# Scheme of work

Introduction

This scheme of work offers a route through the A-level Religious Studies, Christianity (7062) specification.

It covers the specification in a logical order and suggests possible teaching and learning activities for each section of the specification.

The specification references are shown at the start of each section, whilst the learning outcomes indicate what most students should be able to achieve after the work is completed.

Timings have been suggested but are approximate. Teachers should select activities appropriate to their students and the curriculum time available.

The order is by no means prescriptive and there are many alternative ways in which the content could be organised.

The resources indicate those resources commonly available to schools, and other references that may be helpful. Resources are only given in brief and risk assessments should be carried out.

Assumed coverage

This scheme of work is based on 90 guided learning hours. (Based on 360 guided learning hours for the whole A-level course).

It allows eight weeks for the Year 1 AS content and a further eight weeks for the Year 2 content, leaving approximately four weeks for Dialogues.

**Contents**

You can use the title links to jump directly to the different sections of this scheme of work (Use Ctrl and click to follow the link)

|  |  |
| --- | --- |
| Section | Page |
| [Sources of wisdom and authority](#sources_of_wisom_and_authority) | 3 |
| [God](#god) | 5 |
| [Self, death and afterlife](#self_death_afterlife) | 7 |
| [Good conduct and key moral principles](#good_conduct_key) | 9 |
| [Expressions of religious identity](#expressions_religious_identity) | 10 |
| [Christianity, gender and sexuality](#christianity_gender_sexuality) | 11 |
| [Christianity and science](#science) | 13 |
| [Christianity and the challenge of secularisation](#christianity_challenge_secularisation) | 15 |
| [Christianity, migration and pluralism](#christianity_migration_pluralsim) | 17 |
| [The dialogue between Christianity and philosophy](#dialogue_christianity) | 19 |
| [The dialogue between Christianity and ethics](#dialogue_christianity_ethics) | 21 |

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Topic

Sources of wisdom and authority.

**Suggested timing**

Week 1-2.

**Guidance and learning outcomes**

* Underpins most/all discussions on the causes, and significance of similarities and differences in religious thought belief and practice among Christians throughout the study of Christianity.
* Different is taken here as ‘fundamentalist’, ‘modernist’ and ‘liberal’ positions. These are general (and in part contentious) labels and exemplification should be specific to avoid partially accurate generalisations. Textual example: creation narratives in Genesis 1.
* A Protestant perspective: Sola Scriptura, Baptists and Lutheranism.
* The importance of the individual believer in interpreting text (priesthood of believers).
* Catholic:concept of tradition as unbroken transmission of oral (unwritten) teaching and practice from the time of Jesus to the present; the Magisterium, the teaching office of the Catholic Church. Pope and Bishops believed to teach with the authority of Jesus. Biblical support/basis for the authority of the Pope.
* How beliefs about the authority of the Bible are dependent on teachings, in particular Churches, regardless of denomination.
* While related to the earlier debate on the nature of scripture and how far it may be taken as a record of Jesus’ teaching, this is focused on beliefs about Jesus and their implications and links to teaching on Trinity and Jesus as Son of God in next section.
* ‘Including’ means that questions can only be asked about the specified material but students may include other understandings in their answer.
* The study of the text extract is strictly contextualised; the topic is the authority of Jesus and its implications for Christian responses to his teaching and example.

**Possible teaching and learning activities**

* Class activity identifying different strands of Christian thinking. This can function as an ice breaker.
* Independent research on ‘fundamentalist’, ‘modernist’ and/or specific denominational attitudes to Genesis 1.
* The impactof contrasting views of the nature of the Gospels on beliefs about their authority/use as a source of beliefs and teaching. Matching statements to the different beliefs.
* **Differentiation and extension**:understanding general reasons for the emergence of biblical criticism (including the impact of geology for the date of the earth and theory of evolution) can be supplemented with reference to specific scholars and their views.
* Different Christian attitudes to the authority of reason as a tool for understanding scripture. Independent research on Sola Scriptura and Catholic understandings of the authority of the Church.
* **Differentiation and extension**: how the development of the Canon reflects the interplay between the authority of the Church and the Bible.
* Review of work on nature of scripture;reading Biblical passages and considering likely fundamentalist and modernist perspectives on it (possibly Adam and Eve in the Garden of Eden: Genesis 3:1–23).
* Presentation of the contrasting views of Jesus’ authority; activity linking these to different Christian responses to Jesus’ teaching and example.
* Activity: based on the whole of the section on sources of wisdom and authority explain three reasons why Christians have different views about the authority of the teaching of Jesus as recorded in the Bible. In your answer you should refer to beliefs about: the nature of scripture; the authority of the Church and the authority of Jesus.
* **Differentiation and extension**: How far can anyone who considers Jesus’ authority to be ‘only human’ be considered a Christian?

**Resources**

* Background reading on reasons for, and the general nature of, Biblical criticism and the emergence of fundamentalism.
* A handout summarising contrasting Christian views of the nature of the Gospels. Selection of statements about the authority/accuracy/truth of the record to be matched to the appropriate belief about the nature of scripture.
* Read: [Britannica – Christian fundamentalism](http://www.britannica.com/topic/Christian-fundamentalism).
* Read: [Baptist Detectives – The authority of the Bible](https://www.baptistdistinctives.org/resources/articles/the-authority-of-the-bible/).
* Read: [Catholic Education Resource Centre – How to read the first chapter of Genesis](http://www.catholiceducation.org/en/controversy/answering-atheists/how-to-read-the-first-chapter-of-genesis.html).
* Read: [Catholic Answers Magazine – Are there contradictions in Genesis 1 and 2?](https://www.catholic.com/magazine/print-edition/are-there-contradictions-in-genesis-1-and-2)
* Read: [Sovereign Grace Baptist Church of Silicon – Sola Scriptura](http://www.sgbcsv.org/literature/SolaScriptura.pdf) (teacher or advanced reading).
* Read: Matthew 5:38–48 (any version).
* Read: Mark 9:7.
* Read: Matthew 28:18; John 17:2.
* Handout summarising the two contrasting positions and statements of Christian views. Task: to match the individual views to the positions taken.

Topic

God.

**Suggested timing**

Week 3-4.

**Guidance and learning outcomes**

* Contrasting threads of thought about God: the general, possibly impersonal concept that is not uniquely Christian, but may be supported by traditional philosophical argument; the distinctive Christian ideas of the Trinity, and Jesus as Son of God.
* This theme has many synoptic links, including links with ideas studied in Paper 1 Philosophy content.
* The Trinity: concepts of mystery and paradox; faith beyond understanding. Key ideas regarding each person of the Trinity and the relationship between them. Difficulties in understanding some events recorded in the Gospel in the light of John 10:30 (eg Jesus’ prayer in Gethsemane).
* Jesus as Son of God:contrasting perspectives of adoption and eternal sonship (eg alternate reading of Luke 3:21 – baptism, ‘This day I have begotten you’). Son of God as a title for a human being (eg king). Son of God as second person of the Trinity.
* Father: links back to Trinity; love: links forward to Situation Ethics.
* Descriptions of God as personal may be considered reductionist/evidence that humanity creates (the idea of) God in its own image/offering an opportunity for a personal relationship with God achieved by an individual through his/her religious experiences.
* Father: of Jesus only/all believers/all of humanity/whole of creation. If all believers, how does relationship between Jesus and God differ from relationship between any Christian and God, if at all? Galatians 4:4–7 Apostles Creed.
* Love:God as capable of feeling and expressing emotion? The nature of God’s love: ‘agape’ John 3:16; 1 John 4:7–8.
* Awareness of Biblical descriptions of God and God’s actions that appear to imply male and human, eg Garden of Eden Genesis 3.
* Challenge of literal interpretation: a limited view of God, theologically inadequate, God created in the image of man.
* Feminist rejections of male language (Father, King etc). Key ideas: culturally conditioned/ reinforces patriarchal ideas of male superiority (if God is male, male is God)/God without gender or better described as female.
* Contrast with traditional theology (valid for questions on Christian beliefs about God as creator) and a focus on causes of differences. Will also be relevant to discussion of impact of science on Christianity (A-level), also appears in beliefs about afterlife and in problem of evil (Paper 1).
* Preference for observation and reasoning over revelation and faith as a source of understanding about God.

**Possible teaching and learning activities**

* Review of previous work on Genesis 1 for doctrine of creation. Debate about how far Christians believe the universe was made out of God and is (part of) God.
* Present the idea of omnipotent controller. Investigation of the influence of these beliefs on attitudes to the created world, beliefs about free will and the possibility of mystical experience of God within creation (could introduce debate about whether God can do the logically impossible. Note: links with philosophy content can vary according to course structure).
* Transcendent/unknowable: strengths and weaknesses including reference to Christian deism. Influence of this belief on, for example, attitudes to religious art, possibility of a relationship with God and of religious experience of God.
* Explore levels of response in the mark scheme with an answer explaining the doctrine of the Trinity. The teacher could offer a draft for improvement by students, eg an answer that is too long, too narrative and without any treatment of links between the three persons.
* **Differentiation and extension:** heresy of Docetism and why it was rejected; implications of belief in incarnation for authority of Jesus’ teaching and value as role model.
* Exploring understanding of ‘personal’: who rather than what.
* **Differentiation and extension**: relevance of philosophical arguments to belief in personal God. Analogy between knowing God and knowing a person (rather than knowing about or knowing the works/words of the importance of religious experience as a basis for such a faith; especially given limitations of personal language used to describe God.
* Background to the development of process thinking – A N Whitehead and changes to scientific understandings of nature of reality.
* Give three different Christian beliefs about God as creator. Explain reasons for the differences between these beliefs.

**Resources**

* Background reading on reasons for, and the general nature of, Biblical criticism and the emergence of fundamentalism.
* Read: [Got Questions – What does it mean that God is transcendent?](http://www.gotquestions.org/God-transcendent.html)
* Read: Isaiah 55:8-9.
* Read: [Religion Facts – The Christian God](http://www.religionfacts.com/trinitarian-monotheism).
* Read: [Christian Answers – How can one God be three persons?](http://christiananswers.net/q-eden/edn-t002.html)
* Read: [Compelling truth – What is the meaning of agape love?](http://www.compellingtruth.org/agape-love.html)
* For future debates about Situation ethics read John 14:21.
* For more advanced reading: [Stanford Encyclopedia of Philosophy – Plato: God and creativity](http://plato.stanford.edu/entries/process-theism/#GodCre).
* Note – most resources are much broader than needed to understand views about God as creator and God as omnipotent.

Topic

Self, death and afterlife.

**Suggested timing**

Week 5-6.

**Guidance and learning outcomes**

* Links forward to the importance of good moral conduct.
* Be aware that the concept of an immortal soul is not Biblical but is an important part of Church (eg Catholic) tradition.
* Spiritual resurrection: needs careful definition of terms. The body dies and is not resurrected; only the soul/spirit is given life again (or continues) after death. Role of God in restoring/giving life – the soul/spirit really dies.
* The limited focus is on modes of interpretation.
* Consideration of each of the purposes which appear to imply:

1. We exist for God’s benefit (to glorify God) and to maximise the quality of our life on earth (judged by our relationship with God).
2. John 5:24: that this life is only a preparation for the next. This can be linked to the idea that humans earn a place in heaven.
3. God’s kingdom ‘on earth’ suggests that the (or a) purpose for all Christians is to transform life so that all follow God’s will; that could imply political activism but could also start with each individual Christian following the commandments. Note Eschatological interpretations of the coming of the kingdom are not always to do with ‘on earth’.

* Each of these purposes influences actions/attitudes to life.
* New Testament references to ‘soul’ (psyche) (41 in total, only 4 in the Gospels).
* Does ‘soul’ simply mean inner self?
* Resurrection of the flesh: basis in accounts of Jesus’ resurrection, but difficulty in identifying nature of his body after the resurrection. Evidence from Gospel narratives and Augustine’s interpretation.
* Spiritual resurrection: reading of extract from 1 Corinthians 15. How it may/may not be taken to mean resurrection is only spiritual. Why some Christians may find this belief easier; how far it is/is not consistent with Christian understandings of the afterlife (see below).
* Awareness of some statements regarding these beliefs from Bible/Church tradition/individual Christians:
  + book of Revelation 4:1–11 (Heaven)
  + judgement and Hell – the eternal fire Matthew 25:41
  + Revelation 20 11–12
  + purgatory: search for images online.
* Influence of beliefs including art, social control, motivation for good works/faith, faith in justice and fairness of life (vengeance against enemies).

**Resources**

* Read: [N T Wright Online – The Lord's prayer as a paradigm of Christian prayer](http://ntwrightpage.com/Wright_Christian_Prayer.htm).
* Read: John 9:3.
* Visit the website: [Bible Gateway](https://www.biblegateway.com/) – keyword soul will give all references; filter can then be applied.
* Read: [Catholic – Resurrection of the body](http://www.catholic.com/tracts/resurrection-of-the-body).
* Read: *Catechism of the Catholic Church 1021–1041*.
* Read: [What Christians Want to Know – What does the bible say Heaven is like?](http://www.whatchristianswanttoknow.com/what-does-the-bible-say-heaven-is-like/)

Topic

Good conduct and key moral principles.

**Suggested timing**

Week 6-7.

**Guidance and learning outcomes**

* Links back to purpose of life and God as omnipotent creator and controller of all things.
* Key differences in Christian thinking should be addressed.
* Links with ethics can be made, but keep very focused, eg:
  + Core discussion (1) whether the sanctity of life applies to the embryo and the unborn child.
  + Core discussion (2) whether use of Weapons of Mass Destruction (WMD), nuclear and/or biological, could ever be part of a just war.
* Justification by works: the view that individuals can earn their way into heaven through ‘good works’.
* Reminder: parable of the sheep and the goats.
* James 2:24,26; 1 John 2.4.
* Justification by faith: the view that people have to be saved by God. This is a gift from God that has to be accepted through faith.
* Romans: 3:28; 4:5; 5:1.
* Arguments against the claim that the use of weapons of mass destruction could be part of a just war.
* Predestination: seen by some Christians as the obvious consequence of God’s role as omnipotent creator and controller. See Calvin extract.
* According to Christian teaching, what does the role of ‘steward’ involve in relation to animal life and the environment?
* As new knowledge about the impact of human activity on the environment is made available, the role of steward has to change. Explain why, with reference to, for example, global warming and the damage done to the environment by plastic.

**Possible teaching and learning activities**

* Discuss the influence of these beliefs on Christian understandings of the importance of good moral conduct.
* Independent research on both doctrines. Student should write 350 words in each case on ‘what do they mean?’
* Discuss different Christian views about when embryo/unborn child is a person deserving of rights. How are these views justified by the different groups?
* Research the meaning of both dominion and stewardship and explain the difference between them.

**Resources**

* Read: [Theologian-Theology – John Calvin on predestination](http://www.theologian-theology.com/theologians/john-calvin-predestination).
* Read: [Learn Religions – The just war theory of the Catholic Church](http://catholicism.about.com/od/beliefsteachings/p/Just_War_Theory.htm).
* Read: Genesis 1:26, 28.
* Read: [Revision – care for the planet/animal rights](http://rsrevision.com/GCSE/christian_perspectives/carefortheplanet/animals/church.htm).

Topic

Expressions of religious identity.

**Suggested timing**

Week 7-8.

**Guidance and learning outcomes**

* Limited to Catholic and Baptist for practice, understandings and importance.
* Different understandings of Jesus’ actions at the last supper (could also explore how these link to reasons for the differences between Baptist and Catholic practices and understandings).
* How has mission changed over time? Use examples to avoid generalisations, eg the [1910 World Missionary Conference](https://museeprotestant.org/en/notice/the-1910-world-missionary-conference-in-edinburgh/) is a useful starting point for exploring how things have changed in the last century.

**Possible teaching and learning activities**

* Divide group into two. Each group researches and lists the arguments for and against infant baptism. In class, one argument is offered by one group and the counter by the other, so that by the end each has a point/counterpoint debate.
* Identify the distinctive features of infant and believers’ baptism and the significance of the similarities and differences.
* Use the evidence from the webpages to list the main points about the meaning and importance of Holy Communion.
* Relevant areas to consider include:
  + Evangelical aims of mission.
  + Cultural impact of western missionaries in non-western societies.
  + Attitudes to other faiths.
  + mission without evangelisation: ‘doctrine of love’.

**Resources**

* Read: [Baptist Because – Why Baptists do not baptise infants](http://www.baptistbecause.com/Tracts/baptisminfants.htm).
* Read: [Baptist Press – The Lord's supper](http://www.bpnews.net/14088).
* Read: [Baptist Distinctives – Baptism and the Lord's supper](https://www.baptistdistinctives.org/resources/articles/two-ordinances-baptism-and-the-lords-supper).
* Read: [Ryde Baptist Church – What is communion?](http://www.rydebaptist.org/communion.htm)
* Read: [USCCB – Liturgy of the Eucharist](http://www.usccb.org/prayer-and-worship/the-mass/order-of-mass/liturgy-of-the-eucharist/).
* Read: [Got Questions – What is the sacrament of Holy Eucharist?](http://www.gotquestions.org/Holy-Eucharist.html)
* Visit the website: [Church Mission Society](http://churchmissionsociety.org/how-we-do-mission).
* Visit the website: [Serving in Mission](http://www.sim.co.uk/).

Topic

Christianity, gender and sexuality.

**Suggested timing**

Week 9-10.

**Guidance and learning outcomes**

* The focus is on theological arguments for and against women’s ministry; for example Biblical teachings (especially 1 Timothy: 2:8–15), church tradition and disciples as a precedent. Social reasons may be mentioned.
* A full analysis of Hampson and Ruether is beyond the demands of this course. The focus is on Hampson’s view that Christianity is irredeemably sexist and Ruether’s ideas about the androgynous Christ and her view that the female nature is more Christlike than the male.

**Possible teaching and learning activities**

* Ice breaker discussion: Is the Bible fact or fiction?
* Teacher input: development of Biblical criticism.
* Group work: explain the implications of specific understandings of 1 Timothy 2:8–15:
  + literalist/fundamentalist
  + liberal.
* Independent research: make a timeline showing changing roles of women and rights given to women in society.
* **Differentiation and extension**:research scholars’ views and write a critical verse-by-verse commentary on 1 Timothy 2:8–15.
* Make a table of arguments for and against allowing women to be:
  + leaders in the Christian community
  + ministers/priests.
* Research: prepare a portfolio of information and images on the history and achievements of the Movement for the Ordination of Women (1979–1994) and Women and the Church (1994–present).
* Teacher input and note-taking exercise: the patriarchal nature of Christianity with reference to the ideas of Daphne Hampson and Rosemary Radford Ruether.
* Group work: compile an information booklet explaining different Christian views on:
  + celibacy and marriage
  + homosexuality and transgender issues.
* **Differentiation and extension**:use a concordance or Bible dictionary to compile lists of Bible references that may influence Christian views on attitudes towards:
  + women
  + marriage and celibacy
  + homosexuality and transgender issues.
* Write your own response to each list.

**Resources**

* Read: Ford D, *General introduction to Biblical Criticism: Chapter 8, Theology: A Very Short Introduction.*
* Read: [Telegraph – Women in the Church of England: a century of waiting](http://www.telegraph.co.uk/news/religion/11368767/Women-in-the-Church-of-England-a-century-of-waiting.html).
* Read: [Forward in Faith – Women as Bishops and Priests – What's the problem?](http://www.forwardinfaith.com/WomenBishopsText.php)
* Read: [TES – A faith that crucifies women](https://www.timeshighereducation.com/features/a-faith-that-crucifies-women/101241.article).
* Read: [Ethics Academy Conferences – Hampson/Ruether debate in full](http://ethics.academyconferences.com/index.php/shop).
* Read: [Women Priests – Radford Ruether Christology and feminism: Can a male saviour save women?](http://www.womenpriests.org/theology/ruether1.asp)
* Read: [HRC – American list of church positions on LGBT issues](http://www.hrc.org/resources/faith-positions).
* Read: [Ben Witherington Blog – Jesus and Paul on singleness, marriage, and divorce](http://benwitherington.blogspot.co.uk/2005/09/jesus-and-paul-on-singlenessmarriage.html).

Topic

Christianity and science.

**Suggested timing**

Week 11-12.

**Guidance and learning outcomes**

* There are links between this section and the philosophy component. Students should be strongly encouraged to spot links and record them, as they will be very important when they come to the dialogues section.
* Where different students are working on different parts of the specification materials, copies of what they have produced should be made available to all.
* It’s easier for students to understand the passions this topic arouses if they get under the skin of the protagonists.
* Students who have done GCSE Physics will have studied the Big Bang theory in some detail. Students who have done GCSE Religious Studies will have covered it in outline.
* The emphasis should be on Polkinghorne’s view that there is no real divide between religion and science. There is a useful summary of Polkinghorne’s main ideas in the AQA A-level Year 2 textbook by Frye, Thompson and Herring.

**Possible teaching and learning activities**

* Introduction to scientific method: empiricism, inductive and deductive reasoning.
* Research: write a brief outline of one of these scientific discoveries and trace its impact on aspects of Christianity and Christian thinking.
  + heliocentrism and the church
  + quantum theory and God’s action in the world
  + neuroscience and religious experience.
* Group work: prepare and share a presentation showing how science has affected Christian ethical thinking on:
  + medicine and life issues
  + genetics
  + environmental ethics.
* **Differentiation and extension**: explore how attitudes to animals (eg domestic, farming, sporting and medical/research) have been influenced by the relationship between Christianity and science.
* Print out the Genesis chapters. For each one annotate the Bible narrative with the scientific explanation for both the creation and development of the universe and the evolution of species. Alternatively, this can be done in html using hyperlinks instead of annotations.
* Write out an explanation of the big bang theory. Then write two different responses to the theory:
  + From the point of view of a Christian who accepts the big bang theory.
  + From the point of view of a young earth creationist.
* Discuss the ideas of John Polkinghorne.
* Research: building on the group work on genetics from the previous section, research and make notes on:
  + the Human Genome Project
  + genetic engineering of plan
  + genetic engineering of humans.
* Debate the motion: ‘this house believes that Christians should oppose genetic engineering’.
* **Differentiation and extension:** write a response to John Polkinghorne from a creation scientist.
* Use Specimen Assessment Materials to assess AO1 and AO2 questions under timed conditions:

AO1, 18 minutes, 400–450 words: examine why there are different views in Christianity concerning the issues of: marriage; homosexuality. You should refer to both issues.

**or**

AO2, 27 minutes, 600–650 words: ‘Christian feminism has had little impact on Christianity.’ Evaluate this claim.

**Resources**

* Read: [Stanford Encyclopaedia of Philosophy – Religion and science](https://plato.stanford.edu/entries/religion-science/).
* Read: [Bible Gateway – Genesis 1 and Genesis 2](https://www.biblegateway.com/versions/New-Revised-Standard-Version-NRSV-Bible/).
* Watch the video: [YouTube – An afternoon with John Polkinghorne](https://www.youtube.com/watch?v=nFrYXr8JYgU) (58.34 minutes).
* Read: [Nature Education – Genetic inequality: human genetic engineering](http://www.nature.com/scitable/topicpage/genetic-inequality-human-genetic-engineering-768).

Topic

Christianity and the challenge of secularisation.

**Suggested timing**

Week 13-14.

**Guidance and learning outcomes**

* Note that militant atheism is not concerned with violence or terrorism. The term was originally applied to Marxist-Leninism and is now applied to those such as Dawkins and Hitchens who are outspokenly critical of all aspects of religion. Dawkins’ views are considered below.
* When reading Bible passages such as these, students should be reminded of the work from week 1 on Biblical criticism so that they read with an interpretive understanding.
* The specification does not require students to deal in detail with Dawkins’ *The God Delusion*, only with McGrath’s response to it. Although they need to be familiar with the outline, it is important to keep the focus on what McGrath says in defence of Christian belief.
* Both Fresh Expressions (FE) and House Churches may be active in your area. It may help students if you can use as an example a local FE project or House Church community.
* Liberation theology is the way that the church acts within the secular life and communities of the poor and oppressed as well as offering them religious worship and pastoral care.

**Possible teaching and learning activities**

* Make a list of the ways individual behaviour, family life and national life incorporate religious thinking, ideas and practice today. Try and make a similar list for 1500 and 1900.
* A plotted summary of the views of Marx, Freud and Feuerbach. Identify where their ideas may have changed the role of religion as a source of truth and moral values in the 19th and 20th centuries.
* Research: investigate how the authority and role of religion in society and public life was cut back:
  + During the Protestant Reformation.
  + During the 19th and 20th centuries.
* **Differentiation and extension**:research the role of Bishops in the House of Lords. Make a list of reasons for and against having religious leaders as part of the UK government. Then write a response to this exam style question: ‘Religious leaders have an essential role in government.’ Assess this view.
* Read the summary of *The God Delusion* and then watch the video of McGrath’s comments. Discuss these questions:
  + Why does Dawkins object so strongly to religion?
  + How does McGrath respond to Dawkins’ objections?
  + Which of the two do you prefer and why?
* Group work: research, prepare and share a presentation on:
  + Fresh Expressions.
  + The House Church movement in the UK.
* Watch the suggested Hitchens’ video or a similar video showing the views of a militant atheist. Summarise why a militant atheist may think Christianity is not rational.
* **Differentiation and extension**: write your own response to Dawkins’ *The God Delusion*. You are free to agree or disagree with his views, but you must support what you say with argument and evidence, showing that you have considered different viewpoints.
* Read Luke 16:19–31 and Acts 2:44–47. Outline the attitude towards wealth and possessions in the earliest church.
* Read *Church in the Middle Ages* and chapter 33 of *The Rule of St Benedict*. Outline attitudes towards wealth and possessions in the Middle Ages.
* Read the [article on the Church of England in the Victorian era](https://www.victorianweb.org/religion/denom1.html). Outline attitudes towards wealth and possessions in the Victorian period.
* Research and write notes on how the following are responses to materialistic secular values today:
  + prosperity Gospel
  + Bruderhof communities
  + Christian Aid.
* Liberation theology: supporting the poor and defending the oppressed. Plenary discussion: How might liberation theology make Christianity socially relevant in the UK today?

**Resources**

* [Read: National Secular Society – Rethinking religion and belief in public life](http://www.secularism.org.uk/rethinking-religion-and-belief-i.html).
* Watch the video: [YouTube – tribute to Christopher Hitchens](https://www.youtube.com/watch?v=iR0GyYaeI-k). Note: some strong language (11.08 minutes).
* Read: Luke 16:19–31.
* Read: Acts 2:44–47.
* Read: [British Library – Church in the middle ages: from dedication to consent](https://www.bl.uk/the-middle-ages/articles/church-in-the-middle-ages-from-dedication-to-dissent).
* Read: [Victorian Web – the Church of England](http://www.victorianweb.org/religion/denom1.html).
* Visit the website: [Bruderhof](https://www.bruderhof.com/).
* Visit the website: [Christian Aid](https://www.christianaid.org.uk/).
* Watch the video: [YouTube – Alister McGrath on Richard Dawkins](https://www.youtube.com/watch?v=ZAYdTW1khJs) (6.03 minutes).

Topic

Christianity, migration and pluralism.

**Suggested timing**

Week 15-16.

**Guidance and learning outcomes**

* Some schools in multicultural areas may prefer to focus on their own local area for much of this. Others may choose to focus on their nearest big city, or a city with which they may have links to in other ways.
* Remind students about Biblical criticism as they work through the Bible material. The focus is on what these texts say that might be interpreted as supporting inclusive and exclusive views of people who are not Christian.
* Rahner’s work is difficult, but there is a good summary for teachers listed in the resources below.
* Cross reference the work on Hick’s views on religious pluralism with work students have done on Hick on eschatological verification in the Philosophy component.

**Possible teaching and learning activities**

* Print out a timeline of immigration to the UK and consider how this may have contributed to religious pluralism.
* Make a timeline of the legislation which protects freedom of belief in the UK.
* Pick a city near to your locality. Mark on a map places of worship for different faith communities, community centres, cultural organisations, and shops or businesses that focus on specific communities.
* Group work: print out and read the article by Ram Gidoomal. Split into two; half to collect evidence to support the view expressed, and half to collect evidence to challenge it. Collate evidence for both views on a poster, PowerPoint presentation or other shared resource.
* Read John 14: discuss as a group whether Jesus is laying down something that applies to all people at all times, or whether he is saying something specific to his disciples. Refer back to the work on liberal/fundamentalist views from week 1. Note that an exclusivist view is only consistent with a literalist-fundamentalist interpretation.
* Individual work: read Acts 10. Explain how it suggests an inclusive view of other faiths for Christians.
* Explain the concept of ‘anonymous Christian’. Invite comment on how the following might respond to Rahner’s view on:
  + Jews
  + Muslims
  + Hindus
  + Christian Fundamentalists.
* Read John Hick’s views on Religious Pluralism. Explore reasons why his views might be unacceptable to members of specific denominations and faiths.
* Research the cases of Nadia Eweida and Shirley Chaplin. Explain in detail why one won her case and the other lost hers.
* **Differentiation and extension**: read about the religious discrimination case of John McAteer in the Republic of Ireland. Using information from the [Irish Times report](https://www.irishtimes.com/news/ireland/irish-news/born-again-christian-awarded-70-000-in-discrimination-case-1.1873468) and [Articles 9 and 10](https://www.echr.coe.int/documents/d/echr/convention_ENG) of the European Convention on Human Rights (ECHR), write a defence statement for Mr McAteer.
* AO1 and AO2 exam answers under timed conditions:

AO1, 18 minutes, 400–450 words: examine how Christian teaching helps Christians respond to the challenge of secularisation.

**or**

AO2, 27 minutes, 600–650 words: ‘Christianity is not relevant in a secular society.’ Evaluate this claim.

**Resources**

* Read: [European Convention on Human Rights](http://www.echr.coe.int/Documents/Convention_ENG.pdf).
* Read: [ONS – Religion in England and Wales 2011](https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/articles/religioninenglandandwales2011/2012-12-11).
* Read: [Bible Society – Ram Gidoomal *Mission in a multi-cultural and multi-faith society*](http://www.biblesociety.org.uk/uploads/files/lyfev2/extra_resources/mission_in_a_multicultural_and_multifaith_society.pdf)*.*
* Read: John 14.
* Read: 1 Timothy 2:8–15.
* Read: Acts 10.
* Read: [Academia – Summary of Rahner's concept of ‘anonymous Christian’](http://www.academia.edu/6051494/Karl_Rahners_Concept_of_the_Anonymous_Christian_An_Inclusivist_View_of_Religions).
* Read: [Vatican – Ut unum sint](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25051995_ut-unum-sint.html).
* Read: [IEP – John Hick’s religious pluralism](http://www.iep.utm.edu/hick/#H4).
* Read: [The Guardian – Eweida and Chaplin cases](https://www.theguardian.com/law/2013/jan/15/ba-rights-cross-european-court).
* Read: [The Irish Times – John McAteer case](http://www.irishtimes.com/news/ireland/irish-news/born-again-christian-awarded-70-000-in-discrimination-case-1.1873468).

Topic

The dialogue between Christianity and philosophy.

**Suggested timing**

Week 17-18.

**Guidance and learning outcomes**

* Students must develop synoptic skills. By the end of the course they should be able to consider philosophical and ethical topics from the perspective of Christianity and vice versa.
* Students may answer exam questions for this section using more material from philosophy/ethics or Christianity. What is essential is that they debate the issue showing knowledge and understanding, relevant evidence, critical analysis and reasoned evaluation.
* Although there are two separate dialogues sections, it is helpful for students to see the links between all three components. This encourages them to use appropriate material in essays.

**Possible teaching and learning activities**

* After reviewing/revising the topics listed in the Dialogues specification content, use Philosophy and Christianity topic cards in two separate boxes labelled ‘Philosophy’ and ‘Christianity’. Draw one card from each box and then make a list of ideas, quotations and arguments that could link the two.
* Compile a list of terms that may be used, eg relationship, coherent, reasonable, meaningful, consistent with, relevant, etc. Write a glossary of each of these terms and use each of them in a short paragraph to show their meaning clearly.
* Group task: make a who’s who booklet or series of linked html pages on key thinkers in Philosophy, Ethics and Christianity. For each thinker, add a portrait image, dates, brief biography and an outline of key ideas. Where relevant, add a list of quotations. Cross reference where there is a link between them, eg Anselm, Gaunilo and Kant should be cross-referenced with respect to the ontological argument.
* Explain the difference between epistemological belief (belief that) and religious belief (belief in). Hand out a list of statements that all start ‘I believe…’ and ask students to explain what kind of statement each is and explain why. Start with easy ones (I believe in the tooth fairy) and then get harder (I believe that God created me – misleading ‘that’).
* Individual tasks:
  + Students make up exam questions based on the topic material and the issues list in the specification.
  + Each question must have a statement, eg ‘Beliefs about xxx are reasonable’.
  + Then ‘Critically examine and evaluate this view with reference to the dialogue between Christianity and Philosophy’.
  + Students make up exam questions based on topic material and specific philosophers/theories/arguments.
  + Each question must have a statement, eg ‘Christianity views of xxx are not consistent with science’.
  + Then ‘Critically examine and evaluate this view with reference to the dialogue between Christianity and (named philosopher)’.
* In pairs – for each suggested question, make a list of previously studied material that can be used to support arguments for the statement and for alternative views.
* Plenary – plan outline answers to a range of questions from above.

Topic

The dialogue between Christianity and ethics.

**Suggested timing**

Week 19-20.

**Guidance and learning outcomes**

* Students must develop synoptic skills. By the end of the course they should be able to consider philosophical and ethical topics from the perspective of Christianity, and vice versa.
* Once they have revised the content of the two components, students need learn how to map ethical systems onto Christian responses to specific issues and how to see ethical systems from the viewpoint of religious teaching and belief.
* The specification suggests that ethical theories challenge Christian teaching. Students are at liberty to question this suggestion.

**Possible teaching and learning activities**

* Revise all work from the Ethics and Christianity components.
* Ice breaker: on three large sheets of paper, mind-map an outline of deontological, teleological and character based ethics notes from the Philosophy component. Using coloured pens write in where Christian responses may be deontological, teleological or character based. Each of these may figure on two or all of the ethical system maps. Which ethical theory has the most annotations?
* Three way debate – divide the class into three and give them time to prepare their argument. One third argue that Christian ethics is primarily teleological, one third that it is primarily deontological, and one third that it is character based. Each argument must be backed up with specific Christian teachings and reference to key thinkers.
* Individual work – pick one ethical theory and two Christian response topics, eg Bentham’s utilitarianism and use of animals and wealth. Write two paragraphs, each explaining the link between Christian teaching on one of the ethical issues and the ethical theory chosen. Write a third, concluding paragraph, which argues whether ethical theory should determine Christian teaching, or whether Christian responses should start from ethical theory.
* Role play: either base this on a current news story or use a true story, such as one from [My Death, My Decision](https://www.mydeath-mydecision.org.uk/personal-stories/). Ask some students to script and act out a scene where they argue (eg, in court, or to a doctor, or to a counsellor) using specific Christian teaching, and arguments from conscience and ethical principles to undertake something that may be against the law, eg assisted dying, lying in court, attacking staff at an abortion clinic. After the performance, other students interview the participants (in role) and decide who is morally responsible for the wrong/s committed.
* Group task: use the who’s who booklets from weeks 5–6. Annotate each thinker (where relevant) with notes indicating their relevance to specific issues from the list above.
* Research activity: research attitudes of the Church of England towards same-sex relationships before 1967 and today. As far as possible, justify the views for each period from Christian teaching and the Bible.
* Teacher input: choose a specific issue, eg lying, and show how different ethical theories respond. Invite students to find biblical references and specific Christian teachings that give guidance on that issue. Lead them through the process of determining whether ethical perspectives challenge or support Christian views (this could be done using a PowerPoint presentation, interactive whiteboard etc).
* Following on from this, give students one or more issues each to work on from the list, and ask them to undertake the same process to answer the question ‘Do ethical theories support or challenge Christian views on xxx?’
* Plenary: summarise the challenges to Christian ethical teaching that have been identified in these lessons.
* Discuss:
  + What effect these challenges have on Christianity as a whole.
  + What they imply for the authority of the Bible, Church tradition and the teaching of Jesus.
* Encourage students to draw up possible exam style questions in a similar way to the ones they did in the Philosophy dialogues session.

**Resources**

* Visit the website: [My Death, My Decision – Right to die campaigning organisation](https://www.mydeath-mydecision.org.uk/personal-stories/).
* Read: [CMF – Ethical principles from the Bible](https://www.cmf.org.uk/resources/publications/content/?context=article&id=1330).
* Read: [Knowing Jesus – 75 Bible verses about personal ethics](https://bible.knowing-jesus.com/topics/Ethics,-Personal).