Anselm, *De Concordia* is a difficult read, partly because the writing style is that used a thousand years ago and partly because the concepts of free will and eternity are not easy to grasp. It is probably better tackled once you have read about Anselm’s ideas elsewhere.

This early piece of Christian writing is fascinating to read and, although demanding, it provides a lot of food for thought: Boethius, A. *The Consolation of Philosophy*, Book V.

Fischer, J.M. (ed.) *God, Foreknowledge and Freedom*, 1989 is part of the Stanford Series in Philosophy and an excellent anthology of writing from modern thinkers on the subject of omniscience and freedom, for those who wish to extend their understanding beyond A level.

A very sound and academic text that is also readable is Macquarrie, J. *Principles of Christian Theology*, 1966, Chapter 11.

Swinburne, R. *The Coherence of Theism*, 1977 was written for university-level students, but it contains a lot of relevant and interesting discussion, especially in Part II.

Ayer, A.J. *Language, Truth and Logic*, 1936 is a classic text in the debate about religious language, although in his later life Ayer rejected most of the views expressed in it.


The ‘Religious language’ entry in the *Internet Encyclopedia of Philosophy*, www.iep.utm.edu/rel-lang, is an excellent resource for extending your knowledge of this topic.

A clear account of some of the problems and discussion related to religious language can be found in Hick J. *Philosophy of Religion*, 1973, Chapter 5.

Davies, B. *An Introduction to the Philosophy of Religion*, 1993, Chapter 2 is an interesting discussion of some of the points raised in this chapter.

The fourteenth-century book *The Cloud of Unknowing* is available online and worth dipping into to gain a sense of the religious language used by medieval Christians to express their understanding of God.

Aquinas’ views on religious language can be found in *Summa Theologica*, 1265–74, Part I, Q13, which is worth looking at but might be more easily understood with a commentary.

Tillich is not very easy to read, but the following contains Tillich’s views of language as symbolic: Tillich, P. *Dynamics of Faith*, 1957, Part 3.
Ayer, A.J. *Language, Truth and Logic*, 1936 is an interesting read that captures the enthusiasm the young Ayer felt for the ideas of the Vienna Circle. There is a useful extract from it in Davies, B. *Philosophy of Religion*, 2000, p. 143. Davies has given the extract the title ‘God-talk is Evidently Nonsense’. It is followed in the anthology, on p. 147, by an extract from Swinburne, R. *The Coherence of Theism*, 1977, which Davies has called ‘God-talk is Not Evidently Nonsense’, and which provides a useful contrast.

Much of Wittgenstein’s writing about language games is contained in Wittgenstein, L. *Philosophical Investigations*, 1953. It is considered a very difficult text by many.

Swinburne, R. *The Coherence of Theism*, 1977 is a demanding read, but Part I covers the issues for religious language in depth, from a Christian perspective.

The ‘Religious language’ entry in the *Internet Encyclopedia of Philosophy*, www.iep.utm.edu/rel-lang is aimed at university level but it is very thorough and informative.

To extend your understanding of this topic further, it would be interesting to dip into some of the books that were influenced by non-cognitive discussions of religious language. Some notable examples are:


- Robinson, J. *Honest to God*, 1963. This book was very controversial when first published as it seemed to interpret Christianity too radically for many.

- Hick, J. (ed.), *The Myth of God Incarnate*, 1977. Contributors argue that the idea of Jesus as God incarnate (God in human form) was not to be taken literally but should be interpreted non-cognitively.

- Cupitt, D. *Taking Leave of God*, 1988. This follows the same kind of radical thinking as *The Myth of God Incarnate* in suggesting that it is time to move on from a literal understanding of religious language about God.

Davies explains challenging ideas very clearly without over-simplifying them in Davies, B. *An Introduction to the Philosophy of Religion*, 2004. This is an excellent book for many aspects of the course.

Hume, D. *An Enquiry Concerning the Principles of Morals*, 1751 is a shorter, more focused version of an earlier work. It contains his main arguments about the role of sentiment in informing morals, rather than facts.

Ayer’s work was radical, provocative and controversial and was viewed by conservative moral thinkers as a threat to society. See Ayer, A.J. *Language Truth and Logic*, 1936. Chapter 6 is most relevant.

Bradley, F.H. *Ethical Studies*, 1876 contains a conservative moral vision.

In Foot, P. *Natural Goodness*, 2001, Foot offers a contemporary account of naturalism that does not adopt (or tries to evade) some of the ideas around class that are implicit in Bradley’s work.

Though Moore is not strictly an intuitionist his thinking is important for understanding the meta-ethical debate. Moore, G.E. *Principia Ethica*, 1903, Chapter II is available online: [http://fair-use.org/g-e-moore/principia-ethica/chapter-ii](http://fair-use.org/g-e-moore/principia-ethica/chapter-ii).

For a classic book on ethics and the study of objectivism, absolutism, subjectivism and relativism, look at Mackie, J.L. *Ethics: Inventing Right and Wrong*, 1977. Part 1.3 in particular contains his general theory that values are subjective and not objective or absolute.


Ross, W.D. *The Right and the Good* (1930) and Ross, W.D., *The Foundations of Ethics* (1939) are two key works that introduce Ross’ thinking that claims that something is good are only true if that thing really is good.

An interesting account of psychology and ethics can be found in Fromm, E. *Man for Himself: An Inquiry into the Psychology of Ethics*, 1947. See Chapter 4, part 2.

You can read more about Freud in the Internet Encyclopedia of Philosophy: www.iep.utm.edu/freud.

Aquinas’ magisterial work, *Summa Theologica* (1265–74) is available online in a number of places, including: www.newadvent.org/summa. Part I.1, Q79 deals with a discussion of ratio, synderesis and conscientia.


For a summary of Freud’s work, including his thinking on the id, the ego and the super-ego see Freud, S. *An Outline of Psychoanalysis*, 1940.
Pope Paul VI, *Humanae Vitae*, 1968 can be found at w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae.html. It is most famous for its condemnation of artificial contraception, but it also contains a concise account of the natural law ethical premises behind the Catholic Church’s stance on marriage and sex.


Chapter 1 of Mill, J.S. *On Liberty*, 1859 sets out the key questions around the importance of individual liberty, the limits of government and societal pressures, and the harm rule.


For an excellent collection of short chapters on topics including faithfulness, love, gay friendship and homosexuality from many different Catholic and Protestant perspectives, see Rogers, E. *Theology and Sexuality: Classic and Contemporary Readings*, 2002.

This book details Hick’s pluralist position: Hick, J. *God and the Universe of Faiths*, 1993. It can sometimes be demanding to read, but it is worth the effort. Chapters 1, 9 and 10 are particularly relevant.


In Chapter 17 of this scholarly and very clear text, McGrath explores different perspectives in the theology of religion: McGrath, A. *A Christian Theology*, 2010 (5th edn).

D’Costa presents a clear case for an inclusivist Catholic point of view, while discussing different possibilities in Chapter 5 of this book: D’Costa, G. *Christianity and World Religions*, 2009.

David Ford is one of the leading figures in the Scriptural Reasoning movement in the UK. Ford, D. *The Future of Christian Theology*, 2011 is an academic but accessible book. Chapter 7 is called ‘Inter-faith blessing’ and is about Ford’s understanding of the need for inter-faith dialogue and what he thinks it can achieve.

Pope Paul VI. *Nostra Aetate, Declaration on the Relation of the Church to Non-Christian Religions*, 1965, is a formal statement from Vatican II, which is useful to read to gain some context for an understanding of the encyclical ‘Redemptoris Missio’.

‘Redemptoris Missio’ is available online and it is useful to read to get a sense of how the Catholic Church’s position on other religions fits with the rest of the Pope’s message about mission.

‘Sharing the Gospel of Salvation’ is available online and traces the history of Christian relationships with other religions as well as making a statement about the Church of England position on multi-faith diversity.
In order to increase your knowledge and understanding of feminism, you could research the lives and ideas of some well-known feminist thinkers. Mary Wollstonecraft, as an early writer about feminism, is interesting to read. Emmeline Pankhurst, Elizabeth Cady Stanton, Simone de Beauvoir and many others have fascinating stories that are well worth exploring.

Tong, R. *Feminist Thought*, 2013, is a very thorough introduction to the history and diversity of feminism, although it is written at a level appropriate for academics. Chapter 1 explores the history of liberal feminism in bringing about changes to the law.

There are some short, clear and accessible sections in McGrath, A. *Christian Theology*, 2010 (5th edition). See pp. 88–9 and 336–7, which give a brief introduction to the challenges posed to Christianity by feminist thought.

Chapter 8 of Messer, N. *SCM Studyguide to Christian Ethics*, 2006, considers the implications for Christian ethics of feminist ideas about equality and gender. This is an accessible book that makes useful links between different parts of this A level course.

Ephesians 5:21–33 is an example of biblical teaching about gender roles within a family. Passages on a similar theme can be found in Colossians 3:18–25 and 4:1, 1 Peter 2:18–25 and 3:1–7 and Titus 2:1–10.

King, U. (ed.) *Religion and Gender*, 1995, is written for university students, but it covers a wide range of themes that could be interesting reading for people who wish to study the topic further.

There are many interesting novels that explore the nature of gender identity and expression, sometimes in the context of religion. For example, Winterson, J. *Oranges Are Not the Only Fruit*, 1985, tells the story of a young girl struggling with her gender identity and sexuality in the context of a hyper-religious family. Eugenides, J. *Middlesex*, 2003, is the story of a person born with an ambiguous biological sex.
A discussion of the biblical texts that seem to reflect negative sexist attitudes and, in particular, the story of a royal rape can be found here: Trible, P. Texts of Terror, 1984, introduction and Chapter 2.

Daly, M. Beyond God the Father: Toward a Philosophy of Women’s Liberation, 1973 is provocative, powerful and controversial reading. Chapter 4 explores the need to end the traditional patriarchal system of values and challenge them with something quite different.

The ideas of Rosemary Radford Ruether explored in this chapter can be found in: Ruether, R.R. Sexism and God-talk: Toward a Feminist Theology, 1983, Chapter 9.


Luke 24:9-12 presents an interesting feature of the resurrection stories of the New Testament and the role of women as the first witnesses to the resurrection. At the time, women were not considered reliable witnesses in a court of law. The fact that the New Testament has women as the first messengers of the Gospel is interpreted by some as an indication that the events really happened (this is not how the story would have been told if it was made up) and also a pointed challenge to the idea that men are the authority on the Good News.

Acts 16:13-15 is an account of a leading figure, who seems to have been an authority in the early Christian community acting as a minister in some way, and who is a woman. It is often used in debates about the role of women in the priesthood and about women in positions of authority in the Church.
Freud, S. *The Future of an Illusion*, 1927 is a key text that explores Freud’s concerns about the damage that religion and belief does.

For an important essay by Freud including some of his developing thinking on religion as a delusion, look at Freud, S. *Civilization and its Discontents*, 1930.


David Ford’s work is readable and accessible. It summarises social scientific evidence and argument about secularism and explores Christian responses to it. See Ford, D. *The Future of Christian Theology*, 2011. Chapters 3 and 6 are the most pertinent.

The British Humanist Association gives an account of humanism and has many essays on religion and belief in public life and especially faith schools: [https://humanism.org.uk](https://humanism.org.uk).


The rise of the ‘nones’, people of no religion, is the focus of social scientific study. Search ‘rise of the nones’ online to find interesting studies.
An excellent introduction to liberation theology can be found in Boff, L. and Boff, C. *Introducing Liberation Theology*, 1987.

Gustavo Gutierrez is, arguably, the father of liberation theology and his book, Gutierrez, G. *A Theology of Liberation*, 1974, is highly readable and quite revolutionary and direct in tone. Chapters 1–3 in particular set out both the method of practising liberation theology and its relationship with Marx. Chapter 13 explores the Catholic Church as a movement for protest and solidarity with the poor.


