

## Revision Olympics



# A Level Religious Studies

## Revision Guide

December 2024–May 2025

## Exam Specification and General Support

### Exam specification and exam board

[OCR A level Religious Studies](#)

### Past paper questions

<https://www.ocr.org.uk/qualifications/as-and-a-level/religious-studies-h173-h573-from-2016/assessment>

### Useful revision websites

[senecalearning.com](http://senecalearning.com)

[philosophyalevel.com](http://philosophyalevel.com)

[alevelphilosophyandreligion.com](http://alevelphilosophyandreligion.com)

[laurenrevisesphilosophy.wordpress.com](http://laurenrevisesphilosophy.wordpress.com)

[youtube \(playlist 1\)](#)

[youtube \(playlist 2\)](#)

### Exam info

Paper 1 Philosophy of religion 10 June pm

Paper 2 Religion and ethics 17 June pm

Paper 3 Developments in Christian thought 20 June am

# Y13 Religious Studies

Week	Activity 1	Activity 2
<p><b>1</b> 2.12.24</p>	<p><b>3.1 AUGUSTINE</b></p> <p>Create a chart of Augustine’s views before and after the fall using the following headings.</p> <ul style="list-style-type: none"> <li>• Pre-Fall</li> <li>• The Fall</li> <li>• Post-Fall</li> <li>• After death</li> <li>• Debate with Pelagius</li> </ul>	<p><b>1.1 ANCIENT PHILOSOPHICAL INFLUENCES</b></p> <p>Complete the independent workbook tasks for this unit, found here - <a href="#">1 Ancient Philosophical Influences</a></p>
<p><b>2</b> 9.12.24</p>	<p><b>3.2 DEATH AND THE AFTERLIFE</b></p> <p>Review the parable of the Sheep and the Goats.</p> <ol style="list-style-type: none"> <li>1. How does the parable support or contradict the different teachings on heaven, hell and purgatory?</li> <li>2. What does the parable suggest about election and predestination?</li> <li>3. How would Augustine, Calvin, Barth, Hick and the Catholic Church use the parable?</li> </ol> <p>Create a plan for the practice question - What does the parable of the sheep and the goats suggest about the afterlife?</p>	<p><b>2.1 NATURAL MORAL LAW</b></p> <p>Add 4-5 points to each of the sub-headings below.</p> <ul style="list-style-type: none"> <li>• Explain telos (Aristotle and Aquinas)</li> <li>• Explain and assess double effect</li> <li>• Explain primary and secondary precepts</li> <li>• Strengths of natural law</li> <li>• Issues around telos</li> <li>• Four tiers of law</li> <li>• Other issues with natural law</li> <li>• Real and apparent goods</li> <li>• My conclusion on natural law</li> </ul>
<p><b>3</b> 16.12.24</p>	<p><b>3.3 KNOWLEDGE OF GOD’S EXISTENCE</b></p> <p>Practice Question – Critically compare the arguments for natural and revealed knowledge of God.</p>	<p><b>1.2 SOUL, MIND AND BODY</b></p> <p>Create two mind maps, one for materialism, one for dualism.</p> <ul style="list-style-type: none"> <li>• AO2 – what are the issues? Which scholars will you select to solve/ argue about the issues? What are the strengths and weaknesses?</li> <li>• AO1 from scholars – their views and examples.</li> <li>• Counter-arguments, e.g. that address the weaknesses.</li> </ul>

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<p><b>XMAS BREAK</b></p>	<p><b>3.4 JESUS CHRIST</b></p> <p>For each of the 6 set texts for this unit (Son of God: Mark 6:47-52 and John 9:1-41, Wisdom teacher: Luke 15:11-32 and Matthew 5:17-48, Liberator: Mark 5:24-34 and Luke 10:25-37), create a mindmap containing:</p> <ul style="list-style-type: none"> <li>• an outline of the issues raised by the passage what the passage teaches about Jesus</li> <li>• how some Christians might interpret the passage differently</li> <li>• Bible teachings that might contradict the issues (for example, of Jesus' divinity or Jesus being only interested in outcasts)</li> </ul>	<p><b>2.2 SITUATION ETHICS</b></p> <p>Create a comparison table of strengths and weakness for Situation Ethics.</p> <p>Then create a plan to the practice question – 'Fletcher's four working principles are of no help when making decisions about the sanctity of life.' Discuss.</p>
<p><b>4</b> 6.01.25</p>	<p><b>3.5 CHRISTIAN MORAL PRINCIPLES</b></p> <p>Complete the independent workbook tasks for this unit, found here - <a href="#">5 Christian moral principles</a></p>	<p><b>1.3 ARGUMENTS BASED ON OBSERVATION</b></p> <p>Create two mind maps, one for teleological arguments and one for cosmological arguments.</p> <p>For each, add 3–4 points of AO1 and strengths and weaknesses.</p>
<p><b>5</b> 13.01.25</p>	<p><b>3.6 CHRISTIAN MORAL ACTION</b></p> <p>Practice Question - 'One individual Christian can reform the religion' Discuss.</p>	<p><b>2.3 KANTIAN ETHICS</b></p> <p>Define the following key terms for this unit.</p> <ul style="list-style-type: none"> <li>• Duty</li> <li>• Maxim</li> <li>• Hypothetical Imperative</li> <li>• Categorical Imperative</li> <li>• Universal law</li> <li>• End in itself</li> <li>• Kingdom of ends</li> </ul> <p>Then create a mind map for Kantian Ethics with the following headings.</p> <ul style="list-style-type: none"> <li>• Duty</li> <li>• Good will</li> <li>• Categorical imperatives</li> <li>• God</li> <li>• Strengths</li> <li>• Weaknesses</li> </ul>

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<p><b>6</b> 20.01.25</p>	<p><b>3.7 RELIGIOUS PLURALISM AND THEOLOGY</b></p> <p>Create a comparison table of strengths and weakness for each area in this unit (exclusivism, inclusivism and pluralism).</p> <p>Then create a plan to the practice question – Is Christianity the only path to salvation?</p>	<p><b>1.4 ARGUMENTS BASED ON REASON</b></p> <p>Complete the independent workbook tasks for this unit, found here - <a href="#">4 Arguments based on reason</a></p>
<p><b>7</b> 27.01.25</p>	<p><b>3.8 RELIGIOUS PLURALISM AND SOCIETY</b></p> <p>Answer the questions below from the three perspectives from this topic (exclusivist, inclusivist and pluralist).</p> <ul style="list-style-type: none"> <li>• Should Christians seek to convert people of other faiths?</li> <li>• How successfully have Christian communities responded to the challenge of encounters with other faiths?</li> <li>• Has inter-faith dialogue contributed practically towards social cohesion?</li> <li>• Does spiritual reasoning relativise religious belief?</li> <li>• Should Christians have a mission to those of no faith?</li> </ul>	<p><b>2.4 UTILITARIANISM</b></p> <p>Create a comparison table of strengths and weakness for Utilitarianism.</p> <p>Then create a plan to the practice question – ‘Relativist theories stop societies today from being moral.’ Discuss.</p>
<p><b>8</b> 3.02.25</p>	<p><b>3.11 SECULARISM</b></p> <p>What are the similarities and differences between Freud and Dawkins in their approach to religion? Make a Venn diagram/mindmap to illustrate these then add AO2 to the arguments made.</p>	<p><b>1.5 RELIGIOUS EXPERIENCE</b></p> <p>Complete the independent workbook tasks for this unit, found here - <a href="#">5 Religious experience</a></p>
<p><b>9</b> 10.02.25</p>	<p><b>3.9 GENDER AND SOCIETY</b></p> <p>Create 3 mind maps of different Christian attitudes towards:</p> <ul style="list-style-type: none"> <li>• Gender</li> <li>• Family life</li> <li>• Motherhood/parenthood</li> </ul> <p>Adding strengths and weaknesses where possible.</p>	<p><b>2.5 EUTHANASIA</b></p> <p>Practice Question – Should active euthanasia be permitted?</p>

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<p>HALF TERM</p>	<p><b>3.10 GENDER AND THEOLOGY</b></p> <p>Create a learning resource for each of Ruether and Daly so as to gather all their views together. What are the similarities and differences between them? You could use mindmaps or flash cards or flow diagrams – or your preferred revision style.</p>	<p><b>1.6 PROBLEM OF EVIL</b></p> <p>Define the following key terms for this unit.</p> <ul style="list-style-type: none"> <li>• Theodicy</li> <li>• Logical problem of evil</li> <li>• Evidential problem of evil</li> <li>• Original sin</li> <li>• Vale of soul-making</li> <li>• Epistemic distance</li> <li>• Universal salvation</li> </ul> <p>Then create a plan for the question – Is God responsible for evil and suffering?</p>
<p>10 24.02.25</p>	<p><b>3.1 AUGUSTINE</b></p> <p>Practice question – Augustine is right: all we are is driven by lust and primitive desires. Discuss.</p>	<p><b>2.6 BUSINESS ETHICS</b></p> <p>Define the key terms below and explain the Kantian and Utilitarian view towards it.</p> <ul style="list-style-type: none"> <li>• Corporate social responsibility</li> <li>• Whistleblowing</li> <li>• Globalisation</li> <li>• Capitalism</li> <li>• Consumerism</li> <li>• Good ethics is good business</li> </ul>
<p>11 3.03.25</p>	<p><b>3.2 DEATH AND THE AFTERLIFE</b></p> <p>Create a mindmap with the following headings:</p> <ul style="list-style-type: none"> <li>• Purgatory</li> <li>• Hell</li> <li>• Heaven</li> <li>• The Sheep and the Goats</li> <li>• Judgement</li> <li>• Limited election</li> <li>• Unlimited election</li> <li>• Universalism</li> </ul> <p>Remember to add Biblical and Church evidence and strengths and weaknesses.</p>	<p><b>1.7 NATURE OF GOD</b></p> <p>For each attribute of God, give the view of Boethius, Anselm and Swinburne (could be laid out as a table).</p> <ul style="list-style-type: none"> <li>• Omnipotent</li> <li>• Omniscience</li> <li>• Free will</li> <li>• Eternity</li> <li>• God’s justice</li> <li>• God’s limitations</li> </ul> <p>Then create a plan to the question – Is the nature of God incoherent?</p>

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<p><b>12</b> 10.03.25</p>	<p><b>3.3 KNOWLEDGE OF GOD'S EXISTENCE</b></p> <p>Complete the independent workbook tasks for this unit, found here - <a href="#">3 Knowledge of God's Existence Workbook</a></p>	<p><b>2.7 META-ETHICAL THEORIES</b></p> <p>Create a mindmap for each of the three main meta-ethical theories (naturalism, intuitionism and emotivism). Give three or four points to explain each theory (AO1), and two strengths and two weaknesses (AO2).</p>
<p><b>13</b> 17.03.25</p>	<p><b>3.4 JESUS CHRIST</b></p> <p>Practice Question - 'Jesus' relationship with God was so unique that it is on no help to Christians today.' Discuss.</p>	<p><b>2.9 SEXUAL ETHICS</b></p> <ol style="list-style-type: none"> <li>1. Create a large concept map that outlines the case in favour of deontological approaches to sexual ethics.</li> <li>2. Create a large concept map that outlines the case in favour of teleological approaches to sexual ethics.</li> </ol>
<p><b>14</b> 24.03.25</p>	<p><b>3.5 CHRISTIAN MORAL PRINCIPLES</b></p> <p>Summarise different perspectives on the question 'Are Christian ethics distinctive?' from the perspective of</p> <ol style="list-style-type: none"> <li>a) a Christian who believes the Bible is the only form of ethics</li> <li>b) a Christian who uses a combination of Bible, Church and reason</li> <li>c) a Christian who uses agape alone</li> </ol> <p>Then create a plan to an essay of the same question.</p>	<p><b>1.3, 1.4 ARGUMENTS BASED ON REASON AND OBSERVATION</b></p> <ol style="list-style-type: none"> <li>1. Create a large mind map that outlines the case that a posteriori arguments for the existence of God are more useful than a priori arguments.</li> <li>2. Create a large mind map that outlines the case that a posteriori arguments are NOT more convincing than a priori arguments OR a priori arguments for the existence of God are more convincing than a posteriori arguments.</li> </ol> <p>Then plan an essay for the question – Are a posteriori or a priori arguments more successful in proving the existence of God?</p>

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<p><b>15</b> 31.03.25</p>	<p><b>1.1, 1.2 ANCIENT PHILOSOPHICAL INFLUENCES AND SOUL, MIND AND BODY</b></p> <p>1. Create a mindmap for empiricism with the headings:</p> <ul style="list-style-type: none"> <li>• Definition</li> <li>• Aristotle’s four causes</li> <li>• Motus/change</li> <li>• Strengths</li> <li>• Weaknesses</li> <li>• Examples</li> <li>• Aristotle’s view of soul</li> </ul> <p>2. Create a mindmap for rationalism with the headings:</p> <ul style="list-style-type: none"> <li>• Definition</li> <li>• Plato’s Theory of the Forms</li> <li>• The Form of the Good</li> <li>• Analogy of the cave</li> <li>• Strengths</li> <li>• Weaknesses</li> <li>• Examples</li> <li>• Plato’s view of soul</li> </ul>	<p><b>1. 8 RELIGIOUS LANGUAGE: NEGATIVE, ANALOGICAL OR SYMBOLIC</b></p> <p>Complete the independent workbook tasks for this unit, found here - <a href="#">8 Religious language</a></p>
<p><b>EASTER BREAK</b></p>	<p><b>3.6 CHRISTIAN MORAL ACTION</b></p> <p>Define the following key terms and explain the link to Bonhoeffer’s life, theology and ethics.</p> <ul style="list-style-type: none"> <li>• Ecumenical</li> <li>• Seminary</li> <li>• Civil disobedience</li> <li>• Religionless Christianity</li> <li>• Rusty swords</li> <li>• Cheap grace</li> <li>• Costly grace</li> <li>• Tyrannicide</li> <li>• Duty</li> <li>• Confessing Church</li> <li>• Solidarity</li> </ul>	<p><b>2.8 CONSCIENCE</b></p> <p>Create two mindmaps on conscience, one about Freud and the other on Aquinas. Include AO1 explanation of the theory and AO2 strengths and weaknesses.</p>

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<p><b>16</b> 21.04.25</p>	<p><b>3.7, 3.8 RELIGIOUS PLURALISM</b></p> <p>Practice Question - Critically compare the approaches of Daly and Radford Ruether to the idea of a male saviour.</p>	<p><b>1.9 RELIGIOUS LANGUAGE: 20TH CENTURY PERSPECTIVES</b></p> <p>For each of the ideas below, make revision cards with AO1 (details of the theory) on the front and AO2 (strengths and weaknesses) on the reverse.</p> <ul style="list-style-type: none"> <li>• Verification principle</li> <li>• Language games</li> <li>• Falsification symposium – Flew</li> <li>• Falsification symposium – Hate</li> <li>• Falsification symposium - Mitchell</li> </ul>
<p><b>17</b> 28.04.25</p>	<p><b>1.5 RELIGIOUS EXPERIENCE</b></p> <p>For each of the statements below, decide whether you agree or disagree and explain your reasons why.</p> <ol style="list-style-type: none"> <li>Religious experiences point to the existence of God.</li> <li>Corporate religious experiences are more reliable than individual experiences.</li> <li>Religious experiences are better explained by psychology than by a divine cause.</li> </ol>	<p><b>2.1, 2.2, 2.3, 2.4 NORMATIVE ETHICAL APPROACHES</b></p> <p>Using all your notes on Natural Law, Situation Ethics, Kantian Ethics and Utilitarianism, create a large concept map that outlines the case in favour of relativism and another on the case in favour of absolutism.</p> <p>Then create a plan to the question – Do we need rules in ethics?</p>
<p><b>18</b> 5.05.25</p>	<p><b>3.9, 3.10 GENDER</b></p> <p>Complete the independent workbook tasks for this unit, found here - <a href="#">8 Gender</a></p>	<p><b>2.7 META ETHICAL THEORIES</b></p> <p>Sort the following thinkers into the categories of 1. Moral facts do not exist and 2. Moral facts do exist, then briefly explain their ideas.</p> <ul style="list-style-type: none"> <li>• A.J. Ayer</li> <li>• G.E. Moore</li> <li>• John Mackie</li> <li>• J.S. Mill</li> <li>• Nietzsche</li> <li>• Thomas Aquinas</li> </ul> <p>Then create a plan to the question – Do moral facts exist?</p>



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<p><b>19</b> 12.05.25</p>	<p><b>2.5, 2.6 EUTHANASIA AND BUSINESS ETHICS</b></p> <p>Create a list of strengths and weaknesses for the following areas.</p> <ul style="list-style-type: none"> <li>• Natural Moral Law on Euthanasia</li> <li>• Situation Ethics on Euthanasia</li> <li>• Kantian Ethics on Business ethics</li> <li>• Utilitarianism on Business ethics</li> </ul>	<p><b>1.6, 1.7 PROBLEM OF EVIL AND NATURE OF GOD</b></p> <p>Practice question - 'No philosopher has successfully proved that God is good.' Discuss.</p>
<p><b>20</b> 19.05.25</p>	<p><b>3.11 SECULARISM</b></p> <p>Complete the independent workbook tasks for this unit, found here - 9 The challenge of secularism</p>	<p><b>1.8, 1.9 RELIGIOUS LANGUAGE</b></p> <p>Define the key terms below.</p> <ul style="list-style-type: none"> <li>• Anthropomorphism</li> <li>• Apophatic way (via negativa)</li> <li>• Cataphatic way (via positiva)</li> <li>• Univocal</li> <li>• Equivocal</li> <li>• Tautology</li> <li>• Language game</li> <li>• Non-cognitive</li> <li>• Form of life</li> <li>• Cognitive</li> <li>• Falsification principle</li> <li>• Blik</li> <li>• Epistemic distance</li> <li>• Symbolic</li> <li>• Verification principle</li> </ul>
<p>HALF TERM</p>	<p><b>3.12 LIBERATION THEOLOGY</b></p> <p>Create an evaluation table of strengths and weaknesses of Liberation Theology, giving evidence to support each point you make.</p>	<p><b>2.8 CONSCIENCE</b></p> <p>Practice Question - Critically assess the view that we are responsible to and for our conscience.</p>