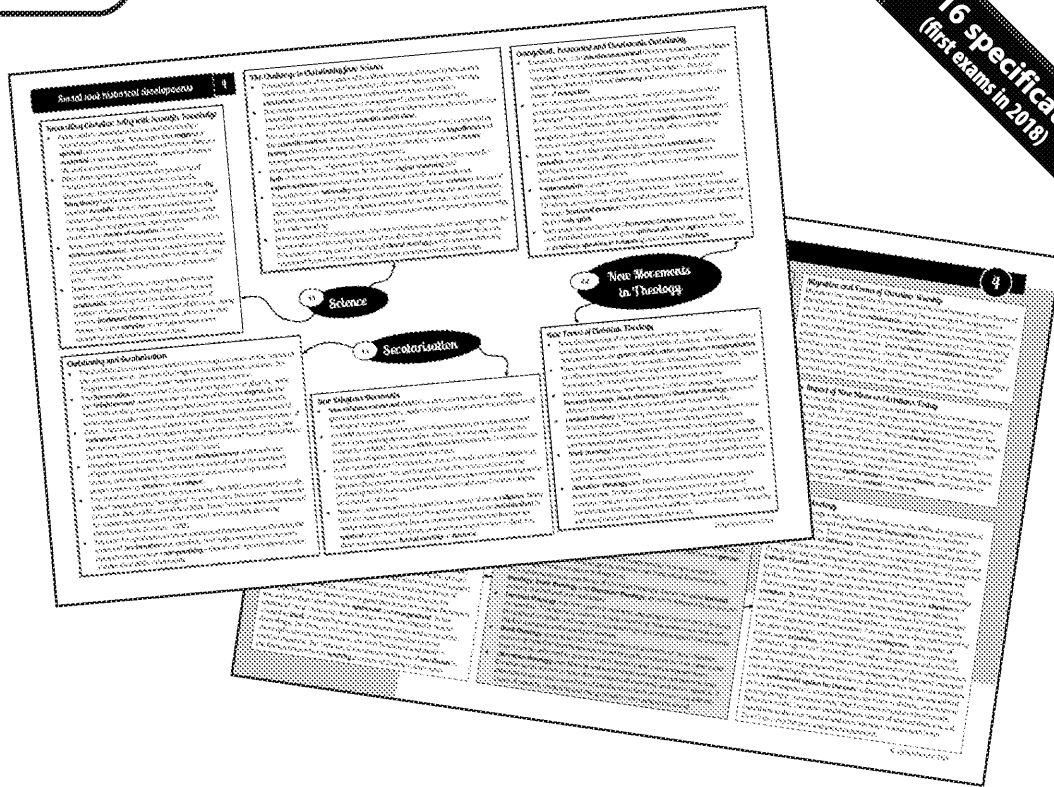


2016 specification
(first exams in 2016)



Topic on a Page

for A Level Year 2 Edexcel

Paper 4: Christianity

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Teacher's Introduction

This resource covers the A Level Year 2 Edexcel Religious Studies specification for Paper 4: Christianity, and covers the following content:

4 Social and historical developments

- 4.1 Science
- 4.2 Secularisation
- 4.3 New movements in theology

5 Works of scholars

- 5.1 Atonement theory
- 5.2 A comparison of key ideas in the work of Karl Barth and John Hick


6 Religion and society

- 6.1 Pluralism and diversity
- 6.2 Equality and discrimination – gender

Remember!

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

The resource is split into the following sections:

1. **Three A3 topic summary sheets** labelled **4** to **6**.
These sheets are intended as a summary of the key material in each topic and focus on the main points rather than the detail, so that all important areas are covered without going into too much depth.
2. **Seven A3 subtopic summary sheets** labelled **4.1** to **6.2** covering every subtopic. These present information on the topic revision sheets, but with additional detail to provide more depth for further insight.
3. **Seven A3 subtopic activity sheets** labelled **4.1** to **6.2**. Each of these sheets covers one subtopic and provides write-on activities for students to complete. Answers can generally be found in the A3 subtopic sheets themselves, but are also provided in a separate answer document (see section 4). Exam-style questions, modelled on those found in the A Level exam, are marked by a pencil icon: 
4. **A4 answer pages**. These pages provide more detailed answers to the questions on the A3 subtopic activity sheets; in particular, the long-answer questions. Student-friendly, Edexcel-style mark schemes are also provided for the exam-style questions.

The A3 summary and activity sheets can be 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.

September 2023

Reconciling Christian Belief with Scientific Knowledge

- Many modern theologians believe that Christianity is reconcilable with science. Some argue that **religious or spiritual** claims are different from scientific ones. They are **existential** in nature, questioning the meaning of human life, and are not meant to be factual.
- Other theologians point towards the compatibility of Christian beliefs fitting in with modern scientific discoveries. One key suggestion has been the **Big Bang theory** tacitly coheres with the biblical account of creation **ex nihilo**. Others have proposed that human beings are divinely created, they were created through a divinely governed, intelligent process which could be the **theory of evolution** in action.
- Some even claim that advanced scientific fields, such as **quantum mechanics**, which have revealed many strange processes operating underneath the visible world, provide insight into the way God acts and intervenes within human life.
- However, some Christians simply deny the truth of modern scientific theories. They often are termed **creationists**, believing that the Genesis account of creation is factually correct. In support of this view, many present **intelligent design** arguments, which claim that the world is too **complex** or intricate to have been caused by evolutionary processes alone.

Christianity and Secularisation

- The Christian Church was a powerful force throughout much of the history of the world. However, the dual challenges of the Reformation and then the Enlightenment meant this power began to gradually crumble.
- The **Reformation** criticised the Church's authority over everyday life, while the **Enlightenment** questioned the rationality of Christian **dogma**. By the twentieth century, these challenges had become more acute as scientific knowledge transformed the way ordinary people thought about the world.

The Challenge to Christianity from Science

- Throughout much of the history of the Western world, Christianity has been a dominant force. Yet, over the last century, this world has become increasingly **secularised**, with many people now professing atheism or no religion.
- One reason for this secularisation is the growth of science. New scientific knowledge has not only questioned the traditional dogma of the Christian faith but has led to the development of a **scientific world view**.
- This world view holds that belief in a claim is only reasonable if it is supported by the **scientific method**. At heart, this is the process of developing **hypotheses** and **testing** them within the natural world until an evidentially supported **theory** emerges which best explains certain phenomena.
- In comparison to a religious world view, there is often held to be little room for **faith** in the scientific world view. Its focus on **logical reasoning** and **experimentation** means that demonstrably false beliefs are abandoned.
- This emphasis on **rationality** means that some scholars favour **scientism**, the belief that science is the only meaningful method for understanding the world. However, others have argued that the religious and scientific world views can be reconciled, for both may just provide different but equally viable ways of generating knowledge and understanding.
- In the context of Christian belief, this reconciliation may involve accepting a role for science while reinterpreting aspects of the Bible that no longer appear to be rule. This process is a key part of the field of **liberal theology**, which seeks a rationally supported form of Christian belief that coheres with scientific knowledge.

4.1

Science

4.2

Secularisation

New Religious Movements

Evangelical, Pentecostal and Charismatic Christianity

- Evangelicalism is an **interdenominational** Christian movement that began to emerge in the eighteenth century. Evangelicals generally affirm the importance of **personal conversion** or being 'born again'. They also adhere to a doctrine of **biblical inerrancy** and have a strong belief in the power of **evangelism**.
- As an interdenominational movement, evangelicals can be found in practically all Christian Churches. However, most are found within Protestant Churches, with evangelicalism finding its strongest support within the United States. With a focus on **evangelism** and **activism**, evangelicals are often very active in their faith, often preaching to others and practising extensive public worship.
- However, there is also a rough divide between **confessional** and **revivalist** evangelicals. While the latter embrace contemporary spirituality and religious experience, the former remain more suspicious and guarded about its influence.
- **Pentecostalism** is another Christian movement which grew out of revivalism. Although they are often similar in doctrine, Pentecostals Christians believe in the possibility of direct experience of God, primarily through **baptismal practices** that grant contact with and empowerment by the **Holy Spirit**.
- Such practices are typical to **Charismatic Christian** movements. These hold that God continues to grant **spiritual gifts** and **signs** to people, such as **prophecy**, **speaking in tongues** (glossolalia) and **healings**.

3

New Movements in Theology

New Forms of Christian Theology

- Since the beginning of the twentieth century, there has been considerable growth in new secular fields of analysis, which have offered new perspectives on **gender**, **racial justice**, **poverty** and **marginalisation**.
- These modern academic movements, although secular in origin, began to influence theologians, who sought to develop new theoretical

frameworks for analysing Christian scripture and doctrine

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What is atonement?

- In everyday life, atonement is the process of making amends for a wrongful action. However, in Christianity it has a much richer meaning, referring to the way in which human beings seek reparation with God for their sins.
- The ultimate act of atonement for Christians is represented by Jesus' sacrifice on the cross. This is traditionally understood to be an event of both sacrifice and **reconciliation**, where Jesus' death signals the forgiveness of **original sin** and the establishing of a new **covenant** between God and humanity.
- However, there has been great debate as to how this **atonement** should be interpreted. How does Jesus' death exactly result in the removal of **hereditary sin**? Is it ever right to believe that human beings could have **inherited sin from the Fall**?
- Different models of **atonement theory** have been developed throughout Christian history to address these questions. Many theologians see these as important in explaining not just the nature of human sin but how **salvation** is possible.
- Typically, models of atonement view Jesus' sacrifice as in some way paying for the sins of humankind, either as a **ransom** or as a **substitution**. However, other models have seen it as a **victory** over evil or an example of **moral ethical behaviour**.

What is Soteriology?

- Soteriology is the study of **salvation** in religion. Christianity has a particularly distinctive view on salvation, partly derived from Jesus' teachings in the Gospels and partly derived from reasoning on the nature of God, sin and the world.
- One problematic aspect of Christian soteriology is that Jesus did not give a complete or comprehensive account of what salvation actually is. Much of his ministry concerns how human beings should prepare for the **afterlife** and what actions can guarantee salvation. But there are no deep theological models given about the process by which human beings are saved and the exact reasons why they need to be saved.
- Theologians have thus proposed different accounts that detail the nature of **sin**, the inherent or freely chosen evil performed by human beings, and the nature of **justification**, the process by which sin is removed by God's **grace**.
- However, many of these accounts have proved controversial. Of great concern to many Christian scholars is how God's **benevolence** interacts with human sin. If salvation is necessary to be reunited with God in the afterlife, does that mean God condemns certain people to **eternal punishment**? If so, how can such punishment be loving?
- Theories about salvation thus have to cohere not just with beliefs about sin, but also broader theological views on **atonement**, the afterlife and the nature of God.

The Implications of Hick's and Barth's Thought

- Evaluating Hick's and Barth's ideas can be difficult. They present two very different interpretations of a Christian world view.
- If Hick is right, then a rational view of Christianity might be workable. But it involves questioning **biblical authority**, the **centrality** of Jesus to the Christian faith and the religion's claim to **exclusive** truth about salvation. Moreover, it requires Christians to see the Church as a **mediator** of dialogue between religions, not as a theological guide.
- However, if Barth is right, then one retains a **theologically** rich view of Christianity. But one also relinquishes the idea that human beings can **rationally** connect with and understand God. One also must reject the idea that other religions could have insight into God.
- There are strong implications in each world view for everyday Christians. For Hick, worship practices should not aim to reflect **tenable Christian dogma**. For Barth, worship practices need to recognise the uniqueness of **Christ** and God's **self-revelation**.

The Theology of John Hick

- John Hick was a protestant theologian and philosopher of religion who became well known for his fairly **radical** views on the Christian faith.
- He denied many traditional elements of Christian doctrine, such as the **Trinity** and the **virgin birth**. Instead, he saw Jesus as a **moral exemplar**, providing insights into the right spiritual and ethical stances on life.
- This denial was criticised by Hick's commitment to **liberal theology**. He argued that Christianity should not contradict a **scientific** perspective on the world but should be consistent with its findings.
- Hick thus often avoids theological speculation that is **unscientific** or goes beyond the teachings and actions of Jesus in the **Gospels**.
- Similarly, Hick rejects a world view that is wholly centred around the Christian faith. Instead, he advocated for **religious pluralism**, where each faith has the potential to share equally in the truth about God and **salvation**. This means that Hick also argues for greater **interfaith**

Atonement Theory

5.1

5.2

Karl Barth and John Hick

The Implications of Atonement Theory for Christians

How does atonement theory impact on the relationship between God and humanity? How does it impact on the relationship between Christians and other religions?

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Dialogue between religions and the building of a global theology that

Christianity, Sociology and Pluralism

- Throughout Christian history, there have been societies where it has been the dominant or majority religion, and societies where it has been a minority. Accordingly, Christians have often had different attitudes towards other religions.
- This question has become particularly important in the modern era with the growth of multicultural societies almost everywhere in the world, where those of different religions regularly interact with each other.
- In fact, the rights to freedom of religion are defined in Article 18 of the 1948 Universal Declaration of Human Rights, giving people the freedom to interpret and practise their faith in a reasonable fashion.
- Sociologically, there is now a greater emphasis on Christians having good interfaith dialogue and relationships with those of other religions.
- Yet, there is still the theological question for Christians about the degree to which other religions might share in or be part of Christian teachings about salvation.
- This question is seen to be important, as depending on one's view, there may be the possibility that Christianity does not present an exclusive path towards salvation. This means that those of other religions might also be able to achieve salvation, even if they are not part of the Christian Church.

The Ecumenical Movement

- The Christian Church has never been a truly unified body of believers. Differences in doctrine, worship and governance have historically caused conflicts and schisms within Christian communities that have led to the various contemporary denominations practising today.
- Yet, there has been an increasing awareness across the last century of the damaging effects these conflicts can have for the Christian Church. This has led to a new ecumenical movement to heal the divisions that have historically emerged between different denominations.
- Ecumenism can be thought of as the broad efforts that individuals and groups encourage unity across the Christian Church. These are often thought to be supported by passages of biblical texts such as Ephesians 4:3 and Matthew 24:14, as well as an appeal to the Nicene Creed.
- Ecumenical activities often begin with interdenominational dialogue, with groups finding shared values and beliefs to bond over. However, this dialogue eventually progresses into joint worship, focused study, peace efforts and even the sharing of religious buildings.

Pluralism and Diversity

6.1

Christian Views on other Religions

- On the whole, Christian attitudes towards other religions have become more relaxed and inclusive throughout the twentieth and twenty-first centuries. This is partly due to greater efforts by many Christian denominations to engage in reconciliation and interfaith dialogue, which are difficult to endorse alongside particularist views.
- These efforts have often highlighted the similarities between the teachings of Christianity and other religions, particularly Abrahamic faiths such as Islam and Judaism.
- Some Christians have even argued for religious pluralism, based on an increasing appreciation of the shared values between Christianity and other faiths.
- However, Christianity has also historically recognised these

Gender Equality and the Christian Church

- One problematic issue for Christians is that the Bible does not always present a clear

Gender, Equality and Discrimination

6.2

The Concept of Equality in Christianity

- For much of Christian history, gender equality was not a pressing religious or social issue. Yet, with the rise of modern feminist theory, critical questions about Christian views on gender, as well as the roles of women, have come to the fore in scholarship.
- This is partly because, for feminist critics, the Christian Church traditionally endorsed sexist or misogynistic views, which held women to be subordinate to men.
 - If this is the case, then it is possible that Christian ideas of equality have to be revisited. Even if Christian scripture and tradition declare everyone to be equal under God, this does not necessarily mean fair treatment for women in all political and religious contexts.
 - One key example is the ordination of women in the Church. Most major denominations have historically prevented women from becoming priests and many continue to do so.
 - It can therefore be asked what gender equality means in the Christian faith. Does it require that women have the same rights and roles as men? Or can they possess different roles?
 - Here, some Christians tend towards a liberal, egalitarian interpretation of gender equality, favouring equal roles. Others argue for a more conservative, complementary interpretation, believing God prescribed different roles for men and women.

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Galileo and Cosmology

One of the most significant historical challenges to the Christian Church came in the late sixteenth and early seventeenth centuries. Traditionally, the Church had adhered to the cosmological teachings of **Aristotle**, which favoured the **Ptolemaic** model of the universe. These held that the Sun, the planets and the stars all revolved around Earth. However, just before **Copernicus** died in 1543, he published *On the Revolutions of the Heavenly Spheres*, which proposed the now modern belief that Earth and the planets revolve around the Sun. A prominent supporter of the Copernican model was **Galileo Galileo**, who, in the early seventeenth century, began challenging the Church's commitment to the older Ptolemaic model, a position they were reluctant to abandon as it not only suggested that Earth was not at the centre of the universe, but also that the Church had been historically wrong. Yet Galileo's new experiments and theories began to provide convincing evidence for the Copernican model, and despite the Church's opposition, including Galileo, they were eventually forced to accept newer scientific beliefs about the universe.

The Challenge to Christianity from Science

- Throughout much of the history of the Western world, Christianity has been a dominant force. Yet, over the last century, this world has become increasingly **secularised**, with many people now professing atheism or no religion.
- One reason for this secularisation is the growth of scientific knowledge. New scientific knowledge has not only questioned the traditional dogmas of the Christian faith but has led to the development of a **scientific world view**.
- This world view holds that belief in a claim is only reasonable if it is supported by the **scientific method**. At heart, this is the process of developing hypotheses and testing them within the natural world until a theory is supported that best explains certain phenomena.
- In comparison to a religious world view, there is often held to be little room for **faith** in the scientific world view. Its focus on **logical reasoning** and **experimentation** means that demonstrably false beliefs are abandoned.
- This emphasis on **rationality** means that some scholars favour **scientism**, the belief that science is the only meaningful method for understanding the world. However, others have argued that the religious and scientific world views can be reconciled, for both may just provide different but equally viable ways of generating knowledge and understanding.
- In the context of Christian belief, this reconciliation may involve accepting a role for science while reinterpreting aspects of the Bible that no longer appear to be true. This process is a key part of the field of **liberal theology**.

The Implications for Christian Belief

The new findings in cosmology and biology across the last few hundred years have caused deep implications for everyday Christian belief. Above all, they have challenged the **authority** of scripture, which typically in Christian tradition has been thought to be **inerrant**. Yet, if Galileo and Darwin are right, then the Bible is not just problematic to interpret but considerably full of error. This poses a problem for Christians. Do they accept the validity of a scientific world view and reinterpret the Bible along scientific lines, or do they doggedly commit to its truth and authority? The former risks Christianity becoming **irrelevant**, while the latter appears **incoherent** in a modern scientific world. The result is that theologians have had to carve a new way forward in understanding the scripture. At the beginning of the twentieth century this task was a key focus for scholars. Theologians such as Rudolf Bultmann and Karl Barth all posed unique and interesting ideas about the place of the Christian faith in the modern world. Yet the deeper concern for many is that scientific advances will continue to make Christianity obsolete. There is still the risk that any new religious claims or

Design, Evolution and a Christian God

The theory of evolution has continued to be developed since Darwin's life and now provides both complex models of evolutionary processes and a genealogical record of how life on Earth has changed and developed. Many scientists regard it to be one of the best **verified** scientific theories there has ever been. Yet there is still a contingent of Christians who profess a **belief in creationism** and deny the truth of evolution, often with **intelligent design** arguments that have been shown as misleading and unscientific. Accordingly, the desire to present a rational form of Christianity has led many religious thinkers and Christian denominations to accept the theory of evolution. The result is often that the creation account within Genesis is interpreted **allegorically**, **metaphorically**, or even **symbolically**. However, Christian thinkers have also pointed out that evolution is not necessarily a random process. If God is **omniscient** and the cause of all things, then he is also responsible for evolution. Unbeknownst to human beings, they may be the end product of evolution as an **intelligent process**. In this sense, evolution is compatible with Christian belief. However, it still rests on a leap of faith in God as creator. There is no scientific reason to believe that evolution was designed to create humans, nor for it to have a specific end point or product.

Reconciling Christian Belief with Scientific Knowledge

- Many modern theologians believe that Christianity is reconcilable with science. Some argue that **religious** and **spiritual** claims are different from scientific ones. They are **existential** in nature, not joining the meaning of human life, and are not meant to be factual.
- Other theologians point towards the possibility of Christian beliefs fitting in with modern scientific discovery. One key suggestion has been that the **Big Bang theory** tacitly coheres with the biblical account of creation **ex nihilo**. Others have proposed that even if human beings were divinely created, they were formed through a divinely governed, intelligent process which could be the **theory of evolution** in action.
- Some even claim that advances in scientific fields, such as **quantum mechanics**, which have revealed many strange processes operating underneath the visible world, may provide insight into the way God acts and intervenes within human life.
- However, some Christians simply deny the truth of modern scientific theories. They are often termed **creationists**, believing that the Genesis account of creation is factually correct. In support of this view, many present **intelligent design** arguments, which claim that the world is too **complex** or intricate to have been caused by evolutionary processes alone.

The Big Bang and Modern Cosmology

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The Decline of Churchgoing in the Western World

Churchgoing can now be thought of as a niche pursuit in many parts of the Western world. In the UK, many churches now struggle to find the funds for physical upkeep of their buildings and payment of key staff. This is due to fewer and fewer people attending services, particularly in rural areas. Moreover, churches face the challenge of ageing congregations. Younger people are more likely to be religious, and without significant evangelism and missionary efforts, this raises the prospect that in a few decades the Christian Church will not be able to operate in many villages and towns across the UK. Many churches are already responding to this crisis, often by holding services at times better suited for younger people and developing courses or groups that address their needs, beliefs and outlooks within a Christian context.

The Role of the Church in Modern Life

The Church still holds a largely symbolic role in public life. The head of the Church, and Christian imagery, iconography and festivals are a fixed feature of people's everyday lives. At the same time, there is generally a formal separation between the Church and state across most Western countries, with a recognition that the Church should not play an active role in politics. However, this separation differs from country to country. In the UK, 26 seats in the House of Lords are automatically awarded to bishops, meaning that the Church can intervene on certain political issues. This is only a small amount of power, yet many still criticise the UK political system for allowing the Church this authority, especially in comparison to countries such as France, where there is a full separation of Church and state.

Yet, even if the Church does not possess the same political power, it still wields great social power. Many people still hold Christian beliefs and look to the Church for spiritual guidance. Moreover, there are plenty of non-practising Christians that still interact with the Church during key festivals and celebrations, such as Easter and Christmas. The Church also plays an important role in charitable life, helping those in need in the community. Many well-known charities, such as the Salvation Army and Christian Aid, reflect Christian values.

Traditional and Non-traditional Worship

Throughout Christian history, there has been a focus on traditional forms of worship, whether it be in fixed liturgies such as Mass or in basic prayers, art and music shared across Christian congregations. Yet, the growth of new Christian movements in the last few centuries has led to an increase in non-traditional worship, which in turn has questioned the role of the church. For example, the Quaker church typically does not host services. Instead, members are encouraged to sit in silence in a circle, only speaking when they have an important question or point to discuss. In contrast, evangelical churches will often vary the content of services and gatherings, featuring new music or activities designed to encourage participation. All these factors raise the prospect that secularisation is not necessarily a retreat from religion altogether, but traditional forms of worship that no longer fit in with contemporary ways of life.

New Religious Movements

- New religious movement (NRM) is a term used to describe a religious group that has emerged in modern history and exists on the peripheries of traditional religious culture.
- An NRM can be a completely novel religious group, or a new movement within a pre-existing denomination. There is no easy way to define the criteria for an NRM, but many NRMs distinguish themselves in opposition to traditional religious doctrines and practices.
- In the context of the Christian faith, there is a wide variety of NRMs that have emerged over the last few centuries. The most notable are the Mormon Church and the Jehovah's Witnesses, two movements that while professing belief in Jesus, both depart from traditional Christian dogma on a number of issues.
- However, many movements question the nature of being religious. Many thinkers have pointed out that the greater emphasis on individualism in modern Western society has led many people to declare themselves spiritual rather than religious, as while they may believe in God, this does not encompass formal worship or doctrine.

Christianity and Secularisation

- The Christian Church was a powerful force throughout much of the history of the world. However, the dual challenges of the Reformation and then the Enlightenment meant this power began to gradually crumble.
- The Reformation criticised the Church's authority over everyday life, while the Enlightenment questioned the rationality of Christian dogma. By the twentieth century, these challenges had become more acute as scientific knowledge transformed the way ordinary people thought about the world.
- Other historical events also played a role. For instance, the growing power of Parliament in the United Kingdom throughout the nineteenth century saw decreased powers for the Church. Similarly, the First and Second World Wars led to many people having a loss of faith in God.
- Altogether there became a noticeable disillusionment with traditional religion in many Western countries by the second half of the twentieth century, with decreasing church numbers and an increasing number of people professing atheism or no religion.
- This trend has continued to the present day. The 2001 census saw just under 15% of people declare 'no religion'. In comparison, this number increased to just under 28% in 2011 and 37% in 2021. These increases were accompanied by respective decreases in Christian belief, with only 46% declaring themselves to be Christian in 2021.
- Yet, even if a significant number of people hold themselves to be Christian, the process of secularisation also manifests itself in decreasing church numbers. Many Christians now are

The Growth of Spirituality

In recent years, there has been considerable growth in the number of people identifying themselves as spiritual rather than religious. This distinction isn't wholly new, as spiritualism was popular in Victorian Britain, with mystics and psychics occupying a more prominent role in people's lives. However, the growth in recent years of spirituality is in part due to the dissatisfaction with organised religion. To be spiritual is to typically accept that there is a God or a spiritual dimension to the world, but feel that one's connection to this dimension is not possible in traditional religious contexts. In contrast, the term religious is now used to describe people who do prefer these traditional contexts and forms of worship. The distinction between these terms raises a number of difficult questions for mainstream religions and denominations. The most pressing is whether the typical structures of organised religion, such as hierarchical bodies of religious leaders or fixed forms of worship, might actually prove to be an impediment to people's connections with God. Other problems though are whether people no longer perceive traditional religious bodies as having authority over spiritual matters and whether traditional modes of faith can still hold an appeal for people in the twenty-first century, whose attitudes are very different from those of their predecessors. It may not be that people are less religious, but

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The Developments in Christian Belief in the US

Evangelicalism has proved to be particularly popular in the US, partly because this is a region where **Protestantism** has typically prospered. However, a large amount of **migration** to the US and its separation from Europe also meant that it brought throughout its history to develop its own religious identity. Conversion practices endorsed by evangelical churches thus met more success because there was the same level of organised religion as in European countries, which had a very rich history of traditional approaches to the faith. However, it was only at the beginning of the twentieth century that **Pentecostalism** began to rapidly spread throughout the US, partly fuelled by new technologies such as the radio, which allowed Christian preachers to easily reach new audiences.

Evangelical, Pentecostal and Charismatic Christianity

- Evangelicalism is an interdenominational Christian movement that began to emerge in the eighteenth century. Evangelicals generally affirm the importance of personal **conversion** or being 'born again'. They also adhere to a doctrine of biblical **inerrancy** and have a strong belief in the power of **evangelism**.
- As an interdenominational movement, evangelicals can be found in practically all Christian Churches. However, most are found within Protestant Churches, with evangelicalism finding its strongest support within the United States. With a focus on **evangelism** and **activism**, evangelicals are often very active in their faith, often preaching to others and practising extensive public worship.
- However, there is also a rough divide between **confessional** and **revivalist** evangelicals. While the latter embrace contemporary spirituality and religious experience, the former remain more suspicious and guarded about its influence.
- Pentecostalism** is another Christian movement which grew out of evangelicalism. Although they are often similar in doctrine, Pentecostal Christians believe in the possibility of direct experience of God, primarily through **baptismal practices** that grant contact with and empowerment by the **Holy Spirit**.
- Such practices are typical to **Charismatic Christian** movements. These hold that God continues to grant **spiritual gifts** and signs to people, such as **prophecy**, **speaking in tongues** (glossolalia) and **healings**.

Feminist Theology

Secular feminist theory has often critiqued the Christian faith for **supporting gender inequality**. Scholars within the field have often pointed to the **roles of prominent women in the Bible**, their unequal roles in comparison to men and the ways the Christian Church has encouraged in teaching (and in practice) the **subordination** of women to men. However, some feminist theologians such as Rosemary Radford Ruether, have argued there is a **golden thread** of egalitarian teachings in the Bible, from Jesus' support of women in the Gospels to the female voice of **Sophia** (Wisdom) in the Old Testament. For such a thread to be meaningful, such scholars have contended that there needs to be a genuine reconstruction of Christian theology to accommodate the experiences and viewpoints of women. For instance, the feminist theologian Sally McFague argues that humans only know God as a **construction**, where **metaphors** are employed to model God with the knowledge that they are ultimately limited. Since traditional Christianity has failed women, McFague holds that there needs to be a greater range of female-focused metaphors, such as **Mother**, used to model God.

The African Christian Diaspora

The African Christian **diaspora** refers to the network and communities of African people living outside of their homeland. Often this is due to direct migration, but sometimes it has been the result of refugee crises. However, this diaspora has been greatly influential in the **revival and regeneration** of the Christian faith in many Western countries. Across the UK, for example, many African Christians have set up their own churches which reflect their own local traditions, beliefs and customs. Many of these new churches are the **fasting-growing** in the UK, partly due to their ability to attract new migrants from African countries, but also because they are more relatable to these migrants who can feel alienated inside traditional UK churches. Some are also aligned with the **evangelical** and **Pentecostal** movements, bringing in new members who find themselves aligned with their teachings and practices.

New Forms of Christian Theology

- Since the beginning of the twentieth century, there has been considerable growth in new secular fields of analysis, which have offered new perspectives on **gender**, **racial justice**, **poverty** and **marginalisation**.

Migration and Forms of Christian Worship

Migration has proved deeply important to the development of new forms of Christian faith. New forms of Christianity have emerged throughout the world primarily due to **missionaries** migrating to other countries, where they perform charity work and seek to **evangelise** to new communities. However, the result of this work rarely involves traditional forms of Christianity being adopted without any changes. **Local cultures and traditions** are fused with Christian practice, resulting in new ideas, art, music and forms of worship emerging in areas where the Christian faith was introduced. Many new developments in Christian thought in the twentieth century have accordingly occurred outside Europe in these newer areas of Christian practice.

The Impact of New Ideas on Christians Today

New forms of Christian theology have had a deep impact on the way the faith is practised today. The spread of evangelicalism and Pentecostalism across the world, with over 600 million Christians aligning with the movement, has offset the decline of the religion in more **secularised** Western countries. It has also led to a wide variety of new Churches, each with their own identity and beliefs, spreading across the world. However, academic advances in feminist, biblical and liberation theology have even influenced the perspective of traditional denominations. Among the Catholic Church, for example, there is a great emphasis on **egalitarianism** and **reconciliation**, partly due to the groundbreaking work of more radical theologians.

Liberation Theology

Liberation theology emerged in Latin America in the 1960s during periods of unrest, partially caused by the **economic inequalities** in many Southern American countries. There was a deep divide between the rich and poor due to the prevalence of **latifundia**. These were large estates tended by poorer workers who were often living off subsistence wages and physically punished if they objected to inadequate workplace conditions. Moreover, although the **Catholic Church** in Latin America often preached messages of peace and tolerance, they were viewed as tacitly supporting these unfair economic divides. In response, some clergy started developing new forms of theology

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Atonement and Sacrifice

One of the key ideas binding all proposed models of atonement is the idea of Jesus' death being a **sacrifice**. In this respect, Jesus' death was neither avoidable nor unintentional, but **necessary** to fulfil a divine purpose that was revealed in his **resurrection**. This can alluded to throughout the Gospels, if not stated outright. In Luke, for example, Jesus regularly stresses that his death was necessary to fulfil Old Testament prophecy, while at Jesus' arrest in Matthew, he makes it clear to his disciples that his death is necessary according to the Scriptures. However, within other New Testament texts, such as **1 Corinthians 15:3-41**, where Jesus is directly stated to have 'died for our sins'. In this sense, it is the teachings of Paul that have contributed the most to atonement theory, not Jesus' teachings themselves. Accordingly, questions over the nature of Jesus' sacrifice are difficult to solve because the problem is not directly addressed within the New Testament.

What is Atonement?

- In everyday life, atonement is the process of making amends for a wrongful action. However, in Christianity it has a much deeper meaning, referring to the ways in which human beings seek reparation with God for their sins.
- The ultimate act of atonement for Christians is represented by Jesus' sacrifice on the cross. This is traditionally understood to be an event of both **sacrifice** and **reconciliation**, where Jesus' death signals the forgiveness of **original sin** and the establishing of a new **covenant** between God and humanity.
- However, there has been great debate as to how this act of **atonement** should be interpreted. How does Jesus' death exactly result in the removal of **hereditary sin**? Is it even right to believe that human beings could have **inherited** sin from **the Fall**?
- Different models of **atonement theory** have been developed throughout Christian history to address these questions. Many theologians see these as important in explaining not just the nature of human sin but how **salvation** is possible.
- Typically, models of atonement view Jesus' sacrifice as in some way paying for the sins of humankind, either as a **ransom** or as a

The Victory Model of Atonement

The victory model of atonement is often called the **classical model**, a term employed by the theologian Gustaf Aulén, whose book *Christus Victor* laid the foundation for modern discussions of atonement theory. Aulén argues that many of the traditional **ransom** or **substitution** models of atonement are unsatisfactory, holding instead that theologians should return to a view of the atonement common within early Christian communities. This view was that Jesus' death on the cross represented a **victory** over the 'evil powers' of the world. Whereas this might have been interpreted in a very mythological manner by early Christians, Aulén attempts to preserve the essence of the model by viewing the atonement as **overthrowing** the old order of things. Whether this be the domination of the **law, death or sin**, the sacrifice of Jesus brings about the **liberation** of humanity and introduces a new age and relationship between God and humankind.

The Substitution Model of Atonement

The substitution model is often identified as the **traditional** model of atonement, although there is debate as to when it was first formulated. The basic idea behind substitution models is that Jesus takes the place of humanity as a sacrifice, such that Jesus undergoes suffering owed to humanity. Substitution models were given by early Church fathers such as Athanasius and Augustine, both of whom viewed Jesus as a sacrificial victim, who suffered the death owed as punishment for humanity's sin. Out of these views arose what are known as **ransom theories** of atonement, which hold that Jesus' death was a necessary debt owed to the Devil. However, the best-known substitution model is found in Anselm's **satisfaction theory** of atonement. Anselm argued that because of **the Fall**, human beings owed God a debt of honour. However, this debt, being a divine offence, cannot possibly be repaid by any human action. Thus, Jesus, a being of infinite greatness, offered himself up as a sacrifice on behalf of humanity. This sacrifice was sufficient to **satisfy** the debt owed to God and thus enable **reconciliation** between God and humanity. In this way,

What is Soteriology?

- Soteriology is the study of **salvation** in religion. Christianity has a particularly distinctive view on salvation, partly derived from Jesus' teachings in the Gospels and partly derived from thinking on the nature of God, sin and the world.
- One of the key aspects of Christian soteriology is that Jesus did not give a complete or complete account of what salvation actually is. Much of his ministry concerns how human beings should prepare for the **afterlife** and what actions can guarantee salvation. There are no deep theological models given about the process by which human beings are saved and the exact reasons why they need to be saved.
- Theologians have thus proposed different accounts that detail the nature of **sin**, the inherent or **inherited** evil performed by human beings, and the nature of **justification**, the process by which sin is removed by God's **grace**.
- However, many of these accounts have proved controversial. Of great concern to many Christian scholars is how God's **benevolence** interacts with human sin. If salvation is necessary to be reconciled with God in the afterlife, does that mean God condemns certain people to **eternal punishment**? If so, how can such punishment be loving?
- Theories about salvation thus have to cohere not just with beliefs about sin, but also broader theological views on **atonement**, the afterlife and the nature of God.

Atonement and Salvation

Theologians have been debated about the extent to which different models of atonement conflict with each other. Some have argued, for example, that the **substitution** model and the **victory** model can both be true, with Jesus' sacrifice being a kind of payment for sin but also a general victory over death. Similarly, many theologians point out that Jesus' sacrifice can be a good moral example for others, while still having a broader **metaphysical** significance. This raises questions about whether it is necessary to adopt a single model of atonement. Salvation may be a multifaceted, **complex** idea which isn't reducible to one kind of process. Such complexity would also arguably be fitting for a being whose greatness is not necessarily comprehensible by human beings. While scholars might be able to speculate about the nature of atonement and salvation, it may be possible that these processes will remain a **divine mystery**. It may even be that Jesus himself purposefully avoided

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Hick's Views on Religion and Ethics

Although Hick is sceptical about a significant amount of Christian doctrine, his beliefs about Christian ethics and soteriology were inspired by the views of Irenaeus. He argues that salvation is achieved by a gradual process of soul-making, where human beings spiritually respond to suffering and hardship. Similarly to the views of the **Eastern Orthodox Church**, Hick contends that this development ends up becoming a process of **theosis**, where individuals gradually become enlightened enough to be united with God. This process is not limited to Earth but also occurs in the afterlife, as Hick, rather surprisingly for a Protestant theologian, believes in **purgatory**. But such beliefs are contextually important for understanding Jesus' role as a **moral exemplar**. To follow Jesus is to recognise his role as one that teaches the kind of spiritual development which allows a person to grow closer to God. Moreover, it gives a purpose to **evil and sin**, which were controversial issues after the **atrocities** committed in the First and Second World Wars. For Hick, **human nature** was not fixed. While it could develop, it could also regress, growing further away from God with sinful acts.

The Implications of Hick's and Barth's Thought

- Evaluating Hick's and Barth's ideas can be difficult. They present two very different interpretations of a Christian world view.
- If Hick is right, then a rational view of Christianity might be workable. But it involves questioning **biblical authority**, the **centrality** of Jesus to the Christian faith and the religion's claim to **exclusive** truth about salvation. Moreover, it requires Christians to see the Church as a **mediator** of dialogue between religions, not as a theological guide.
- However, if Barth is right, then one retains a **theologically** rich view of Christianity. But one also relinquishes the idea that human beings can **rationally** connect with and understand God. One also must reject the idea that other religions could have insight into God.
- There are strong implications in each world view for everyday Christians. For Hick, worship practices should not aim to reflect **untenable Christian dogma**. For Barth, worship practices need to recognise the uniqueness of **Christ** and God's **self-revelation**.

Barth's Views on Religion and Ethics

Barth's strong views on the transcendence of God mean that he was sceptical about the ability of human beings to learn about God through **natural theology**. Consequently, Barth's views undermine a huge swathe of religious endeavour. He argues that the reasoning and rituals behind religion as a whole were primarily human inventions that themselves could not result in real communication with God. They are only meaningful in the context of Christianity because this is the religion within which Christ has chosen to freely **reveal** himself to human beings through Christ. In other words, Christian **worship** is only meaningful precisely because it is focused on Christ. The same is true for **Christian ethics**. This strong **revealed theology** in Barth's thought is important to consider in this **atonement theory**. The atonement is not fundamentally about human sin but God's free choice to reconcile with humanity. Language such as **guilt, judgement and forgiveness** are important, but only in the human context of understanding God's new relationship to humanity. These concepts do not need to be **'applied'** by believers to be meaningful and real.

The Theology of John Hick

- John Hick was a Protestant theologian and philosopher of religion who became well known for his fairly **radical** views on the Christian faith.
- He denied many traditional elements of Christian doctrine, such as the **Trinity** and the **incarnation**. Instead, he saw Jesus as a **moral exemplar**, providing insights into the right spiritual and ethical stances of Christianity.
- This denial was influenced by Hick's commitment to **liberal theology**. He argued that Christianity should not contradict a **scientific** perspective on the world but should be consistent with its findings.
- Hick thus often avoids theological speculation that is **unscientific** or goes beyond the teachings and actions of Jesus in the **Gospels**.
- Similarly, Hick rejects a world view that is wholly centred around the Christian faith. Instead, he advocated for **religious pluralism**, where each faith has the potential to share equally in the truth about God and **salvation**. This means that Hick also argues for greater **interfaith dialogue** between religions and the building of a **global theology** that accommodates a wide variety of religious perspectives.

A Comparison of Atonement Theory between Hick and Barth

Barth proposes a quite traditional model of atonement, contending that Jesus' death was a substitution for human sin. However, he argues that the atonement should be viewed primarily as a **reconciliation** between God and humankind. Jesus, as divine, took on the mantle of human sin as the **'judge judged in our place'**. In this sense, Jesus' death was a kind of **destruction** of sin, a necessary prerequisite in order that human beings can be united with God. It is the cost of God's **forgiveness** towards human beings and an **absolution** of their guilt. However, in contrast, Hick presents a much less theologically rich conception of atonement theory. He distinguishes between the **broad** and **narrow** meanings of the atonement. The former concerns the process of human beings entering into the right relationship with their creator, whereas the latter is focused on how this process occurs. Hick argues that theology is too focused on the narrow question, due to the **transactional** view of life that human beings often hold. What is important is understanding the transformation from **self-centredness** to **reality-centredness** that is central to human salvation. Atonement is simply the Christian version of this transformation that is precipitated by Jesus' actions in the crucifixion. He is the **moral exemplar** that inspires human beings to approach their life differently and consider the moral and spiritual

The Theology of Karl Barth

- Karl Barth was a twentieth-century theologian in the Reformed tradition who put forward a highly **Christocentric** theology that criticises the gradual movement towards **liberal theology** in the Church.
- However, Barth did not provide a defence of traditional **conservative** Christianity either. His theology attempted to carve a new way forward for the religion against the increasing trust and authority placed in a scientific world view.
- Central to this theology was the **transcendence** of God. Barth argued that to take this idea seriously was to reject the idea that human beings could understand God through the natural world.
- Instead, God can only be genuinely knowable through the **self-revelation** he has granted humanity. This primarily was given through his **mediator**, Jesus Christ.
- The Bible is thus not an **inerrant** document guided by God. Instead, it is a **witness** to this self-revelation and so still requires interpretation. However, any person can communicate with God

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Particularism

Particularism, sometimes termed **exclusivism**, is the view that only Christianity teaches the genuine truth about the path towards salvation. This means that individuals of other religions cannot be saved without converting to the Christian faith. Particularism might seem extreme, but it has been the traditional position of the Christian Church throughout history and has significantly been defended in the twentieth century by **Hendrik Kraemer**. He argued that to believe all individuals can share in the truth about salvation is to misinterpret the deep theological differences between these religions and undermine the distinctiveness of the Christian faith. Any perceived **common culture** between religions is just a **distortion** of their teachings and denies key biblical teachings, such as John 14:6, which affirm a doctrine of **particularism**. Some have argued that Karl Barth also supports a particularist conception of Christianity, since he argues that it is only Jesus Christ, not any other figure, who mediates salvation. However, others have pointed towards Barth's acknowledgement of human fallibility, which prevents any foreknowledge of who will be – and who will not be – saved, as a tacit endorsement of **inclusivism**.

Christianity, Sociology and Pluralism

- Throughout Christian history, there have been societies where it has been the **dominant or majority religion**, and societies where it has been a **minority**. Accordingly, Christians have often had to consider how to share the right kinds of attitudes to hold towards other religions.
- This question has become particularly important in the modern era with the growth of **multicultural societies** almost everywhere in the world, where those of different religions regularly interact with each other.
- In fact, the rights to **freedom of religion** are enshrined in Article 18 of the 1948 **Universal Declaration of Human Rights**, giving people the freedom to interpret and practise their faith in a reasonable fashion.
- **Sociologically**, there is now a greater emphasis on Christianity having good **interfaith dialogue** and relationships with those of other religions.
- Yet, there is still the theological question for Christians about the degree to which other religions might share in or be part of Christian teachings about salvation.
- This question is seen to be important, as depending on one's view, there may be the possibility that Christianity does not present an **exclusive** path towards salvation. This means that those of other religions might also be able to achieve salvation, even if they are not part of the **Christian Church**.

The Ecumenical Movement

- The Christian Church has never been a truly unified body of believers. Differences in doctrine, worship and governance have historically caused **conflicts** and **schisms** within Christian communities throughout the world.
- Yet, there has been a growing awareness across the last century of the damaging effects these conflicts can have on the Christian Church. This has led to a new **ecumenical movement** to heal the divisions that have historically emerged between different denominations.
- **Ecumenism** can be understood as the broad efforts that individuals undertake to encourage **unity** across the Christian Church. These are often thought to be supported by readings of biblical passages such as Ephesians 2:13 and Matthew 24:14, as well as an appeal to the **Nicene Creed**.
- Ecumenical activities often begin with **interdenominational dialogue**, with groups finding shared values and beliefs to bond over. However, this dialogue eventually progresses into joint worship, focused study, peace efforts and even the sharing of religious buildings.

Karl Rahner and Inclusivism

Inclusivism is the view that other religions might share a partial insight into the truth about salvation. However, the question arises as to how such partial insight is possible if other religions do not view Jesus Christ as their saviour. Karl Rahner, a twentieth-century Catholic theologian, presented an influential solution to this problem. He argued that those of other religions could be considered to be **Anonymous Christians**, living their lives in accordance with Christian ethical and spiritual teaching, even if they were not aware of it. In this fashion, they could be saved by God, even if they were not overt Christians nor even aware of the religion at all. At the same time, salvation is still ultimately **mediated** through Jesus Christ and achieved through God's **grace**. One difficult consequence of this idea was Rahner's rejection of the doctrine of **extra ecclesiam nulla salus**, the view that salvation can only come through the Christian Church. Instead, Rahner argued that in matters of salvation, it was better to think of an **invisible Church**, which implicitly guides salvation, rather than a **visible Church**. This latter institution is still important for Christians but cannot be an arbiter over who is – and who isn't – saved.

The Significance of Christian Attitudes towards other Religions

The debate over the right attitude towards other religions has deep implications for

The Impact of the Movement upon Christianity Unity

The **ecumenical movement** has been deeply important in helping heal many historical schisms between Christian denominations. It is often credited for bringing **Catholic** and **Protestant Churches** closer together after the divisions caused by the Reformation. Similarly, it has brought Western Churches closer with the **Eastern Orthodox Church** and the **Great Schism** in the eleventh century. This has often led to public displays of reconciliation and attempts by major Churches to work together on spiritual and charitable projects around the world. However, its success has also been limited to the often-conservative views of figures within these Churches. There are many theologians who object to ecumenism, seeing it as a way for those of other beliefs to make them **theologically compromise** their own deeply held views. For example, there are many **traditionalists** within the Catholic Church who assert a strong interpretation of the doctrine of **extra ecclesiam nulla salus**, meaning they reject in principle any attempts to bring the Catholic Church closer together with other Churches. This can be seen in the continued rejection of **intercommunion**, the possibility of non-Catholics sharing communion with Catholics inside a Catholic Church.

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The Catholic Church and Gender Equality

The Catholic Church has largely adhered to its traditional views on gender equality in the face of secular criticism. This is that men and women are equal under God but have separate and distinctive roles. For example, in 1988 apostolic letter **Mulieris Dignitatem**, Pope John Paul II asserts the importance of traditional roles for women such as **mother**, pointing towards Mary as a key example. He also defends the all-male priesthood of the Catholic Church, arguing that the church of Jesus in electing only male **apostles** is evidence for its legitimacy. These kinds of arguments persist in contemporary statements by the Catholic Church, who maintain that men and women are equal and **complementary**. Women can hold, and have held, significant influence in the Catholic Church, particularly in healthcare and schooling, but are not intended by God to possess the highest offices in the Church hierarchy. Moreover, the Church continues to generally resist efforts by the Catholic Church to reform its structures and hierarchies to give more rights to women.

The Significance of Equality for Lay Christians

- The theological discussions around gender equality are potentially very important for lay Christians, even if issues such as female ordination don't initially appear relevant for day-to-day life.
- The Christian Church has often been charged with reinforcing particular roles for men and women around the world. A shift in perspective potentially influence how many women view themselves, and what kind of **autonomy** they might have in pursuing certain careers or activities.
- Similarly, although secular opinion is often more egalitarian than Christian opinion, changes in Church views on gender equality might affect **communal** religious practices. Forms of worship might shift to encourage female or gender-neutral perspectives, while more women might be encouraged to seriously pursue religious vocations.

Should the Christian Church Embrace Progress?

The question over the degree to which the Christian Church should embrace modern **progressive** values has caused deep divides among many communities. Conservative Christians often claim that their traditions and faith, if genuinely God-given and timeless, should not arbitrarily shift in response to contemporary values. Otherwise Christianity can have no claim to **eternal** truth. However, more liberal Christians argue that the failure of the religion to accommodate contemporary norms is not only representative of a blindness to human errors in scripture but also a key reason for **secularisation** in the modern era. A failure to change thus threatens not only new insights into Christian doctrine but also the very future of the religion itself.

The Concept of Equality in Christianity

- For much of Christian history, gender equality was not a pressing religious or social issue. Yet, with the rise of modern **feminist theory**, critical questions about Christian views on gender as well as the roles of women, have come to the fore in scripture and theology.
- This is partly because, for **feminist critics**, the Christian Church has traditionally endorsed **sexist** or **misogynistic** views, which have held women to be subordinate to men.
- If this is the case, then it is possible that Christian ideas of equality have to be revisited. Even if Christian scripture and tradition demand everyone to be equal under God, this does not necessarily mean equal treatment for women in all political and religious contexts.
- One key example is the **ordination** of women in the Church. Most major denominations have historically prevented women from becoming priests and many continue to do so.
- It can therefore be asked what gender equality means in the Christian faith. Does it require that women have the same rights and roles as men? Or can they possess different roles?
- Here, some Christians tend towards a liberal, **egalitarian** interpretation of gender equality, favouring equal roles. Others argue for a more conservative, **complementarian** interpretation, believing God prescribed different roles for men and women.

Biblical Views on Gender Equality

Theologically, there is a diverse set of views present in the Bible on gender roles and equality. Although Jesus took on only male apostles, there are a variety of instances where he can be perceived to support the spiritual lives of women, such as in Luke 10:38–42 with Mary and Martha. Outside of the Gospels, it can be difficult to identify a consistent set of teachings, especially in the **Epistles**. For instance, Galatians 3:28 declares that there is no 'male and female, for you are all one in Jesus Christ'. Yet, 1 Timothy 2:8–15 declares that women should remain silent in church and in submission to men. Similarly, Colossians 3:18 and 1 Peter 3:1–22 state that wives should submit to their husbands. This raises a difficult problem for interpreters. Genesis 1:27 appears to state that men and women are created equal in principle, yet in practice women are subordinate to men. There is thus a question over whether more controversial statements in the Epistles should be viewed as the historical beliefs of a more misogynistic era or evidence for **complementarianism**. In either case, feminist critics of the Church have long argued that problematic passages have influenced theologians such as Augustine and Aquinas, all who have tended to view women as of secondary importance to men.

Secular Views on Gender Equality

Societal views on the roles of women have significantly shifted over the last century, predominantly due to the efforts of secular **feminist** critics. The traditional Christian belief that men and women have separate roles has been consistently undermined, both in principle by **feminist theory** and in practice by the increasing number of women who have taken on jobs once thought to be the sole domain of men. In particular, figures such as Simone de Beauvoir paved the way for a new vision of female **autonomy**, by looking at the way in which women have been treated as the **Other** throughout history. In the context of Christianity, this has been the simultaneous insistence that prominent women such as **Mary** should be venerated while practically restricting the rights of women and insisting they are subordinate to men. Other secular feminist critics have also pointed to the ways that Christian doctrine has reinforced traditionally sexist and misogynistic attitudes, providing a doctrinal basis for social norms that have long been discredited. Accordingly, feminist theologians are often split on how to respond to secular criticism. Some claim that Christianity can be **reconstructed** in an egalitarian fashion, while others claim this task is impossible, preferring to look to new forms of post-Christian religion.

Gender Equality and the Christian Church

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1. Quick quiz on science and Christianity!

1. What famous theory did Charles Darwin propose that proved to be a strong challenge to Christian tradition?

2. What model of the universe did Galileo support in opposition to the views of the Catholic Church?

3. What term is used to describe the Christian belief in the account of the formation of the universe in Genesis is literally true?

2. Describe two difficulties presented to traditional Christian doctrine by the development of the theory of evolution.

3. How do liberal theologians typically seek to reconcile Christian doctrine with a scientific world view?

5. Assess the view that intelligent design arguments are a weak response to the challenge of science. (12 marks)

4. Why have some Christian thinkers argued that the Big Bang theory is evidence for God?

6. 'Christianity and science cannot be meaningfully reconciled.' Analyse this statement. (20 marks)

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1. How did the movements below question the power of the Christian Church over everyday life?

i) The Enlightenment

ii) Reformation

3. List two Christian denominations with a traditional liturgy and two 'non-liturgical' denominations.

i)

ii)

i)

ii)

4. Give two critiques of the Christian Church with reference to atheism.

i)

5. Assess the reasons for declining church attendance in the Western world. (12 marks)

6. 'The decline of Christianity in the Western world is not primarily due to secularisation.' Analyse this statement. (20 marks)

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1. Briefly define each of the key fields of theology listed below.

i) Feminist theology

ii) Liberation theology

iii) Black theology

3. Give two reasons why evangelical Christianity has spread significantly across the world over the last few hundred years.

i)

ii)

5. Assess the influence of the African Christian diaspora on the practice of the Christian faith in the UK. (12 marks)

6. 'Should Christian doctrine be influenced by new forms of Christian theology? Evaluate this question with reference to at least one new theological movement. (20 marks)

4. Why have secular fields of analysis significantly impacted theology over the last century?

1. What Christian movement focuses on members having direct experiences of God, often through baptismal practices?

2. Quick quiz on evangelical Christianity!

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1. Briefly define each of the key terms listed below.

i) Atonement

ii) Salvation

iii) Covenant

3. How, for Anselm, did Jesus' death enable reconciliation between God and humanity?

5. Assess the issues with the moral exemplar model of atonement. (12 marks)

2. Why is it difficult for Christian scholars to judge between competing accounts of atonement theory?

4. Why is Aulén's model of atonement often called the 'classical model'?

6. 'Is it right for Christians to believe that Jesus' sacrifice was a necessary debt owed to God?' Evaluate this question with reference to at least one Christian scholar. (20 marks)

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1. Quick quiz on John Hick!

1. What model of atonement does John Hick endorse?

2. What attitude does Hick argue Christians should adopt towards other faiths?

3. What approach does Hick argue Christians should take to supernatural or mythological elements of Christian doctrine, such as the incarnation?

2. Why was Barth sceptical of liberal theology?

3. What approach to salvation, broadly recognised by the Eastern Orthodox Church, does Hick support, and why?

5. Assess the issues with Barth's Reformed approach to God and Jesus. (12 marks)

6. 'Hick outlines a more coherent model of atonement than Barth.' Analyse this statement. (20 marks)

4. Why is Barth's theology often described as Christocentric?

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1. Give an example of a theologian who supports each of the attitudes given below.

Particularism
Pluralism
Inclusivism

3. Explain the term 'Anonymous Christians' and how it relates to inclusivism.

5. Assess the issues with inclusivism. (12 marks)

2. Give two arguments commonly presented in support of particularism.

4. Why does John Hick argue for the development of a 'global theology'?

6. 'Is it possible to be a Christian and a religious pluralist?' Answer with reference to a theologian, one Christian scholar. (20 marks)

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1. Quick quiz on Christianity and gender!

1. Which apostolic letter, written by Pope John Paul II in 1988, reaffirms the traditional Catholic view on gender?

2. What Christian perspective holds that gender equality means equal roles for men and women in religious life?

3. Which major Christian denomination now allows the ordination of female priests and bishops?

2. Give two arguments commonly presented in support of complementarianism.

3. Why is it difficult to develop a consistent doctrine on gender roles from study of the Bible?

5. Assess the strengths and weaknesses of egalitarianism as a Christian doctrine on gender roles. (12 marks)

6. 'It is wrong to forbid the ordination of women in the Christian faith.' Analyse this statement. (20 marks)

4. Give two ways that feminist religious thinkers have responded to the problem of misogyny and sexism in the Christian Church.

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Answers

4.1 Social and Historical Developments: Science

1.
 - i. The theory of evolution
 - ii. The Copernican model
 - iii. Creationism

2. Students may write the following:
 - i. The theory of evolution challenged the idea that the universe was created by time. Instead, it suggested that the plants and animals alive today gradually respond to changing environmental conditions.
 - ii. The theory of evolution challenged the idea that human beings were made. Human beings evolved from a common ancestor who lives across hundreds of defining attributes of humans arising from adaptations to new environments.

3. Students may write the following:
 The aim of liberal theology is to develop a form of Christianity that is coherent with modern scientific view. Typically, this involves revising aspects of Christian doctrine that conflict with modern science, often the result of rejecting teachings that propose supernatural causes and accepting natural inventions by God on Earth. However, it also means revising widely accepted scientific theories (such as evolution) are reconcilable with its model of the universe where God does not excessively intervene in the lives of his creation of a rational, ordered universe that follows scientific laws.

4. Students may write the following:
 The Big Bang theory contends that the universe began with an infinitesimally small singularity 13.7 billion years to form the cosmos as humans see it today. However, the theory does not explain how energy, time and space formed. Before the singularity, it is said to have existed. Similarly, there is not a good scientific explanation for why the universe emerged from an infinitesimally small singularity. For some Christian thinkers, this leaves the question of who is responsible for this sudden expansion and who created energy, time and space. This is the creation account in Genesis.

5. Students may talk about the following ideas within their answers:
Assess the view that intelligent design arguments are a weak response to the theory of evolution.
 - The theory of evolution holds that the living beings observed throughout the history of life on Earth did not appear instant but instead gradually evolved over millions of years in response to changes in their environment.
 - However, some Christian thinkers have sought to challenge the theory of evolution by pointing to natural phenomena that are too complex or intricate to have evolved over time. They argue that such phenomena are instead evidence of an intelligent creator.
 - These intelligent design arguments designs have been criticised in a variety of ways. One of the main criticisms is that the concepts of complexity used by thinkers aren't coherent and there are often gaps in the evidence. For example, for why complex natural phenomena (such as eyes) have gradually evolved over time.
 - Similarly, while those favouring intelligent design have often pointed to gaps in the evidence, weaknesses of evolutionary theory, critics have contended that this is not proof of an intelligent designer. It is still generating new knowledge of the world. Such gaps may yet be filled in the future.
 - However, intelligent design may not be intended to be a scientific rebuttal of evolution. It is a proclamation of faith in a creator God. Pointing to the problems facing science is not a scientific argument to affirm a role for a Christian God in the face of modern science. It is simply adopting a scientific argument to support a religious belief.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No relevant content within the answer which is relevant or able to support the question.
1	1-4	<ul style="list-style-type: none"> • A demonstration of limited knowledge, relevant language used but not always their correct meaning/context. • Limited examples of religious ideas/beliefs, potentially correct but with few or no links made. • Limited ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is not clearly stated.
2	5-8	<ul style="list-style-type: none"> • A good demonstration of knowledge on the topic, making use of relevant terms and words, with some mistakes. • Some examples of religious ideas/beliefs, containing most relevant links made. • Some ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is stated.

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3	9-12	<ul style="list-style-type: none"> Far-reaching knowledge demonstrated with the correct use of specific terms and words with continuity throughout answer. Many examples of religious ideas/beliefs, containing fully logical links accurately made. Good ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is well supported by evidence.
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6. Students may talk about the following ideas within their answers:
'Christianity and science cannot be meaningfully reconciled.' Analyse this statement.
 Arguments in favour:
- Successive scientific discoveries have shown Christian beliefs to be evidentially unfounded. As science is revised, the past success of science indicates that even revised Christian beliefs will be overturned by discoveries. This suggests that science will ultimately overtake and become superior to Christianity.
 - Key scientific theories, such as the theory of evolution and the Big Bang, are incompatible with Christianity as they pose fundamentally material explanations for the existence of nature, whereas Christianity offers the spiritual explanations provided by Genesis. Christianity can cohere with such a dichotomy.
 - Christian belief has traditionally opposed scientific progress. This suggests that Christianity is not open to challenge to Christian doctrine as the Christian Church would not have resisted such a challenge.
 - Arguments to reconcile science and Christianity are rarely convincing because religious claims are based on speculation, and scientific explanations are based on evidence.
- Arguments against:
- Religious claims are different in nature from scientific claims. They are existential and ask *why* things have come to be as they are, rather than *how*. It is thus clear that they ask different questions, implying they can be reconciled.
 - Certain scientific theories are compatible with Christian belief. The Big Bang theory is compatible with the Genesis account as featured in Genesis, while evolution might be an intelligent design principle.
 - The historical opposition by the Christian Church is not a genuine indicator of irreconcilability. Christianity and science can be reconciled as Christian belief is reconcilable with science. The Christian faith is not static but has adapted to new rational insights into the world.
 - The field of liberal theology is a clear example of how Christianity and science can be reconciled. Christianity does not have to be thought of as inerrant in Christian faith and it is perfectly acceptable to acknowledge that it contains human error.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> No content within the answer which is relevant or able to address the question.
1	1-4	<ul style="list-style-type: none"> A small range of demonstrated knowledge, relevant language used with limited accuracy within their correct meaning/context. Limited examples of religious ideas/beliefs, with basic links made to the question. Very few judgements made and these are supported by limited evidence.
2	5-8	<ul style="list-style-type: none"> A demonstration of limited knowledge on the topic, making use of some specific terms and words, with some mistakes. Some examples of religious ideas/beliefs, with some logical links made to the question. Some judgements made but these are not fully supported by evidence.
3	9-12	<ul style="list-style-type: none"> Good demonstration of knowledge with the correct use of specific terms and words with continuity throughout answer. Examples of religious ideas/beliefs, with some logical links made to the question. Some judgements made, mostly supported by evidence.
4	13-16	<ul style="list-style-type: none"> A demonstration of strong knowledge on the topic, making use of a wide range of specific terms and words in their correct context. Examples of religious ideas/beliefs, with a wide range of logical links made to the question. Logical judgements made on most parts of the question, and supported by evidence.
5	17-20	<ul style="list-style-type: none"> A demonstration of strong knowledge on the topic, making use of a wide range of specific terms and words in their correct context. Examples of religious ideas/beliefs, with logical links made to the question. Logical judgements made on all parts of the question, and supported by evidence.

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4.2 Social and Historical Developments: Secularisation

1. Students might write the following:

The Enlightenment – This intellectual movement prioritised reason as a source of knowledge in the modern world. This meant that key Enlightenment thinkers rejected Christian dogma that was based on scriptural evidential basis, instead preferring perspectives on God that could be rationally justified in the modern world. Many accordingly proposed there to be a deistic God instead of the personal God preferred by the Christian Church. This led to further questioning of Church authority and a view of God based on faith and not reason.

The Reformation – This Christian movement questioned the authority of the Church primarily by asserting the doctrines of **sola scriptura** or **prima scriptura**. In this view, the Bible was the sole source of authority for Christians and it should not be the role of the Church to create doctrines that are not scripturally supported. Consequently, Reformers began to challenge the Church's practices they perceived to go against biblical teaching such as the selling of indulgences. These challenges also led to a broader questioning about the role of the Church in everyday life, as well as the view that fallible human beings cannot attain genuine knowledge about God and the afterlife.

2. Students may write the following:

The **separation of church and state** typically refers to the idea that religion should be kept separate from the political institutions of a given society. This means that the state should be secular, not giving no positions of power to any religious leader.

3. Students may write the following:

With: Roman Catholicism Anglicanism	Without: The Religious Society of Friends Baptists Pentecostals
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4. Students may write the following:

- i. One atheistic critique of the Christian Church is that it opposes, and continues to oppose, scientific progress, particularly in medicine. For example, the development of stem cell therapies has faced significant Christian opposition, even though these therapies could bring breakthrough treatments for many diseases.
- ii. Another atheistic critique of the Christian Church is that its teachings have led to the marginalisation of certain groups within Christian societies. These include LGBTQ+ people, and even those who profess belief in another religion.

5. Students may talk about the following ideas within their answers:

- Assess the reasons for declining church attendance in the Western world.**
- Church attendance has been steadily declining across many Western countries, with many churches struggling to stay open as fewer people engage with organised religion.
 - Many different reasons have been given for this decline, but a key reason is the rise of secularism in Western states. More people than ever profess a belief in atheism or are not attending religious services.
 - However, there are also more and more Christians who increasingly choose to leave the Church. A variety of reasons have been given for this decline, including people's changing attitudes towards the Church, growing distrust of the Christian Church and the belief that the Church does not reflect the values of contemporary society.
 - The growth of spiritualism and new religious movements potentially provides alternative reasons. If people still believe in God but do not wish to engage with organised religion, the structures of the Christian Church, rather than secularisation, are more likely to be the reason why many do not attend religious services.
 - It may also be that many people increasingly prefer to express their faith in ways that are more personal, such as through working within charitable organisations, attending smaller church services, or participating in religious practices during key festivals and celebrations.

Level	Marks Awarded	Answer Description
0	0	• No content within the answer which is relevant or able to demonstrate knowledge of the topic.
1	1-4	<ul style="list-style-type: none"> • A demonstration of limited knowledge, relevant language used but not always in their correct meaning/context. • Limited examples of religious ideas/beliefs, potentially confused or contradictory statements, with few or no links made. • Limited ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is not clearly justified.

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2	5-8	<ul style="list-style-type: none"> • A good demonstration of knowledge on the topic, making use of specific terms and words, with some mistakes. • Some examples of religious ideas/beliefs, containing most logical links made. • Some ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is supported by evidence.
3	9-12	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with the correct use of specific terms and words with continuity throughout answer. • Many examples of religious ideas/beliefs, containing fully logical links accurately made. • Good ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is supported by evidence.

6. Students may talk about the following ideas within their answers:
'The decline of Christianity in the Western world is not primarily due to secularisation.' (20 marks)

Arguments in favour:

- Many people are still religious, but they instead choose to practise their religion differently, such as simply being spiritual. This suggests that individual beliefs are the cause of the decline of Christianity, not secularisation.
- Many new religious movements and Churches are growing rapidly across the world, suggesting that people are simply turning away from mainstream Christian denominations due to a disconnect with their doctrines.
- There is a significant portion of people who wish to practise their faith with traditional forms of worship. Most Christian denominations do have some traditional forms of worship, which proves an obstacle for those who prefer their faith to be more personal and contemporary. This suggests that Christianity is really just the decline in traditional forms of worship.

Arguments against:

- Significant numbers of people are now atheists or areligious. Although some argue that this is due to the decline of Christianity, it is primarily due to people turning away from religion.
- The process of secularisation is not a separate issue from the problems in the West. Secularisation has historically been guilty of helping to marginalise women and minority groups, pushing them away from organised religion and towards secular forms of ethics.
- The separation of Church and state in many Western countries has decreased the influence of the Church and so prevented it from featuring extensively in key areas of public life. This has decreased the presence of the Church and the ability for it to convert new people.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to answer the question.
1	1-4	<ul style="list-style-type: none"> • A small range of demonstrated knowledge, relevant language used, but not always within their correct meaning/context. • Limited examples of religious ideas/beliefs, with basic logical links made. • Very few judgements made and these are supported by little evidence.
2	5-8	<ul style="list-style-type: none"> • A demonstration of limited knowledge on the topic, making use of specific terms and words, with some mistakes. • Some examples of religious ideas/beliefs, with some logical links made. • Some judgements made but these are not fully supported by evidence.
3	9-12	<ul style="list-style-type: none"> • Good demonstration of knowledge with the correct use of specific terms and words with continuity throughout answer. • Many examples of religious ideas/beliefs, with some logical links made. • Some judgements made, mostly supported by evidence.
4	13-16	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. • Examples of religious ideas/beliefs, with a wide range of logical links made. • Logical judgements made on most parts of the question, supported by evidence.
5	17-20	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. • Examples of religious ideas/beliefs, with logical links made. • Logical judgements made on all parts of the question, and supported by evidence.

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4.3 Social and Historical Developments: New Movements in Theology

1. Students might write the following:
 - i. **Feminist theology** is the use of feminist theory and methods of enquiry to examine how women have been portrayed in scripture and the Christian Church, with the aim of developing a theology that can better accommodate female perspectives and experience.
 - ii. **Liberation theology** is a movement that emerged in Latin America in the 1970s. It uses Marxist models to examine how traditional theology might be better reformed to address the poor, marginalised and oppressed.
 - iii. **Black theology** emerged among black clergy in the 1960s in the USA. It uses theories of race to analyse how the Christian Church may have excluded black people, their experiences, and how scripture could be used to develop a new form of the faith to address the problems of racism and racial injustice.
2. Students may write the following:
 - i. Pentecostalism
 - ii. Charismatic Christianity
 - iii. Speaking in tongues
3. Students may write the following:
 - i. Evangelical Christianity places a stronger emphasis on evangelism and active participation in Church activities than other denominations, meaning that members are more active in attempting to improve their local communities.
 - ii. Evangelical Christians often employed new technologies such as the radio and television, which reached a larger audience than other denominations. This proved particularly effective in reaching people who migrate more and more throughout the nineteenth and twentieth centuries.
4. Students may write the following:

There has been the perception by many in the twentieth century that traditional Christianity is unable to address contemporary social, political and moral crises as the teachings in the Bible, in some aspects, do not directly address the context and situation of people experiencing these crises. Some thinkers have turned to contemporary secular fields of analysis in order to harness the insights of modern political and social problems, enabling the religion to address these problems for people struggling with them.
5. Students may talk about the following ideas within their answers:

Assess the influence of the African Christian diaspora on the practice of the Church in the UK:

 - With increased migration in the twentieth century, there have been growing numbers of people who were born overseas in African countries. Many of these countries have their own forms of the faith in their home countries, and the diaspora used to practising their own forms of the faith in their home countries.
 - Once in the UK, many individuals in this diaspora found themselves dissatisfied with the forms of Christianity practised in many traditional denominations. Accordingly, new Churches were founded that better reflected the forms of Christianity more familiar to them.
 - This has led to many of these Churches being among the fastest-growing in the UK, with members from the diaspora joining them and the more general decline in membership of traditional denominations have experienced across the last century.
 - Some scholars have thus suggested that these new Churches, which often are Pentecostal movements, may eventually replace traditional denominations as the largest set of Churches in the UK. However, others have doubted the sustainability of these Churches, pointing out that while they are experiencing rapid growth, they also rely heavily on practices that might not prove sustainable in the long term.
 - However, many scholars have also pointed out how these new Churches have altered how they approach individuals from the African diaspora and how they have sought to better appeal to these individuals.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to address the question.
1	1-4	<ul style="list-style-type: none"> • A demonstration of limited knowledge, relevant language used, but with some errors in their correct meaning/context. • Limited examples of religious ideas/beliefs, potentially correct statements, with few or no links made. • Limited ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is not clearly justified.

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2	5-8	<ul style="list-style-type: none"> A good demonstration of knowledge on the topic, making use of specific terms and words, with some mistakes. Some examples of religious ideas/beliefs, containing most links made. Some ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is supported by evidence.
3	9-12	<ul style="list-style-type: none"> Far-reaching knowledge demonstrated with the correct use of specific terms and words with continuity throughout answer. Many examples of religious ideas/beliefs, containing fully logical links accurately made. Good ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is well supported by evidence.

6. Students may talk about the following ideas within their answers:
Should Christian doctrine be influenced by new forms of Christian theology?
 Arguments in favour:

- New forms of Christian theology that draw on secular fields are important in addressing modern political and social problems. Without recognising the legitimacy of becoming relevant in wider political and social debates.
- Feminist theology has proved deeply important in understanding why the prevalence of misogyny towards women and how theology can be reformed from different perspectives and experiences.
- Liberation theology has been vital in addressing the needs of the poor, oppressed contemporary society, showing how the Christian Church cannot simply profess but instead must understand how modern political systems can keep people trapped.
- Black theology has been essential in addressing how the Christian Church has responded to the experiences, and how the Church can come together to effectively oppose and challenge contemporary social and political problems.

Arguments against:

- Christianity should not draw on secular fields of analysis as these risk distorting the message of the faith, making it subject to what are the popular beliefs of any given time. Instead, it is important to understand the universal truths that Jesus presented to humankind in his teaching.
- It is possible for Christian thinkers to address contemporary political and social problems. The adoption of secular fields of analysis does not result in genuine progress but instead obscures how scripture can be interpreted to address the needs of contemporary society.
- The use of secular fields of analysis prevents Christian thinkers from generating new insights into contemporary social and political problems. Instead, Christian theology is reduced to a mere tool present within these secular fields.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> No content within the answer which is relevant or able to address the question.
1	1-4	<ul style="list-style-type: none"> A small range of demonstrated knowledge, relevant language used within their correct meaning/context. Limited examples of religious ideas/beliefs, with basic links made. Very few judgements made and these are supported by limited evidence.
2	5-8	<ul style="list-style-type: none"> A demonstration of limited knowledge on the topic, making use of specific terms and words, with some mistakes. Some examples of religious ideas/beliefs, with some logical links made. Some judgements made but these are not fully supported by evidence.
3	9-12	<ul style="list-style-type: none"> Good demonstration of knowledge with the correct use of specific terms and words with continuity throughout answer. Many examples of religious ideas/beliefs, with some logical links made. Some judgements made, mostly supported by evidence.
4	13-16	<ul style="list-style-type: none"> A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. Examples of religious ideas/beliefs, with a wide range of logical links made. Logical judgements made on most parts of the question, and supported by evidence.
5	17-20	<ul style="list-style-type: none"> A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. Examples of religious ideas/beliefs, with logical links made on all parts of the question, and supported by evidence.

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5.1 Works of Scholars: Atonement Theory

- Students might write the following:
Atonement – The process by which people make amends for their actions and to himself on the cross to allow for the forgiveness or repudiation of human sin.
Salvation – For Christians, salvation is the state of being delivered from sin and
Covenant – For Christians, a covenant is a special agreement between two individuals and humanity.
- Students may write the following:
 It is difficult for Christian scholars to judge between competing accounts of atonement by which atonement occurs is not described in detail in scripture, nor is it easily reasonable exegesis. In the Gospels, Jesus acknowledged his death is important as Paul argues that Jesus' death was necessary to atone for human sin. However, this is to determine exactly how atonement occurs meaning that theologians have in scripture to determine the exact significance of Jesus' sacrifice.
- Students may write the following:
 For Anselm, a sacrifice was necessary in order to repay the debt of honour humans owed to the Fall. Since God is divine, no amount of human goodness by to God. However, since Jesus is divine himself, his sacrifice on behalf of humanity owed to God and enable reconciliation between God and humanity.
- Students may write the following:
 Aulén's model is often called the classical model as it contends that Jesus' death over sin and death. This 'victory' event was the primary way that early Church thought although it was often perceived as a victory over the Devil or the forces of evil. It adopts the same basic account of atonement, it significantly reflects the views of and so is termed the classical model.
- Students may talk about the following ideas within their answers:
Assess the issues with the moral exemplar model of atonement. (12 marks)
 - The moral exemplar model of atonement proposes that Jesus' sacrifice on the cross had metaphysical significance nor did it meaningfully repudiate human sin. Rather, it was a radical demonstration of God's love that showed how human beings should behave themselves to God.
 - The moral exemplar model was defended by Peter Abelard, who argued that this model, along with other traditional models of atonement, was inconsistent with the personal God. Such a God would not demand repayment of a debt of honour for human behaviour that would be emblematic of a wrathful, contemptuous God.
 - John Hick also defends the moral exemplar model, holding that it fits with a process of soul-making. Jesus' example provided a beginning of a transformational process of soul-making. Jesus' example provided a demonstration of God's love, one capable of inspiring people to spiritually and morally grow.
 - However, many theologians have criticised the moral exemplar model, arguing that the importance of the atonement. If one takes scripture seriously, it is clear that Jesus' death as having a much richer theological meaning than the moral exemplar model.
 - Similarly, the moral exemplar model can be criticised as inconsistent. If God demands a sacrifice as an example of love, then the moral exemplar model presents problems of coherency upon which scholars have criticised more traditional models.

Level	Marks Available	Answer Description
0		<ul style="list-style-type: none"> No content within the answer which is relevant or able to address the question.
1	1-4	<ul style="list-style-type: none"> A demonstration of limited knowledge, relevant language used but not always their correct meaning/context. Limited examples of religious ideas/beliefs, potentially correct statements, with few or no links made. Limited ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is not clearly justified.

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2	5-8	<ul style="list-style-type: none"> • A good demonstration of knowledge on the topic, making terms and words, with some mistakes. • Some examples of religious ideas/beliefs, containing most made. • Some ability to use examples of viewpoints and judgements support answers, concluding with a judgement which is st
3	9-12	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with the correct use with continuity throughout answer. • Many examples of religious ideas/beliefs, containing fully links accurately made. • Good ability to use examples of viewpoints and judgements support answers, concluding with a judgement which is w

6. Students may talk about the following ideas within their answers:
Is it right for Christians to believe that Jesus' sacrifice was a necessary debt?

- Arguments in favour of a necessary debt:
- The events of the Fall were clearly attested to in scripture, suggesting that humans were incapable of being reunited with God without a significant change in the status of humans repaid a debt at least in the sense that it repudiated human beings and reconciled with God.
 - It is possible to hold that human beings owed a debt to God without painting God as contemptuous. The debt was not the fault of God but human beings, with Jesus' sacrifice purely an act of love by God.
 - The reconciliation of God and humankind could not have occurred through human effort, as Barth argues, a free act by God, where the judge is 'judged in order to judge'. The debt between mortal human beings and an immortal, transcendent God can be better understood as a debt.

- Arguments against a necessary debt:
- The belief that human beings owed an unpayable debt implicitly presents God as contemptuous rather than personal and benevolent. Anselm's model is based on honour and is not a genuine reflection of the relationship between God and humans.
 - There are other models of atonement that don't require a metaphysical debt owed by humanity to God. The moral exemplar model provides a better model of sacrifice on the cross that still retains its transformational power.
 - It is better to characterise Jesus' death on the cross as a victory over sin and death. This classical model better captures the metaphysical significance of Jesus' death by acknowledging how it enables human beings to be genuinely reunited with God.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to answer the question.
1	1-4	<ul style="list-style-type: none"> • A small range of demonstrated knowledge, relevant language used within their correct meaning/context. • Limited examples of religious ideas/beliefs, with basic links made. • Very few judgements made and these are supported by limited evidence.
2	5-8	<ul style="list-style-type: none"> • A demonstration of limited knowledge on the topic, making terms and words, with some mistakes. • Some examples of religious ideas/beliefs, with some logical links made. • Some judgements made but these are not fully supported by evidence.
3	9-12	<ul style="list-style-type: none"> • Good demonstration of knowledge with the correct use of terms and words throughout answer. • Many examples of religious ideas/beliefs, with some logical links made. • Some judgements made, mostly supported by evidence.
4	13-16	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. • Examples of religious ideas/beliefs, with a wide range of links made. • Logical judgements made on most parts of the question, and supported by evidence.
5	17-20	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. • Examples of religious ideas/beliefs, with logical links made. • Logical judgements made on all parts of the question, and supported by evidence.

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5.2 Works of Scholars: Karl Barth and John Hick

1. Students might list the following:
 - i. Moral exemplar
 - ii. Religious pluralism
 - iii. Metaphorical
2. Students may write the following:
Barth argues that liberal theology is wrongheaded because in its attempts to deify Christianity, it merely develops an account of God that is a projection of human beings. If then God is wholly other and unable to be understood by finite, fallible human beings, the model of liberal theology can never really discover what God truly is if it commits to revealing God that reflects what humans wish God to be.
3. Students may write the following:
Hick argues for theosis as the process by which human beings achieve salvation for soul-making; it allows for human beings to make free choices that can allow them to move towards God. Altogether, the end point of this process is being united with God in the afterlife. Hick's model of salvation because it does not explain why phenomena such as evil exist. Barth's Christianity that can be partially reconciled with a scientific world view. It allows for a recognition of a transcendent as the turning away from a self-centred world view to God, exemplified in Jesus' example on the cross.
4. Students may write the following:
Barth's theology is often described as Christocentric due to its heavy emphasis on the person of Jesus of revelation. Since, for Barth, God is only known through his free self-revelation in Jesus, the person of Jesus becomes the focal point for this self-revelation, with the Bible merely a witness to this revelation. Altogether, all understanding of the Christian God flows from the testimony of the person of Jesus on Earth and so all Christian theology becomes centred on examination of Christ.
5. Students may talk about the following ideas within their answers:
Assess the issues with Barth's Reformed approach to God and Jesus. (12 marks)
 - Barth favours an interpretation of the Christian God in line with many classic theologians such as Luther and Calvin. God's transcendence is stressed above all, with Barth describing God as being wholly other and inaccessible via human observation and reasoning. It is only through God's self-revelation in the person of the mediator of Christ that human beings can come to partially know his being.
 - Barth's approach to God and Jesus arguably arrests the inevitable conclusion that because scripture does not accurately detail God's relationship with the world, and so is not free of error, strip scripture of its mythological elements. It instead proposes the Bible to be the unique moment in history at which God reveals himself to humanity.
 - However, Barth's commitment to a Reformed view of God has a number of implications that doubt the power of human reason. Yet, if human beings were made in God's image, then the possibility of discovering the laws and powers that guide material things, it is perhaps inevitable that human beings can at least partially intellectually comprehend God's being. Barth ends up arguing that Christian theology cannot meaningfully progress as human beings come to know God.
 - Furthermore, Barth's Reformed approach ends up committing him to an incoherent position. For Barth, scripture is a witness to God's self-revelation and so is not free of error. If we are to have a rational project of dissecting these errors, Barth has to argue that scripture is not a witness to God's self-revelation, but a communication between human beings and God, such that any reader who has been experiencing God's self-revelation on reading the Bible. This for many scholars is problematic, especially since the mechanisms by which such communication occurs are not understood.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No relevant content within the answer which is relevant or able to demonstrate knowledge of the topic.
1	1-4	<ul style="list-style-type: none"> • A weak demonstration of limited knowledge, relevant language used but not always in their correct meaning/context. • Limited examples of religious ideas/beliefs, potentially correct statements, with few or no links made. • Limited ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is not supported.
2	5-8	<ul style="list-style-type: none"> • A good demonstration of knowledge on the topic, making use of relevant terms and words, with some mistakes. • Some examples of religious ideas/beliefs, containing most correct statements, with some links made. • Some ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is supported.

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3	9-12	<ul style="list-style-type: none"> • Far-reaching knowledge demonstrated with the correct use of specific terms and words with continuity throughout answer. • Many examples of religious ideas/beliefs, containing fully logical links accurately made. • Good ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is well supported by evidence.
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6. Students may talk about the following ideas within their answers:
'Hick outlines a more coherent model of atonement than Barth.' Analyse the Arguments in favour:

- Hick's model of atonement is compatible with a rational interpretation of God. Viewing atonement as the start of a process of transformation, it becomes possible to reconcile belief in the importance of Jesus' sacrifice with a scientific worldview.
- Hick's model of atonement is right in focusing on the broad meaning of atonement. The theological obsession with speculating on the metaphysical mechanism have obscured its practical importance and its ability to transform the lives of believers.
- Hick's model of atonement is consistent with the rest of his theological beliefs. It is more coherent with a metaphorical treatment of key areas of Christianity than Barth's view of soul-making in the Christian faith. In contrast, Barth's own model is incompatible with his professed belief in a benevolent God.

Arguments against:

- Barth's model preserves the metaphysical significance of atonement while allowing it to be performed by a loving God. It allows for human beings to recognise the theological significance of atonement while acknowledging it partially to be a divine mystery that cannot be wholly understood.
- Barth's model of atonement is more coherent because it treats the transcendent as something that humans deserve. Human knowledge of what the atonement signified cannot be reduced to a scientific explanation. Instead, it is on scripture that Christians must base their understanding of God. Their intellectual capacities are limited when appreciating the meaning of God's actions.
- Hick's model of atonement is incoherent as it cannot explain why Jesus' death on the cross is as capable of atoning for sin as it needs to be, then it needs some extra theological or metaphysical significance, only as inspiring as any similar sacrifice by human beings.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to address the question.
1	1-4	<ul style="list-style-type: none"> • A small range of demonstrated knowledge, relevant language used within their correct meaning/context. • Limited examples of religious ideas/beliefs, with basic logical links. • Very few judgements made and these are supported by little evidence.
2	5-8	<ul style="list-style-type: none"> • A demonstration of limited knowledge on the topic, making use of specific terms and words, with some mistakes. • Some examples of religious ideas/beliefs, with some logical links. • Some judgements made but these are not fully supported by evidence.
3	9-12	<ul style="list-style-type: none"> • Good demonstration of knowledge with the correct use of specific terms and words with continuity throughout answer. • Examples of religious ideas/beliefs, with some logical links made. • Some judgements made, mostly supported by evidence.
4	13-16	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. • Many examples of religious ideas/beliefs, with a wide range of logical links made. • Logical judgements made on most parts of the question, supported by evidence.
5	17-20	<ul style="list-style-type: none"> • A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. • Examples of religious ideas/beliefs, with logical links made. • Logical judgements made on all parts of the question, and supported by evidence.

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6.1 Religion and Society: Pluralism and Diversity

1. Students might list the following:
 - i. Hendrik Kraemer
 - ii. John Hick
 - iii. Karl Rahner
2. Students may write the following:
 - i. The New Testament often claims that salvation can only occur through Jesus. Jesus states 'No one comes to the Father except through me', which suggests that only Christianity can provide the genuine truth about salvation.
 - ii. Attitudes such as pluralism and inclusivism often underestimate the differences between religions. On deeper examination of even Abrahamic religions, there are differences in the kind of common culture or body of teachings needed to justify the beliefs. Some religions partially share in the truth about salvation with Christianity.
3. Students may write the following:

'Anonymous Christians' is the term used by Karl Rahner to refer to people of other religions who have key moral and spiritual tenets of Christianity. Rahner argues that this implicit Christianity is enough that people of other religions could be saved, even if they don't express a belief in Jesus. In this respect, the idea of Anonymous Christians is the foundation of inclusivism. It means that one does not have to be a committed Christian to participate in the truth about salvation.
4. Students may write the following:

Hick argues that all religions are centred around the same God or Reality, with religion as a common currency by which this 'Real' is understood. Accordingly, no religion can claim to have the truth about salvation, with all religions having a partial insight into the nature of the 'Real'. If the goal of theology is to understand the nature of God, Hick argues that religious thinkers should focus on developing a global theology that allows different religions to develop a richer, more inclusive understanding of what God is.
5. Students may talk about the following ideas within their answers:

Assess the issues with inclusivism. (12 marks)

- Inclusivism is the view that while Christianity possesses an exclusive claim to the truth, other religions might have partial insights into or access to this truth. It has the aim of reconciling Christian beliefs about the uniqueness of Christ as saviour with the beliefs of other religions.
- Rahner claims that inclusivism is possible as those of other religions can be seen as 'Anonymous Christians'. This means that although they do not profess a belief in Christ as saviour, they follow many of his spiritual and ethical teachings. This means they can participate in salvation and even gain partial insight into the nature of God, even if they do not believe in Christ.
- However, some have criticised such suggestions for undermining or patronising other religions. It may be presumptuous to claim that the insights of other non-Christian religions are incoherent with Christian doctrine. From a pluralist perspective, it may be that other religions have genuine and insightful ideas about the world which Christian thinkers can appreciate. It may be that Christianity itself has borrowed from Judaism and Greek philosophy.
- The other issue with inclusivism is that it assumes that the idea of Anonymous Christians can meaningfully apply to those of other religions. Some point out that inclusivism also only works if one denies the importance of Christ as saviour. If Christianity does not have the truth about salvation, then those of other religions cannot meaningfully share in the truth about salvation. This undermines the belief in Christ and the power of the Christian Church.

Level	Marks Awarded	Answer Description
0	0	No content within the answer which is relevant or able to gain marks.
1	1-4	<ul style="list-style-type: none"> • A demonstration of limited knowledge, relevant language and concepts, but with errors in their correct meaning/context. • Limited examples of religious ideas/beliefs, potentially containing errors in their statements, with few or no links made. • Limited ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is limited.
2	5-8	<ul style="list-style-type: none"> • A good demonstration of knowledge on the topic, making most points with few errors and words, with some mistakes. • Some examples of religious ideas/beliefs, containing mostly correct statements. • Some ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is sufficient.

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3	9-12	<ul style="list-style-type: none"> Far-reaching knowledge demonstrated with the correct use of continuity throughout answer. Many examples of religious ideas/beliefs, containing fully correct links accurately made. Good ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is well supported.
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6. Students may talk about the following ideas within their answers:
'Is it possible to be a Christian and a religious pluralist?' Answer with reference to a scholar. (20 marks)

Arguments in favour:

- One can be a Christian pluralist as long as one recognises that Christianity is the truth about salvation. The fact that Christian thinkers have borrowed from non-religious traditions suggests that Jesus' teachings are not the only ones coherent to profess a belief in the importance of Jesus, while exploring other aspects of the truth about salvation.
- The arguments for inclusivism and exclusivism are self-defeating. If Christianity is the truth about salvation then it would mean that God would automatically punish people for their sin, even if they were spiritually and religiously pluralist. This does not make sense of a saving God without excluding those who have not been exposed to the Christian faith.
- One can be a Christian and religious pluralist if one recognises that the more elements of the Bible are likely to be due to the less scientific perspectives of the Bible of these elements and focuses on Jesus as an inspirational message. It becomes clear that Christianity coheres well with pluralist attitudes.

Arguments against:

- There are significant sections of the Bible which state that salvation can only be through Christ. These aren't particularly mythological or supernatural claims but clear statements of Christ's arrival on Earth for humanity. If one is a serious Christian who believes in the Bible then it is impossible to derive a pluralist attitude from its passages.
- Religious pluralism implies there is significant overlap in spiritual and moral teachings and other religions. However, proper analysis of the doctrines of non-Christian religions shows that they do not exist and a common culture can't be formed between those of different religions. Religious pluralism from being a coherent attitude for any religion, including the Christian faith.
- To be a religious pluralist and a Christian requires denying the uniqueness of Christian doctrines, including the incarnation and the Trinity. Yet, these are foundational to Christian faith. If one rejects them then one reduces Christianity to a set of ideas present in any other faith or even in secular perspectives. In this sense, to be a pluralist is to be a characterless Christianity that cannot be meaningfully defined as a unique faith.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> No content within the answer which is relevant or able to gain marks.
1	1-4	<ul style="list-style-type: none"> A small range of demonstrated knowledge, relevant language used in their correct meaning/context. Limited examples of religious ideas/beliefs, with basic links made. Very few judgements made and these are supported by limited evidence.
2	5-8	<ul style="list-style-type: none"> A demonstration of limited knowledge on the topic, making use of specific terms and words, with some mistakes. Some examples of religious ideas/beliefs, with some logical links made. Some judgements made but these are not fully supported by evidence.
3	9-12	<ul style="list-style-type: none"> Good demonstration of knowledge with the correct use of terminology throughout answer. Examples of religious ideas/beliefs, with some logical links made. Some judgements made, mostly supported by evidence.
4	13-16	<ul style="list-style-type: none"> A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. Examples of religious ideas/beliefs, with a wide range of logical links made. Logical judgements made on most parts of the question, and supported by evidence.
5	17-20	<ul style="list-style-type: none"> A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. Examples of religious ideas/beliefs, with logical links made. Logical judgements made on all parts of the question, and supported by evidence.

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6.2 Religion and Society: Gender, Equality and Discrimination

1. Students might list the following:
 - i. Mulieris Dignitatem
 - ii. Egalitarianism
 - iii. Anglicanism

2. Students may write the following:
 - i. Many parts of the Bible routinely affirm that although men and women are different roles, especially in spiritual life. Figures such as Mary embody many roles that women possess, such as Mother, in contrast to the roles given to men, such as Apostle.
 - ii. The Bible affirms that men and women are created in the image of God.
 - iii. Historically, tradition in the Christian Church has been for men and women to have different roles. The Christian Church was formed on this basis as Jesus had only male apostles, and the Church was intended to be founded and governed by men, with women possessing different roles.

3. Students may write the following:

It is sometimes perceived to be difficult to interpret a consistent set of teaching on a number of reasons. The key problem theologians often face is that, at least on the one hand, the Epistles, for example, the equality of men and women is affirmed. Pauline epistles hold that women should not possess the same spiritual authority as men. On the other hand, the Gospels, where Jesus is depicted as being capable of possessing the same spiritual insights as men. The second key problem is the question of what scripture what could be genuinely reflective of God's will and what instead might be a reflection of the attitudes of the biblical writers. If one accepts that the Bible contains human error, then it is reasonable to believe that such misogyny was significantly misogynistic, then it is reasonable to believe that such misogyny was even if it is not identifiable at first glance.

4. Students may write the following:

Some feminist theologians have argued that while there is historical misogyny in the Church, it is possible to identify meaningfully where this misogyny is located in the ministry of Jesus. Moreover, there are plenty of egalitarian teachings in the Bible that can be seen in a positive light. Accordingly, it is thus possible to reconstruct a new Christian theology that is more egalitarian and better represents female perspectives and experiences.

However, other feminist theologians have argued that misogyny is so deep rooted in the Bible that it is not possible to reconstruct a new, egalitarian theology from its scripture and tradition. A new post-Christian theology must be developed that abandons many of the foundations of the Christian faith until now.

5. Students may talk about the following ideas within their answers:

Assess the strengths and weaknesses of egalitarianism as a Christian doctrine

 - Egalitarianism on gender roles in Christianity is the belief that the equal status of men and women does not involve separate gender roles. Rather, men and women should be able to take on any role in spiritual life in any role they choose, whether it is as an ordained or lay member of the Church.
 - One important strength of egalitarianism is that it is a clear and direct expression of the belief that men and women are equal under God, it is rational to believe that both should be able to have an insight into his nature and convey this to people in a Church context. It also helps to align Christianity with contemporary social and ethical attitudes which generally support gender equality in public life and not arbitrarily restricting women from certain duties just as well as men.
 - The weakness of egalitarianism is that there are passages in scripture where men and women are clearly distinguished. It can be argued that Jesus set a precedent for the role of men and women, a tradition that has historically been carried on in the Christian Church. To deny the importance of these passages and their associated traditions. Moreover, the Bible does affirm certain natural roles restricted to men and women, such as men being the head of the Church and women being the body of the Church. Affirming gender roles is simply to also affirm the importance of these natural roles.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> • No content within the answer which is relevant or able to address the question.
1	1-4	<ul style="list-style-type: none"> • A demonstration of limited knowledge, relevant language used but not always their correct meaning/context. • Limited examples of religious ideas/beliefs, potentially correct but not always statements, with few or no links made. • Limited ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is not clearly justified.

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2	5-8	<ul style="list-style-type: none"> A good demonstration of knowledge on the topic, making terms and words, with some mistakes. Some examples of religious ideas/beliefs, containing most links made. Some ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is supported.
3	9-12	<ul style="list-style-type: none"> Far-reaching knowledge demonstrated with the correct use of terms and words with continuity throughout answer. Many examples of religious ideas/beliefs, containing fully accurate links made. Good ability to use examples of viewpoints and judgements to support answers, concluding with a judgement which is well supported.

6. Students may talk about the following ideas within their answers:
'It is wrong to forbid the ordination of women in the Christian faith.' Analyse the arguments in favour:

- The belief that men and women are equal under God should mean that men and women should participate in spiritual life as they wish. To deny women the chance to govern the Church is to deny them the opportunity towards dedicating their lives to their faith. It also denies them the chance of being spiritual leaders as men, a view that is contrary to the teachings of the Bible.
- Many passages in the Bible on gender roles are not reflective of God's will but are misogynistic attitudes of the biblical writers, who are all believed to have lived in a patriarchal society. These passages should not be taken literally when deciding the future of the Church and it instead should remain open to the insights that ordained women can bring.
- There have been many significant female theologians who have written on the history of the Church, reconstructed to include female experiences and perspectives. The insights that women shouldn't be excluded from spiritual and intellectual life and the hierarchies of the Christian Church.

Arguments against:

- The Christian Church has flourished due to its adherence to traditions set down by Jesus. These traditions include separate roles for men and women. It would be wrong to change these arbitrarily when they find their clearest example in Jesus' selection of men as his apostles.
- Important Church figures such as Pope John Paul II have pointed out the importance of women and how these contribute to prosperous human relationships. Women's spiritual life and taking part within the Church, especially in charitable or caring roles, is essential. However, spiritual life but are restricted from being ordained to certain positions within the Church.
- The belief that men and women are equal under God does not mean they have identical roles. Just as women are intended to be mothers, and men are intended to be fathers, they are intended to take on certain roles within the Church. This does not mean that women are second-class citizens.

Level	Marks Awarded	Answer Description
0	0	<ul style="list-style-type: none"> No content within the answer which is relevant or able to answer the question.
1	1-4	<ul style="list-style-type: none"> A small range of demonstrated knowledge, relevant language used within their correct meaning/context. Limited examples of religious ideas/beliefs, with basic links made. Very few judgements made and these are supported by little evidence.
2	5-8	<ul style="list-style-type: none"> A demonstration of limited knowledge on the topic, making use of terms and words, with some mistakes. Some examples of religious ideas/beliefs, with some logical links made. Some judgements made but these are not fully supported by evidence.
3	9-12	<ul style="list-style-type: none"> A demonstration of knowledge with the correct use of terms and words with continuity throughout answer. Examples of religious ideas/beliefs, with some logical links made. Some judgements made, mostly supported by evidence.
4	13-16	<ul style="list-style-type: none"> A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. Examples of religious ideas/beliefs, with a wide range of logical links made. Logical judgements made on most parts of the question, supported by evidence.
5	17-20	<ul style="list-style-type: none"> A demonstration of strong knowledge on the topic, making use of specific terms and words in their correct context. Examples of religious ideas/beliefs, with logical links made. Logical judgements made on all parts of the question, and supported by evidence.

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