

AS/A Level GCE

Teacher Support

GCE Religious Studies

OCR Advanced Subsidiary GCE in Religious Studies H172

OCR Advanced GCE in Religious Studies H572

This Teacher Support is designed to accompany the OCR Advanced Subsidiary GCE and Advanced GCE specifications in Religious Studies for teaching from September 2008.

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1 Introduction

The new structure of assessment at Advanced level has been introduced for teaching from September 2008. The specifications are designed to provide candidates with an introduction to Religious Studies.

These specifications are set out in the form of units. Each teaching unit is assessed by its associated unit of assessment. Guidance notes are provided with these specifications to assist teachers in understanding the detail necessary for each unit.

It is important to make the point that the Teacher Support plays a secondary role to the Specification itself. The Specification is the document on which assessment is based and specifies what content and skills need to be covered in delivering the course. At all times, therefore, this teacher support should be read in conjunction with the Specification. If clarification on a particular point is sought then that clarification should be found in the Specification itself.

OCR recognises that the teaching of this qualification will vary greatly from school to school and from teacher to teacher. With that in mind, this Teacher Guide/Notes for Guidance is offered as guidance but will be subject to modifications by the individual teacher.

2 AS Units

G571: AS Philosophy of Religion

As an introduction to elements of the early influences on Western Philosophy candidates will be expected to study some of the views of both Plato and Aristotle. There are a number of books which may be used to supplement any text books a class may use, for example *Sophie's World* by Gaarder, the *Story of Philosophy* by Brian Magee. It is important at this early stage to help candidates see that this introduction will give them an understanding they will be expected to build on through the issues studied at both AS and A2 levels.

Ancient Greek Influences on Philosophy of Religion

While candidates are not expected to have first hand knowledge of the texts, they should be able to demonstrate an understanding of the views that these philosophers expressed in the following limited areas of their writings.

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- Plato: the Analogy of the Cave
The Republic VII. 514A–521B

As well as explaining the analogy, in this context, candidates should consider the meaning of the different parts of this particular analogy. They would need, for example, to be able to explain who and what might be represented by the prisoners, the shadows, the cave, the outside world, the sun and the journey out of and back to the cave.

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- Plato: the concept of the Forms
The Form of the Good

Here candidates should be able to show that they understand the difference between concepts and phenomena, what is meant by 'ideals' and how this relates to Plato's understanding of Forms, particularly the Form of the Good. It is important to keep in mind that candidates may be returning to this topic again when they look at body/ mind distinction and the idea of 'soul' in the A2 part of this course.

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- Aristotle: ideas about cause and purpose in relation to God
Metaphysics Book 12

In this section candidates are expected to gain an understanding of Aristotle's ideas about cause and purpose and how this leads to belief in a Prime Mover. Again it is important that candidates do not just look at these views in isolation; they will be part of the work they later study on proofs for God's existence.

Throughout all of the above study, candidates should be learning not just to describe these teachings but to analyse them in a critical and comparative manner. As the actual texts do not have to be studied to any great depth any standard text book will be helpful.

Judaean-Christian Influences on Philosophy of Religion

Candidates do not have to study any prescribed Biblical texts for this section of the course. Teachers are therefore able to select any texts which can be used to exemplify the following topics. Taylor's *Philosophy of Religion for AS and A2* is a helpful starting point.

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- The concept of God as Creator

It is important that candidates do not approach this section in isolation; they should, for example, be able to compare the Judaeo-Christian understanding of God with the view, from the previous section, of God as a Prime Mover. They should be able to build on this by discussing the imagery of God found in the Bible and the ways that God is involved with his creation. It would be useful for candidates to develop an understanding of the Judaeo-Christian belief in God as 'omnipotent, omniscient and omnipresent'. Candidates should be able to discuss what is meant by the concept of 'creation *ex nihilo*', which is arguably a teaching not found before the writings of Augustine of Hippo.

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- The goodness of God

In this area, candidates are being asked to understand beliefs about God being morally perfect and indeed the source for any human ethics. God is seen as a lawgiver and judge. It is within this context that candidates are asked to grapple with the ancient philosophical question as to whether God commands things because they are good, or whether things are good because God commands them.

In studying both the Greek and the Judaeo-Christian approach, it is hoped that candidates will see how Western Philosophies have been strongly influenced by these two interwoven strands which do not always fit well together. In a sense they are looking at a contrast between a predominantly Deist view of the universe and a Theist view.

To give an example, for Plato there is a very clear division between the shadow world we experience and the world of the forms; whereas throughout the Bible we see an expression of God as interacting with individuals and with a chosen people, even to the point of changing the laws of nature when necessary.

Traditional Arguments for the Existence of God

Candidates will need to have a good understanding of the main proofs for God's existence and their criticisms as listed in the specification. There are several textbooks which would give candidates the understanding they need such as, Cole's *Philosophy of Religion*, and Vardy's *The Thinker's Guide to God*, Hick's *Philosophy of Religion* (while older, still a useful resource for teachers), the AS Level Philosophy and Ethics for OCR textbook (Heinemann) and Taylor's *Philosophy of Religion*. There are also several useful articles to be found in publications such as *Dialogue*, *The Philosophers Magazine* or *Think*. There are also several internet sites with access to useful essays and explanations of the many critiques of these arguments.

It is important that candidates make an effort to read some of the proofs in their original form: Brian Davies: *Philosophy of Religion: An Anthology and Guide*, or the anthologies by Paul Helm, or that by Taliaferro and Griffiths. Alternatively there is the collection of writings edited by John Hick: *Classical and Contemporary Readings in Philosophy of Religion*, which could be a useful resource for teachers. This book covers such authors as Anselm and Descartes on the Ontological argument, Hume against the Teleological argument and it also includes a transcription of the famous 1948 debate between the Jesuit Father Copleston and the philosopher Bertrand Russell. Mill's challenge to the Teleological argument can be found in his *Three Essays on Religion*.

The final argument in this part of the specification, Kant's Moral argument, is an area where candidates can get bogged down in describing his ethics, forgetting about the moral argument. It is important while they are studying this section that they keep in mind where he is going with his description of an innate moral awareness. Candidates will need to be able to offer a critique of this argument using the psychological views of Freud. Candidates will need therefore to be able to demonstrate knowledge of Freud's challenges to religion and religious belief.

Challenges to Religious Belief

- The problem of evil

In this part of the specification, candidates should be able to build on the philosophical understanding of God. It will be helpful at this point if candidates understand the implication of the triad of attributes – omnipotent, omniscient and benevolent. While schools are free to look at a number of theodicies, the specification only asks for a detailed knowledge of the classical versions of Augustine and Irenaeus. Candidates should be able to analyse both of these theodicies in a critical manner and be able to compare them with each other. This includes the question of the extent to which the God of classical theism can be held to be responsible for the existence of evil. The distinction between natural and moral evil should also be discussed both from the point of view of challenges to help human beings grow to their full potential and the nature of free will in this context. To this end it may be good to read the critique of the Free Will Defence by Mackie in chapter 9 of *The Miracle of Theism*.

There are several books which give a good access to this area of the course; Vardy's *The Thinkers Guide to Evil*, Taylor's *Philosophy of Religion*, and Hick's *Evil and the God of Love* still has one of the most thorough accounts of the Augustinian and Irenaean theodicies.

- Religion and science

Candidates are likely to find a wealth of materials for this part of the course both in books and on line. The publication of Dawkins' *The God Delusion* has increased an already heated debate. In terms of this particular scientific challenge to religion candidates may find Alister McGrath's book *The Dawkins Delusion* particularly helpful in giving a clear account of some of the larger issues involved in this debate.

Outside this particular debate there are a number of writers of whom candidates could be aware. John Polkinghorne, for example, has written several easily accessible books on many aspects of the dialogue between science and religion. While there are a number of good critiques of the Intelligent Design debate, candidates should be familiar with the theories of Irreducible Complexity.

G572: AS Religious Ethics

Whilst the content of the specification is divided into two sections – Ethical Theory and Applied Ethics – it is important that these two sections be closely linked.

Thus it is essential to study medical ethics and war and peace in the light of the ethical stances found in Situation Ethics, Kant's theory, Utilitarianism, Natural Law Theory, and religious ethics. Some understanding of the concepts of absolutist or relativist morality should underpin the whole approach.

Candidates should be able to apply the theories to any given moral issue e.g. when considering abortion, euthanasia, IVF or genetic engineering, it is necessary to be able to evaluate the problems raised against the background of ethical theory. It is also important to introduce religious methods of decision-making, and this need not be confined to a Christian approach.

Candidates are required, therefore, to relate both non-religious and religious ethical systems, not only to each other, but also to the practical issues in the specification. Teachers should ensure that candidates are aware of this requirement.

There are a range of suitable textbooks that cover both Ethical Theory and Applied Ethics - *Ethical Studies 2nd Edition* (Bowie), *Religious Ethics for AS and A2* (Oliphant), *The Puzzle of Ethics* (Vardy and Grolsch), *Ethics* (Pojman) and *Practical Ethics* (Singer). All of these offer useful coverage, but in certain places they need to be complemented by the other recommended books on specific topics.

Religious Ethics

Since this topic underpins the rest of the module, candidates should try to understand how ethical theories depend upon the adoption of either an absolutist and objective view of ethics (deontological) or a relativist and subjective view (teleological).

Discussion is found in chapter 2 of Oliphant's *Religious Ethics for AS and A2*, chapter 2 of Pojman's *Ethics*, and in chapters 5, 6 and 7 of Geisler's *Christian Ethics*. Candidates should understand that Kant, Natural Law Theory and certain religious theories tend towards or are avowedly absolutist, whereas others, i.e. Utilitarianism are more relativist.

Teachers should ensure that candidates understand that even the more relativist theories have an absolutist element. It will be helpful for candidates to be able to discuss the advantages of a strict ethical code and the need for an ideal morality but also the need to consider each situation and the diversity of ethics in different cultures.

Consideration should then be given to how these different approaches would affect attitudes towards Practical topics.

Ethical Theories: Natural Law

- Natural law

Candidates should understand the origins of Natural Law in Aristotle, but later championed by Aquinas, who uses the term 'Natural Law' to refer to the moral law. It will be helpful to understand that it is a deductive theory, starting with basic principles and from these deducing the right action in a particular situation. It should also be explained as broadly deontological – the motive for the action and the action itself, not the outcomes determine whether it is right or wrong. By using our reason we can discover precepts or laws, which if followed enable us to act

in accordance with our true nature and so in accordance with our final purpose. Both the strengths and weaknesses of Natural Law need to be examined, and the extent to which it is a basis for traditional Christian morality. Candidates should have a good understanding of the primary and secondary precepts and how they apply to the practical problems in the specification.

As well as the textbooks mentioned above, other useful resources for Natural Law are to be found in *Christian Ethics* (Hoose). Aquinas' writings can be found at:

www.newadvent.org/summa

Exercises on Aquinas and Natural Law by Gensler can be found at:

www.jcu.edu/philosophy/gensler/ethics.htm

Ethical Theories: Kantian Ethics

- Kantian ethics

Candidates need to understand Kant's emphasis on duty, obligation and the importance of doing duty for its own sake. The difference between the Hypothetical and the Categorical Imperatives and the various formulations of the Categorical Imperative: Universalisability; not treating others as a means to an end and living in a kingdom of ends. It is also important that students understand that Kant needs to postulate the existence of God, freedom and immortality. They also need to study his rejection of Consequentialism (as in Utilitarianism), the strengths of such a straightforward theory, based on reason and aiming to treat everyone fairly, but also the weaknesses: its rigidity and the conflicts of duty and how universalisation can be used to justify almost anything, without giving any guidance on what to do in particular situations. Candidates should then consider how this theory might apply to the practical problems in Section Two.

As well as the textbooks mentioned above, other useful resources for Natural Law, with exercises and criticisms, are to be found in *Moral Problems* (Palmer).

Ethical Theories: Utilitarianism

- Utilitarianism

Candidates should understand Utilitarianism as a teleological and consequential system. They should have an understanding of the principle of utility, and the differences between Bentham and Mill.

The use of the hedonic calculus and the issue of quality versus quantity of happiness should be considered, as well as higher and lower pleasures. Candidates also need to know the difference between Act and Rule Utilitarianism, and strong versus weak Rule Utilitarianism.

Preference Utilitarianism from Peter Singer should also be explained – not counting our own preferences as greater than those of any other and taking account of all the people affected by an action.

The discussion of strengths and weaknesses could include the importance of happiness or pleasure, its democratic nature and the value we give in decision making to the consequences of our actions, but also the difficulty in predicting these consequences, the ignoring of duty and the value of the individual, and the lack of protection for the minority.

As well as the textbooks mentioned above, *Utilitarianism* by Smart & Williams offers a modern discussion of the strengths and weaknesses of the theory.

Ethical Theories: Religious Ethics

- Religious Ethics – a study of the ethics of the religion chosen by the candidate

It is not specified which religion is studied. Teachers are free to study the ethics of any world religion; however, most text books discuss Christian Ethics. If candidates are studying Christian Ethics, it is important that they are aware that there is a huge variation in approaches to ethical decision making among different Christian groups. This diversity means that it is not possible to generalise about Christian beliefs about moral issues. Examination questions can, therefore, be approached in two ways: with reference to biblical texts and teachings; or with reference to an ethical theory which is essentially Christian.

Teachers should compare religious ethics with other ethical systems such as Utilitarianism, Kant's theory and may also consider contemporary humanist ideas. The principles and religious methods of ethical decision-making such as the Divine Command Theory and the Natural Law Theory could provide students with the foundation for this approach.

Applied Ethics

Candidates should be encouraged to understand how ethical theories and systems might be applied to practical issues throughout the module, and also to be able to show what a religious response to the issues might be. They could use *The New Dictionary of Christian Ethics* as a reference book.

In the AS specification the issues to be studied are concerned with human life, and the text books recommended above have chapters on most of the problems. They are also discussed in *Causing Death and Saving Lives* (Glover) and *Issues of Life and Death* (Wilcockson) More detail is found in *Bioethics – an Anthology* (Kuhse and Singer), *Ethics in Practice – An Anthology* (Lafayette), *Rethinking Life and Death* (Singer), *A Brave New World* (Deanne-Drummond), *Playing God* (Peters), and for the right to a child there is the book that accompanied the BBC documentary series *A Child Against All Odds* (Winston).

War and peace are discussed well in the above books, also in *Ethics, Killing and War* (Norman) and *Issues of Life and Death* (Wilcockson).

- Abortion; the right to a child

Candidates should be aware of the many ethical issues raised by abortion – the most important being whether the foetus is a person, or a potential person. The criteria of personhood from different philosophers can be examined.

Candidates need to understand the issues surrounding the sanctity of life, and again this hinges on when life is believed to begin. It might be helpful to explore the difference between a strong sanctity of life stance and a weak sanctity of life stance, as well as the strengths of the argument: valuing all human life equally and giving all equal dignity; and the weaknesses: the challenges to *imago dei* from natural selection; the priority given to human over animal life and the conflicts of duty between the sanctity of life of the mother and that of the foetus.

Discussions about the right to a child cover issues such as whether a child is a gift or a right, the process of IVF, the involvement of a third party, and the moral status of the foetus. The candidates need some understanding of the different reproductive technologies and discuss the questions of who actually has a right to a child.

It is most important that candidates are able to apply the different ethical theories to the right to a child. Candidates need to be able to compare these different views on Abortion and the right to a child and discuss their strengths and weaknesses.

- Euthanasia

Candidates should be aware of the many ethical issues raised by euthanasia: whether it is always wrong to kill, whether killing is the same as letting die and whether we have the right to die. The issue of personhood is also important, as are questions of personal autonomy and the quality of life.

Candidates need to be able to apply the different ethical theories to euthanasia.

- Genetic engineering

Genetic Engineering is a controversial topic and raises many ethical issues. Candidates need to have some understanding of the science, but it is most important that they understand the different ethical issues raised by Genetic Engineering. For instance, it might be helpful to know the difference between Somatic Gene Therapy and Germ Line Gene Therapy, and have some understanding of how animals are genetically altered and GM crops. It is, however, a vast subject and candidates do not need a detailed understanding of Genetic Engineering; the emphasis is on the application of the ethical theories.

Candidates might consider ethical questions such as whether altering genes is 'playing God', whether it is right to select genes to prevent or cure genetic diseases, the possible consequences of genetic testing and screening, the use of embryo or adult stem cells and whether the possibility of cures outweighs the risks.

Case studies can be very helpful in order to illustrate the different forms of genetic engineering – these can be found in newspapers and on the BBC website.

Human Embryo Research raises ethical questions such as whether the embryo is a person, whether the benefits outweigh the destruction of embryos, whether there are alternatives to using embryos and whether it is acceptable to create embryos for research.

Although no detailed knowledge is required, some understanding of how stem cells can be used and the ethical issues involved will be helpful.

- War and peace

Candidates need to understand that many issues arise from Just War Theory. They may start with the approaches to Just war from Augustine and Aquinas and then possibly examine other attempts to refine and improve the theory up to the 20th century. It would be good if candidates considered applying Just War Theory to recent wars, without too much historical and political detail, in order to assess its strengths and weaknesses.

Candidates also need to consider the approaches of the different forms of pacifism and even how some consider war to be a necessary evil.

For Just War candidates need to know that this covers going to war (jus ad bellum), the conduct of the war (jus in bello) and the ending of the war (jus post bellum). Candidates could discuss whether Just War criteria are still applicable today with modern methods of warfare.

Candidates could examine the different motivations for pacifism both religious and secular, as well as the example of individuals and organisations that have supported the pacifist view point.

As well as examining the strengths and weaknesses of Just War Theory and pacifism, candidates also need to be able to apply the different ethical theories to the problem of war.

G573: AS Jewish Scriptures

For this unit, teachers are referred to Charpentier *How to read the Old Testament* and Drane *Introducing the Old Testament* as being text books of sufficient depth for students approaching this study. Students may study the text as Jewish Scriptures, the Old Testament of the Christian Bible, or both.

Background to Jewish Scriptures

- A time line of scriptures:
placing Jewish scriptures in their historical context and considering the probable dates of principal events and people, ie the life of Abraham, life of Moses, the Exodus, life of David, the Exile, the life of Isaiah, the Maccabean revolt, the destruction of the Temple.

Candidates should be able to demonstrate knowledge and understanding of:

- the different opinions about the dates of the Jewish scriptures and also, therefore, of the possible dates of the events contained in them;
- in their responses candidates should be able to consider two or three of the possible forms of evidence and their possible value and reliability.

Candidates may use either Gregorian or Jewish dating.

Candidates may employ historical, literary or archaeological evidence.

For an understanding of the scriptures and of their theological importance it is vital that candidates have some idea of the historical context in which they were written as well as the probable historical dating of the events to which they refer. Of the events listed, clearly only the destruction of the Temple in 70 CE can be given a fixed date, but it is nevertheless important for students to have some idea of the chronology and time scale involved in these scriptures. Any relevant evidence may be deployed and there is no need for students to have studied all these types of evidence in depth.

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- Form criticism

Candidates should be able to demonstrate knowledge and understanding of:

- the types of literature found in Jewish scriptures: myth, history, prophecy, poetry, law, wisdom (hohma), liturgy; their origins and purpose;
- The main types of literature found in the Tenakh and be aware of examples of each of these.

Candidates should be able to discuss these areas critically. The purpose of this section is to enable students to reach an appreciation of some of the various literary types found in the Jewish Scriptures. They should have an understanding of each of these types of literature and to know their basic origins and purpose with examples. Again, it is not expected that their knowledge will go beyond the basic textbooks suggested. Candidates might consider the approach of Coggins' *Introducing the Old Testament*, and the introduction and first two chapters of *Beginning Old Testament Study* edited by Rogerson. Some may wish also to refer to scholars such as Gunkel. It is, of course, possible to study this section from a faith perspective and the acceptance that although the forms of literature vary, the scriptures are nevertheless the divine word of G-d. In their approach it is equally acceptable for candidates to reject the theories of Form Criticism and prefer a purely faith-based approach but nevertheless they need to be aware that such theories exist and what they propose.

In dealing with the themes and texts in the specification candidates should be aware of the varied and changing approaches of scholars, that definitions and identifications of types of literature e.g. myth and legend are not cut and dried though historical, archaeological and literary methods may be useful tools. The main aim is to encourage interest in the text and exploration into theological insights, concepts and ideas. This pertains even if the general approach adopted is from a faith perspective.

Themes from the Jewish Scriptures: Covenant

- Covenant

Genesis 1:26–30, (Adam) 8:20–9:29, (Noah) 12, 15, 17 (Abraham); Exodus 19–24 (Moses); 2 Samuel 7 (David); Jeremiah 31 (the new covenant)

Candidates should be able to demonstrate knowledge and understanding of:

- the idea of Covenant as a particularly Jewish concept and of the way in which this idea develops through the listed texts, moving from a largely single-sided agreement on the part of G-d to a two-way agreement between G-d and humanity;
- the development of covenantal ideas: the differences between each of the eight covenants listed and the way in which they show the developing relationship between G-d and the Jews and, in particular the idea of the Promised Land.

Candidates should be able to discuss these areas critically.

The selection of texts is not intended to dictate a specific approach nor a preordained path progressing to a particular conclusion. Candidates should be aware of differing interpretations of biblical material and the significance of the ideas in their Jewish milieu. They should have considered the possible development of the idea of Covenant in the Jewish Scriptures from a largely single-sided agreement on the part of G-d to a two-way agreement between G-d and humanity. Whether or not Jeremiah's covenant is really new or the extent to which it presupposed the permanence of the Sinai Covenant, or of Abraham's covenant, remains a matter of debate.

The escape from Egypt is not a set text but the first commandment sets the Exodus deliverance as a key concept of covenant and salvation history. The Moses Covenant might lead back to the study of the start of the special relationship – the covenant with Abraham –or, for those who wish to do so, this might be the place for an introduction to the idea of the Pentateuchal traditions J E D and P. Names of scholars are not as vital as a general understanding of the idea of sources at the level of coverage in the books in the reading list e.g. Charpentier.

Genesis 1:26-30 (Adam)

The covenant ideas are here the focus, although some might wish to consider the debates about evolution, historicity and authorship. Students might consider the nature of the blessing and the – often abused – idea of stewardship based on the perception of mankind as being in G-d's image.

Genesis 8:20-9:29 (Noah)

Centres might wish to look at the background in the ancient near east in connection with ritual, sacrifice, sealing, signs, conditions and types of covenant and that the two traditions – J and P – seem to follow the mythical Gilgamesh epic. The main issues are of the Jewish covenantal themes with the universal G-d making a covenant with Noah, his descendants and the whole earth.

Genesis 12, 15 & 17 (Abraham)

In these three chapters (the call, the covenant of the cutting and the circumcision covenant)

from the Abrahamic cycle candidates should consider comparisons with the Noachide covenant, and the emphasis on the promise of descendants and of the land, covering such concepts as grace, faith and obedience. They may consider the extent to which a G-d initiated blessing has conditions and stipulations (implicit or explicit).

Exodus 19-24 (Moses)

In studying this section, candidates might consider the differences between casuistic and apodeictic laws, and kind of society implied by the laws given. The nature of the covenant given here, in comparison with other covenants from the Ancient Near East, would be a useful area of study. Centres might also wish to consider whether these passages show a complete monotheism, or whether they show evidence of a transition between henotheism and monotheism. The nature of the Jews as the chosen people, and the responsibilities which this gives, should be explored, as well as the possible date, authorship and historicity of the passage.

2 Samuel 7 (David)

In studying this section, candidates are likely to consider the possible different sources used here, and the different attitudes towards monarchy that are revealed. The purposes of the writers of this passage could be explored in relation to the theme of covenant and the role of David. The date of writing and the likely accuracy of the account might be discussed.

Jeremiah 31 (the new covenant)

Candidates will need some understanding of the context in which Jeremiah preached, in order to understand the key elements of his message. This passage concentrates on the 'new covenant', and candidates should consider what Jeremiah might have meant by this.

Themes from the Jewish Scriptures: G-d and Suffering

- G-d and suffering
Job 1–14; 19; 38 & 42
Jonah

Candidates should be able to demonstrate knowledge and understanding of:

- the unique nature of the books of Jonah and Job;
- the particular teachings about the nature of G-d which are found within them;
- the suffering of the Jews as demonstrated in the texts, in relation to the Jewish understanding of the nature of G-d.

From Jonah, candidates should be able to demonstrate understanding of the following themes:

- Obedience;
- the inability to hide from G-d or resist G-d's wishes;
- the relationship with non-Jews;
- Candidates should be able to discuss these areas critically.

Jonah

The book of Jonah raises issues about inspiration as a process and about historicity and various types of literature as well as themes such as the omnipotence and omnipresence of G-d, universalism, compassion etc. It will be helpful for candidates to have considered when and why the book was written, why it was preserved and whether or not the historical accuracy of the story is important. They might consider the issues raised by the story, such as the extent to which individuals have free will, and the concept of reward and punishment.

Job

For Job, candidates should have good textual knowledge of:

- the Prologue (chapter 1);
- the impact on Job of G-d speaking from the whirlwind (chapter 38) which led to his acceptance of G-d's will;
- the Epilogue (chapter 42);
- the first series of arguments with his 'comforters' (chapters 2-14) and his suffering (chapter 19).

Candidates are likely to have considered the purpose of this text, usually said to have been written soon after the Exile to reflect on the sufferings of the time. The type of literature and the purposes of the writer(s) could be considered, as well as the main themes. Candidates might want to consider whether the story of Job provides an adequate response to problems of suffering, and could consider issues raised by the opening discussion between G-d and Satan, and the implications of the encounter with G-d and the eventual outcome.

Themes from the Jewish Scriptures: The Prophet Elijah

- The Prophet Elijah:
1 Kings 18, 19, 21

Candidates should be able to demonstrate knowledge and understanding of:

- the role of the Prophet as exemplified by Elijah: in particular they should be able to refer to the Elijah stories connected with Mount Carmel, Mount Horeb and Naboth's vineyard.

Candidates should be able to discuss these areas critically.

This is an opportunity to look at the teaching and some of the events in the life of a Prophet – Elijah. Candidates need to be familiar with the three specific events given: Elijah's defeat of the Prophets of Baal on Mount Carmel, Elijah's flight from Jezebel and meeting with G-d on Mount Horeb with a consideration of the way in which Elijah is aware of G-d's presence, the story of Naboth's vineyard and G-d's sentence on Ahab.

G574: AS New Testament

First Century Gospel Setting

Candidates should be able to demonstrate knowledge and understanding of:

- Common Judaism: monotheism, law and covenant, Jerusalem temple, sacrifice and synagogue.

Points to cover may include:

Monotheism. Assumed to be the underlying principle which set Israel apart from other contemporary religions. The Decalogue establishes the principle (Exodus 20) and Isaiah extends it to its logical conclusion by ridiculing the gods of other nations as inert idols (Isaiah 44:6-8). But the question remains just how monotheistic were the ordinary people of Jesus' time? Could they have accepted the term 'Son of God' or 'son of god' of someone like Jesus who had exceptional powers without considering this to be blasphemous?

Law and Covenant. The Old Testament presents Israel's relationship in terms of covenant with Abraham (Genesis 12), Moses (Exodus 19-24) David (2 Samuel 7) and Jeremiah (Jeremiah 31). It expresses God's loyalty to Israel in return for Israel's obedience to God in particular in obedience to the Law. EP Sanders terms this 'covenantal nomism' and links it with 'restoration eschatology' which, he suggests, dominated first century Jewish thinking. It would be helpful for candidates to be aware of the difference between Written Torah and Oral Torah and the emergence of rabbinical Judaism which was developing the halakhah (oral law) as a distinctive means of establishing holiness in preparation for the messianic age.

Jerusalem Temple. Restoration was closely associated with the Temple as a symbol of the oneness of God and the covenant (see Isaiah 66:18-24 and Micah 4). The restoration of the Temple was a way of talking about the end of the diaspora and Israel's role as a light to the nations (eg 2 Maccabees 2:7). It was an important feature/symbol amongst the Essenes at Qumran. EP Sanders *Jesus and Judaism* chapter 2 will be helpful here.

Sacrifice. The cult of the Temple in the Old Testament demanded a range of sacrifices: communion sacrifices (Leviticus 3); holocausts (Leviticus 1); sin offerings (Leviticus 4-7) and sacrifices at special festivals such as Passover (Exodus 12). After the Maccabean revolt Judaism accepted that humans could also be sacrifices as martyrs (4 Maccabees 17). Sacrifices were therefore an intimate part of the establishment of the covenant.

Synagogue. The origin of the synagogues is obscure but probably occurred during the exile of 586 BCE onwards in Babylonia, and by the first century synagogues could be found through out the Graeco-Roman world including Palestine. Modern scholarship suggests that 'synagogue' was a broad term referring to two kinds of place; a place of worship and a place of study. In the first century these buildings served all kinds of civic purpose as places of education, council meetings, treasuries, hostels etc. The shift in the importance of the synagogue post 70 CE is worth noting.

Details on these topics may be found in CC Rowland *Christian Origins*, JDG Dunn *Parting of the Ways* and E.P. Sanders *Judaism*.

Distinctive ideas of the Jewish groups

Candidates should know about the influence and distinctive ideas of the four groups outlined below:

Pharisees. Non-priestly groups originating from the Hasidim from the second century. Involved with developing the oral Torah/halakhah.

Sadducees. Probably originated from the Zadokites and were from aristocratic priestly families who as chief priests were concerned with the governance of the Temple.

Essenes. They shared much in common with the Pharisees but their origins probably derive also from the Zadokites in particular their split from mainstream Judaism over the accession of the non-Zadokite high priest Jonathan Maccabee in 152 BCE. The main evidence of their existence and ideas is derived from their library and remains of one of their communities at Qumran (by the Dead Sea). Geza Vermes *The Dead Sea Scrolls* may provide useful background reading.

Zealots. Josephus calls them the 'fourth philosophy' but they were probably part of a wider movement deeply critical of Roman occupation and corruption of Judaism under the Hasmoneans and Herod's family. Their influence is hotly debated, see Horsley *Bandits, Prophets Messiahs*.

EP Sanders *Judaism: Practice and Belief* and CK Barrett *The New Testament Background: Selected Documents* pages 157-161 and chapter 9 are particularly useful here.

Roman occupation of First Century Palestine and its impact on Jewish life and religion

It will be helpful for candidates to know about Pompey's victory over the Seleucid Empire in 64 BCE and the relationship Herod the Great had with Rome and Palestine. He was a great builder (e.g. the Temple) and his sons subsequently ruled different areas of Palestine. Some knowledge may be shown of the rule by the prefects (eg Pontius Pilate, Marullus, Cumanus) and the effect all these people had on Jewish life and religion (see above on the four parties). Distinctions can be made between the official policy of tolerance and Roman rule in practice. For example: Pilate and the flags and aqueduct; Caligula and his statue; Cumanus and the flasher in the Temple.

CK Barrett *The New Testament Background: Selected Documents* chapter 7.

Source criticism of the Gospels

Source criticism is concerned with the way in which the written sources have been used by the Synoptic Gospel writers to establish what can be known about the historical Jesus; the history of the early church and the theology of the Gospel writers themselves. The opening of Luke's gospel is a helpful starting point (Luke 1:2-4). Scholars note the following problems with the texts: repeated material, shifts in style and vocabulary and unusual ideas which intrude into the narrative flow. From this the 'Synoptic problem' has emerged. The two source solution gives Mark priority as the source gospel from which Matthew and Luke have taken their material and added their own and a common set of material called Q. Candidates should be aware of other solutions such as the four source hypothesis and the Farrer-Goulder one source solution.

David Wenham and Steve Walton *Exploring the New Testament* pages 57-70 provides good background.

Mark's Gospel

- Mark's gospel

Candidates should know about the arguments concerning the historical setting and date of the Gospel. Source criticism suggests that he was the earliest Gospel and tradition suggests that he was writing during or after Nero's persecution of Christians in 64 CE. Mark 13 may reflect these conditions. Candidates are likely to know about the Papias tradition that Mark was a scribe to Peter and look at supporting evidence in the New Testament. Other New Testament traditions

link him more closely with St Paul. His purpose might be to give hope to Christians during persecution (e.g. *Mark 8:34-38*).

These issues are covered in all major commentaries and New Testament introductions. For example, read Morna Hooker's *The Gospel According to St Mark* introduction.

Themes and Texts of Mark's Passion Narrative

- The Passion story, trial and death of Jesus

Mark 11, 14:1–15:41

Candidates should know the content of the passion in detail. Although it is not necessary to know the other Gospels, variations in their narratives can act as useful commentaries.

Candidates should be able to comment on the following (wording from the specification in bold, suggested approaches underneath):

The significance of the triumphal entry into Jerusalem and Temple cleansing for the gospel writer and Jesus. The triumphal entry and Temple cleansing set the scene for Mark's passion narrative which occupies over a third of his gospel. The Triumphal entry from Mark's point of view appears to present Jesus as the peaceful messiah of Zechariah 9:9 - although there is no direct quotation. The focus is on Jesus as the son of David prepared for in Mark 10:47. Areas of debate include the Markan dramatic irony and the possibility that the story was created for Christological purposes. The cleansing of the Temple echoes the cleansing of the Temple by the Maccabees in 164 BCE but more particularly it presents Jesus as the restoration prophet whose symbolic actions (Cursing the Fig Tree and Cleansing the Temple) point to Israel's failure. Possible interpretations of the Temple incident include: a literal cleansing of a Temple polluted by a corrupt priesthood; and eschatological sign of the forthcoming destruction and heavenly rebuilding of the Temple; Jesus was replacing the Temple cult with the Eucharist.

The meaning of the Last Supper. There are various explanations as to what kind of meal the Last Supper might have been and therefore how it should be interpreted because the chronology between the Synoptic Gospels and John's Gospel (chapter 13) differs. Suggestions include a haburah or fellowship/covenant meal intended to cement the relationship between the master and his pupils; a special Kiddush meal; an Essene meal. Paul's account in 1 Corinthians 11:17-26 is important because, although he does not call it a Passover, the language is very close to that used by Luke 22:7-23 and reaffirms the tradition that Jesus celebrated the meal on the night on which he was betrayed. Consideration should be made of blood and the covenant (see Exodus 24:8) in Mark or the 'new covenant' of Paul and Luke (Jeremiah 31:31), the eschatological reference to the coming of the kingdom and Jesus' refusal/future abstinence in the drinking of wine.

Presentation and historical accuracy of women, Judas, Peter, Pilate. All of these characters may be analysed with reference to their place in Mark and to the other Gospels and Acts of the Apostles. Is Mark's portrayal of Peter linked to politics in the early church? Is Mark's portrayal of women liberating or an ironic comment on the failure of the disciples? The character of Peter might also be compared to his role in Galatians 2:14 and Pilate with Josephus' account in *The Jewish War* 2:169-177 (see Barrett *The New Testament Background* pages 155-157).

Jesus' death as sacrifice and atonement. For types of sacrifice see above. The Last Supper provides a possible view that Jesus' death was a communion sacrifice. Atonement may be understood in various ways either as propitiation or expiation. As propitiation Isaiah 53 is a model of one who dies on behalf of others. Expiation is closer to the Old Testament Day of Atonement when the scapegoat took on the sins of the nation (Leviticus 16). Jesus as the ransom for many (Mark 10:45) can be interpreted in a variety of ways: as righteous martyr, propitiation or expiation. Textual variants in Mark's Last supper of covenant and new covenant

(between Exodus 24:8 and Jeremiah 31:31) provide the basis for further discussion as to how Mark understands the theological nature of Jesus' death. Look also at the tearing of the Temple veil (15:38).

The role of Romans and Jews. How sympathetically does Mark present the Jews and Pilate? To whom does he apportion blame for Jesus' death – if at all? A comparison of Pilate from Mark's Gospel with the historical Pilate could help to decide this or a comparison with Matthew's presentation of Pilate might indicate how Matthew has understood Mark. Some suggest that the Barrabas incident is not historical but a product of the evangelists' anti-Semitism. The 'Jews' might include the crowds, the chief priests and the High Priest.

The use of the Old Testament. The Old Testament is quoted specifically at times eg the crowd's 'hosanna' at the Triumphal Entry (11:9-10) from Psalm 118:25; Jesus' quotation from Jeremiah 7:11 to indicate how the Temple has failed to offer the sacrifice of prayer; the cry from the cross (15:34) cites Psalm 22; reference to the 'blood of the covenant' (14:24) appears to refer to Exodus 24:4. Other references are more thematic such as the presentation of Jesus as the suffering servant of Isaiah 53 or implicit eg the 'Lord' who enters Jerusalem (11:3) points to texts such as Malachi 3:1. Some suggest use of that there is a conscious use of the vindication of the righteous sufferer from the wisdom tradition (Wisdom 2-5).

General questions of historicity versus theology. A comparison with the chronology of John's Gospel, for example, shows how differently Mark presents the events. For example the chronology of the cleansing of the Temple (John 2:13-17 – which is placed at the start of Jesus' ministry) and its relationship to the crucifixion. Other areas to be considered could include the historical legitimacy of the Jewish 'trial', Roman trial and mocking, and the details of the crucifixion itself. On the other hand consideration may be given to Mark's theology of suffering and martyrdom and the extent to which these have dictated the order of events. More general questions as to what is meant by 'history' should be considered.

For background, see Simon Légasse *The Trial of Jesus, or* Vermes *The Passion*.

Presentation of Jesus as Son of God, Son of Man, as righteous martyr. As righteous martyr a comparison could be made between the Maccabean martyrs and the notion that the sin of the nation could be removed through their atoning death (4 Maccabees 17:22); alternatively Mark may be developing the Suffering Servant theme of Isaiah 53.

The term Son of Man may be associated with the apocalyptic tradition of Daniel 7:14 and Enoch as suggested in Mark 14:62. Elsewhere in Mark the usage implies one who suffers for others (8:31, 10:45) or simply one who has authority to teach (2:10 and look at the discussion in 11:27-33). The question is whether Son of Man is a characteristic of Jesus' own language or whether it developed in the early Church because it avoided direct reference to Jesus' divinity. Morna Hooker's *The Son of Man in Mark* is helpful and there are extended notes in her commentary. The background to the phrase Son of God should be looked at. In the Old Testament it sometimes referred to the king (Psalm 2:7) or to the nation (Exodus 4:22f). Mark 11:1-11 presents Jesus as a Davidic king but in fulfilment of Zechariah 9:9 The reference to Jesus as 'son' by the High Priest (14:61) should be compared to its use at his baptism and transfiguration. Mark 11:12-26 presents Jesus in the role as restoration prophet. James Dunn's *Christology in the Making* Parts II and III provide a comprehensive survey of the Christological problems of the New Testament.

Themes and Texts from the Resurrection Narrative in the Synoptic Gospels

- The resurrection narrative in the Synoptic Gospels
Matthew 27:57–28:20; Luke 23:50–24:53, Mark 15:42–16:20

Gerd Lüdemann's *What Really Happened to Jesus?* is a clear and accessible version of his controversial *The Resurrection of Jesus* and could be used throughout this section.

For comparisons of the Gospels, use a synopsis such as Throckmorton's *Gospel Parallels*. Certain features stand out such as:

- Matthew's guard at the tomb (*Matthew 27:62-66*); apocalyptic of the theophany (*28:2-4*); rumour of the body snatching (*28:11-15*); the command to make disciples of all nations (*28:16-20*);
- Luke's road to Emmaus (*24:13-35*); appearance of the risen Christ in Jerusalem (*24:36-49*); the Ascension and rejoicing in the Temple (*24:50-53*).

Debates about historical reliability. Candidates might begin by looking at the kerygma as presented by Paul in 1 Corinthians 15:1-11. Historical analysis might look at the procedure of the burial itself. Other details to look at might include the role of the women and their witness, the appearance of the young man (or angel) or men and the empty tomb. Luke diverges from Mark and Matthew in that Jesus is to appear in Jerusalem not Galilee. Consideration might be given as to whether the writers are attempting to give a historical account of the resurrection or (as appears to be the case in Luke) an extended apologetic stressing the inner or spiritual meaning of the resurrection.

The meaning of the resurrection by each Gospel writer. Candidates should be able to discuss the manuscript/textual traditions for the long and short ending of Mark (Mark 16:1-8; 16:1-9; 16:9-20) and whether there is a lost ending of Mark. This in turn raises questions about Mark's theology. Does he end at 16:8 because he feels that he has dealt with the Resurrection at the Transfiguration, for example? Morna Hooker deals with this issue in her commentary (pages 391-394) and her book *Endings*. Mark's notion of the resurrection should be part of a more general discussion about his presentation of Jesus (see above) and his theme of the 'mystery' of the Kingdom.

Luke's theology of the resurrection/ascension could be considered in relationship to Acts and the variation of ascension accounts (Luke 24:50-53 and Acts 1:1-11) in particular the role of the Holy Spirit as the Jesus replacement in the Church. Candidates might wish to consider to what extent the physical resurrection was important for Luke as opposed to the inner experience of the fulfilment of the messianic spirit-filled age (cf. Joel 2:28-32 and Acts 2:1-21) and the beginnings of the Church and mission. Hans Conzelmann's classic *The Theology of St Luke* provides many ideas to these questions.

Matthew's focus appears to be dealing with Jewish-Christian relations, in particular the problem of the physical resurrection. Matthew is particular that the resurrection happened exactly on the third day (fulfilling scripture) and this was witnessed. See Ulrich Luz *The Theology of the Gospel of Matthew* chapter 8.

G575: AS Developments in Christian Theology

Foundations of Christian Theology

A study of the foundations of Christian theology through particular theologians.

The purpose of this part of the specification is to provide candidates with a critical understanding of the foundations of Christian theology for AS and A2. Some of the ideas may need to be revisited throughout AS and A2. It is suggested that this part of the AS is taught before Liberation Theology, so that it will be easier to understand what the liberation theologians were building on and reacting to. The named theologians also provide an overview of the development of Christian theology from late classical (Augustine), medieval (Aquinas), reformation (Calvin) contemporary (Cone). Candidates should therefore be aware of historical developments in theology and the distinction between Catholic and Protestant approaches to central Christian theology.

- God and creation

Candidates may study other approaches to this topic but questions will assume an understanding of Aquinas' teaching on God's relationship to the creation. The central text for Aquinas' teaching on creation and God is in the *Summa Theologica* I (questions 1-119) in particular the 'Treatise on Creation and Treatise on the Work of the Six Days'. In order to understand Aquinas' thinking here, a simple understanding of Aristotle's four causes and the relationship of matter and form will help. This establishes the fundamentally important notion that God is both efficient and final cause. There is no other creator of matter other than God. As God exists separate from matter, he cannot change.

On the other hand matter does change. A simple understanding of the relationship between matter and form and Aquinas' rejection of Plato is helpful here. Aquinas' teaching on angels illustrates the issue of something existing with an imperishable body which having no need of a body does not need to acquire knowledge because its intelligence is fully actualised. But angels' souls still position themselves in particular places unlike God who is the only fully actualised being and exists in all places and all times. The question is therefore how angels differ from humans and other types of creature. Although angels were created having the disposition to love God that does not mean that they automatically love God.

Alister McGrath *Christian Theology* pages 289; 296-307 provides a very good general introduction.

For a philosophical introduction to Aquinas read Anthony Kenny *Aquinas on Being*.

- Knowledge of God

Candidates may study any approaches to this topic but questions will assume an understanding of Calvin's presentation of the twofold nature of knowledge of God: knowledge of God the Creator and knowledge of God the Redeemer. Likewise the relationship of natural theology to revealed theology is to be understood as the 'mirror' or 'theatre' of God's glory (read for example *Institutes* I, V, 1). Some understanding of the interconnection between knowledge of God and knowledge of self (*Institutes* I, I, 1-2) and the place of sin with respect to natural theology; 'if Adam had remained upright' (*Institutes*. I, II, 1) will be helpful. Knowledge of God is implanted in the hearts of humans as 'awareness of divinity' and 'sense of divinity' (*sensum*

divinitatis) or 'seed of religion' (*semen religionis*) (*Institutes* I, III, 1; I, IV, 1). Knowledge in this sense is not restricted to Christianity.

Candidates should be aware of Calvin's important notion that because of sin, only faith can provide true knowledge and that God may only be known through Jesus Christ. Revelation must therefore be essentially Trinitarian.

Helpful, although not required, in this context is to see how Karl Barth handled these distinctions in his 'Faith as Knowledge', *Dogmatics in Outline* chapter 3.

Alister McGrath *Christian Theology* chapter 7 provides a very good general introduction (in particular pages 209-211 on Calvin).

- Human nature

Candidates may study any approach to this topic, but questions will assume an understanding of Augustine's theology on the Fall and human nature. It might help candidates to have a brief awareness of Augustine's own background and experience. A detailed biography is not necessary but some brief account of his own sexual life, his conversion and influence of his mother Monica as seen through the *Confessions* will help to illustrate his rejection of the Manichees, then the Pelagians, the importance of St Paul (*Romans* 7:7-25 for example) on the place of the rebellious will (concupiscence) and the influence of Plato. Candidates should be able to explain why Augustine thought men and women have the same spiritual minds, whilst women lack male practical reason. Many of his ideas may be found in *The City of God* Book 14:16-26. Attention should be paid to Augustine's interpretation of *1 Corinthians* 11 and his explanation as to why women are spiritually dependent on men.

A very clear and full exposition of Augustine may be found in Peter Brown *The Body and Society* (Columbia University Press 1988) chapter 19.

- The person of Christ

Candidates may study any approach to this topic but questions will assume an understanding of James Cone's theology. Cone's argument is vehement in its attack on the 'false consciousness' of white or classical theologians who attempt to present Jesus in politically neutral terms. Cone, along with others, argues that the liberal protestant distinctions between the Jesus of history and the Christ of faith, the 'transcendent and immanent', the 'sacred and profane', 'reason and faith' are false. All these are alien notions to the black mind – indeed to Christian theology.

Most of Cones' ideas are clearly set out in *A Black Theology of Liberation* chapter 6. Chapter 6 also gives a good overview of the quest for the historical Jesus and what has to be known of the historical Jesus to be the basis of faith. Some attention should be given to Cone's christological and soteriological claim of the 'Black Christ' (pages 119-124) as the expression of Jesus who, in siding with the oppressed, reveals himself as the God who acts against injustice. As Cone says, 'the meaning of Jesus is an existential question. We know who he is when our own lives are placed in a situation of oppression and we have to make a decision for or against our condition' (page 119).

Candidates might also find Cone's *God of the Oppressed* chapter 6 an accessible introduction. Alister McGrath *Christian Theology* pages 345-350 provides a very good general introduction.

- Interpretation of the Bible

Candidates may study any approach to this topic but questions will assume an understanding of hermeneutics and various views about the inspiration and authority of the Bible.

Hermeneutics is the art of understanding and interpretation of the Bible. The fundamental question it poses is what kind of authority the Bible has for Christians. There are various positions which might be held. Firstly, that as the inspired Word of God the fundamentalist holds the Bible to be the literal source of truth concerning human origins, the creation and miracles. Various theories have to deal with contradictions within the Bible.

A liberal approach is exemplified by the 'father of modern theology', Frederick Schleiermacher. As inspiration is mediated via the mind of the author, then the aim of exegesis is to determine through the genre of writing just what was intended. The hermeneutical circle, as suggested by Schleiermacher, is the means by which reader and text enter into a conversation, so that the mind of the author becomes apparent. This highlights the subtle relationship between exegesis (objective meanings of words and references) and eisegesis where the reader's involvement with the text is, the means by which the text becomes alive. It also suggests that the meaning of biblical texts is not fixed, but open ended and fluid.

Contemporary experience is important for those who suggest that all interpretations should be subject to a hermeneutic of suspicion as developed by Paul Ricoeur. Examples of the application of this principle might include Elizabeth Schussler Fiorenza's *In Memory of Her*.

Authority and inspiration of scripture might consider to what extent scripture is the direct Word of God, as expressed in the Chicago Statement (1978), for example the two level view of Origen and Barth's claim that the Bible is witness to God's Word but composed by humans under the usual historical constraints. Other views might be that Scripture shows a developing inspiration where later writers reflected and expanded on the views of earlier writers. Further analysis could be made of those who take an existential and experiential view of Scripture, such as Rudolf Bultmann, and see the texts as revealing powerful religious experience but expressed in pre-scientific and mythological terms.

Teachers might find *The Cambridge Companion to Biblical Interpretation* helpful.

Liberation Theology

A study of the main ideas to have evolved from liberation theology in Latin America.

- Preferential option for the poor

Gustavo Gutierrez' first major work, *A Theology of Liberation* (1971) develops the popular symbol of exodus as a metaphor of hope and liberation, a metaphor which also merges secular and sacred history into one, resulting in the crucial social message that the Kingdom of God demands justice for the poor now. Judgement is part of the historical process of justice as exemplified in the great parable of judgement of Matthew 25. Those who are rewarded are those who act spontaneously to side with the poor in solidarity. Gutierrez argues that as judgement/justice is characterised by reversal then liberation theology also has a responsibility to look at the underside of history, the poor, marginalised and oppressed. This shift in consciousness owes something to Marxism. Part of this change comes from reviewing what is meant by development. Liberation theology shares the same aim of Marxism in looking for a more radical understanding of the processes of production which challenges the European tendency to create a situation of dependency.

Gutierrez discusses this in *A Theology of Liberation* chapter 2. In addition Gutierrez's essay 'The task and content of liberation theology' in Christopher Rowland *Liberation Theology* chapter 1 is useful.

- Praxis

A basic distinction is between orthodoxy (the official teaching of the Church) and orthopraxis – right action. Gutiérrez describes first and second step or act praxis, as the dialectical relationship between action and theological reflection. The process is clearly explained by Leonardo Boff as the pastoral process of seeing, judging and acting i.e. the three ‘mediations’: socio-analytic, hermeneutical and practical. See Leonardo and Clodovis Boff *Introducing Liberation Theology*, (1987) chapter 3.

- Hermeneutics

‘Hermeneutic circle’ or the use of the Bible is the process of reflecting upon a given situation. Candidates should be able to refer to some of the important biblical passages used by liberation theologians and the people themselves. For example: Exodus 3:7-8 where the cry of the oppressed Israelites is a prototype for the poor of Latin America; prophecy and justice (Amos 8:5-6; Micah 2:2, Isaiah 3:14-15); the rejection of ‘religiosity’ (Amos 5:21-25, Hosea 6:6); the suffering of God with the poor (Luke 4:18-19; 6:20-24); judgement of those who have spurned and exploited the poor (Matthew 25:31-46); those who sacrifice themselves as martyrs (Matthew 5:11-12; 16:24-25). The book of Revelation is also used by many for its symbols of victory, martyrdom and justice.

The hermeneutic of suspicion refers to the phrase used by Ricoeur which places doubt on official interpretations of texts and looks for other power motives, such as maintaining the status quo, reinforcement of hierarchy etc.

‘Conscientisation’ is the term borrowed from the writings of Paulo Friere to refer to the empowering process whereby priests, educators and social workers enable the poor to realise their own predicament and change it.

However some argue that liberation theology is essentially conservative, that it supports the church as an institution (priesthood, bishops and linear hierarchical structure) when it should be applying its use of Marxism in a far more radical fashion. Finally, some consideration might be given to the hermeneutical process and the role of the theologian: is the use of the Bible too selective and uncritical? Does liberation theology fail because it is too abstract for ordinary people to use?

- Jesus the Liberator

Candidates should be aware of the very significant use of political language by the bishops: sin is considered to be the result of social and ‘structural conflict’, revolutionaries are the prophets of change not traditionalists, and base communities are commended. Some knowledge of the Latin American Bishops’ (CELAM) meetings at Puebla, Mexico (1979) and Medellín Colombia (1968) is useful background.

Gutiérrez presents Jesus the Liberator in *A Theology of Liberation* pp167-177 and considers Jesus’ political role as zealot leader as well as his role as the one who sides with the poor against oppression and justice. Jesus’ action against religiosity, nominalism and hypocrisy might all be considered. However, in liberation theology’s terms, liberation is ultimately from sin – however sin is defined. ‘Sin demands radical liberation, which in turn necessarily implies political liberation’ Gutiérrez *Theology* p, 174). Some consideration might be given as to whether this presents too reductionist a view of the Kingdom and diminishes Jesus’ spiritual role.

- Base communities

Candidates should be able to show how liberation theology emerged from the historical situation

in Latin America in the 1950s. Extreme poverty, the rise of communist groups and success of protestant churches acted as catalysts to parish priests to re-think their pastoral role. In the first instance liberation theology grew out of the practical need to provide for the people. Candidates should therefore have some knowledge of the development and purpose of base communities (*comunidades eclesiales de base*), how they function and how they are run (see C Rowland *Liberation Theology* chapter 5). Candidates may wish to consider liberation theology's challenge to 'religion' and its new ecclesial theology founded on secular and sociological principles. They might also consider the use of the term 'the people's church' as a challenge to the role and scope of the church and whether this notion of church undermines Catholic teaching and authority.

Candidates should show an understanding of how Leonardo Boff's attack on a 'fossilised' church resulted in his summons by Cardinal Ratzinger in 1984 and the subsequent ban on his teaching and writing.

- Environment and situation

Types of poverty and oppression. Boff (*Introducing* page 25) defines oppression in infrastructural and socio-economic terms. Poverty can be viewed in empirical, functional, and dialectical terms. Dialectical poverty as oppression is due to the deep seated structures of society which marginalises human beings so as to become the objects, not subjects, of destiny.

Land is a powerful symbol in political terms, because the poor are tenants and subject to rich landowners; in theological terms because land is associated with the biblical covenants and eschatological because the renewed land is the manifestation of the Kingdom of God.

In Marxist terms environment shapes consciousness. Without land the poor are alienated from the means of production and subject to exploitation materially and spiritually. The future is a 'new humanity'. See Boff *Introducing Liberation Theology* chapter 7.

- Influence of Marxism

Candidates should have some outline knowledge of Marxism to be aware of how it has been used by many liberation theologians and in what respects it is different. Candidates should be aware, in general terms of Marxist views of history, class struggle, alienation and exploitation.

Candidates should know how liberation theologians have used Marxism as one tool to analyse the specific condition of the poor in Latin America. For example Boff uses the Marxist sociological critique as the most effective 'instrument' or mediation for the poor. Like many others they regard the prevailing European (capitalist) developmental model of social liberation to be fundamentally flawed as a system as it perpetuates the poor's dependency on the rich. Dialectical liberation seeks to change the infra-structure of society not its super-structure (see L and C Boff *Introducing Liberation Theology* chapter 3). 'Dialectic' refers to the existential process by which the poor become their own subjects through economic liberation from oppression.

Candidates should be aware that not all liberation theologians depend on Marx to the same extent. Whereas Segundo, Miranda and Boff do make explicit use of Marx, Gutierrez explicitly denies using Marx. Consideration could be made whether there has been too little or too much use of Marx. Alistair Kee's analysis that there has been too little use might be referred to.

For a full account of the debate see D. Turner in C Rowland *Cambridge Companion to Liberation Theology* chapter 9.

- Impact and influence of liberation theology

Candidates should be aware of the impact directly or indirectly of liberation theology on other

theologies of liberation, eg gay and colour.

Candidates should have some knowledge of the responses to liberation theology from Roman Catholic and Protestant Churches. With an understanding of Boff's position stated above candidates might be aware of the key elements in Cardinal Ratzinger *Instruction on Certain Aspects of the 'Theology of Liberation'* (or *Libertatis Nuntius* 1984) which expresses the view that liberation theology has made uncritical use of Marxism. The *Instruction* reiterates the scepticism of the Church (e.g. *Octogesima Adveniens* 1971) and its mistrust of those employing Marxist ideology with its culture of violence. Nevertheless the *Instruction* is not dismissive of the notion of liberation as an essential Christian aspiration.

Good articles in C. Rowland *Cambridge Companion to Liberation Theology* Part one and Part three.

G576: AS Buddhism

Origins of Buddhism

- The historical, sociological, economic and religious background in India at the time of the Buddha

Candidates should have an understanding of the nature of the society in which Buddhism originated and developed, and the ways in which this influenced early Buddhism. It would be helpful for candidates to be aware of social and economic issues such as the urbanisation of society and the resulting challenges to the caste system. Candidates should also be aware of the contemporaneous religious beliefs in India, as well as the religious developments taking place at the time of the Buddha. Understanding of Brahminism, the ascetic traditions, vedic rituals and beliefs would be appropriate. Candidates could discuss what the Buddha accepted and rejected from these movements, including for example, awareness of his view of the caste system, sacrifice and the Vedic deities, karma and reincarnation, and the concept of the atman. One of the best sources for teachers is *The Buddha* by Trevor Ling.

- Traditional accounts of the life of the Buddha

Candidates should be familiar with the key features of the traditional accounts of the life of the Buddha, such as birth stories, life in the Palace, the four signs, leaving the palace, asceticism, enlightenment, teaching and death. The different interpretations of these stories and possible mythical nature of them should be considered, as should the importance of historical accuracy within the Buddhist tradition. Candidates should focus on the significance of these stories as examples and teaching tools, and consider the beliefs and morals they convey. Teachers may wish to acquaint themselves with *The Life of the Buddha* by Bhikkhu Nanamoli for extensive coverage of the Buddha's life from Buddhist sources.

- Origins of the sangha

Candidates should understand how the both the monastic and fourfold sangha developed in the context of early Buddhism, and the perceived purpose of the sangha at this time. The controversy surrounding the creation of bhikkhunis could be discussed. An awareness of the lifestyle of bhikkhus and bhikkhunis at this time would be advantageous, perhaps including the renouncing family ties, ordination practices, periods of travelling and housing during the rainy season. The fluid development of the vinaya rules as a response to issues which arose within the early sangha should be considered.

Spread of Buddhism

- The early spread of Buddhism

Candidates should have a basic awareness of the life story of Asoka. Their focus should be on the impact Asoka had on Buddhism. Areas for consideration might include his role in spreading Buddhism, for example in sending his son to Sri Lanka and the use of pillars within his territory, his attempt to end corruption in the sangha, and the formalising of scripture. Candidates should be able to discuss whether Asoka was a positive or negative influence on Buddhism and the extent of his impact on Buddhism in the long and short term.

Core Concepts

Teachers may find that some of these concepts are effectively taught in conjunction with other aspects of the specification, for example in teaching the Four Noble Truths the concepts of nibbana and dukkha may be covered in some depth.

- Kamma

Candidates should be able to explore the nature of kamma, as a system of actions and consequences. They could explore the role of intention in creating kamma. Candidates need to understand the difference between karmic formations and karmic consequences, and the relationship between them. An awareness of the role of kamma in dependent origination would be beneficial.

- Nibbana

Nibbana will be studied in more depth at A2. At AS candidates should have a basic understanding of the concept of nibbana, and a basic awareness of the distinction between nibbana and parinibbana.

- Samsara and rebirth

Candidates should understand the nature of samsara, subject to dukkha and anicca. Some understanding of the different realms, as demonstrated in the Tibetan wheel of life, would be appropriate. Candidates might be able to discuss whether these realms are seen as literal or psychological states. The role of kamma in determining rebirths should be understood. Candidates should be able to discuss how rebirth occurs without a self, with reference to the 5 khandhas. Teachers may find the analogies within the Questions of King Milinda useful for demonstrating these concepts.

- The three poisons/three fires – greed, hatred and delusion

Candidates should be able to discuss the nature of the three poisons (or three fires). It will be beneficial for candidates to be able to discuss how they contribute to the process of dependent origination.

- The three refuges – Buddha, dhamma, sangha

Candidates need to understand the importance of the three refuges (three jewels), individually and together. They should be able to discuss why they are seen as a refuge, and how each might address this role. Candidates might for example be able to discuss the Buddha's importance as an exemplar, meditation focus and inspiration for Buddhists. Candidates should be able to discuss the relationships between the three refuges, and their relative importance. The term dhamma needs to be understood in its manifold nature, as scripture, teaching and eternal law. Buddha and sangha are discussed elsewhere in these notes.

- The three marks of existence – anicca, anatta, dukkha

Candidates will benefit from a good understanding of the various nuances of these concepts, for example the subtleness of dukkha experienced as dissatisfaction as well as the more obvious physical and mental suffering. Candidates may explore the Buddhist concept of reality as a series of momentary dhammas, and show how this links to the concepts of anicca and anatta. The five khandhas should be understood to show how rebirth can be achieved without a self. Candidates should be able to discuss these three concepts individually, and their relationship with each other. Some discussion of their relative importance would be relevant. Candidates could benefit from studying the analogies given in *The Questions of King Milinda* for this area of

the specification.

Key Teachings, Attitudes and Practices

- The Four Noble Truths, dukkha, samudaya, nirodha, magga (the eightfold path)

Candidates should have a detailed knowledge of the four noble truths and their importance to Buddhists. They should be able to explore relationships with related areas of the specification, such as the three poisons, the three marks of existence and samsara and rebirth. Candidates might discuss the relative importance each of the four noble truths. Candidates should be aware of the division of the eightfold path into morality, wisdom and concentration and might consider whether the different groups within Buddhism might place more emphasis on different aspects of the path. The way in which the path is followed by Buddhists could be considered. Candidates might consider why the path is depicted as a circle rather than a series of steps. Walpola Rahula's *What the Buddha Taught* provides good content for this section.

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- The Fourfold Sangha

Candidates should be aware that the term sangha might refer to the monastic community or to the monastic and lay community. Whilst not expected to memorise every vinaya rule, candidates should be able to discuss the different categories of rules, and give some relevant examples. Some thought could be given as to the costs and benefits of renouncing an 'ordinary' life for a spiritual path, including the difficulties which might be faced following the vinaya rules. Candidates should be aware of the relative status of bhikkhus and bhikkhunis, and might consider the difficulties caused where the ordination lines for females have died out. An awareness of the different lifestyles of forest and village dwelling bhikkhus and the impact this has on their relative status with the laity could be considered. Candidates should be able to discuss the nature of the relationship between the monastic sangha and the laity from a Buddhist perspective, including whether this relationship is potentially one-sided. Although Candidates will not be expected to know of specific practitioners, teachers may well find these areas easier to teach within the context of particular individuals and traditions. *Buddhist Scriptures* by Edward Conze remains the most convenient book through which to access the vinaya rules. The *Access to Insight* website has a comprehensive translation of the vinaya rules for bhikkhus and bhikkhunis.

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- The arhat and bodhisattva paths

This and the following section begin to make candidates aware of the differing traditions within Buddhism.

Candidates should be aware of the path of the arhat, and the Theravadin aims. They should also be aware that the bodhisattva path has its origins in Theravada Buddhism. The Mahayana developments of the bodhisattva path should be understood. The focus on prajna (wisdom) and karuna (compassion) should be noted. Some awareness of the varied approach of different Mahayana traditions, such as Madhyamika (emphasis on sunyata) and Yogacara (development of the tathagatagarbha doctrine), would be appropriate. Candidates should be able to explore the taking of the bodhisattva vow, the stages and achievements of the path, and the difference between enlightened and unenlightened bodhisattvas. Comparison of the aims of the arhat and bodhisattva, and the view of what ceases when each is achieved would be useful. Candidates should be able to explore the issues from both the Theravadin and Mahayana perspectives, rather than offering one-sided analysis. Harvey, Gethin and Williams give detailed and scholarly discussion in this area.

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- Attitudes to the Buddha

Candidates should be able to discuss ways in which the Buddha is seen within Buddhism. This might include his continuing existence within Mahayana traditions, and the explanations given for his apparent death. Candidates should be familiar with the trikaya doctrine, and able to

explain the implications of this for the status of the Buddha.
Candidates should be able to analyse strengths and weakness of both the Theravada and Mahayana positions. Again Gethin, Harvey and Williams are useful sources of information.

G577: AS Hinduism

Origins of Hinduism

- The religious aspects of the Indus Valley civilisation

Candidates should have a basic grasp of the nature of the archaeological evidence of these societies in which proto-Hindu ideas developed. Study should focus on religious aspects such as figurines and images of male and female figures, animals and trees, suggestions of bhakti and yoga practices, fire rituals, bathing rituals, and the worship of female and animal deities. Sen's *Hinduism* and Thapar's *A History of India*, although rather dated, provide quite detailed discussion of the evidence. The Internet has several excellent web-sites showing recent discoveries connected with the Indus Valley civilisation; www.harappa.com/har/har0.html has aerial photography of the sites and detailed description and illustration of the various artefacts. Evaluation of the ways in which these findings might be linked to later Hinduism will be beneficial for candidates.

- The Aryans

Candidates should have a basic awareness of the disagreement between scholars about the nature of the Aryan incursion into India. Detailed evaluation of this issue would not be expected. Some understanding of the possible origins of the class (caste) system resulting from this incursion would be appropriate.

- Vedic ritual and theology

Candidates will probably need some background knowledge of the social and religious structures of the Aryans. The structure of the texts should be considered. An awareness of the importance and purpose of ritual as a relationship between humans and the deities in Vedic culture, supported by appropriate examples would be useful. Candidates should be aware of the ways in which deities are seen within the Vedas, and again may illustrate this with appropriate examples, such as Soma, Agni, Rudra and Indra.

Core Concepts

Teachers may find that some of these concepts are effectively taught in conjunction with other aspects of the specification, for example in teaching the relationship between atman and Brahman the concepts of karma, moksha and samsara may be covered in some depth.

- Monism, monotheism, polytheism

How these terms might be appropriately applied to different views of Hinduism should be considered.

- Karma

Candidates should be able to explore the concept of karma as a system of actions and consequences. The importance of intention versus action could be discussed. Candidates should be aware of the difference between karmic formations and karmic consequences. Discussion about whether karma is it positive or fatalist, leading to belief in free-will or predestination would be appropriate. Candidates might evaluate whether rebirth determined by karma seems to support or undermine a sense of cosmic justice. A consideration of the path of karma as a means to liberation would be relevant.

- Moksha

Liberation is studied at A2. At this level Candidates should have a basic understanding of moksha as a release from samsara.

- Samsara and rebirth

Candidates should understand the nature of samsara as a series of rebirths determined by karma. They could explore the relationship between atman and samsara. Discussion of the possible fairness of the process could be considered.

- Maya

Candidates should understand that some Hindus see the world as illusory, and explore what influence this has on other aspects of Hinduism.

- Dharma

Candidates should understand the complex nature of the term dharma. The significance of duty in the lives of Hindus should be considered.

- Brahman

Candidates should understand the nature of Brahman as the ultimate reality. They should be aware of the difference between saguna Brahman and nirguna Brahman, and the significance of this for Hindu beliefs.

- Atman

Candidates should understand the eternal nature of the atman and its relationship to Brahman. Some awareness of what happens to the atman when moksha is achieved would be relevant.

- Jnana

Candidates will benefit from an understanding of the importance of knowledge and learning within Hinduism. Candidates should have a good understanding of the path of jnana as a means to liberation.

- Bhakti

Candidates should have a good understanding of the path of bhakti yoga as a means of liberation.

Key Teachings, Attitudes and Practices

- Worship

Candidates should have a good understanding of the practices of puja, but more importantly with the significance of these practices. The use of importance of murtis as a focus for puja, and their unique status should be considered. Candidates are recommended to broaden their grasp of Hindu puja by considering the symbolism of features of a mandir and the role of pilgrimage. A particularly important concept in which to assess all Hindu religious practice is *darshan* – the ‘*auspicious sight of the divine*’. Candidates may choose to illustrate their understanding with reference to the practice associated with particular deities.

- Varnashramadharm

Candidates should understand the composite aspects of varnashramadharm, and be able to discuss how this concept might affect the ways in which Hindus choose to live their lives. The Purusha Sukta is a short section (Hymn of the Primeval Man) from the Rig Veda (10.90). Its character as myth should be understood, and analysis should include an appreciation of the nature and purpose of mythology. Koller's *The Indian Way* provides a good commentary on the text.

- Relationship between atman and Brahman

Candidates should be able to discuss the different relationships between atman and Brahman posited by different traditions within Hinduism. Consideration of whether the atman has an individual identity, or is simply part of a whole would be relevant. Centres may wish to consider using those traditions which will be studied at A2 as examples where appropriate.

Deities in Hinduism

- The deities

Candidates should evaluate the reasons for focusing on or dismissing deities in different traditions. This could be linked to other concepts such as maya. Candidates should study and assess the importance of the named deities and the nature of devotion to them: comparing Saivism, worship of female deities, animal deities, gentle and fearsome forms, and Vaishnavism – in particular investigating the concept and popularity of avatars, and the status of the smriti texts which recount these deities. Mere knowledge of the deities is not enough; candidates will need to understand the symbolism and importance of them.

G578: AS Islam

Background and Origins

- Pre-Islamic Arabia: historical, geographical and religious context with a consideration of Jewish, Christian, Zoroastrian and Pagan influences

Candidates should be able to demonstrate knowledge and understanding of:

- the historical, geographical and religious background, including the particular importance of Makkah as the centre of a number of trading routes;
- how the various influences interacted;
- the environment in which Muhammad ﷺ was born and Islam was introduced. This does not necessarily mean that teachers should start the course with a history lesson. Nor is there any intention that Islam should be portrayed as explicable by some interpretation of the time and place in which Muhammad ﷺ lived. Such ideas remain a matter for discussion and reflection.

Candidates need to have some understanding of the nature of Christianity, Judaism, Zoroastrianism and Pagan religions of the time as found in Arabia.

Great detail is not expected but they should have sufficient information to answer specific questions on historical or geographical or religious context.

The Prophet Muhammad ﷺ

- Muhammad ﷺ as the final messenger of Allah: the Seal of the Prophets

Candidates should be able to demonstrate knowledge and understanding of:

- the significance, importance and uniqueness of Muhammad ﷺ for Muslims;
- Muhammad's ﷺ upbringing, his life in Makkah and the influences he was under;
- the religious significance of the Night Journey;
- the reasons for and importance of the migration to al-Madinah;
- the significance and relative success of Muhammad's ﷺ dual role as both Prophet and Statesman in al-Madinah;
- the battles and the return to Makkah: Battle of Badr, Battle of Uhud, Battle of al-Khandaq;
- the implications of the social and political environment within which Muhammad ﷺ lived and worked.

Teachers will have their own preferred methods of teaching about the life of the Prophet but it is recommended that at some stage the students look at the life from both a book by a Muslim scholar such as Ghulam Sarwar and a secular textbook from the resources list. Guillaume's book on Islam has some useful reservations about the extent to which any biography can be truly factual and, like Montgomery Watt's biography, will be helpful.

This is not a paper on military history but candidates need to understand the significance and importance of the three battles specified and of the final return to Makkah.

Having studied the social and political environment of Muhammad ﷺ earlier they should be

able to make comparisons with the situation in al-Madinah when the Prophet first arrived there. Candidates should have made a fairly detailed study of the Night Journey and considered its religious significance and the teachings embodied in its various stages.

Beliefs

- Beliefs about Allah and human relationships

Surah 1, the Fatihah, the Opening is said to encapsulate the whole message of the Qur'an. It begins with Allah and the focus is Allah.

Candidates may find it helpful to relate the text of Surah 1 to the theological concepts itemised. They need to ensure that they understand the meaning and implications of the concepts and how the beliefs about God relate to each other to form a coherent whole. Candidates should have considered transcendence and immanence. Muslims believe that Allah is the creator and the judge, far beyond human imagining, and is also close to worshippers; closer than the jugular vein. God, the creator, the judge, is also the guide. Surah 1 prays that Allah will guide believers to the straight path. The word used for path in the original Arabic has no plural. There is only one path.

Candidates should also have some understanding of the over-arching importance of Tawhid. A key feature of the message of Muhammad ﷺ was rejection of the polytheism, animism and idolatry which were prevalent in Arabian belief systems. The essential Muslim belief in the oneness of God also means a belief in the oneness of creation. Muslims are khalifahs, custodians, of the earth for Allah; they must seek and promote the unity of creation. This unity also lies behind the concept of ummah, the worldwide community of Islam. Candidates need to be able to explain the Kalam argument.

It is important that candidates have made a study of Islamic beliefs about the following: human rights and responsibilities; responsibility to Allah.

The Qur'an

Candidates should have knowledge and understanding of:

- the particular manner in which the Qur'an was revealed;
- the particular and unique nature of the Qur'an;
- the process of the revelation, with a consideration of the differences in the Surahs revealed at Makkah and those at al-Madinah;
- the manner in which the Qur'an was ultimately compiled by Muhammad's ﷺ followers and its resulting structure and the infallible status accorded to the text;
- the role it continues to play in the life of Muslims.

Candidates are required to show knowledge and understanding of the concept of revelation and the relation of the Qur'an to previous holy books.

They should have considered the stories of the revelation of the Qur'an from 610 CE to 632 CE, how, originally learnt by rote, the verses were dictated and written on assorted media, sorted by Muhammad ﷺ in 631 by theme and put in Hafsa's chest.

Candidates are expected to have some general idea of the contents and to be aware that Uthman organised the surahs according to length, apart from Surah 1.

Exploring the structure is less important for candidates than having a grasp of the authority of the Qur'an for Muslims, its role and status, both historically and as a guide to everyday living.

Candidates should be aware of Shari'ah law but this is dealt with fully at A2.

Surahs 1 and 96

Surahs 1 & 96 need to be studied in detail with an in-depth consideration of the issues raised within them. In particular candidates need to be able to discuss what Surah 1 says about Allah and the relationship between Allah and his people as well as the detail of Surah 96 in relation to the revelation.

Surah 96 – Al 'Alaq —The Clot (Blood clots)

Candidates should understand that the first five verses of this Surah were the first revelation which Muhammad صلى الله عليه وسلم received from Jibril. It is thought that following this revelation there was a fatrah (break) of some months or more before Jibril continued with the revelation.

The remainder of Surah 96 was probably revealed soon after this fatrah. The Surah is concerned with the instruction to preach. It then considers that the obstacles to preaching are human vanity, obstinacy and insolence. The Surah shows that Allah wishes to instruct humanity in new knowledge but people think they are self-sufficient, turn away from the path of Allah, and mislead others. Nothing can be hidden from Allah who will judge all lies, sin and rebellion and subdue evil.

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- The Five Pillars: shahadah, salah, zakah, sawm, hajj and Muslim life
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Candidates should be able to demonstrate knowledge and understanding of:

- the references to the Five Pillars in the Qur'an and Hadith;
- their practical and theological nature, their inter-relationship;
- the effect which their observance has on Muslim life and the ummah.

Candidates should be able to discuss these areas critically.

It would be helpful for candidates to consider the five pillars in relation to: history, requirements, significance and benefits for the individual and the community. It may be preferable to deal also with Jumu'ah prayers at this point.

Teachers may wish to develop the candidates' understanding and evaluative skills of areas such as the inter-relatedness of the pillars, the problems and possibilities of applying them in non-Muslim countries, contemporary issues concerning the hajj and practical examples of interpretation and distribution of zakat.

Practices

- Worship and the mosque: in Muslim and non-Muslim countries; the Imam and Salat-ul-Jumu'ah (Friday prayers)
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Candidates should be able to demonstrate knowledge and understanding of:

- the function of a mosque;
 - the particular role of the Imam in Muslim life as a teacher and leader rather than a priest and of the form of worship practised at Salat-ul-Jumu'ah prayers;
 - the architecture and design of the mosque and in particular the practical and theological reasons for these;
 - the symbolic nature of aspects of the building such as the dome, the prayer hall and the washing facilities, the importance of an area for study and the practical purpose of items such as the minarets;
 - the reason for the absence of figurative portrayal and also for the use of calligraphy, teaching on Shirk.
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In approaching these issues candidates need to have considered their implications, significance and differences in Muslim and non-Muslim countries.

In studying this section it has to be made clear that this is different from a GCSE approach to issues surrounding worship and the mosque.

Tayob's 1999 Islam: a short introduction in the Oneworld series follows a symbolic tour of a mosque to introduce teachings, practices and values; from which teachers may find new anecdotal material and ideas for discussion. (See also references to Imam.) The role of the Imam in leading prayers needs to be discussed with an understanding of Muslim principles of equality and of the mosque as a centre for the community e.g. not only for communal worship but as school, law court, meeting place for functions.

G579: AS Judaism

Importance of Scripture

- The importance of Tenakh and Talmud

Candidates should be able to demonstrate knowledge and understanding of:

- Tenakh and Talmud as Written and Oral Law respectively and to show clear understanding of the differences between them.

Some candidates can become confused between the Written and Oral Torah and, indeed, the meaning of the word 'Torah' itself. They need to be clear on the distinctions between these and able to express and explain them clearly.

- The origins, content and use of Tenakh

Candidates should be able to demonstrate knowledge and understanding of:

- the origins of the Tenakh either in traditional belief or through modern criticism;
- the principal contents of the Tenakh: Torah, Nevi'im, Ketuvim; and the way in which these are used in both daily life and worship;
- the purpose of Torah within Judaism as divine revelation to guide the people.

Candidates should have detailed knowledge of the parts of the Tenakh and their significance. They should also be able to explain how these individual parts may be used in daily life and worship. This needs to go beyond a basic GCSE approach and show theological understanding of their importance.

- The origins, content, use and purpose of Talmud

Candidates should be able to demonstrate knowledge and understanding of:

- the origins of both the Jerusalem and the Babylon Talmuds and the principal differences between them;
- how the Jerusalem and the Babylon Talmuds came into existence and were brought together;
- the use of the Talmud and the ways in which it has continued to develop.

Candidates need to be clear about the differences between the two Talmuds beyond where they were written. They need to understand the religious origins of the Talmud in the Oral Torah as well as the work of the rabbis and when this took place. Candidates should be able to discuss the continuing use of the Talmud and the way in which it is deployed in the 21st century to resolve questions and issues.

- Their importance for Jewish belief and life today.

Candidates need to be aware of the continuing importance of both Oral and Written Torah and the way in which they are used in and influence Jewish life and worship.

Candidates need to have a good understanding of the different nature, origins and content of the Tenakh and Talmud. They should be able to consider their relative importance for Judaism and the manner in which they are still employed in life, learning and worship today. It would also be useful to have considered the different ways in which these sources are regarded and used

by different Jewish groups.

Clearly it will be easier for students to gain an understanding of the different types of literature found in the Tenakh than in Talmud and it is not expected that they should have a detailed knowledge of Talmudic material.

Beliefs

- Ethical monotheism

Candidates should be able to demonstrate knowledge and understanding of:

- ethical monotheism.

Students need to be clear that they are referring to ethical monotheism and not just monotheism in itself. They should be able to explain what is distinctive about ethical monotheism both in relation to G-d and to the Jews.

- The nature of a monotheistic G-d

Candidates should be able to demonstrate knowledge and understanding of:

- G-d as SUPRANATURAL, personal, good and holy;
- be able to distinguish between the ethical monotheism of Judaism and pagan monotheism.

Candidates need to be aware that in later biblical prophecy G-d is claimed not only as the one G-d of Israel but as the one G-d of universal history.

Students need to consider the nature of ethical monotheism and its origins in scripture. Teachers may wish to consider how original a concept this was in relation to Ancient Near-Eastern Religion at the time and its implications for the growth and development of Judaism.

- The particular role of the Jews as a 'chosen people'

Candidates should be able to demonstrate knowledge and understanding of:

- the role of the Jews as a 'chosen people' and its relationship to the concept of a royal priesthood.

The concept of a 'chosen people' is often misunderstood and needs to be carefully discussed. Candidates need to understand the nature of being 'chosen' and the duties, rather than privileges, which this implies. Candidates should be able to refer to relevant scriptural texts in relation to this.

- The role of ethical monotheism for Jewish life today

Candidates should be able to demonstrate knowledge and understanding of:

- the continuing importance of ethical monotheism for Jewish life today, by observance both of the Ten Commandments and of the 613 mitzvot.

This section considers the continuing importance of 'ethical monotheism' rather than simply 'monotheism' for the life of Jews today and the way in which they understand their role in the world.

Practices

- Halakhah and mitzvot

Candidates should be able to demonstrate knowledge and understanding of:

- the purpose of the 613 mitzvot and the ways in which these generally affect Jewish life;
- the principles of Jewish life, worship and practice, observance and kashrut;
- the basis of Jewish life and worship as devotion to G-d and the way in which this is carried out;
- kashrut in relation to food, clothes, objects and money.

Candidates need to be clear in their understanding of the distinction between halakhah and mitzvot even though they are linked in this section. Mitzvot are commandments, laws which Jews are obliged to follow. Halakhah is 'walking with G-d'.

They should be able to demonstrate clear understanding of life, worship, practice and observance.

Candidates should have a full understanding of kashrut in relation to the specified topics and not just limited to food. They should also be able to demonstrate understanding of the wider topic of Jewish life and worship in relation to G-d. All this requires more than a phenomenological approach and requires in-depth and fairly detailed knowledge of Jewish life.

Clearly, study of this section needs to be in rather more theological detail than is generally undertaken at GCSE level. It is not expected that candidates will study the whole of Jewish religious observance in detail, nor be able to distinguish, necessarily, between, for example, Ashkenazi, Sephardi, Hasidic or Progressive practice. What is needed is a consideration of how Judaism affects the life of the believer. It is the principles which are important rather than the detail. Therefore, when considering kashrut, it is not expected the candidates will revisit 'how to prepare a meal for a Jewish friend' but that they will have studied the principles and purposes of kosher food as well as kosher laws applied to clothes, objects and money.

Worship

- Worship in the home and synagogue

Candidates should be able to demonstrate knowledge and understanding of:

- the forms of worship in the home, private as well as worship as a family, and the purpose and practice of prayer both at set times and spontaneous prayer;
- daily prayer and worship, Sabbath, Yom Tovim, the Pilgrim Festivals, the Rabbinical festivals and later institutions such as Tu B'Shevat and Yom Hashoah;
- the origins, practice and observance of the listed festivals. Be able to discuss the relative importance of these festivals.

Again, this study needs to look beyond GCSE. There should be some consideration of worship in the synagogue, the forms it takes and their purpose. Candidates need to realise, for example, that although the Torah service itself is an essential part of some worship, the majority of time is taken up with prayers etc.

In relation to festivals, students should study their origins in the biblical text and elsewhere as well as considering their continuing importance and observation. It is expected that they will be able to write competently on Sabbath, Rosh Hashanah, Yom Kippur, Pesach, Shavuot and Sukkot. Their understanding needs to go beyond, for example, Sabbath candles and a Seder plate. They should be able to comment on the practice and importance for Jews and Jewish life of all the festivals listed.

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- The roles of men and women; including the laws of purity
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Candidates should be able to demonstrate knowledge and understanding of:

- understand the roles of men and women within the Jewish family and in worship;
- compare these roles and their origins, and consider to what degree they give equality to the persons concerned;
- understand the laws of niddah (purity) and the use of the mikveh together with its importance in the community.

Greenberg has a good section on the roles of men and women and teachers might also look at her later work: *On Women and Judaism: A View from Tradition*. Again there is a need to understand the scriptural basis for these roles as well as, perhaps, considering them from a more sociological perspective. The laws of purity are essential to the Jewish family and need to be considered thoroughly, in particular the use of the mikveh.

In relation to the issue of equality candidates need to be able to demonstrate good understanding of the textual issues as well as historical and sociological ones.

3 A2 Units

A2 Religious Studies is designed to enable candidates to build on the Religious Studies understanding acquired at AS Religious Studies.

G581: A2 *Philosophy of Religion*

Religious Language

- Religious language

Candidates studying this section should be able to demonstrate a good understanding of the uses and purpose of religious language. As well as knowledge of the varieties of opinions on the best ways of talking about God, they should be aware of the work of all the writers mentioned in the specification.

Good introductory accounts include Jordan, Lockyer and Tate's book on *Philosophy of Religion* and Taylor's *Philosophy of Religion for AS and A2*, students may then follow up their reading by looking at D. Stiver's book: *The Philosophy of Religious Language, Sign Symbol and Story*. The apophatic way can be found in Chapter 2; and metaphor, symbol and analogy is in chapter 6. For Aquinas on analogy candidates could look at *The Thinkers Guide to God*, chapter 4, by Peter Vardy. Teachers may find Jeff Astley's book *Exploring God Talk* a useful resource.

Candidates should be aware that there is some confusion between different text books regarding Verification and Falsification. Some writers present these theories as if they are different sides of the same coin. Good explanations of Verificationists are as expressing a belief that religious language has no meaning, whereas good accounts of falsification understand that Flew was not seeking to describe religious language as meaningless. He was more interested in pointing to the fact that religious believers will not allow anything to count against their beliefs, hence his use of Wisdom's parable of the gardener. It is not lack of meaning but the death of a thousand qualifications that Flew is seeking to conclude. The actual symposium for this debate is short and easily accessible. When looking at Verification candidates should also be aware that Hick's eschatological verification, while verifiable in principle, cannot be falsified in principle.

Religious Experience

- Experience and religion

The only writer mentioned in this part of the specification is William James. This does not mean other views cannot be studied. Candidates may for example find Swinburne's categories of religious experience helpful in understanding the issues they will confront here. Candidates need a broad understanding of both the kinds of experiences which have been argued to be religious and the differing private and public natures of these events.

In teaching the concept of revelation through sacred texts, teachers may wish to research Hick's *Philosophy of Religion*, Section 4. This gives a good account of propositional and non-propositional views of sacred writing. There is often a great deal of confusion in this area, so it may be worth making clear to candidates the following: propositional belief is the belief that the content of revelation is a set of propositions which are divinely revealed. For fundamentalists this would be found in a literal interpretation of scripture, for others it might be assent to the Scripture as mediated by Church and Creeds or the Confessions of the reformers. It is above all about accepting certain truths. On this approach, faith is a matter of assent to those truths.

Non-propositional belief holds that God is revealing himself - the question is a matter of relationship (belief *in...* rather than belief *that...*), perhaps as described by Buber in *Ich und Du*. On this account, faith is a matter of that belief in the person of God. To this view, Scripture is not 'the Word of God' but an indispensable witness to that which is the Word (in Christian terms), Christ himself. Scripture reveals the event of God revealing himself from the perspective of faith - the gospel writers are believing witnesses of the event. This view tends to eschew the traditional revealed/natural theology division.

- *Miracle - a study of how God might interact with humanity, by looking at the concept of miracle*
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This part of the specification asks candidates to explore issues of how God might interact with humanity by exploring the concept of miracles. Teachers may wish to approach this area from a number of angles. A good start could be Vardy's *The Thinkers Guide to God*, among others. In terms of God's relationship with the world, for example, candidates may wish to explore the issue of how a transcendent source can operate with the empirical world. However these issues are discussed, candidates should have a solid grounding in the views of Hume and Wiles.

Candidates may for example assess Hume's objections, through empiricism, to the validity of believing in miracles. A clear account of these discussions can be accessed through Mackie's book *The Miracle of Theism*.

Wiles discussed miracles as testimony which leads to his general agenda, which is to establish a version of the Christian faith which requires no specific location in history (as in historical accounts of miracles). These views can be found in Wiles' book *God's Action in the World* (esp. pages 64 – 69). Candidates should also be able to provide a critique of this view. Vardy has a brief but clear account of Keith Ward's response to this position in Chapter 9 of *The Thinkers Guide to God*.

Attributes

- Nature of God
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As this is a common theme in Philosophy of Religion, many of the books suggested so far will give a good account of both the nature of God and the problems associated with holding that God can be omniscient, omnipotent and omni-benevolent all at the same time. Candidates should be able to build on the work they have already covered in exploring the problem of evil at AS.

In this section candidates will be able to take their appreciation of the issues further by exploring what Boethius had to say about Eternity and Divine Foreknowledge. While this topic is not covered by many text books at the moment, book 5 of the *Consolation of Philosophy* is short and once grasped should give the candidates all they need to know on his views. This argument should also give candidates one approach to explaining how God can know what humanity is doing without being held responsible for their actions.

Life and Death; The Soul

- Life and death
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In this section of the specification candidates will need to explore the problems associated with the possible distinction between body and soul. As well as in the text books mentioned above; candidates could look for introductory comments in Hick's *Death and Eternal Life* (esp. pages 72 and 73). Hick will give them a comprehensive and easily accessible introduction to this area of study.

For a more firmly monist view, candidates may wish to explore Dawkins' views, those of biological materialism. He argues that life can be described as DNA reproducing itself through

the biological equivalent of bytes of digital information. He goes on to argue that the concept of the soul is nonsense for the weak-minded. Arguably his earlier works, *The Selfish Gene* and *The Blind Watchmaker*, give a more scientific account of this discussion. As mentioned above, Alister McGrath's book *The Dawkins Delusion* expresses a well reasoned counter view.

G582: A2 Religious Ethics

Certain text books have useful coverage of all the below topics - *Ethical Studies 2nd Edition* (Bowie), *Religious Ethics for AS and A2* (Oliphant), *Ethical Theory* (Thompson) and *The Puzzle of Ethics*, (Vardy and Grolsch).

Ethical Topics and Theories: Meta-ethics

- Meta-ethics

Candidates need a good understanding of meta-ethics; in particular they should be able to appreciate the specific use made of the terms listed in relation to ethics and moral statements. The views of thinkers such as Moore, Ayer, Hare, Stevenson are helpful, although not required.

Candidates should be able to explain the difference between normative ethics and meta-ethics and whether our ethical statements have any meaning. They need to understand the approaches of cognitivists (objective description of facts) and non-cognitivists. Candidates should be able to explain the views of ethical naturalism, intuitionism in its various forms, emotivism and prescriptivism.

They should be able to criticise, analyse and compare these views.

Ethical Topics and Theories: Free Will and Determinism

- Free will and determinism

Candidates should understand the relationship between 'free will' and various forms of determinism – theological, psychological, philosophical and scientific. As well as the textbooks mentioned above, a useful introduction is given in *Ethics* (Mackie) chapter 9. A comprehensive account is given in *How Free Are You?* (Honderlich). Consult relevant dictionaries such as *A New Dictionary of Christian Ethics* (Maquarrie and Childress) on Freedom, Determinism and moral responsibility. Chapter 5 of *An Intelligent Person's Guide to Ethics* (Warnock) gives a balanced summary. An excellent discussion of free will is to be found in chapter 6 of Mitchell's *The Philosophy of Religion*.

Candidates should be able to explain the views of hard determinists, libertarians and soft determinists or compatibilists, and those of the relevant scholars in the specification. They should be familiar with the views of: Darrow, Honderich, Hume and Locke.

For an understanding of theological determinism, the Christian view of predestination formulated by Calvin and his followers could be examined as far as these ideas affect our free will and ethical decisions and responsibility. The idea of all actions, including ethical choices, having prior causes can be examined through the ideas of Darrow and the Loeb case. The influences of psychological behaviourism, evolution and the laws of physics can also be considered by candidates.

Candidates should be able to evaluate the views of hard determinism as far as moral responsibility, praise and blame are concerned, and question whether our freedom is simply an illusion. On the other hand they should also examine the way we evaluate our actions and consider other ways of acting. Some candidates may take this further and discuss the ideas of existentialism, where freedom is an end in itself and it alone gives meaning to our lives.

Ethical Topics and Theories: Nature and Role of the Conscience

- The nature and role of the conscience

Useful reading for this section can be found in *Religious Ethics for AS and A2* (Oliphant) chapter 12, *Ethical Studies* (Bowie) chapter 13, *A Textbook of Christian Ethics* (Gill), *Ethics and Belief* (Baelz). Original writings by Aquinas, Butler and Newman can be found on the internet and are well worth reading.

Candidates need to consider the views of different scholars mentioned in the specification on what conscience is, what its role is in ethical decision making, whether it is a reliable guide to making ethical decisions, and whether conscience is innate or acquired or both.

Candidates need to know religious views of conscience from the Bible, Augustine, Aquinas, Butler and Newman and how these views differ. They will need to be able to compare and evaluate them. It would be good, but not necessary, if candidates could consider some further views on conscience from a more modern religious perspective. These can be found in the recommended textbooks. These further views are good responses to the traditional view of conscience as coming from God, or even as the voice of God.

Candidates will need to know secular views of conscience from Freud, Fromm and Piaget. They will need to know how these views developed and what influenced them. They will need to be able to assess and evaluate them and compare them to the religious views.

Ethical Topics and Theories: Virtue Ethics

- Virtue ethics

Virtue Ethics by Crisp and Slote is an extremely comprehensive text which would be useful as a resource. Virtue Ethics is also covered in *Religious Ethics for AS and A2* (Oliphant) chapter 4, *Ethical Studies* (Bowie) chapter 10, *The Puzzle Of Ethics* (Vardy and Grosch) chapters 2 and 8. Other useful reading includes *On Virtue Ethics* (Hursthouse), *After Virtue* (MacIntyre) and the article by Keenan in *Christian Ethics – An Introduction* (Hoose).

Candidates will need to know the principles of Virtue Ethics from Aristotle and its modern forms. They will need to be able to apply Virtue Ethics to Sexual Ethics and Environmental and Business Ethics.

Candidates will need to understand the agent-centred nature of Virtue Ethics and Aristotle's ideas of eudaimonia, developing and practising virtues, the Golden Mean and the example of virtuous people.

They also need to know about more modern approaches to Virtue Ethics. Candidates may look at the thinking of Anscombe, Foot and later MacIntyre, Hursthouse and Slote. They need to be able to assess and evaluate the strengths and weaknesses of the theory and look at whether it has anything to offer today.

Applied Ethics

Candidates should note that as well as the theory studied at A2 –Virtue Ethics-, candidates will be expected to apply all the ethical theories studied at AS to the Applied Ethics topics listed below.

- Environmental and business ethics

Useful resources include *Ethical Studies* (Bowie) chapters 19 and 20, *Religious Ethics for AS and A2* (Oliphant) chapter 13, *The Puzzle Of Ethics* (Vardy and Grosch) chapter 1. Also

recommended are *Practical Ethics* (Singer), *Gaia: A New Look at Life on Earth* (Lovelock), *One World: The Ethics of Globalization* (Singer) and *Why Globalization Works* (Wolf). *Environmental Ethics* (Walker) gives an overview of some of the approaches of ethical theories.

Candidates should be aware of the different problems facing the environment. Candidates may consider the question of whether the environment is of intrinsic value or simply of value to humans. It would be good to use examples to illustrate this, and many can be found in the recommended texts or on the internet. Issues in business ethics might include: individualism, consumerism and profits as opposed to community, solidarity and the common good.

Candidates need to be aware of the different religious approaches to the environment and to issues surrounding business.

Candidates need to be able to apply the ethical theories studied to the environment and to business ethics, and evaluate and assess the strengths and weaknesses of these approaches.

- Sexual ethics

Information on this topic is given in *Religious Ethics for AS and A2* (Oliphant) chapter 14, *Ethical Studies* (Bowie) chapter 15, *A New Dictionary of Christian Ethics and Pastoral Theology* (IVP), and full coverage is found in *The Puzzle of Sex* (Vardy), particularly in chapters 15-18. *Lust* (Balckburn) is another useful source.

Topics in the specification are: pre-marital and extra-marital sex, contraception or homosexuality. As well as studying these areas, candidates need to be able to apply the ethical theories studied to them.

G583: A2 Jewish Scriptures

Themes in Jewish Scriptures: Reward and Punishment

- Reward and punishment:

Isaiah 53; Jeremiah 7; Ezekiel 18; Daniel 12; Psalm 1; 2 Maccabees 7

Candidates should be able to demonstrate knowledge and understanding of:

- the concept of reward and punishment as understood by the writers of the set texts;
- an overview of the concepts of reward and punishment with an indication of their development.

Candidates should be able to discuss these areas critically.

The concept of reward and punishment as understood by the writers of the set texts. Drane *Introducing the Old Testament* has a section on 'Looking to the future' which provides an introductory summary to ideas in the Jewish Scriptures about life after death.

Isaiah 53

Candidates might wish to consider that Isaiah 40-55 is referred to by many scholars as Second Isaiah or Deutero-Isaiah and appears to reflect the situation of the exiled Jews in the sixth century BCE. Candidates could consider the themes of collective responsibility and the concept and role of the suffering servant as presented in chapter 53 with possible identification of the servant.

Jeremiah 7

This chapter contains the Temple Sermon which resulted in Jeremiah being arrested. The contents of the sermon may be studied from any reputable commentary. The comments of Charpentier *How to read the Old Testament* pp 62-63 provide a helpful approach to the theme of punishment.

Ezekiel 18

Ezekiel prophesied in the Babylonian Exile and was a younger contemporary of Jeremiah. The book is usually accepted as containing the words of Ezekiel as transmitted, and commented upon, by his disciples.

Candidates are likely to consider the doctrine of personal responsibility presented here as a contrast to the earlier corporate responsibility of Israel found in e.g. Deuteronomy 24:16.

Daniel 12

Candidates should be aware of eschatology and of the classification of some prophetic material as apocalyptic literature. A situation which becomes so bad that it seems hopeless tends to act as a catalyst to apocalyptic dynamic visions of G-d intervening in history. An apocalypse is a revealing; it contains light and hope not merely judgement on evil. G-d lifts the veil to the future to show the ultimate triumph of good.

Date, authorship, purpose and historicity become significant in the study of apocalyptic literature.

Psalm 1

Candidates should be aware of the text and teaching of Psalm 1 and be able to consider the simple good / bad, right / wrong judgement with which it is concerned.

2 Maccabees 7

Candidates should know enough about the compilation and the Maccabean revolt to make sense of the chapter.

Candidates should note that the resurrection is the theme of many verses in this chapter e.g. 9, 14, 23 and 29 and consider how the book reflects the Pharisaic view that martyrdom will make G-d act; G-d will come and make all things new.

Verse 28 includes another important theological idea, the concept of creation from nothing (ex nihilo).

Themes in Jewish Scriptures: Amos and Hosea

- Amos and a comparison with Hosea 1–3, 14

Candidates should be able to demonstrate knowledge and understanding of:

- the book of Amos, with particular reference to social concerns and be able to offer a comparison with Hosea 1-3, 14.

Candidates should be able to discuss these areas critically.

In relation to Amos, candidates might consider the idea that the book teaches that G-d's absolute rule over the world compels social justice for all people, rich and poor. Not even the Jews were free from this law, and they too had to pay the penalty for breaking it. Amos believed in a moral order which was above all nationalistic interests. Candidates need to look at the idea of G-d as pronouncing judgement on the rich for self-indulgence and oppression of the poor, and on those who break the law. According to the visions of Amos, G-d will hold a day of judgement which will punish the wicked, reward the righteous and which will be a day of darkness for Israel.

Candidates also need to be familiar with the texts and ideas of Hosea 1-3 and 14. Chapters 1-3 indicate the plight of Hosea and his children as he takes a prostitute as a wife. Candidates should consider the imagery of these chapters and the relationship between Gomer and Israel. They should also consider the message of Hosea 14 and may wish to question whether it is a logical conclusion to the book or perhaps a later addition to give hope to the people after the despair of the earlier chapters.

Themes in Jewish Scriptures: Messianic Hope

- Messianic hope and the ethical kingdom, with particular reference to *Isaiah 40–43*; *Micah*

Candidates should be able to demonstrate knowledge and understanding of:

- the concept of Messianic Hope within the set texts and also of the ethical kingdom found in Micah.

Candidates should be able to discuss these areas critically.

Isaiah 40-43

Some candidates might wish to look at these chapters in relation to the structure of Isaiah as a whole and the fact that some scholars refer to chapters 40-55 as the work of Second Isaiah. However, the key topic to be studied here is that of Messianic Hope. For this, and the Micah text which follows, candidates need to have considered the Jewish concept of the Messiah as presented in the scriptures. It will be helpful to look at the promise of salvation for Israel found in Isaiah 40:1-11 and the teachings about the Suffering Servant which follow.

Micah

Some candidates may wish to consider the structure of Micah and the suggestion that only Chapters 1–3 are the original 8th century text. However, candidates should focus on the Messianic hope seen in the context of the whole book. Like Amos, Micah berates the rich for

their lack of social concern and sees the inevitable wrath of G-d being the consequence of their actions. The prophecy of the Messiah and the restoration of Israel is found in the section which begins at Chapter 4 and candidates need to consider this in detail, especially in relation to the prophecies found in Isaiah.

Themes in Jewish Scriptures: Ruth

- Ruth

Candidates should be able to demonstrate knowledge and understanding of:

- Ruth as a part of the Ketuvim (Writings) in the Jewish Scriptures;
- the devotion of Ruth to Naomi;
- the importance of Ruth being shown as the great-grandmother of David.

Candidates should be able to discuss these areas critically.

In studying Ruth it will be helpful for candidates to have a clear and thorough knowledge of the text and the story and teachings it contains. They should also be able to place it in historical context and the possible reasons for it having being written in relation to the exile and the following particularism of the Jews, also as an attempt to show the lineage through David.

Themes in Jewish Scriptures: Wisdom Literature and Religious Experience

- Wisdom literature and religious experience

1 Kings 5:9-14 (4:29-34 NRSV) Proverbs 13, 8 & 9, Song of Songs 13, Ecclesiastes 13 Ezekiel 1:1-28a

Candidates should be able to demonstrate knowledge and understanding of:

- Solomon's wisdom as demonstrated in *1 Kings 5: 9-14 (1 Kings 4: 29-34 NRSV);*
- the concept of Wisdom in Proverbs including the presentation of Wisdom as a woman, the idea that the beginning of wisdom is fear of Hashem and the beginning of understanding is knowledge of the sacred; Wisdom as related not only to mystical aspects of religion but also to social ethics;
- the imagery of the Song of Songs;
- the wonders and laws of the natural world, and belief in the creator G-d in Ecclesiastes;
- the vision of Ezekiel and the omnipresence of G-d.

Candidates should be able to discuss these areas critically.

These texts are substantially different from anything else which has been studied in this course. The texts selected provide students with the opportunity to begin a study of Wisdom literature as represented by Proverbs, Song of Songs and Ecclesiastes. It is placed in context by the passage from 1 Kings on the wisdom of Solomon. Candidates should consider the ideas and language deployed in these passages and their possible purpose. The use of this type of material and the manner in which G-d is presented can then be considered in the light of the opening chapter of Ezekiel with the account of his magnificent vision.

G584: A2 New Testament

New Testament Background

- Setting and methodology

Matthew. The consensus is that the gospel was probably written between 70-85 CE. Candidates should consider the tradition that Matthew was the tax collector whom Jesus called to follow him (Matthew 9:9). The gospel reflects the tensions between Jews and Christians and the debate about the importance of the Jewish Law (Matthew 5:17-20) but he is critical of the Jewish scribes and 'their synagogues'. Ignatius of Antioch (35-107 AD) is the first to quote Matthew, so this seems to support Matthew's Antioch origins but others suggest a Palestinian setting.

Mark. Candidates should revise the arguments for the authorship of Mark's Gospel from AS and reconsider the purpose for writing the gospel. These might include the traditional views suggested by Papias or that he was a pocket book version of Matthew. In particular candidates should look at the probable influence of Nero's persecution (64 CE) and the place of suffering and redemption.

C.K. Barrett *The New Testament Background; Selected Documents* page 15 (on Nero).

Luke. Candidates should consider the early Church view that Luke was a companion of St Paul and wrote under his own name. St Paul refers to Luke as his 'beloved physician' (Colossians 4:14), but was he a Jew or a Greek? Luke appears to have good knowledge of Jewish theology and salvation history – this should be considered with reference to the opening of Acts. As a Greek-Christian his gospel concentrates on the inclusion of those traditionally excluded by the Jewish Law - women, the sick, the outcast and children. Particular attention should be given to Luke's interest in Gentiles and the Gentile mission.

Good outline of synoptic theologies may be found in Stanton *The Gospels and Jesus* chapters 3-5.

First century Jewish understanding of the following:

Apocalyptic and eschatology. Christopher Rowland *Christian Origins*, Gerd Theissen *The Historical Jesus*, EP Sanders *Judaism: Practice and Belief* provide extensive coverage of the Jewish background to all of these areas.

Parables. Candidates should understand that the parable form covers a wide range of genre from the puzzle or riddle, to the proverb or story. Examples from the Old Testament might include the Book of Proverbs (eg *Proverbs 9*); *Ezekiel 34* (the shepherd and the sheep); Nathan in *2 Samuel 12:1-7* (ewe lamb). See CK Barrett *The New Testament Background; Selected Documents* page 259 on Philo's allegorical method and 320-328 on apocalyptic and parable/allegory.

Miracles. Knowledge of some Old Testament examples of miracles will be helpful (eg Crossing the Red Sea *Exodus 14*, Elijah's and Elisha's miracles *1 Kings 17*, *2 Kings 4 and 5*). First century miracles might include those of Honi the Circle Drawer and Hanina ben Dosa. Candidates should compare and contrast the Old Testament/contemporary Jewish views with those in the Synoptic Gospels. CK Barrett *The New Testament Background; Selected*

Documents pages 191-192 (Honi and ben Dosa).

The Messiah. Candidates should be aware that there is no one view of the Messiah in Judaism/Old Testament. Often the notion was linked more with a state of existence than a particular person i.e. a time of justice, righteousness and God's loving kindness. Old Testament texts might include *2 Samuel 7, Isaiah 7, 9, 11, 42 and 53; Daniel 7 and 9*. See Geza Vermes *The Complete Dead Sea Scrolls* and CK Barrett *The New Testament Background; Selected Documents* chapter 13 (on apocalyptic and pages 334-349 on the Messiah).

Kingdom of God

- Kingdom of God

Matthew 24, Mark 13, Luke 21:5–38, Matthew 6:9–13, Luke 11:20, Matthew 12:28, Mark 9:1, Matthew 16:28, Luke 9:27, Luke 17:20

Candidates should be able to link these texts with contemporary scholarly discussion about the coming and state of the Kingdom. For example that the Kingdom is a future state only actualised with a decisive act of God; the Kingdom is a realised mental state when the rule of God is experienced mysteriously and personally; the inaugurated view of the Kingdom which considers the Kingdom to have dawned but is yet to be consummated.

Candidates should consider what Jesus' expectation of the coming of the Kingdom was as conveyed in the Synoptic Gospels. This will require some understanding of scholarly opinion. For example (Kummel and Schweitzer) that Jesus had a future eschatology and that Jesus' mission was to prepare Israel for God's judgement. His role as Son of Man and exorcist is significant here as well as his parables of judgement. On the other hand some scholars (such as CH Dodd) considered that the Lord's Prayer teaches that the Kingdom is realised by making God's will a reality in forgiveness and radical actions such as the removal of debt not with cosmic events (see *Luke 17:20*). Scholars such as Jeremias and Perrin consider that Jesus did not speculate on an end but could see the first fruits happening in the community of his followers (*Luke 17:20*). A key question is how different this Kingdom would be from the present age (eg *Mark 9:1* and parallels).

Candidates should consider Jesus' teaching on who now belongs to the people of God. Does this include everyone (including Gentiles), or Jews or just an 'elect'? Again a distinction should be made between Jesus' teaching and the views of the Gospel writers.

Candidates should be aware of the eschatological outlook of each of the Synoptic Gospels. This can be done in a number of ways, but a comparison of the Apocalyptic discourses (*Matthew 24, Mark 13, Luke 21:5-end*) provides an insight into the modifications made by each redactor in particular to the problem of the delay of the Parousia or the return of Jesus at the end time.

See EP Sanders *Historical Figure of Jesus* chapter 11 and Jonathan Knight *Jesus: a Historical and Theological Investigation*. A good summary of scholarly opinions can be found in David Tiede *Jesus and the Future*.

Parables

- Parables

Mark 4, 12:1–12, Luke 15–16, Matthew 25

Study of the parable should be in the wider context of the Gospels' eschatology and teaching on the Kingdom of God. Candidates should be aware of the various types of parable and their purpose from their study elsewhere and give examples from the Synoptic Gospels of sayings, riddles, aphorisms, rules and allegories. The factors which might be considered in the development of the parables are the influence of the Old Testament and folk stories, change in audiences, the situation of the Church (delay of the Parousia, leadership and mission) and the

final redaction of the parables in their present setting in each of the Gospels. Candidates may be aware of the scholarly debates about which parables or elements of the parables are Jesus' own words.

Joachim Jeremias' classic *The Parables of Jesus* is still an excellent starting point for all these discussions. John Drury reconsiders the place of allegory as part of Jesus' teaching method in *The Parables in the Gospels* in addition to his excellent general discussion of the function of the parables in the Gospels.

Candidates should be able to assess the message and purpose of Jesus' parables. In particular they should be able to select their own examples from the set texts to illustrate the themes of the nature of the Kingdom of God, judgement and forgiveness, inclusion and exclusion, wealth and responsibility, politics and the nature of religion, the lost and sinners.

Helpful texts include: Longenecker *The Challenge of Jesus' Parable*, Gerd Theissen *Historical Jesus* chapter 10, Graham Stanton *Gospels and Jesus* chapter 13 and PHEME Perkins *Jesus as Teacher*.

Miracles

- Miracles
Mark 1:22–2:12, 3:21–30, 4:33–5:43, 6:32–52, 7:24–8:10, 8:22–26, Matthew 8:5–13, Luke 7:1–10

Study of miracles should be in the wider context of the Gospels' eschatology and Old Testament/contemporary Judaism. It will be helpful for candidates to have some awareness of the scholarly discussion about Jesus' role as healer and exorcist. Various historical questions can be asked. For example: what do the miracles indicate about Jesus' understanding of his relationship with God; what was the impact of his miracles on the crowds and authorities; how did Jesus' miracles affect outsiders; were Jesus' miracles understood as indicators of the coming of the Kingdom of God. Helpful texts include AE Harvey's *Jesus and the Constraints of History* (which depicts Jesus' exorcisms as eschatological signs) Morton Smith's *Jesus the Magician* (miracles as signs that Jesus is God's agent) and EP Sanders' *Jesus and Judaism* (miracles reveal very little).

Candidates should understand the theological significance of miracles for each of the Synoptic Gospel writers. For example the miracles in Mark develop the mysterious nature of Jesus' divinity and the so-called messianic secret, where the disciples often fail to understand miracles as having deeper significance (e.g. miracles of seeing). Miracles should be looked at for their didactic function and relationship with Old Testament themes such as the Exodus (eg the Feeding of the 5000), *Isaiah 35* (eg the Healing of the Deaf and Mute Man), authority to forgive sins (eg The Paralysed Man as part of the sequence of five conflicts with the Law) and the place of Gentiles in the Kingdom (eg Syro-Phoenician woman). A comparison of the Centurion's Servant (*Matthew 8, Luke 7*) provides an example of a Q passage as well as some insight into the theology of Matthew and Luke.

See Harold Remus *Jesus as Healer*, EP Sanders *Historical Figure of Jesus* chapter 10, Gerd Theissen *Historical Jesus* chapter 10.

Law and Ethics

- Law and ethics
Matthew 5–7, Mark 7 and 10:1–31

Candidates should show knowledge and understanding of: the main features of Jesus' ethical teachings, on Gentiles, sinners and outcasts and Jewish authority.

Candidates should give careful attention to the Sermon on the Mount (*Matthew 5-7*). Ulrich Luz's *The Theology of Matthew* chapter 3 provides a very good critical over-view. The first question is to whom is the Sermon on the Mount addressed: Christians in general, Christian leaders or Christian antagonists. This determines how the themes of perfection, holiness, attitude to others and love should be interpreted.

The meaning of righteousness is complex and can be looked at in Old Testament and contemporary Jewish terms. Far from dismissing the Pharisees and the scribes as he appears elsewhere to do in his gospel, Matthew reinforces Jesus' teaching that the Christian disciple is to achieve greater righteousness. The issue of righteousness was central to Pharisaic debates in the first century. However, although the commands of the Sermon on the Mount commend inner piety (*Matthew 6*) is Jesus or Matthew reinforcing the spirit of the Torah, modifying it or only criticising Oral Torah? Here candidates could revise AS studies on Law and Covenant and the Essenes and Pharisees.

Candidates should consider the place of reward and punishment especially in the Sermon on the Mount but elsewhere in the Gospels. The notion is important in the Old Testament and linked closely with the Covenant and the messianic age. The warning in Matthew is against false teachers and false leaders whose hypocrisy teaches the 'easy road' which leads to hell (*7:13-14*). The great parables of judgement (*Matthew 25*) warn how God's reward is based on simple acts of justice not self-conscious good works.

Jesus' challenge to the Jewish Law should be understood against some of the rabbinical discussions of the time. For example: the ritual laws of cleansing, food and fasting, Sabbath regulations and teaching on marriage, divorce and wealth. See Wolfgang Schrage, *The Ethics of the New Testament*, Gerd Theissen *Historical Jesus* chapter 12 and Leadner Keck *Who is Jesus?*

Some understanding of the scholarly discussion which distinguishes Jesus' ethical commands and their interpretation by the Gospel writers is helpful. For example has Matthew (*5:32*) softened Jesus' teaching on divorce (*Mark 10:9-12*) on the grounds of 'unchastity' or was Jesus' teaching close to other rabbinical thought of his time which Mark has toughened up? Is it Mark or Jesus who is less interested in the ceremonial aspects of Jewish law such as kosher, when he declared all foods were clean (*Mark 7:19*)? Luke's view of the law appears to be even more emphatic than Matthew (*Luke 16:16-17* cf. *Matthew 5:18*) in terms of Law in the prophetic period. Some scholars suggest that unlike Matthew and Mark, the issue of the Law was just not a great concern for Luke and his audience in the late first century CE. S.G. Wilson's *Luke and the Law* covers more than just Luke and considers Matthew's and Mark's attitude to Law as well.

The Person of Jesus

- Who was Jesus?

Mark 8:27-38, Matthew 10:23, Mark 11

Candidates should be able to refer to earlier material concerning Jesus as Messiah. The question of whether Jesus thought he was the Messiah depends on what the term 'Messiah' means in first century terms. The question Jesus asks from prison uses the term 'the one who is to come' (*Matthew 11:3*) rather than the term Messiah (anointed one). The question might be answered depending on how one views miracles and their relationship with the Messiah.

Candidates could use material from AS on the Son of Man. An analysis should be made of the incident at Caesarea Philippi (*Mark 8:27-38*). A contrast might be made with the popular views that Jesus is a prophet figure (like Elijah or John the Baptist) with Peter's confirmation that Jesus is the Messiah which Jesus qualifies with the term the Son of Man. The ambiguity of the term may have suited Jesus' purposes well: the suffering servant of Isaiah 53 (and possibly the

rejected stone of *Psalm 118:22* and *Mark 12:10-12*) as well as the figure given divine authority (*Daniel 7:14*). Some consideration should be given as to whether Matthew appears to add Son of Man sayings or whether he preserves older sayings (eg, *Matthew 10:23*) and how he understands the term.

What can be known of the historical Jesus? It will be useful for candidates to know a little about the current scholarly views for the 'historical quest'. The first quest distinguished between the Jesus of history and the Christ of faith. Wrede's messianic secret is a good example of this movement, likewise Schweitzer's Jesus as final prophet. The new quest claimed that Jesus' divinity developed because of distinctiveness from Judaism. See NT Wright *Who was Jesus?*

Other possible texts: Geza Vermes *Jesus the Jew*, EP Sanders *Jesus and Judaism*, Graham Stanton *Gospels and Jesus* chapter 15, Gerd Theissen *Historical Jesus* chapter 4 (which evaluates what can be known about the real Jesus) and Howard Clark Kee *What Can We Know About Jesus?*

G585: A2 Developments in Christian Theology

Theology of Religions

Gavin d'Costa and John Hick have both written extensively on the relationship of Christianity and other religions. D'Costa has written many articles for example in David Ford *The Modern Theologians* and Paul Avis *Divine Revelation* but for a fuller example of his arguments see his *Christian Uniqueness Reconsidered*. John Hick's classic is *God and the Universe of Faiths* but teachers should be aware of his revised views in his recent books such as *The Rainbow of Faiths*.

- Attempts to define religion

Candidates should be aware of the different attempts to define religion from the post-Enlightenment 'modernity' to 'post-modernity'.

Candidates should understand Ludwig Feuerbach's notion (*The Essence of Christianity* 1841) that religion is the objectification of the ideals of the human mind which the mind then falsely considers to have real objective existence. There is, therefore, a naturalistic basis for religion. However, the danger of religion is that it causes a state of alienation between the subject of consciousness and its objects. The sense of religious feeling of dependence (important for the later liberal Christian tradition) is 'self-feeling feeling'.

Candidates should have a sound knowledge of Ninian Smart's *The Religious Experience* chapter 1 (formerly published as *The Religious Experience of Mankind*). Smart presumes an objective experience called 'religion' which he defines phenomenologically under six dimensions. The six dimensions are: ritual, mythological, doctrinal, ethical, social and experiential. Smart's aim is to investigate religion 'scientifically' that is without making value judgements about its truth claims. For this reason revelation must be treated non-propositionally and as an example of the experiential dimension. However, although religion is a plural phenomenon, according to Smart, all religions are concerned with the search for the 'invisible' dimension of human experience. He considers whether even self-consciously anti-religious movements such as Marxism and humanism are in some way religious.

Candidates should have an understanding of Don Cupitt's shifting views of religion to his present post-modern 'solar' view (as set out in his *Solar Ethics* or *After God*). His non-transcendentalism is set out by considering the effects of civilization on traditional objective views of God through deism (of Kant for example) to the present day aesthetic post-modern sense of 'playfulness' and joy. Cupitt's position is eclectic, finding inspiration from Nietzsche and Buddhism as well as richness of language from traditional Christian sources such as the Bible and Prayer Book in the quest for 'self-transcendence'. For Cupitt language is the only reality, there is no 'outside world' and so no dimension in which a traditional God could exist. Solarity is the new religion: non-judgemental, life affirming and inclusive it lies at the heart of Christianity and other great religions but has become obscured by a false understanding of reality. Stephen Ross White gives a good summary and critique of Cupitt in *Don Cupitt and the Future of Christian Doctrine* (chapter 6 in particular). Anthony Freeman's *God in Us* follows in Cupitt's anti-realist tradition and is very accessible for pupils.

- Exclusivist/particularist responses of Christianity to other world religions

Candidates might wish to look at the argument set out in *Dominus Iesus* (2000) which reiterates the statement made in Vatican 2 that 'The Catholic Church rejects nothing of what is true and holy in these religions' (*Nostra Aetate*) but firmly rejects religious relativism/pluralism.

Although Karl Barth may appear to be placed in this unit as an exclusivist, candidates should keep an open mind as to what Barth actually believes about the relationship of Christianity and other religions. Candidates should be able to discuss the centrality of the Word in Barth's theology. They should note that he takes as his starting point Feuerbach's suspicion of religion to be no more than human expression of hope. By placing the Word in dialectical opposition to religion, Barth seeks to recover the true subject of religion, God. Reference back to AS and Calvin would be appropriate at this point.

Candidates should understand the centrality of revelation in terms of the Trinity (as the distinguishing feature of Christianity), the Incarnation as the particular and unique revelation of God, and the Spirit as revelation of God's grace and that which makes human minds open to the existence of God. Candidates should also be aware of Barth's ambivalence to natural theology and the dangers of reducing religion to human experience.

Candidates should understand the significance Barth gives to the Calvinist idea of election. However Barth's treatment is different: for as Mediator, Jesus Christ is both the Subject of election (as God) and its Object (as human). As Subject the pre-incarnated and eternal Logos is predestined by the Trinity to enter the historical realm as the incarnate Son of God. The election of the pre-incarnated Logos is not undetermined (as in Calvinism) but differentiated as Jesus Christ. Of central importance for Barth is that God 'does the general for the sake of the particular' (*Church Dogmatics* II/2 page 53). The incarnation is therefore the concrete and objective revelation of God in a moment of history and of all history. But although Barth appears to stress the particular, he also has a strong sense of God's universal grace. Consideration should be given to the relationship of election to universalism.

A useful analysis of Barth may be found in John Webster *Barth* particularly chapter 4 on God and election.

- Inclusivist responses of Christianity to other world religions

Candidates might find the Church of England's report *The Mystery of Salvation* (chapter 7) a helpful introduction. The issue of Christianity's relationship with other religions and philosophies has always presented a problem. In the first instance its relationship with Judaism, then with Platonism and subsequently with Islam. Consideration might be given to some of the key Biblical texts which support the inclusivist's argument centre on God's general revelation in creation and human moral conscience: *Sirach 24; Matthew 25:31ff; Luke 10:25ff; John 16:12-15; Acts 17, Romans 1:18ff, 8:18ff.*

Candidates should understand Karl Rahner's theology on Christianity and other religions as stated in *Theological Investigations* Volume 5 (1966) chapter 6 or his *Foundations of Christian Faith* (1978) Part VI chapter 10. Rahner made famous the notion of 'Anonymous Christianity' and the 'Anonymous Christian'. He adopts what he calls 'open Catholicism', that is 'a certain attitude towards present-day pluralism of powers with different outlooks of the world'.

His argument is based on four propositions: that the Solus Christus principle, although absolute, also permits universal salvation; that experience of Grace in history is open to non-Christians until they encounter Christianity; that the anonymous Christian is anyone of good will who desires God's Grace; that the invisible Church is the mediation of salvation for anonymous Christians.

Probably the most important aspect of Rahner's theology is his ontological understanding of the Church as the means of grace. His Platonic emphasis on the invisible 'Catholic' church enables him to see people of different religions being participant anonymously without infringing the doctrine of *extra ecclesiam nulla salus*. Rahner might also be said to have an eschatological view of Church in which case should he be considered a universalist rather than an inclusivist?

A useful analysis of Barth may be found in William Dych SJ *Rahner* particularly chapter 6 on The Church.

- Pluralist responses of Christianity to other world religions

The specification requires knowledge of the theology of John Hick (Protestant). Hick argues his case in a number of publications beginning with his *God and the Universe of Faiths*. His original theistic position seems to have shifted especially in his use of Kantian epistemological categories in which religions (phenomena of religious experience) are postulates of the one noumenal Reality.

The Rainbow of Faiths sets out this position in dialogue form using a Kantian critical realism as a means of reconciling those religions which have a personal/theistic experience of Reality with those, such as Buddhism, which talk in terms of a non-personal Realism. Hick rejects the non-realists and other post-modern claims, (eg. Don Cupitt), that there is no transcendent reality and that all religions are products of cultural experience. His aim is for there to be a 'Copernican revolution' in the theologies of the world to achieve a 'global theology' which embraces the plurality of religions whilst rejecting the notion of world religion.

Hick's radical challenge is that the doctrines laid down at the great councils of Nicaea and Chalcedon should no longer dictate modern Christian theology. Hick follows in the footsteps of Bultmann and others who consider that the language of the early Church use of the term 'son' to describe Jesus was not to be taken as an objective fact but as an existential metaphor (see Hick *The Myth of God Incarnate* chapter 9) which demythologises and presents Jesus as he was originally encountered as a 'great soul' but not the incarnate God.

A useful analysis may be found in Christopher Sinkinson *The Universe of Faiths: A Critical Study of John Hick's Religious Pluralism*.

Feminist Theology

Candidates should be able to show how feminist theology has derived and developed its ideas from secular feminist movements and philosophy; the aims of all feminisms are to empower and value women in their own right. Christian feminism must be seen within this context but with its own distinctive theological contribution. It is important that candidates recognise that there is no one single feminist notion.

Susan Parsons *Feminism and Christian Ethics* usefully sets out three broad traditions of feminism and Christian responses to them i.e. liberal, reconstruction and radical/natural.

- Presentation of women in the Bible and Christian tradition

Old Testament; New Testament

Candidates should be aware that there is not one consistent biblical understanding of the role of women (or men). They might look at a variety of different presentations of women in biblical texts, such as the role of Eve in Genesis 2-3 by way of contrast to Genesis 1:27. They may wish to look at the presentation of the women of virtue such as Esther, Ruth and Deborah, with the 'temptress' model of Rebecca, Delilah and Jezebel. Contrast might be made between true and false wisdom in the book of Proverbs with the woman as a prostitute and the women of virtue (depicted as the virtuous wife in Proverbs 31). Some may wish to look at the 'texts of terror' such as Judges 19:1-30 and Phyllis Trible's analysis (*Texts of Terror*) as well as the Levitical laws (e.g. Leviticus 15 and 20) which governed men and women's relationship in terms of holiness and cleanliness.

Consideration could be given to Jesus' teaching on the Kingdom of God and its social impact on women such as Mary and Martha (Luke 10:38-42), the woman with bleeding (e.g. Mark 5:24-34) women at the tomb and the resurrection (e.g. Luke 23:55-24:12).

Candidates might be aware of the tensions in Paul's letters and his apparently contradictory views about equality and subservience of women to men (e.g. Galatians 3:28, 1 Corinthians 11:2-16, Ephesians 5:21-33, 1 Timothy 2:9-15).

Some scholars suggest that after a radical beginning to Christianity (see for example Acts 4:32-35) the New Testament also records a consciously more conservative approach to the role of women for fear of antagonising the wider communities (e.g. 1 Peter 2:12). Reference to the women mentioned in Acts may be useful here to expand the historical analysis of women's roles in early Christianity.

A good collection of essays by different scholars may be found in Elizabeth Schüssler Fiorenza's *Searching the Scriptures*. William Countryman's *Dirt, Greed and Sex* looks at the taboos of body and cleanliness in the New Testament.

Christian Tradition

Augustine: Reference should be made back to the study of Augustine in the AS unit and the place of sin and concupiscence. Augustine's theology centres on the effects of the Fall on men and women's bodies and consequently the way in which reason operates. Men and women share equal spiritual natures but women are subordinate to men in practical reason. Augustine's description shares some of the Platonic view of self. Man's role is to be obedient to God and rule (deliberative self) over nature, including his wife and family; women's role is to be obedient to her husband as directed by man and to manage the practical aspects of the home (deliberative self).

Candidates could also look at Augustine's view of marriage and the place of the dedicated virgin in society. A good analysis of Augustine may be found in Genevieve Lloyd's *The Man of Reason*.

Luther: Assumed the 'headship' argument as part of the natural order and as divine decree. His contribution to protestant thought was to question whether celibacy was an indication of a higher vocation. Marriage is the main purpose of men and women's existence for procreation and companionship. Luther, unlike Augustine, thought women were ontologically different from men in two ways: firstly in being weaker in nature (as the moon is to the sun) secondly, as mother and home maker in Eden - but without the pain of child-bearing. The Fall was due to Eve's weaker mental state.

Mulieris Dignitatem: The Apostolic letter *Mulieris Dignitatem* (1988) sets out the 'equal but different' view of men and women. It emphasises the unique role of women as mothers and as creators of life. Mary, as theotokos, is the model of woman as submissive to the will of God but strong in her role as the one who sustains the family.

- Liberal/equality feminist theology

Liberal feminism has its roots in the 19th Century and is concerned with equality of rights, autonomy and the irrational basis of patriarchy. The response of liberal or equality feminist theologies to secular liberal and equality feminism has been to reinterpret the traditional patriarchal presentation of Christianity indicating where women have often been given an equal role with men.

One example is that of Elizabeth Cady Stanton in her hugely influential *The Woman's Bible* (1885) which takes into account the patriarchal circumstances in which the Bible was written.

See Daphne Hampson's *Feminist Theology* for a critique of liberal feminist hermeneutics.

- Reconstruction feminist theology

Candidates should have some knowledge of Marxist, Freudian and existentialist secular feminists and the way in which they have developed their different types of hermeneutic of suspicion to analyse the patriarchal nature of society and its deeper discriminatory structures. Simone de Beauvoir's *The Second Sex* is particularly important and influential. Rosemary Tong's *Feminist Thought* gives a thorough introduction to secular feminism.

Candidates should be able to show how feminist theologians have used and adapted the insights of secular reconstructionist feminists. For example they might wish to look at Fiorenza's highly influential *In Memory of Her* in which she uses her own hermeneutic of suspicion to reconstruct the 'lost' history of women which the New Testament hints at but which has become submerged through patriarchy.

An analysis should be made of religious language of God and feminist re-imagining. In particular candidates could look at Rosemary Radford Ruether's *Sexism and God-Talk* and the challenge of the incarnation to the warrior messiah expectation and Fiorenza's investigation of the wisdom tradition and its ability to combine male/female characteristics into the person of Christ (see her *Miriam's Child, Sophia's Prophet*). Consideration should be made of the Trinity and whether feminist theology can offer some new insights into it as a challenge to the traditional ontological patriarchy from which monotheism appears to suffer. Janet Soskice is helpful here as well as the insights of Julian of Norwich (see *The Cambridge Companion to Feminist Theology*).

- Radical/naturalist feminist theology

Radical or naturalist feminism is characterised by its diversity. The one agreed point of departure is to reconsider the significance of women's bodies. Amongst secularists the discussion is whether men and women are essentially the same (androgyny) or different. Radicals suggest that other forms of feminism have not tackled this issue. Virginia Woolf's 'looking glass' world metaphor is frequently referred to here: are women still mimicking men; have they a unique nature which feminism can utilize to transform society. For further analysis, see Cahill *Sex, Gender and Christian Ethics* – in particular chapter 4.

Candidates should be familiar with the views of Elaine Pagels; she argues that Gnostic Christianity was destroyed by Irenaeus in the second century because of its threat to the Church. Its radical theology depicted God in androgynous terms as a combined male-female principal (some terms referred to as the 'fullness') and the chief apostle of Jesus was not Peter but Mary Magdalene.

On the other hand post-Christian feminists such as Mary Daly may have begun life within the Church, but found its structures and ontology to be essentially sexist and patriarchal. Daly's use of Nietzsche is the key influence in her version of transvaluation of Christian values to appropriate the divine properties in female secular terms. Daly's creed is to move beyond God the Father, and develop an open-ended 'new be-ing' (non teleological) where women will in Nietzschean terms 'unveil' the present phallic ethics of church and society. See her *Beyond God the Father*.

- Feminist theological ethics

Candidates should be able to discuss some of the practical implications of feminist theology. They may wish to look at the debates surrounding the public role of women in church life as priests/bishops or ministers. They may wish to consider how Christian feminism has challenged traditional roles of women within marriage, as mothers, and in the work place. Some account could be made of the degree of change which is implied by the different forms of feminism. Candidates should consider the responses of feminist theology and non-feminist theology to

motherhood and reproduction. Secular feminists are ambivalent (see Shulamith Firestone *Dialectic of Sex*) about motherhood and reproduction and regard it as an unnecessary reduction of autonomy. Others see motherhood to be a uniquely creative gift which defines women in their relationship with God and men. See Cahill *Sex, Gender and Christian Ethics* chapter 6.

In considering Womanist theology, candidates are likely to be aware that their theology deals with more than lack of freedom, the complex problems of colour, racism, forced surrogacy, class and sexual exploitation. Dolores Williams argues that the Exodus model of liberation has to be modified with the 'wilderness' paradigm in which Hagar found herself. See Dolores Williams *Sisters in the Wilderness* chapter 6 and James Cone and Gayraud Wilmore *Black Theology* volume 2 Part IV.

G586: A2 Buddhism

Key Concepts

- Nibbana/nirvana

Candidates should be able to explore the nature of nibbana as it is understood in the traditions studied in the specification. Consideration can be given to what ceases and continues when nibbana is achieved. An awareness of the differences between nibbana and parinibbana is important, particularly with regard to karmic formations and consequences, the five khandhas, and the different kinds of dukkha. Candidates should be aware of the difficulties in describing nibbana given the limitations of samsaric language, and the ways in which Buddhists attempt to describe nibbana. Candidates might explore the value of describing nibbana. Consideration of the desirability of nibbana, and the possible conflict inherent in desiring nibbana, would be advantageous.

The Importance of Scriptures

Except where specified, candidates are not expected to demonstrate extensive firsthand knowledge of the contents of the texts. However they should have a good understanding of the main structure and themes of the texts, as well as their importance to Buddhists.

Candidates will benefit from being able to discuss the extent to which the scriptures are derived from the Buddha, and their authority. They could discuss whether the value of the scriptures lies in the source, or in their use in promoting spiritual progress. With regard to the Mahayana scriptures, candidates might explore their varying status for the schools studied within the specification. Gethin and Harvey have excellent coverage of the importance of the Pali Canon and Mahayana sutras in general. Williams' *Mahayana Buddhism* is a detailed analysis of Mahayana sutras, and another excellent source for analysis of the Lotus Sutra is Cheetham.

- The Lotus Sutra

Candidates should be aware of the most important teachings within the Lotus Sutra as explained through both a number of parables and some dramatic scenes. Candidates will be expected to have detailed understanding of the symbolism of the Parable of the Burning House, particularly in establishing Mahayana authority. Other key parables such as the Magic City, the 'Prodigal Son' and the Physician together with episodes such as the rising of the stupa would be appropriate areas for further study. Candidates should be aware of the main teachings within the sutra including ekayana, upaya. The plurality of Buddhas and the teaching that Buddhas and bodhisattvas are still around to help us would also be a profitable area of study. Candidates might be aware of some of the reasons for its popularity in the Far East such as the accessibility of its stories and images, its claim to offer more inclusive salvation and its offer of disproportionate benefits in writing out or reciting verses from it.

- The Heart Sutra

Candidates should demonstrate a good understanding of the Heart Sutra as a brief (24 verse) summary of the heart of the Perfection of Wisdom teachings, specifically the emptiness (sunya) of all dharmas. Study could focus on the idea of the emptiness of the skandhas and all dharmas and the two levels of truth inherent in the text and the way in which these teachings affect the doctrines of the Mahayana schools studied in the course. Some analysis of the role of Avalokitesvara and Prajnaparamita would be valid.

- The Pali Canon

Candidates might look at the extent to which the Pali Canon is regarded as the direct word of the Buddha, and how accurately it was preserved through the oral tradition. Candidates need to know about the composition of the Pali Canon, including its three parts (baskets). It would benefit candidates to understand how the vinaya pitaka, sutta pitaka and abhidhamma pitaka are used by Buddhists. Candidates might consider the status of the Pali Canon as a source of authority in the Theravada and Mahayana traditions.

Religious Practice

- Meditation

Candidates need to demonstrate some awareness of the similarities and differences in the approach to meditation in the schools studied within the specification. They would benefit from an understanding of the different forms of meditation in Theravada Buddhism, especially samatha and vipassana. The relationship of meditation to the other parts of the Noble Eightfold Path and to enlightenment could be examined. Good coverage of Pure Land should note that it began as a complex visualisation practice but as it became popularised the emphasis on meditation decreased until in Japan it disappeared. Examination of meditation in Zen should explore the nature of zazen and the use of koans, and the Zen arts. Advanced analysis might consider whether meditation is élitist and whether a religious path should be difficult, and whether all the schools have methods which, if applied successfully produce similar results (e.g. jhanas/dhyanas, mindfulness, enlightenment, greater compassion) or whether there are inherent differences.

Candidates should be able to explore the nature of the experiences achieved through meditation. Gethin has a good chapter on mainstream practices and Harvey gives advanced and detailed coverage. The *Access to Insight* website has very accessible dhamma talks by Theravadins.

Later Buddhist Developments

Successful understanding of the nature of the various doctrines and practices found in different Buddhist schools will require some historical perspective, though the emphasis is on current beliefs and practices. A good understanding of these areas is intimately linked to that of the prior three sections of the specification, and attitudes to the Buddha in the AS level. For Zen and Pure Land some understanding of the distinctive influences of Chinese and Japanese thought on these schools would be appropriate. Candidates should be prepared to discuss similarities and differences between the different traditions. They might also consider whether adaptations made within these traditions are a skilful means or a betrayal of Buddhist origins. Harvey covers these areas in some detail, and Williams offers good discussion of the historical development of Pure Land Buddhism.

- Zen Buddhism

Candidates might explore practices such as zazen, koans and mondos, as well as the nature of satori. An understanding of the differences between the typically more gentle practices of Soto Zen, and the sometimes extreme methods of Rinzai Zen could be explored – though it is important to avoid stereotyping from limited and exceptional examples. The nature of satori can be considered, and candidates might discuss whether it can be considered a goal in the context of Zen beliefs.

- Pure Land Buddhism

Candidates might explore the attitude towards Amitabha Buddha, rebirth in Sukhavati, visualization and nembutsu practices. Candidates should consider the nature of the Pure Land, and whether this is seen as a provisional or ultimate goal. A basic understanding of the differences between Pure Land and True Pure Land schools, such as the differing use of visualization and nembutsu practices, and their attitude to scriptures would be appropriate.

- Tibetan Buddhism

Candidates might have some awareness of the political issues related to Tibetan Buddhism, but the focus should be on religious aspects. Candidates should focus on the authority and status of the Dalai Lama as an appearance of the bodhisattva Avalokiteshvara. Candidates might explore the use of mudras, mantras and mandalas, the status of Lamas, a basic understanding of yoga practices, and beliefs about bardo.

- Buddhism in the West

Candidates should understand how the vinaya rules, for example on food, have been adapted in order to compensate for the limited support available from the lay community in the west. An awareness of the psychological interpretations of, for example, the realms of existence within samsara would be appropriate.

Ethics

Candidates should be able to explore the effects on ethical decision making of various ethical codes. They might consider the possible contradictions arising from these codes, and how they can be addressed. Evaluation of the ways in which the ethical codes are used and interpreted in different schools would be appropriate. Teachers may wish to use contemporary ethical issues to help candidates demonstrate their understanding of these issues. The Clear Vision video *Buddhism Today* offers an accessible introduction to ethical views from different schools, and Harvey supplies a more scholarly analysis.

- The five precepts

Candidates should be able to explore how the precepts are understood in both positive and negative forms. The role of the precepts as a basis for spiritual practice should be considered. The ways in which the precepts are followed by monastic and lay Buddhists, and links with the vinaya rules could be considered.

- Implications for ethics of the eightfold path

A detailed understanding of the eightfold path in both the ordinary and noble forms will be helpful. The levels of practice followed by the monastic and lay community could be explored. The relationship between the sila, prajna and samadhi aspects of the path can be considered, including the emphasis which might be placed on different aspects of the path by different practitioners.

- Upaya, karuna and prajna

Candidates should understand the relationship between wisdom and compassion in Buddhist ethics, especially for Mahayana Buddhists. Candidates might consider whether the flexibility offered through the concept of upaya weakens or strengthens Buddhists ethics.

G587: A2 Hinduism

Key Concepts

- Liberation

Candidates should be able to explore the nature of liberation as it is understood in the traditions studied in the specification. The relationship between atman and Brahman, and how this is evidenced at liberation should be considered. Candidates should be aware of the difficulties in describing liberation. Candidates should be aware of different paths to liberation, and how these reflect beliefs about atman and Brahman.

- The Advaita Vedanta of Sankara

Candidates should be able to explain the importance of jnana as a method of piercing the illusory nature of our experience and revealing atman and Brahman as identical. Candidates could discuss Sankara's views of nirguna and saguna Brahman, and explore whether Sankara's views are monist.

- The Vishishtadvaita Vedanta of Ramanuja

Candidates should be able to explain the importance of bhakti yoga as a path to liberation, which in this sense represents union with the divine. Candidates should be able to discuss the Brahman's manifestation of the world, and the status of the jiva.

The Importance of Scriptures

- The Vedas

Candidates will be expected to develop a more detailed knowledge of the material than at AS Level. The structure, division and use of the texts should be considered, as should their status as sruti scripture. Although detailed first hand knowledge of the texts is not expected, candidates' use of a few key verses to illustrate relevant points would be appropriate. It is important for candidates to be able to discuss whether the Vedic view of God is primarily monistic, monotheistic, polytheistic or henotheistic.

- The Bhagavad Gita

Candidates should understand why the Bhagavad Gita does not fit easily into either categories of *sruti* or *smriti*. Particular focus however, is recommended on the following four chapters. Studying chapter 2 would enhance an understanding of the nature of atman, chapter 5 of karma yoga, chapters 9 and 11 the nature of Krishna and deities generally. Candidates are expected to have a grasp of the main themes of these chapters, the nature of God, bhakti, dharma and karma rather than an exhaustive knowledge of the passages, but the ability to quote a few key verses would be recommended. Evaluation of the reasons for the importance of the Bhagavad Gita would be appropriate.

There are many English translations of and commentaries on the Gita, many either of poor quality or displaying sectarian bias. Easwaran, Radhakrishnan and Zaehner are among the most dependable scholars.

