. This phrase is sometimes seen as patronising – 'we know best'.

No – Referring to Jesus in ACTS 4:12, Peter says 'There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved.'^{NRSV}

No – If people can get to heaven in other ways, then Jesus is either deluded or a liar when claiming the only salvation is through him.

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2. Religious Pluralism and Society

The development of contemporary multifaith society

Biggest reason for this development is migration.

Migration can be forced or unforced depending on the circumstances of those involved. Forced migration typically involves severe external forces or pressures pushing individuals to move, whereas unforced migration is due to an individual's or a group's voluntary choices.

Migration is usually as a result of one of three factors:

1. Jobs – Free market, globalisation. Economic factors.
2. Danger – War and other conflict. Produces refugees and asylum seekers.
3. Disaster – Natural disasters force people to move from their homes.

This is not always true as some societies actually become more closed or segregated as a result, often for ideological reasons.

Uniting with others of similar religious beliefs:

- The creation of Israel (for the Jewish people) after the Second World War.
- The partition of India, creating Bangladesh and Pakistan, two Muslim nations separating from Hindu-majority India.

Has interfaith dialogue contributed practically towards social cohesion?

Yes – Helps identify ways that different groups can aid the common good.

Yes – Allows engagement and evangelism with the least possible disagreement or objection, making sure everyone has heard the Christian perspective.

No – Conservatives on both sides may feel threatened or ignored or betrayed and may become more extreme.

No – Inner-city neighbourhoods are still often unofficially segregated.

Conversion is the process by which an individual renounces their faith or beliefs and adopts those of another religion. However, some have questioned whether this process is fair.

Should Christians really attempt to convert others?

Yes – Hell awaits those who do not accept Jesus. Christians should share the Gospel to save the souls of those following false gods.

Yes – They are already lost people and need to be shown how to do things properly.

No – They have already found some of God's grace, and Christians should focus on those with no faith.

No – It is patronising to suggest that Christianity has a monopoly on God.

Case study: the United Kingdom

Empire – From the 18th century, England (then Britain after 1707) became a world power, and people were moved around the world.

- Trading – Done with everyone possible. Meant that large numbers of people moved.
- War – The First World War and (especially) the Second World War.
- Religious freedom – Unlike in many countries around the world, the state religion.

The 2011 Census showed there to be: 33.2 million Christians, 2.6 million Muslims, 0.7 million Sikhs, 263,000 Jews and 248,000 Buddhists. www.zigzag.co.uk/1113

Responses of Christian communities to interfaith dialogue

Redemptoris Missio (Roman Catholic)

- God does speak through other faiths, although they are not the same.
- Church sees no conflict in proclaiming Christ and interfaith dialogue.
- Followers of other religions can receive God's grace but the Church is the ordinary means of salvation, and it alone.
- Dialogue comes from deep respect for everything brought to the table.
- Other religions are a positive challenge – we can discover the truth of the Spirit. All are called to practise dialogue.

Sharing the Gospel of Salvation (Church of England)

- Jesus Christ is unique but the early Church saw elements of truth in other religions.
- Britain has been a multicultural time and is a melting pot of cultures.
- No conflict between dialogue and evangelism; both are necessary.
- Individuals are of equal value and worth as children of God.
- Other religions are not to be treated lightly and as if of no value.

The Scriptural Reasoning movement: what is it, and why?

Members of the movement (usually Christian, Muslim and Jewish) meet to discuss a text from their own or another religion. The movement tries to develop ideas that may have developed from the knowledge and wisdom from other religions.

Yes – It doesn't accept the primacy of Christ for Christians, so they must engage with other religions.

No – It has helped develop an understanding of what about Christ is from the Bible.

Yes – Because of the emphasis on analysing religious beliefs and disagreements from an objective, critical viewpoint.

No – It has fostered an air of open and honest discussion, allowing participants to express their views.

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3. Gender and Society

Modern position on gender roles

Although many people around the world still hold gender-prejudiced stereotypes and practise gender-prejudiced teaching, a modern secular or religious view might be: Men and women are equally intellectually capable, and there are no roles, save those where a difference in biology is necessary, that either gender cannot perform.

Christian teaching on the roles of men and women

The traditional Christian view is that men should have the leadership in the home and society. Women have traditionally been seen as mothers and wives. This has developed through a number of sources and has been interpreted.

GENESIS 3 – Eve is punished for her disobedience. Fair by having Adam rule over her.
1 CORINTHIANS 14 – Women should be silent in the churches.
EPHESIANS 5 – Places the man as the head of the family.

However, there are verses which suggest men and women are spiritually equal:

GENESIS 1:26–27 – Men and women are both created in the image of God.
GALATANS 3:26 – Suggests that all individuals are spiritually equal under Christ.

Augustine – Woman created to be a helper in procreation; man better suited to all rational tasks.

Aquinas – Agrees with Augustine to a point, but also thinks women are misbegotten men (taken from Aristotle's *non-Christian* philosophy) and are less intelligent than men.

Luther – Agrees with Aquinas that women are less intelligent and weaker in body than men, and are suited best to roles of procreation, marriage and motherhood. Emphasised also that women lacked mastery over themselves and that they required marriage so as to steady them. Believed sexual relations were natural. Argued women have a responsibility to have sex with their husbands and procreate, and women were not intended to be virgins.

Quakers (the Religious Society of Friends) have always taught and pushed for equality. George Fox, their founder, believed all humans have God's 'light' inside them, and he was supportive of Margaret Fell, an early Quaker who campaigned for women's rights, publishing *Women's Speaking Justified* in 1666.

Different types of family: Christian and secular views – is the family culturally determined?

Traditional Christian ideal – One man and one woman with as many children as they wish to have.

Secular views – One man and one woman or two women or two men. Accepted legally in the secular world. Societal attitudes have changed, so the law followed suit. This in turn has influenced other Christians also hold this view.

Cultural – In different societies and across time there have been different views. They have all been considered valid in their own place and time.

Yes – In the Bible there are many different types that God seems to be happy with. One man with multiple wives, men with wives and concubines, men who were taken as captives of war with their captors, and rapists with their victims (after paying the father of the victim).

Yes – Demographic families. Where there has been war, you may find many women married to one man; in other areas it is normal for communities to raise children. Due to modern technology, children can be created without sexual intercourse. Single parents are much more common where separation/divorce is more prevalent and less socially unacceptable.

No – God made Adam and Eve as the first parents, and their family is the only acceptable pattern.

No – The model set by God is the only model of family that has lasted through all time. Others fall in and out of favour because they are not from God.

Should official Christian teaching resist current secular views of gender?

Yes – God has created roles for men and women in the Bible. The Bible is God's Word and it is always and for all time.

Yes – Changing with every secular idea shows Christianity is not trusting of God. It is allowing humans with imperfect understanding to damage God's intended way.

No – Paul's writing reflects his own views and that of Greco-Roman society of the time. The story of Adam and Eve in GENESIS 3 is not literal, and the position of the women is not how things should be in an ideal world, but bad choices have led to it.

No – Today's Christian teaching is not how the Church has always taught. It has been affected in the past. There were female Christian leaders in the early Church, and the Church was then culturally affected by Rome.

Have secular views of gender been correct?

Yes – Oppression of women.

Yes – Augustine's and Aquinas's views can be incorrect.

No – Catholic and conservative views.

No – They have forced the role of the early women.

Attitudes to gender

Motherhood is valued for both genders.

Shulamite women and giving birth.

Naturalistic medical views.

Naturalistic views argue that a society is created by its members.

Muller's view of the role of God.

Simone de Beauvoir often put forward the idea of reduced gender roles.

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4. Gender and Theology

Rosemary Radford Ruether (born 1936)

Background – She is an American Catholic feminist scholar and theologian. She has taught in a number of high-profile universities and is an advocate of women priests within the Catholic Church.

Sexism and God-Talk – Seminal work written in 1983 discussing feminism, Christianity and reforming the religion.

Diachronic exegesis – Understanding when, whom and how the texts of the New Testament were produced and then how they have changed over time.

Male warrior-messiah – Ruether points out that Jesus was not this. His message and actions go against the Jewish expectation.

JOHN 15:15 shows a non-Davidic messiah with an emphasis on friendship.

She puts forward androgynous Christologies:

- Jesus' maleness *accidental*, not *essential*
- God as the female wisdom principle – Hagia Sofia
- Jesus as the incarnation of Wisdom – God's Word becoming flesh (John 1)

Ruether challenges the Church to modernise with her feminism. She is a reformer. However, she does not argue that Christianity is essentially sexist. Instead, the Church must identify and draw upon a golden thread in scripture; a prophetic tradition which emphasises the importance of equality.

Not 'once-for-all' – there is a dynamic relationship between redeemer and redeemed. Christians believe they have a relationship with the living Jesus.

Liberated humanity – 'not confined to a static perfection of one person two thousand years ago' (i.e. 2,000-year-old depiction of Jesus).

Sexism and patriarchy in Christianity

Ruether

- ✧ ACTS 2:43–47 shows Church communities were non-patriarchal and revolutionary in gender and material equality.
- ✧ The bias entered when Christianity merged into Greco-Roman society.

Daly

- ✧ Illusion of equality; patriarchy prevents active participation.
- ✧ Looking-glass priests to make them holy.
- ✧ Values submissive/paternalist: virgins, pregnancy. Values

Is Christianity essentially sexist?

Yes – Male pronouns are most commonly used when talking about God, normalising men and women as different.

Yes – Augustine and Aquinas believed that Jesus had to be born male because otherwise he would have been inferior.

No – Christian teaching in GENESIS 1.27 considers men and women to be equally made in the image of God.

No – In LUKE 24, Jesus' female followers are the first to see him alive.

No – Jesus treats women as being as worthy as men and teaches them in the same manner.

Can Christianity be changed or should it be abandoned?

Ruether

- ✧ Using the hermeneutic of suspicion, cultural biases can be stripped out and Christianity can be reconstructed.

Daly

- ✧ It should be abandoned.
- ✧ It is a male/patriarchal system that can never be reformed; it must be rejected from the subjugated.

Can only women develop a genuine spirituality?

Yes – Goddess stories are older than monotheism and more authentic.

Yes – Jesus (male) perverts the life-giving power of God by usurping and giving life through himself.

No – In the GOSPELS, Jesus Christ there is no... male or female.¹ NRSV

No – The GOSPELS do not deal with male or female, but with the righteous and the unrighteous for all.

Can a male saviour save women?

Yes – Ruether – It is not what defines him; it is his overturning of the social order.

Yes – Biblical support: Acts 16, Lydia becomes the first European Christian.

John 5 – Jesus talks to and teaches a Samaritan woman, treating her as he would a Jewish man.

No – Daly – if God is male, then the male is God. The divine patriarch castrates women.

No – Women have been wiped out of history by the Church. Christianity is structured to make it much harder for a male saviour to save women. There are far fewer historical accounts of women, alienating them.

Can the Christian God be female?

Yes – Julian of Norwich developed a female God.

Yes – Ancient human images of God as female.

Yes – God is not literally male.

No – Aquinas believed that God is male.

No – The bias is so long-standing that it is impossible to change.

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5. The Challenge of Secularism

God as an illusion and the result of wish fulfilment

Ludwig Feuerbach (1804–1872)

- What man is in need of, he makes his God.
- What man wishes to be, he makes his God.

Without comfort and a promise of an afterlife, Feuerbach believed that humans tend to despair as they see no ultimate goal for their lives.

There is no empirical proof of God, so humans make up a figure they think can provide the answers to their questions.

God has the perfect attributes humans wish they possessed: knowledge, etc.

Sigmund Freud (1856–1939)

The 'father' of psychoanalysis. Pioneering doctor who produced a psychological critique of religion.

Freud believed that religion was how babies effectively keep it in childhood. When they experience helplessness or guilt, they often look to God as a source of security (and for forgiveness if they have been bad).

Freud's historical ideas of the origins of religion can be found in his 1913 book, in which he pictures a barbarian chieftain with sons who are jealous of his power and his women. They kill him and struggle with each other for dominance, stopping any of them taking his power. Freud believed that frustration and guilt caused religion to rise.

However, he came to develop a broader view of religion as a form of 'wish fulfilment'. This is the idea that human beings have unconscious desires which can sometimes manifest themselves in outward beliefs and behaviours which attempt to satisfy these hidden desires.

In the case of religion, the anxieties over the chaos of the natural world drive human beings to unconsciously wish for a greater being to protect them, which, for many societies, takes the form of God.



Richard Dawkins (born 1941)

Controversial evolutionary biologist and has the highest profile in the 'New Atheist' movement. Believes religion is a hindrance to the development of humanity as it teaches humans not to look beyond God for the answers to problems.

He believes that religion is responsible for many of the world's social problems and is a childish response to the world's problems. He believes it should disappear when humans grow up into adults.

He has an entirely materialist world view.

How persuasive are Dawkins and Freud?

- If there is a God, then it would not be surprising if human beings were created with a wish to discover him! It may be natural for us to find that belief in God quiets our anxieties.
- Phenomena such as religious experiences and miracles are widespread and well documented. Freud may be oversimplifying religious belief in reducing it to a form of wish fulfilment, especially when it leads to joy and happiness for many.
- Freud's and Dawkins' ideas aren't scientific themselves. It is impossible to effectively test for or disprove religious 'unconscious' desires. Their views may rest upon little more than speculation.

Is there evidence that Christianity is a major cause of personal and social problems?

- ✓ Christianity encourages guilt, even when one is doing seemingly normal things.
- ✓ LGBTQ communities might feel marginalised.
- ✓ It possibly encourages people to focus on the 'life to come' and how wonderful it will be compared to sorting out their problems or difficulties in their present life.
- ✗ Churches provide a safe space for people to go for attendance.
- ✗ Christian teaching encourages love for others.

Spiritual values just human values?

If humans are selfish, greedy and aggressive by nature. They think might is right.

Yes – You don't need to be religious to show care or compassion, or have a moral code.

No – Spiritual values must be learned; they are not natural / built in to humanity. Altruism is not a natural response.

Yes – They are the values that humans developed to ensure civilisations flourish.

Philosopher and neuroscientist Sam Harris (b. 1967) wrote *The Moral Landscape*, a book about how science can determine human values.

Are secularism, thinking and modern science

The secular world is based on modern science.

In nations where there is no religion, people are not concerned about being on the right side of God.

Christianity does not encourage people to think for themselves.

Secularisation is the process of becoming more secular.

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6. Liberation Theology and Marx

Marx and his teaching on alienation and exploitation

Alienation is the separation of a worker from the fruits of their labour. In a capitalist system, a worker produces things they do not use themselves, losing a piece of their essence.



In addition, to compete with others in order to earn a living, a worker must attempt to produce the greatest possible amount as quickly as possible to give value to their employer, losing autonomy.

Exploitation happens when a worker produces more value than they are paid for a wage, when the employer gives them less than the true economic value of their produce in order to make a profit.

Marx believes that this gap will get bigger as the company wants to create more profit and that exploitation is a fundamental part of the capitalist system – it just can't work without it.

The 'preferential option for the poor'

This is a particular feature of liberation theology. In the opinion of Gustavo Gutiérrez, a Peruvian Catholic priest who formulated much of the theory, God loves everyone. His universal love is for all of humanity. However, God has a 'special predilection' (concern and favour) for those who are in poverty.

Orthodoxy – Right belief – the traditional teaching of the Catholic Church has emphasised the importance of this. It forms the basis of the faith. Liberation theologians, while not dismissing it at all, believe that.....

Orthopraxis – Right action – is more important. This means living out your beliefs, which was vital in South America at the time; liberation theology was developing.

Avos – Much of this book in the Old Testament is about justice and attacking those who exploit and oppress the poor.

Boff's three meditations

- socio-analysis – the world needs changing
- hermeneutic – how best to change it
- Practical – acting on it

See – Judge – Act

Does Christianity tackle social issues more effectively than Marxism?

Yes – Marxism sees everything as related to class struggle. This leaves room for anything else.

Yes – Christianity has been used in violent struggle, which only causes more problems. Marxism has not been any more effective than the logic of the Bible.

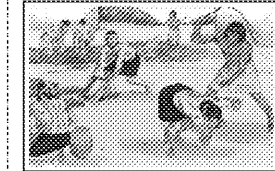
No – Christian texts are interpreted to bring benefit to the reader on social issues. An example might be the book of Philemon being used to justify slave ownership in the USA in the Civil War era.

No – Christianity has been used for hundreds of years to maintain the status quo.

Has liberation theology engaged with Marxism fully enough?

Yes – If it goes any further, it will focus too much on what humans can do by themselves rather than putting trust in God.

Yes – To use it as more than an instrument to understand how to overcome poverty would be wrong.



No – Jesus sought to overthrow corrupt authorities profiteering from the Temple, and Christians need to engage further in order to take similar actions.

Liberation theology and social sin

Structural causes of sin – The enforced social order oppresses the poor from finding fulfilment. This is a use of Marxist thinking on alienation.

Opposition – Christianity has viewed sin as a personal issue. The structures that churches and governments create are also responsible for sins.

Latin America – In the 1950s and 1960s, Latin American society was plagued by such corruption and exploitation from political classes, landowners and the military. Marxism was an effective way to analyse these issues. Workers were in a false consciousness.

Is it right for Christians to prioritise one group over another?

Yes – In Exodus, God sides with the Hebrews.

Yes – Jesus blesses certain groups in the Beatitudes.

No – It is up to God, not humans, to decide who is having favour.

No – The Bible was written by people who believed God to be biased. They were biased towards certain groups, which is shown in the text.

No – The poor will be rewarded in heaven. Liberation theology does not adequately deal with the spiritual health of all of the people.

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1. Religious Pluralism and Theology

1. Give two Bible verses or passages that support each of the positions below. One has already been provided for each.

Exclusivism

Inclusivism

John 3:16



2. Fill in the table below with the correct definitions of

Extra Ecclesiam	
Non Salva	
Anonymous Christians	
Universalism	
Pluralism	

4. For each of the arguments for exclusivism below, give a response that an inclusivist or pluralist might give.

Argument: Many of the religions around the world offer different visions of God and the path towards salvation, which are ultimately irreconcilable.

Response:

Argument: Jesus states that salvation must come through him, the religious figure.

Response:

Argument: If Christian teaching does not provide the true path to salvation, then Jesus is nothing more than a man.

Response:

6. Evaluate whether Karl Rahner's ideas about 'anonymous Christians' justify inclusivism. (40 marks)



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2. Religious Pluralism and Society

1. Explain the difference between these two concepts.

Unforced Migration



Forced Migration



2. Match the terms below to their correct definitions.

Mission

The process by which an individual renounces one faith or belief system and adopts another.

Evangelism

Discussion between different religions about the similarities and differences of their teachings.

Interfaith Dialogue

The organised efforts by Christians to convert others to the faith.

Conversion

The public spreading of the message of the Gospel to new audiences.

5. 'Christians should no longer actively seek to convert individuals of other faiths.'
Discuss. (40 marks)



3. Give three reasons why interfaith dialogue is important.

2.

3.

4. Summarise the contents of the following important modern Church documents.

Redemptoris Missio (Catholic Church)

Evangelii Nuntiandi (Vatican II)
The Gospel of the Poor (Catholic Church)
The Gospel of the Poor (Catholic Church)
The Gospel of the Poor (Catholic Church)

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3. Gender and Society

1. Briefly explain what each of these biblical passages teaches about gender equality.

a. Genesis 1:26–27

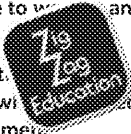
b. Galatians 3:28

c. Ephesians 5



2. Are the passages below true or false?

1. The *Mulieris dignitatem* is a 1988 encyclical written by Pope John Paul II on the roles of men and women in the modern world.
2. It states that an important role model for women is Mary, who is defined as the *Theotokos*, or God-bearer.
3. However, Pope John Paul also claims that the Catholic Church should allow women to join the priesthood.
4. Naturalistic feminism similarly claims that roles for women such as motherhood are natural, essential and unique to women and should be embraced.
5. One important feminist was Shulamith Firestone, who viewed motherhood as an essential role for women.



3. What other models of family exist outside Christian tradition? Give one example.

4. Define the concepts listed in the table below.

Misogyny	
Marginalisation	
Patriarchy	

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4. Gender and Theology

1. Explain what Rosemary Radford Ruether means in the passages below.

'Jesus' maleness is accidental, not essential'



'Jesus defied the prior-messiah expectation'

'Christianity is not confined to a static perfection of one person two thousand years ago'

3. Explain what Ruether means when she describes Jesus as the incarnation of wisdom.



2. Define the concepts listed in the table below.

Diachronism	
Golden Thread	
Hermeneutic of Suspicion	

4. Quick quiz on Mary Daly!

1. Finish this quote: 'If God is male...'
2. What is the Unholy Trinity?
3. What is the term Daly uses to describe a spiritual connection?
4. What term does Daly use to describe her reclamation of ancient religious myths from Christian tradition?

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5. The Challenge of Secularism

1. Explain the concept of wish fulfilment, as developed by Ludwig Feuerbach and Sigmund Freud.



2. Using your answer to question 1, explain how each of these phenomena might be the result of wish fulfilment.

1. Religious Experiences

2. Prayer



3. How might a Christian respond to the claim that religion is a delusion? Give three potential responses.

1.

3.

4. Give two examples each of how Christianity might be a positive or negative social force.

Positive 1.

Positive 2.

Negative 1.

Negative 2.

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6. Liberation Theology and Marx

1. Define the concepts listed below.

Alienation	
Exploitation	
Capitalism	
Revolution	

3. What are Ecclesial Base Communities (or Basic Ecclesiastical Communities), and how do they differ from traditional Church structures?

2. Explain the difference between the concepts below using a real-life example for each.

Personal Sin



Structural Sin

Orthodoxy



Praxis

4. Give two reasons for and two against Christians prioritising one group over another as part of a 'preferential option for the poor'.

For:

1.

Against:

1.

2.

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1. Religious Pluralism and Theology (1)

If Christ is the only way to God, can there be any other means of salvation?

Yes – Jesus is fully God but God is not fully Jesus. From a Trinitarian perspective, the role of the Holy Spirit or Father cannot be ignored.

Yes – The parable of the sheep and goats (MATTHEW 25:31–46) gives the example of who will go to heaven and hell based on actions rather than beliefs.

No – Humans are all born with original sin, which prevents them from being with God unless they are baptised as Christians. MARK 16:16 'Whoever believes and is baptized will be saved; but whoever does not believe will be condemned.' NRSV

Contemporary Christian theology on: Exclusivism *Christianity offers the only way to God.*

Some traditional Catholic churches have not accepted the programme of the Second Vatican Council and retain a more exclusive perspective, similar to some other evangelical movements.

extra ecclesiam nulla salus – no salvation outside the Church

Based on the idea that no one can reach God through the world, only through Jesus, who was and is God.

Exclusivists believe that converting people is very important, as they will not get condemned to hell for eternity. This is *evangelicalism*.

This makes Christianity superior to other religions, which do not acknowledge Jesus.

Summarised in JOHN 3:16 'For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.' NRSV

Therefore, if people do not believe in Jesus, they don't have eternal life.

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1. Religious Pluralism and Theology (2)

Contemporary Christian theology on: Inclusivism

Christianity as the true religion, but salvation available outside Christianity

Most theologians would place the modern mainstream churches, such as the Roman Catholic, Anglican, Lutheran and Methodist churches, in this category.

Maintains the uniqueness of Jesus and the Church. However, there are similarities in other religions as they can't be wholly wrong. God spoke through the Jewish prophets.

God is creator, so revelation through nature is accessible without the Church. Paul taught that the men of Athens may have been worshipping God all along in ACTS 17 when he discusses the 'unknown god'.

Supported by JOHN 14:6 'Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."' NRSV

So it may be that God can be known through other religions, but only as Father through Christianity.

Rahner (inclusivist):

God is revealed in creation and history so is accessible to all.

Christianity is the true religion; Jesus enabled everyone to be saved through his death.

All lawful religions can mediate God's grace.

There are *anonymous Christians* whose behaviour and values reflect those of a Christian, but who do not explicitly affirm Christ as saviour or absolute path towards salvation.

Will all gods be condemned?

Yes – The passage suggests that all who do not believe or not believe in Jesus will be condemned.

Yes – If God condemns all other religions, then arguments for other religions are invalid.

Yes – If Rahner's view is correct, then this phrase is true.

No – Referring to one else, for mortals by way of revelation.

No – If people are deluded or misled.

Karl Rahner

Born in 1904, Rahner and his colleagues were radical in their view of him to be a catholic.

His works include

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1. Religious Pluralism and Theology (3)

John Hick – British theologian (1922–2012)

Hick became a Christian at University while studying law. He changed to Christianity and was ordained as an Anglican priest. He was an evangelical, but this changed through his teaching career; he eventually endorsed radical ideas such as universalism, the belief that all human beings will eventually be saved. He was also accused of heresy in the USA for not believing in the virgin birth.

His works have been very influential and include *Evil and the God of Love*, *God and the Universe of Faith* and *The Myth of God Incarnate*.

Contemporary Truth can be found in all particularly specific religions

Most Christian groups see the message of Jesus as unique. Other religions with different messages are seen as irrelevant at best.

Supported by John Hick: 'All dwelling-places.'

It could be interpreted as a form of different beliefs.

Hick (pluralist):

No religion can give us God and how you know.

All religions involve

Does theological pluralism undermine central Christian beliefs?

Yes – Loses distinctive nature and Jesus' role as a unique way to God.

Yes – If all religions had been true from the beginning, humans could never know what God is actually like.

No – Christianity has a prehistory so it is wrong to imagine God not at work around the world (or in the Jewish faith) beforehand.

No – The Holy Spirit can act in the world outside Christianity as God has free will.

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2. Religious Pluralism and Society (1)

The development of contemporary multifaith society

Biggest reason for this development is migration.

Migration can be forced or unforced depending on the circumstances of those involved. Forced migration typically involves severe external forces or pressures pushing individuals to move, whereas unforced migration is due to an individual's own free and voluntary choices.

Migration has a result of one of three factors:

1. Jobs – Market, globalisation. Economic migration.
2. Danger – War and other conflicts, persecution. Produces refugees and asylum seekers.
3. Disaster – Natural disasters force people to move from their homes.

This is not always the case, and some societies actually become more closed or segregated. This is often for ideological reasons.

Uniting with others of similar religious beliefs:

- The creation of Israel (for the Jewish people) after the Second World War.
- The partition of India, creating Bangladesh and Pakistan, two Muslim nations separating from Hindu-majority India.

Case study:

Empire – From a major world power, resources create wealth.

- Trading numbers the world.
- War – War not.
- Religious differences than the

The 2011 Census shows that 1.2 million of non-Sikhs, 263,000

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2. Religious Pluralism and Society (2)

Should Christians have a mission to those of no faith?

Yes – Hell awaits those who do not follow Jesus. Christians should show care and concern for the souls of the unbelievers.

Yes – Jesus said we should make disciples of all nations.

No – God will lead the chosen elect to the Church. Christians cannot cause someone to have faith.

Some Christians would suggest that living a good Christian life is part of mission and the best way of convincing people to follow Jesus' teaching.

Response of Christian communities

Anglican Missio (Roman Catholic)

- God does speak through other faiths.
- Church sees no conflict in proclaiming the Gospel.
- Followers of other religions can receive the Gospel.
- Church is the ordinary means of salvation.
- Dialogue comes from deep respect for other faiths.
- Other religions are a positive challenge to the Church.
- All are called to practise love.

Sharing the Gospel of Salvation (Church of England)

- Jesus Christ is unique, but the early Church was inclusive.
- Britain has changed over time and is a multicultural society, making it difficult to maintain a homogeneous society.
- No conflict between dialogue and evangelism.
- Individuals are of equal value and worth.
- Other religions is not to be treated lightly.

Has interfaith dialogue contributed to religious harmony?

Yes – Helps identify ways that different religions can work together.

Yes – Allows engagement and evangelism, making sure everyone is heard.

No – Conservatives on both sides may become more extreme.

No – Inner-city neighbourhoods are more diverse.

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2. Religious Pluralism and Society (3)

The Scriptural Reasoning Movement: what is it, and does it relativise religious beliefs?

Members of the movement (usually Christian, Muslim and Jewish) meet on neutral ground and try to develop a similar theme. The movement tries to develop ideas that may have uncrucified assumptions and encouraging thoughtful engagement with the knowledge and wisdom of other religions.

Yes – It doesn't accept the primacy of Christ for Christians, so they must relativise their beliefs.

No – It has helped develop an understanding of what about Christ is from the Gospels themselves.

Yes – Because of the emphasis on analysing religious beliefs and disagreements from the relevant perspective, it is not simply observing and debating from an objective, critical viewpoint.

No – It has fostered an air of open and honest discussion, allowing participants to share their own beliefs.

Conversion is the process by which an individual changes their religious beliefs and adopts those of another religion. However, this process is not always fair.

Should Christians really attempt to convert non-Christians?

Yes – Hell awaits those who do not follow Christ, so it is our duty to show care and concern for the souls of those who are not Christians.

Yes – They are already spiritual people and we should help them understand things properly.

No – They have already found some of the truth, so we should focus on those with no faith.

No – It is patronising to suggest that Christians should convert non-Christians.

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3. Gender and Society (1)

Christian teaching on the roles of men and women

The traditional Christian view is that men should have the leadership roles in both the home and society. Women have traditionally been mothers and wives. This has developed through various sources and how they have been interpreted.

GENESIS 3 – Eve is punished for her role in causing the Fall by having Adam rule over her.
1 CORINTHIANS 14 – Says that women should remain silent in the churches.
EPHESIANS 5 – Places the man at the head of the family.

However, there are also passages which suggest men and women are spiritually equal:

GENESIS 1:26–27 – Men and women are both created in the image of God.
GALATIANS 3:26 – Suggests that all individuals are spiritually equal under Christ.

Augustine – Woman created to be a helper in procreation; man better suited to all rational tasks.

Aquinas – Agrees with Augustine to a point, but also thinks women are misbegotten men (taken from Aristotle's *non-Christian* philosophy) and are less intelligent than men.

Luther – Agrees with Aquinas that women are less intelligent and weaker in body than men, and are suited best to roles of procreation, marriage and motherhood. Emphasised also that women lacked mastery over themselves and that required marriage so as to steady them. Believed sexual relations were natural. Argued women have a responsibility to have sex with their husbands to procreate, and women were not intended to be virgins.

Quakers (the Religious Society of Friends) have always taught and pushed for equality. George Fox, the founder, believed all humans have God's 'light' inside them, and he was a supporter of Margaret Fell, an early Quaker who campaigned for women's rights, publishing *Women's Speaking Justified* in 1666.

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3. Gender and Society (2)

Should official Christian teaching resist current secular views of gender?

Yes – God has ordained roles for men and women in the Bible. The Bible is God's Word and true always and for all time.

Yes – Changing with the times is not a good idea shows Christianity is not just of God. It is allowing humans with imperfect understanding to damage God's intended way.

No – Paul's writing reflects his own views and that of Greco-Roman society of the time. The story of Adam and Eve in GENESIS 3 is not literal, and the position of the women is not how things should be in an ideal world, but bad choices have led to it.

No – Today's Christian teaching is not how the Church has always taught. It has been affected in the past. There were female Christian leaders in the early Church, and the Church was then culturally affected by Rome.

Christian responses to

Secular feminists typically employ misogyny, the contempt for or hatred of women. The Church have led to the marginalising of their insights into religion and the Church being influenced by men with greater power to men than women.

Conservative Protestant Christians have the same about gender as they have about sexuality.

Liberal Protestants share secularist views.

Mulieris dignitatem – A papal encyclical on woman's dignity, in which he dealt with feminism and the changing world.

John Paul II warns about the male Church appropriating defining male characteristics of the priesthood. Mary is still viewed as a woman's role in salvation through motherhood.

The document does not stress the characteristics of womanhood, but states that men and women are

Should secular views of gender equality undermine Christian teaching?

Yes – Oppression of women has been seen and challenged in the past.

Yes – Augustine's and Aquinas' views that women are less than men may be incorrect.

No – Catholic and conservative Protestant churches have stood firm.

No – They have forced Christians to reassess Jesus' teaching and the role of the early women Church leaders have been revisited.

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3. Gender and Society (3)

Attitudes towards motherhood/parenthood

Motherhood is a woman having/raising a child, with parenthood being a more appropriate term to use.

Shulamith Firestone put forward the idea that until women could be separated from being pregnant, equality could not be achieved.

Naturalistic fallacy – just because something is part of the natural order it doesn't make it good. Like as is flying, or driving a car.

Naturalistic fallacy – motherhood and reproduction are processes unique to women. The role of patriarchy can be engaged with autonomously to develop a society in which women can express their true essence (liberation).

Mulieris dignitatem puts forward the idea that motherhood is a natural vocation for women as it is their essence.

Simone de Beauvoir generally perceived motherhood negatively (as restrictive) as she believed it was used by men within patriarchal society to control them and women become reduced to beings suitable only for domesticity.

Different types of family: Christian and secular views – is the family natural?

Traditional Christian ideal – One man and one woman with as many children as possible.

Secular views – One man and one woman or two women or two men are acceptable. Family structures have changed, so the law followed suit. This in turn has influenced other aspects of society.

Cultural – In different societies and across time there are many different family structures. What is natural varies by place and time.

Yes – In the Bible, there are many different family types that God seems to approve of: concubines, prisoners of war with their captors, and rapists with their victims. Demographics shape families. Where there has been war, you may find communal living. It is normal for communities to raise children. Due to modern technology, co-parenting is more common where separation/divorce is more prevalent.

No – God made Adam and Eve as the first parents, and their family is the only one that lasted.

No – The model set by God is the only model of family that has lasted through time. All other families are not from God.

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4. Gender and Theology (1)

Rosemary Radford Ruether (born 1936)

Background – She is an American Catholic feminist scholar and theologian. She has taught in a number of high-profile universities and is an advocate of women priests within the Catholic Church.

Sexism and God-Talk – Seminar written in 1983 discussing feminism, Christianity and religion.

Diachronic exegesis – Understanding when, why, for whom and how the texts of the New Testament were produced and then how they have been used over time.

Male warrior-messiah – Ruether points out that Jesus was not this. His message and actions go against the Jewish expectation.

JOHN 15:15 shows a non-Davidic messiah with an emphasis on friendship.

She puts forward androgynous Christologies:

- Jesus' maleness *accidental*, not *essential*
- God as the female wisdom principle – Hagia Sofia
- Jesus as the incarnation of Wisdom – God's Word becoming flesh (John 1)

Ruether challenges the Church to modernise with her feminism. She is a reformer. However, she does not argue that Christianity is essentially sexist. Instead, the Church must identify and develop the golden thread in scripture; a prophetic tradition which emphasises the importance of equality.

Not 'once-for-all' – there is a dynamic relationship between redeemer and redeemed. Christians believe they have a relationship with the living Jesus.

Liberated humanity – 'not confined to a static perfection of one person two thousand years ago' (a 2,000-year-old depiction of Jesus).

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4. Gender and Theology (2)

Is Christianity essentially sexist?

Yes – Male pronouns are most common used when talking about God, normalising God as male and seeing women as different.

Yes – Augustine and Aquinas believed that Jesus had to be born male because otherwise he would have been inferior.

No – Christian teaching in GENESIS 1.27 considers men and women to be equally made in the image of God.

No – In LUKE 24, Jesus' female followers are the first to see him alive.

No – Jesus treats women as being as worthy as men and teaches them in the same manner.

Can
Yes
very
Yes
Yes
and
No
for
No

Can a male saviour save women?

Yes – Ruether – Jesus' maleness is not what defines him; it is his overthrowing of the social order.

Yes – Biblical support – in ACTS 16, Lydia becomes the first European Christian.

John 5 – Jesus talks to and teaches a Samaritan woman, treating her as he would a Jewish man.

No – Daly – if God is male, then the image of God. The divine patriarch castrates women.

No – Women have been a focus of history by the Church. Christianity is structured to make it much harder for male saviour to save women. There are far fewer historical accounts of women, alienating them.

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4. Gender and Theology (3)



Sexism and patriarchy in Christianity

Ruether

- ✧ A 1974 study shows Church communities were more patriarchal and revolutionary in gender and material equality.
- ✧ The bias entered when Christianity moved into Greco-Roman society.

Daly

- ✧ Illusion of equality prevents action
- ✧ Looking-glass world make them
- ✧ Values subvert virgins, preg



Can Christianity be changed or should it be abandoned?

Ruether

- ✧ Using the hermeneutic of suspicion, cultural biases can be stripped away and Christianity can be re-articulated.

Daly

- ✧ It should
- ✧ It is a man never be from the

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5. The Challenge of Secularism (1)

God as an illusion and the result of wish fulfilment

Ludwig Feuerbach (1804–1872)

- What man is in need of, he makes his God.
- What man wishes to be, he makes his God.

Without comfort and a promise of an afterlife, Feuerbach believed that humans tend to despair as they see no ultimate goal for their lives.

There is no empirical proof of God, so human beings make up a figure they think can provide them with answers to their existential questions.

God has the perfect versions of the attributes humans wish they possessed – power, knowledge, etc.

Sigmund Freud (1856–1939)

'Father' of psychoanalysis
Psychological critique of religion

Freud believed that religion is a form of wish fulfilment, keeping it in childhood. When faced with guilt, they often look to God for forgiveness if they have been bad.

Freud's prehistorical ideas of *Totem and Taboo*, in which he believed humans were jealous of his power and his brothers, and they killed each other for dominance, so he believed that frustration with authority leads to religion.

However, he came to develop the idea of the 'God complex'. This is the idea that human beings project their own hidden desires onto themselves in outward belief in God.

In the case of religion, the unconscious wish of human beings to unconsciously wish for a father figure takes the form of God.

Richard Dawkins (born 1941)

Controversial evolutionary biologist and has the highest profile in the 'New Atheist' movement.

Believes religion is a hindrance to the development of humanity as it teaches humans not to think for themselves and to look to God for the answers to problems.

He believes that religion is responsible for many of the world's problems and is a childish response to the world's problems. He believes it should disappear when children grow up into adults.

He has an entirely materialist world view.

Is there evidence that religion solves personal and social problems?

- ✓ Christianity encourages people to do normal things.
- ✓ LGBTQ communities are encouraged to be happy and to help others.
- ✓ It possibly encourages people to see how wonderful the world is despite the difficulties in the world.
- ✗ Churches provide a safe space for people to express their emotions.
- ✗ Christian teaching encourages people to be good.

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5. The Challenge of Secularism (2)

How persuasive are Dawkins and Freud?

- If there is a God, then it would not be surprising if human beings were created with a wish to discover him! It may be natural for us to find that belief in God quells our anxieties.
- Phenomena such as religious experience and miracles are widespread and well-documented. Freud may be undermining religious belief in reducing it to a form of wish fulfilment, especially when it leads to joy and happiness for many.
- Freud and Dawkins' ideas aren't scientific themselves. It is impossible to effectively prove or disprove religious 'unconscious' desires. Their views may rest upon little more than speculation.

The view that Christianity should play no part in: Education and schools

- ✗ British society is founded upon Christian morals.
- ✗ Ignorance leads to conflict between people of different beliefs.
- ✓ Indoctrination of children who don't know any different is wrong.
- ✓ Could put people off Christianity at the youngest age.
- ✗ Church schools have a better record than state schools and have a good record of educating their students well.
- ✓ Many people believe it is wrong to give precedence to one set of beliefs over another.

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5. The Challenge of Secularism (3)

Are spiritual values just human values?

No – People are selfish, greedy and aggressive by nature. They think might is right.

Yes – You don't need to be religious to show care or compassion. Humans have a moral code.

No – Spiritual values must be learned; they are not natural / innate in to humanity. Altruism is not a natural response.

Yes – They are the values that humans developed to ensure civilisations flourish.

Philosopher and neuroscientist Sam Harris (b. 1967) wrote *The Moral Landscape*, a book about how science can determine human values.

Is Christianity culture and values?

The legal codes teaching through strong and stable. Why change?

Now that less than 1% of the population should they influence?

Millions of people are going to contribute to the global economy.

Are secularism and secularisation opportunities for Christianity to think and act?

The secular world is being willing to try new ideas because it is modern and has technology.

In societies where religion is not the focus of a majority of people, Christianity is about being on the margins.

Christianity does not need to perform many of the functions it once did.

Secularisation may encourage many Christians to leave the Church.

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6. Liberation Theology and Marx (1)

Marx and his teaching on alienation and exploitation

Alienation is the separation of a worker from the fruits of their labour. In a capitalist system, a worker produces things they do not use themselves and give a piece of their essence.

In addition, a worker competes with others in order to earn a living, a worker must attempt to produce the greatest possible amount as quickly as possible to give value to their employer, losing autonomy.

Exploitation happens whenever a person works for a wage, when the employer gives the worker **less than the true economic value** of their produce in order to create profit.

Marx believes that this gap will get bigger as the company wants to create more profit and that exploitation is a **fundamental** part of the **capitalist** system – it just can't work without it.



The 'pro'

This is a part of the work of Gustavo G... the theory... However, ... who are in...

Orthodoxy has emphasized Liberation...

Orthopraxy your belief in theology...

AMOS – Message of justice and...

Boff's three...

- socio
- herm
- Pract

See – Judg...

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6. Liberation Theology and Marx (3)

Does Christianity tackle social issues more effectively than Marxism?

Yes – Marxism sees **everything** as related to class struggle. This leaves no room for anything else.

Yes – Christianity does not use **violent** struggle, which causes more problems. Liberation theology has not been any more effective than other ideologies.

No – Christian texts are **interpreted** in a way that benefit to the reader, causing social issues. An example might be the book of Philippians being used to justify slave ownership in the USA in the Civil War era.

No – Christianity has been used for hundreds of years to maintain **oppressive** regimes.

Basic Ecclesial Communities – BECs

(In Spanish – **comunidades eclesiales de base** (CEBs) in case sources use it)

Developed due to shortage of priests in 1950s / early 1960s – some functions taken by lay catechists (trained non-priests who can perform non-sacramental duties).

Second Vatican Council gave laity greater involvement and said the Church should be more active in social issues.

Late 1960s / early 1970s – due to political unrest, with many committing for action. BECs became more independent.

Controversially, BECs do **pastoral-based theology** within their structure, without priests or the Church's assistance.

Lib

Has liberation theology ever been used to oppress?

Yes – If it goes any further, it can oppress itself rather than people.

Yes – To use it as more than a tool to overcome poverty would be oppressive.



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Mark Schemes

Examiners will be using a general mark scheme to mark the candidate's answer, and not expect for a specific answer. These can be viewed on the OCR website.

The following table should give you an idea of which kinds of answers get awarded marks.

A Level (AO1)

Level	Band	What type of answer
6	14–16	<p>This answer is excellent because:</p> <ul style="list-style-type: none"> it answers the question with sophistication points are relevant and well selected all knowledge and understanding shown are correct, with appropriate originality the answer is clear and has consistently used specialist terminology there is a large range of references to scholarly theories and/or works
5	11–13	<p>This answer is very good because:</p> <ul style="list-style-type: none"> it answers the question thoroughly points are relevant and used properly all knowledge and understanding shown are correct, with some originality the answer is clear and has used specialist terminology there is a very good number of references to scholarly theories and/or works
4	8–10	<p>This answer is good because:</p> <ul style="list-style-type: none"> it answers the question points are relevant and mostly used properly most of the knowledge and understanding shown are correct the answer is clear, and specialist terminology is used there is a good number of references to scholarly theories and/or works
3	5–7	<p>This is a satisfactory answer because:</p> <ul style="list-style-type: none"> it mostly answers the question most of the points are relevant some correct knowledge and understanding are shown with enough detail the answer is quite clear, and specialist terminology is used some scholarly theories and/or works are referred to
2	3–4	<p>This is a basic answer because:</p> <ul style="list-style-type: none"> the question is answered in a general way some relevant points are mentioned some correct but limited knowledge and understanding are shown some correct but limited specialist terminology is used it is limited in referencing scholarly theories and/or works
1	1–2	<p>This is a poor answer because:</p> <ul style="list-style-type: none"> most of the response does not answer the question a lot of relevant content is missing very little knowledge and understanding of the topic are shown specialist terminology is very rarely mentioned there is little reference to scholarly theories and/or works
0	0	Nothing worthy of credit

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A Level (AO2)

Level	Band	What type of answer
6	21–24	<p>This is an excellent answer because:</p> <ul style="list-style-type: none"> the argument is effective and insightful insightful critical analysis and evaluation are present points are clear, and positions are robustly justified the answer is clear and has consistently used specialist terminology there is a large range of references to scholarly theories and evaluation <p>Overall, this answer is well reasoned, detailed, integrated and logical.</p>
5	17–20	<p>This is a very good answer because:</p> <ul style="list-style-type: none"> the argument is clear and generally successful the analysis and evaluation are clear points are made clearly and justified it answers the question entirely the answer is clear and has used specialist terminology there is a very good number of references to scholarly theories and evaluation <p>Overall, this answer is detailed, relevant, integrated and logical.</p>
4	13–16	<p>This is a good answer because:</p> <ul style="list-style-type: none"> the argument is effective and clear good analysis and evaluation are present points are made clearly and contain adequate justification it answers the question the answer is clear, and specialist terminology is used there is a good number of references to scholarly theories and evaluation <p>Overall, this answer is detailed, with relevant material and logical.</p>
3	9–12	<p>This is a satisfactory answer because:</p> <ul style="list-style-type: none"> the argument is mostly successful analysis and evaluation are mostly successful points are made with some justification but not fully it mainly answers the question the answer is quite clear, and specialist terminology is used some scholarly theories and/or works are referred to <p>Overall, this answer is mainly relevant and has some structure.</p>
2	5–8	<p>This is a basic answer because:</p> <ul style="list-style-type: none"> there is some evidence that an argument is being made some analysis and evaluation are present, but these are limited points are made but without enough justification it doesn't answer the question fully some correct but limited specialist terminology is used it is limited in referring to scholarly theories and/or works <p>Overall, this answer is mostly relevant with some structure.</p>
1	1–4	<p>This is a weak answer because:</p> <ul style="list-style-type: none"> there is little evidence of an argument being made there is a lack of analysis and evaluation points are made without any or enough justification it does not answer the question specialist terminology is very rarely mentioned there is little reference to scholarly theories and/or works <p>Overall, this answer lacks structure and clarity.</p>
0	0	Nothing worthy of credit

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1. Religious Pluralism and Theology

1. **Exclusivism Passages** – John 3:16, John 14:6, Acts 4:12, Timothy 2:15
Inclusivism Passages – Acts 17, Matthew 25:31–46, Mark 9:40
2. **Extra Ecclesiam Nulla Salus** – A phrase meaning ‘outside the Church there is no salvation’. It emphasises the importance of the Church in allowing humans to achieve salvation through Christ.
Anonymous Christians – A term Rahner suggested for people who possibly share Christian values but who do not directly affirm him as saviour or absolute path towards salvation.
Universalism – The view that all human beings will eventually be saved.
Pluralism – The belief that no one religion has an exclusive claim to the truth and that all religions may have equally valid claims to such a truth.
3. Acts 17 details a sermon of St Paul’s in the Areopagus, where he appeals to the Athenians by holding that they have been worshipping the presence of the true creator God, without having direct knowledge of his being or nature. This implies that God can in some way be known by those who are not Christians and that those of other faiths may have partial insight into God.
4. **A number of arguments and responses can be given, including:**
Argument: Many of the religions around the world offer significantly different paths towards salvation which are ultimately irreconcilable.
Response: There may be more similarities than immediately visible. Individuals may be enabling them to be anonymous Christians, or it may be that all religious experience points to a ‘Real’, a central being or spiritual dimension which all human beings participate in.
Argument: The Bible states that salvation must come through Christ, not any other religion.
Response: It may be that those of other religions unwittingly participate in the Christian faith, or it may be that biblical teaching on salvation has been misinterpreted by many important religious figures.
Argument: If Christian teaching does not provide knowledge of the path to salvation, it is no more than a moral teacher.
Response: Jesus may present the whole truth about salvation, with other religions being partial. Jesus may well just be an important religious or moral figure – one of many.
5. **Exam-style Question – ‘Religious pluralism is incompatible with Christian tradition’**
AO1 – Students may demonstrate knowledge and understanding through discussion of:
 - Christianity has traditionally espoused exclusivism, the view that it is the only true religion and the truth about God and salvation.
 - However, recent challenges from some progressive theologians such as the idea of the alternative of religious pluralism, the view that no single religion has an exclusive claim to salvation and that multiple religions may have equally valid claims to such a truth.
 - Such a claim is potentially plausible but it also requires denying key parts of Christian doctrine, these include the incarnation and the Trinity. The Bible also needs to be reinterpreted by liberal theologians, keeping only those elements which fit a modern scientific worldview.
 - For religious pluralism to be a reality, it is necessary to abandon the more outdated moral teachings of Christianity, yet others argue that this destroys the identity of the Christian faith.**AO2** – Students may demonstrate evaluation and analysis through presentation of:
 - **Religious pluralism is compatible with Christian tradition:** Christianity is not a closed system, it is influenced by other faiths and beliefs, secular or theistic; there are differences between religions in terms of religious experiences; there are aspects of Christianity that are universal, indicating that God works through the world for all people; much of Christianity is supported, and it is necessary to move beyond the mythological world view; the core identity of Christianity is based around its moral message, not its supernatural claims.

- **Religious pluralism is incompatible with Christian tradition:** the distinctiveness of Christianity is based around its theological teachings such as the incarnation and the resurrection; the Bible has passages that clearly endorse exclusivism; the Bible acknowledges the key differences and conflicts between Christianity and other religions; the 'Real' at the heart of pluralism are incoherent – they do not fully explain religious experiences, miracles and revelations at the heart of their faiths.

6. **Exam-style Question – Evaluate whether Karl Rahner's ideas about 'anonymous Christians' justify inclusivism.**

AO1 – Students may demonstrate knowledge and understanding through discussion.

- Christianity has traditionally espoused exclusivism, the view that it is the only true faith and the truth about God and salvation.
- However, inclusivism has become more popular in the 20th century, by both lay Christians and theologians, due to the important influences and dialogues that Christianity has had with other religions.
- There is an issue nonetheless, as it is difficult to understand how religious truth can be shared and how people from other religions can be saved without accepting the Christian truth about salvation and how people from other religions can be saved without accepting the Christian truth about salvation.
- Rahner's solution is that individuals of other faiths act as 'anonymous Christians' who, through their actions, live out the teachings Jesus presents in the Gospels. This means they can be saved through the central figure through which all salvation is mediated.

AO2 – Students may demonstrate evaluation and analysis through presentation.

- **Rahner's ideas justify religious inclusivism:** key aspects of the Bible (e.g. the parable of the lost sheep) suggest that what is most important is living righteously, not having a particular faith; if God were benevolent, he would not condemn people to hell simply for not accepting Christianity; the Bible is essential to salvation – its only role is to teach; the idea of anonymous Christians allows for the virtues of other faiths while centring salvation around Jesus.
- **Rahner's ideas do not justify religious inclusivism:** Rahner's inclusivism reduces Christianity to a matter of ethics, destroying its identity; the concept of 'anonymous Christians' is patronising to other religions, which have distinct and reasonable systems of belief; the Bible fails to incorporate key elements of Christian tradition, such as the Trinity and the resurrection; upholding the principle of *Solus Christus* is unnecessary – salvation history is not unique to Christianity; the Bible presents an exclusivist vision of salvation and does not support inclusivism.

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2. Religious Pluralism and Society

1. **Unforced Migration:** Migration that is primarily caused by the free and autonomous individuals involved.
Forced Migration: Migration that is coerced by external forces such as war, persecution and oppression.
2. **Mission:** The organised efforts by Christians to convert others to the faith.
Evangelism: The public spreading of the message of the Gospel to new audiences.
Interfaith Dialogue: Discussion between different religions about the similarities in their teachings.
Conversion: The process by which an individual renounces one faith or belief and adopts another.
3. **Examples can include:**
 1. It is consistent with Jesus' call for reconciliation, peace and compassion.
 2. It is important to ensure that conflict does not arise when an individual converts.
 3. It promotes greater understanding and knowledge of both one's own religion and others.
4. **Redemptoris Missio:** It focuses on how the Catholic Church can meaningfully engage with the modern world. Three elements are identified as key: the conversion of the non-Christian world, the renewal of commitments within disinterested Christians and pastoral care within the Christian community. It also attempts to acknowledge the need for good interfaith dialogue as part of respecting other individuals.

Sharing the Gospel of Salvation: It attempts to clarify how the Church should share the good news while at the same time being aware of the changing religious landscape. It states that both dialogue and evangelism are part of proclamation and identifies four ways in which Christians might engage with (the dialogue of daily life, common good, mutual respect and sharing the Gospel of Salvation).

5. **Exam-style Question – 'Christians should no longer actively seek to convert non-Christians. Discuss.'**

AO1 – Students may demonstrate knowledge and understanding through discussion.

- Traditionally, the Christian Church has been active in attempting to convert non-Christians through forceful means.
- In more modern times, the growth of multifaith societies and the calls for religious freedom mean that such active conversion practices have been questioned and criticised.
- Instead, there have been calls for greater interfaith dialogue and more cooperation between those of differing religions.
- As a result, there have been those who have suggested that Christian missionaries should focus on the conversion of others but instead work with local communities solely through dialogue and enterprises.

AO2 – Students may demonstrate evaluation and analysis through presentation.

- **Christians should seek to convert other individuals:** The Christian faith teaches that salvation – converting others is necessary in order that they be saved; religious freedom does not mean that the Church cannot evangelise – this is simply respecting preferences; seeking to convert others does not have to generate conflict if interfaith dialogue is maintained; the Church would decline and eventually die if it did not convert others – conversion practices are necessary for its survival.
- **Christians should not seek to convert other individuals:** It is wrong to claim a monopoly on God and spirituality – if others are happy in their faith, the grace does not flow solely through Christianity, so conversion is unnecessary; the integrity of other religions and not attempt to undermine their core beliefs; the history of conversion practice shows it generates conflict and hostility; mission, such as charity and outreach.

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6. **Exam-style Question – Does the Scriptural Reasoning movement flatten or**

AO1 – Students may demonstrate knowledge and understanding through discussion

- Traditionally Christian theology has not sought to engage with other faith beliefs or to better understand their own.
- The Scriptural Reasoning movement attempts to overturn this, bringing together to come to a greater understanding of each other's faiths.
- This involves a small group of people from different faiths regularly meeting to discuss texts on a specific topic. The aim, however, is not simply to find agreement but to develop a deeper knowledge of different perspectives and challenge one another.
- Through this process of critical analysis, people from potentially conflicting faiths begin the groundwork towards working together on social issues in the future, thus challenging their own prejudices about their faith and others.

AO2 – Students may demonstrate evaluation and analysis through presentation

- **Scriptural Reasoning does not flatten/relativise the Christian faith:** The scriptural reasoning movement is a key example of contextualising religious belief, rather than trying to understand it in isolation. It does not seek to relativise religious belief by putting it in context with what is true and what is not; it fails to accept that there is no such thing as good theology; it does not maintain a central objective view of religious belief to cultural and communal influences; it has not led to a loss of the Bible or the Christian God, only the beliefs of other faiths.
- **Scriptural Reasoning does not flatten/relativise the Christian faith:** The scriptural reasoning movement has only helped shape the real identity of Christianity, not an objective viewpoint on what is true and what is not, so there is nothing to be flattened. Scriptural Reasoning has helped foster honest discussion about the virtues and flaws of Christianity, not only aided interfaith dialogue, not reduced the identity of Christianity; it has only helped to show how other religions might share in the truths and teachings of Christianity.

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3. Gender and Society

1. **Genesis 1:26–27:** Human beings are made in the image of God, suggesting that men and women are spiritually equal.
Galatians 3:28: Suggests that earthly lives and roles are irrelevant in the context of spiritual life; all women should participate equally in spiritual life.
Ephesians 5:22–24: Suggests that women should be subordinate to men in the home; that gender roles are not the same on Earth.
2.
 1. **True**
 2. **True**
 3. **False** – Pope John Paul resisted calls for the ordination of women to the priesthood.
 4. **True**
 5. **False** – Shulamith Firestone was a radical feminist who argued that there should be technologically separated roles, not requiring a woman's body.
3. **Potential models include:**
 Single Parenthood, Communal Family, Same-sex Parenthood
4. **Misogyny** – A held prejudice against, hatred of or contempt for women.
Marginalisation – The treatment of a group of people, e.g. women, as insignificant.
Patriarchy – A system or systems within a state/society within which men hold power, especially compared to women.
5. **Exam-style Question – ‘Motherhood should be seen as an essential and positive role for women’**
AO1 – Students may demonstrate knowledge and understanding through discussion of the following points:
 - In Christian tradition, motherhood is seen as an essential role for women; the purpose of life for women is in part to become mothers and ensure the future of the Church.
 - However, in modern times, this idea has been challenged by secular feminism; Simone de Beauvoir, who argued that motherhood was restrictive for most women, preventing them from realising their true potential and autonomy.
 - Motherhood, therefore, may be a role forced upon women by patriarchal influences, rather than a positive choice.
 - Nevertheless, many Christians and denominations still uphold the importance of motherhood; Pope John Paul emphasises the importance of motherhood in his encyclical *Mulieris dignitatem*.**AO2** – Students may demonstrate evaluation and analysis through presentation of the following points:
 - **Motherhood is an essential / a positive role:** Motherhood is a process of nurturing and a positive force; naturalistic feminism puts forward good arguments for the importance of motherhood for a flourishing life; what is important is eliminating patriarchal influences that are discouraging women from becoming mothers. The Bible and Christian tradition believe God ordained women to be mothers; Mary is the clearest scriptural example of motherhood emphasising the importance of motherhood.
 - **Motherhood is not an essential / a positive role:** Firestone shows that a secularist view of the role of motherhood is separated from women; motherhood is not a natural role and is physically restrictive, ‘chaining’ them to the household, as the Christian Church itself is a patriarchal institution and cannot be relied upon to provide an egalitarian vision of gender roles, including motherhood; women should be free to choose – it should not be a role forced upon them; the importance of motherhood is a product of patriarchal cultural influences and cannot be thought to be the word of God.

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6. **Exam-style question – Is the concept of family a culturally determined construct?**

AO1 – Students may demonstrate knowledge and understanding through discussion.

- In the Bible and Christian tradition, the ideal family is presented as the father, mother, children.
- However, in modern times, this idea has been challenged by secular feminism. Shulamith Firestone, for instance, held that the idea of the nuclear family. Children, she argued, would be better raised communally.
- The diversity of family types now also questions the legitimacy of the nuclear family raised well by single parents or parents of the same sex.
- However, many Christian denominations still hold that the nuclear family is the best in which to raise children and is in some way willed by God.

AO2 – Students may demonstrate evaluation and analysis through presentation of arguments.

- **The family is a culturally determined construct:** There are a vast number of family types around the world beyond the Christian nuclear family; throughout history children have been raised in communal environments, or among extended family; the concept of a nuclear family, designed to keep women in the house and men working, is a cultural invention. The nuclear family is likely to be a remnant of cultural values present during the Industrial Revolution. There is no evidence to suggest God would oppose a loving family environment or a different family model.
- **The family is not a culturally determined construct:** There are divinely ordained roles for fatherhood and motherhood which reinforce the importance of the nuclear family. The fact that the nuclear family does not mean that relatives or friends do not play a role in family life is centred around the mother and father; the nuclear family is a natural part of many cultures and traditions, suggesting it is a naturally valid way to raise children. It does not deny women a fulfilling life but simply reinforces the importance of family.

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4. Gender and Theology

1. 'Jesus' maleness is accidental, not essential'

Jesus' gender should not influence ideas about his being or about how his teaching should be understood about and understanding of gender roles.

'Jesus defied the male warrior-messiah expectation'

In first-century Judea, within which Jesus was born and raised, it was expected that Jesus would lead a violent revolution against the occupying Roman forces. However, Jesus' teaching was not about violence, but about peace, compassion and equality.

'Christianity is not confined to a static perfection of one person two thousand years ago'

Christianity is an evolving religion that does not have to rely on the literal interpretation of the Bible for meaning. Christianity can employ modern knowledge to reconstruct itself into a genuinely relevant religion.

2. Diachronic Exegesis

The study of the Bible as it developed over time and history, rather than simply the present.

Golden Thread

A theme or teaching of prophetic liberation that Ruether believes runs through the Bible and its various culturally conditioned elements.

Hermeneutic of Suspicion

A term adopted by Ruether to describe the process of analysing a text from an understanding of its intentions or motives.

3. Students might present the following answer:

Ruether argues that female terms may have been historically used to describe God but have been marginalised or lost through patriarchal influence. One particularly important female term is **Sophia**, often thought to represent wisdom. Ruether argues that Sophia was replaced by Logos before the maleness of Jesus led to the preference for male terms and the development of the Trinity. In fact, Ruether contends that Jesus may have originally been a prophet of Sophia, with his teachings given by Proverbs and Solomon, mediating Sophia through his ministry. After his death, his teachings were put forward by followers after his death. Thus, the incarnation of Jesus was a way of incarnating God's wisdom.

4. Quick quiz answers:

1. '... then the male is God'
2. Rape, genocide and war
3. Biophilia
4. Pirate

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5. Exam-style question – 'A male saviour cannot be at the heart of a genuinely egalitarian religion'

AO1 – Students may demonstrate knowledge and understanding through discussion

- In Christian tradition, Jesus has been God incarnate, the saviour of humankind. In the past, critics, this has led to subsequent theologians holding that men are naturally closer to divinity reflected in Jesus' maleness.
- Thus, while theologians in principle have often held that the genders are equal, this has certainly not been enacted either in the Church or in society.
- Moreover, it has led to God being largely viewed in male terms, which has hindered egalitarian theology from being developed in the Christian Church.
- However, modern feminist theologians disagree about whether this problem can be solved. Reconstructionist feminist theologians argue that Jesus' maleness is accidental, not essential – it is ultimately irrelevant when developing an egalitarian theology.
- Others, such as Mary Daly, have held that it is impossible to separate Jesus from his historical context. In essence, it is impossible for women to thrive within a religion that is fundamentally male.

AO2 – Students may demonstrate evaluation and analysis through presentation

- **An egalitarian religion can have a male saviour:** Ruether makes the point that Jesus' maleness is accidental and not essential – it is irrelevant when reconstructing the Church. Jesus seemed to embody genuinely egalitarian principles during his lifetime, and his teachings are running through Christian history; Jesus is only one part of the Christian tradition. The female wisdom principle incarnate – the historical tradition of misogyny – is a product of cultural attitudes, not the figure of Jesus and his teachings; Daly argues for a reconstruction of the Christian faith.
- **An egalitarian religion cannot have a male saviour:** It is impossible to separate Jesus from his historical context; the history of the Church is testament to the impossibility of a male saviour in a religion that is fundamentally male.

6. Exam-style question – Is Christianity essentially sexist?

AO1 – Students may demonstrate knowledge and understanding through discussion

- In the last century, it has become increasingly recognised that in Christianity there has been significant misogyny, resulting in the marginalisation and oppression of women in the world.
- Many feminist theologians have picked apart this misogyny, showing the attitudes propagated by the biblical writers and early Church fathers.
- However, there is disagreement about whether this sexism and misogyny can be dismantled. Reconstructionist feminist theologians hold that once such misogyny is dismantled, a new egalitarian Christian faith can emerge.
- Other radical and post-Christian feminist theologians argue that this reconstruction is impossible. Christianity is essentially sexist to its core, due to its reliance on a male God and its cultural foundations.

AO2 – Students may demonstrate evaluation and analysis through presentation

- **Christianity is essentially sexist:** Women cannot be saved by a male saviour; Jesus' maleness is essential and a specific male-dominated time in history, it cannot be separated from the Church. Christianity has too long a history of sexism and misogyny to be dismantled. The Church contains much in the way of egalitarian principles; there is little for women to relate to their own experiences; the Church today and its traditions are a product of cultural influences, and it is difficult to see how that will change.
- **Christianity is not essentially sexist:** There is a genuine golden thread of egalitarianism in scripture that can speak to women's experiences; structural change is afoot; there is evidence that the Church is becoming more egalitarian; it is possible to separate Jesus from his historical context that led to historical misogyny in the faith; the female wisdom principle is a genuine part of an egalitarian vision of God; Jesus' maleness is accidental, not essential.

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5. The Challenge of Secularism

1. Wish fulfilment:

Wish fulfilment is the idea that human beings have unconscious desires (or wishes) of which they are unaware of but that manifest themselves in dreams, behaviour and beliefs. A desire or wish is fulfilled when one of these dreams, behaviours and beliefs or desires occurs.

2. Students might include the following responses:

Religious Experiences: Can occur due to an unconscious wish for the safety of a parent or guardian.

Prayer: Can be performed due to an unconscious wish for this parental divine love and reward one for one's faith.

3. Students might include the following responses:

1. Phenomena such as religious experiences and miracles are widespread and cannot be explained by some universal unconscious desire but the intervention of God.
2. From a scientific point of view, ideas about wish fulfilment are unscientific. It is impossible to test unconscious desires; they are simply assumed on the basis of certain kinds of behaviour. It is not possible to falsify the existence of these wishes.
3. If God did exist, then it would be expected for him to create human beings who could encounter him. The fact that human beings wish for the existence of God does not prove his actual existence.

4. Students might present a number of different responses, such as:

Positives: Art, ethical values, community, charity

Negatives: Conflict, discrimination, opposition to scientific progress, oppression

5. Exam-style question – Should Christianity have a significant presence in public life?

AO1 – Students may demonstrate knowledge and understanding through discussion.

- Traditionally, in the UK and much of the Western world, the Christian Church has had a significant presence in public life, holding political positions and occupying a visible presence in society.
- However, growing secularisation means that the Christian Church no longer has this presence, with the Christian faith increasingly being restricted to the private sphere.
- Secularists typically champion such restrictions, arguing that Christianity is harmful and should not be allowed to play a role in public life, whether in politics, education or law.
- However, others argue that Christianity, as an important moral influence on public life and Christians should be able to practise their faith publicly as a major religious expression.

AO2 – Students may demonstrate evaluation and analysis through presentation of arguments.

- **Christianity should have a significant presence:** Each individual is entitled to their own religious expression, meaning they are allowed to publicly practise and engage with their faith. Christianity still has a significant influence on ethics and culture; Christian beliefs shape the moral framework of many societies. Christianity is no different to any other group; faith schools still form an important part of education. Christianity has an important charitable and social role to play in local communities. Christianity should have a public presence in order for the Church to continue to be relevant.
- **Christianity should not have a significant presence:** Freedom of religion should be protected in the household; Christianity has been a negative influence on ethics and culture. Religious belief should be based on reason and science; the Christian Church's presence should be limited to private life. Christianity should not be given special consideration on the basis of their faith; religious belief should be based on reason and science; the Christian Church's presence should be limited to private life. Christianity should not be given special consideration on the basis of their faith; religious belief should be based on reason and science; the Christian Church's presence should be limited to private life.

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6. Exam-style question – 'Christianity has been a positive influence on the UK'

AO1 – Students may demonstrate knowledge and understanding through discussion

- Traditionally, in the UK and much of the Western world, the Christian Church has been a dominant force on public life, holding political positions and occupying a visible presence.
- However, growing secularisation means that the Christian Church no longer does this, with the Christian faith increasingly being restricted to the private sphere.
- Many, however, still hold that Christian values have contributed a lot to the development of the UK. It is often argued that the British system of governance and law is based on Christian values, that much of its great art, architecture and music has been inspired by Christianity.
- However, there are also secular critics who argue that Christianity has been a negative influence. Moreover, Christian values have potentially also prevented moral progress, such as the historic oppression of marginalised groups.

AO2 – Students may demonstrate evaluation and analysis through presentation

- **Christianity has been a positive influence:** Many of the ethical values that are important in the UK have their origins in Christian thought; many famous artists and writers have been inspired by their faith; historical violence and conflict has been reduced to matters of religion; there are many influential and powerful people who are Christians; churches have often helped local communities; Christianity has been one of the main driving forces behind charitable initiatives in the UK.
- **Christianity has not been a positive influence:** The Christian Church has a history of oppression of marginalised groups; Christianity, in encouraging faith- and obedience, has helped stoke conflict and violence throughout history; many groups continue to be discriminated against by the Church; there are significant historical scandals; many people stand in opposition to its ethical values; faith is not needed in order for good to be done.

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6. Liberation Theology and Marx

- 1. Alienation:** A Marxist concept that described how people are personally and work and the fruits of their labours.
Exploitation: The unfair treatment of someone so that one can benefit from
Capitalism: A system of governance and economics that puts forward that p major areas of trade and industry.
Revolution: The overturning of a government or a political state in order to of politics.
- 2. Personal Sin / Structural Sin:** Personal sin aims to describe sin on an individual result of a person's own free choices. Structural sin aims to analyse sin on a looking at how injustice and oppression are built into the way a society is or
Orthodoxy/Orthopraxis: Orthodoxy refers to how Christians should think and tradition, whereas orthopraxis refers to how Christians should act and what
3. EBCs (Eucharistic Communities): are smaller, autonomous groups of Christians who meet outside Bible and work out ways of applying its teachings within their local community
lay catechists, individuals authorised to perform communion but who aren't do not follow traditional liturgies and often place an emphasis on eisegetical than exegetical.
- 4. Students might write answers similar to the following:**
Reasons for:
 1. Jesus' ministry was often centred around the poor, sick and marginalised a preferential option for the poor.
 2. The Christian emphasis on virtues such as compassion, justice and charity should be centred on those who need such virtue the most, such as the
Reasons against:
 1. Christianity prescribes universal moral laws; these arguably should not over another.
 2. Christianity is focused around the salvation of all. This involves helping prioritising them in matters of salvation.

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5. Exam-style question – Does liberation theology tackle social issues more productively than traditional Christian thought?

AO1 – Students may demonstrate knowledge and understanding through discussion of:

- Liberation theology is a Christian movement that emerged primarily out of Latin America in the 1960s which blended Christian theology with political theory, in particular Marxism.
- Proponents argued that liberation theology helped tackle important social issues that the Church had traditionally overlooked or ignored, and its use of political theory provided new theological ideas about how to combat poverty and oppression.
- One key example is the prioritisation of orthopraxis over orthodoxy in liberation theology, with an emphasis on a doctrine of a preferential option for the poor.
- However, critics have argued that liberation theology has been no more effective in tackling poverty than traditional Catholic social teaching, and that its use of political theory is overly simplistic and irrelevant.

AO2 – Students may demonstrate evaluation and analysis through presentation of:

- **Liberation theology is more productive:** Traditional denominations have been ineffective in tackling poverty and oppression; traditional forms of developmental aid by the Church are not always the best way for effective communities; the Church needs to address the needs of the poor and patch up its shortcomings; liberation theologians such as Gutiérrez and others have provided original ways for Christians to productively help oppressed communities sustain their faith to address the needs of suffering individuals.
- **Liberation theology is not more productive:** The Church has a long history of helping many individuals out of poverty; Marx's political theories are not always applicable to the moral aims of Christianity; liberation theologians fail to address the ethical implications of Christianity and political revolution; sin should be analysed on a personal level; liberation theology uncritically appropriates Marx and does not generally address the needs of the poor and oppressed; liberation theology, despite its ideals, is still theory, not practice.

6. Exam-style question – 'Christians should not be influenced by secular ideologies'

AO1 – Students may demonstrate knowledge and understanding through discussion of:

- Liberation theology is a Christian movement that emerged primarily out of Latin America in the 1960s which blended Christian theology with political theory, in particular Marxism.
- As such, similar to feminist theology, it encouraged the use of secular ideologies in the interpretation of scripture or for modern-day ethical thought.
- However, the use of secular ideologies in this manner has proved controversial. Critics have argued that such secular ideologies inhibit a proper interpretation of Christianity.
- On the other hand, proponents of movements such as liberation theology argue that they incorporate secular ideologies in order that Christianity can stay relevant to modern-day developments in political, scientific and ethical knowledge.

AO2 – Students may demonstrate evaluation and analysis through presentation of:

- **Christians should be influenced by secular ideologies:** It is necessary for Christianity to engage with modern ideas in order to stay relevant; scripture should be analysed with a modern, scientific understanding of the world; liberation theology is a positive example of how to incorporate modern ideas about political theory; feminist theology has been successful in addressing misogyny in the Christian Church using secular feminist theory; Christianity has been influenced by thinkers and ideas, both religious and secular.
- **Christians should not be influenced by secular ideologies:** Christian scripture is self-authenticating – secular influence can only distort such truth; Christianity cannot successfully incorporate political theory without excessively distorting its core beliefs; liberation theology only presents a challenge to Christian tradition, not an opportunity to reform it; Christianity engaging with secular ideologies is a complete secularisation of the faith.

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