

**PART I 2016-17**  
(Last updated June 2016)

- Paper A1a - Elementary Hebrew
- Paper A1b - Elementary New Testament Greek [BTh4]
- Paper A1c - Elementary Sanskrit
- Paper A1d - Elementary Qur'anic Arabic
- Paper A2 - David: Israel's Greatest Hero?
- Paper A3 - Jesus and the Origins of the Gospels
- Paper A4 - Christianity and the Transformation of Culture
- Paper A5 – The Question of God [BTh12]
- Paper A6 - Understanding Contemporary Religion
- \* Paper A7 - World Religions in Comparative Perspective
- Paper A8 - Philosophy of Religion and Ethics

\*All Group A Papers are examined by 3-hour examination except Paper A7.

## **PAPER A1A – ELEMENTARY HEBREW**

### **Paper Coordinator:**

Dr Peter Williams

### **Supplementary Regulation**

This paper will contain:

1. questions on Hebrew grammar
2. passages for translation, linguistic comment, pointing, and retranslation from a portion or portions of the Old Testament prescribed by the Faculty Board.

### **Prescribed Texts:**

Genesis 37; 40-43; 45.

The teaching grammar used in this course is Thomas O. Lambdin, *Introduction to Biblical Hebrew* (Darton, Longman and Todd: London, 1973). Students may also wish to purchase H.G.M. Williamson, *Annotated Key to Lambdin's Introduction to Biblical Hebrew* (JSOT Press: Sheffield, 1987), which has been reprinted numerous times under the imprints of Sheffield Academic Press, Continuum and T&T Clark. Advice on the Hebrew text of the set texts will be given in the Lent Term.

### **Course Description**

The Elementary Hebrew course falls into two parts, which together are intended to familiarise students with the basic grammatical forms (especially nouns and verbs) and vocabulary of Hebrew and to enable them to read and understand a straightforward prose narrative text from the Bible, with and without vocalisation. To improve their grasp of the language students are given exercises in translation from English into Hebrew, but the main emphasis falls on reading Hebrew text and translating it into English. During the Michaelmas and most of the Lent Term students study Hebrew grammar using the textbook by Thomas O. Lambdin, supplemented with material provided by the class teacher. In the last week or so of the Lent Term work is begun on the Genesis set text and this continues for the first four weeks of the Easter Term. In the Easter term supervision work is needed to practise the exercises that will be tested in the examination.

### **Form and Conduct of Examination**

Candidates will be required to translate two out of three passages from Hebrew, giving linguistic comment where instructed, to point one passage from Genesis 37, 40 and 41, to answer two grammatical questions and to translate five sentences from English into Hebrew (square script not modern cursive). The grammatical questions will consist of (i) six words for parsing; (ii) a question requiring candidates to write out certain forms of (a) a verb and (b) a noun. The sentences for translation will be designed to test knowledge of common grammatical constructions and will be based

on the prescribed text. The translation from Hebrew will carry 50% of the marks, the translation into Hebrew 20% and the remaining questions 10% each.

### **Supervisions**

Supervisions are recommended in term time to ensure students are keeping up with learning the grammar, amounting to six hours in total. Revision and exam practice in the Easter term are essential.

## **PAPER A1B – ELEMENTARY NEW TESTAMENT GREEK [BTh4]**

### **Paper Coordinator:**

Dr Jane McLarty

### **Supplementary Regulation**

This paper will contain passages for translation, and for exegetical and grammatical comment, from one or more portions of the New Testament which the Board shall from time to time prescribe. Copies of a Greek lexicon will be available in the examination for those who wish to make use of them.

### **Prescribed Text:**

John 9–12

### **Course Description**

At the beginning of term, students take a short test to enable them to be grouped into classes according to their experience of language learning and familiarity with grammatical concepts, and are then grouped into three classes according to ability. The classes meet three times a week for an hour.

Broadly speaking, the Michaelmas term is devoted to the study of Greek grammar, while study of the set text is begun during the Lent term.

### **Aims**

The aim of paper A1b is to equip students with a working knowledge of New Testament Greek, that will both support their study of Christian theology, and serve as a foundation for further language work if students choose to continue studying Greek in subsequent years.

### **Learning Outcomes**

The objectives of the course are: to introduce students to the fundamentals of Greek grammar by working through a beginners' textbook; to teach students how to use this knowledge to translate a text, by reading in class a set text from the New Testament.

### **Form and Conduct of Examination**

The examination for this paper will contain:

1. Several passages for translation and for exegetical comment from the prescribed chapters. Candidates will be required to translate the passages into good English, and comment on the grammatical form and function of the words and phrases underlined;
2. Unseen passages for translation;
3. A question asking candidates to assess alternative translations of several short passages taken from the prescribed chapters.

Candidates will be required to answer all three questions.

**Supervisions:**

Revision and exam practice in the Easter term are essential, but some supervisions can be given in term time to ensure students are keeping up with learning the grammar. A total of four to six hours for the year should be sufficient.

## PAPER A1C – ELEMENTARY SANSKRIT

### Paper Coordinator:

Dr Peter Harland

### Supplementary Regulation

This paper will contain:

1. questions on Sanskrit grammar
2. passages for translation, linguistic and exegetical comment, from a portion or portions of the Hindu and Buddhist scriptures prescribed by the Faculty Board.

### Prescribed Texts

*Mahābhārata*, 2.66-68 (BORI edn., Poona, 1933-66);

*Hitopadeśa*, extracts 2-11 (C.R.Lanman, A Sanskrit Reader, pp.16-35);

*Bhagavadgītā*, chs.3-4 (ed. by S.K.Belvalkar, BORI, Poona, 1968).

### Form and Conduct of Examination

Candidates will be required to translate three passages from the prescribed texts from Sanskrit into English, to answer questions on their language and content, and to translate one unseen passage from Sanskrit to English.

TO FIND OUT ABOUT THIS COURSE CONTACT: DR E KAHRS

(egk1000@cam.ac.uk)

## **PAPER A1D – ELEMENTARY QUR'ANIC ARABIC**

### **Paper Coordinator:**

Dr P Harland

### **Supplementary Regulation**

This paper will contain:

1. questions on Arabic grammar
2. passages for translation, linguistic and exegetical comment from a portion or portions of the Qur'an, the Hadith, and early Islamic theological literature prescribed by the Faculty Board.

### **Prescribed Texts**

The Qur'an, I:1-7, II:1-23, IV:93-100, LIII:1-40. al-Bukhari, *al-Jami' al-Sahih* (Cairo, 1313 AH), vol.I, pp.1-10. *al-Isfara'ini, al-Tabsir fi'l-din* (Beirut, 1983 CE), pp.45-46, 97-99.

### **Aims**

This paper aims to test knowledge of the Arabic grammatical features and vocabulary most commonly encountered in the Qur'an and other early Islamic religious literature. The paper contains passages for pointing, for translation, and for linguistic and exegetical comment from portions of the Qur'an, the Hadith, and an Ash'ari theological text. Candidates are also required to translate passages from English into Arabic.

### **Form and Conduct of Examination**

Candidates will be required to translate four passages from Arabic, giving linguistic comment where instructed, and to translate four sentences from English into Arabic. The sentences for translation will be designed to test knowledge of common grammatical forms.

### **Teaching**

During the Michaelmas and Lent Terms the teaching is led by Mrs Nadira Auty using the introductory grammar by Haywood and Nahmad as a reference tool, and her own collection of graded materials from the Qur'an, Hadith and Sira literature, drawing students' attention to literary features such as cohesion and iltifat. For the first four or five weeks of the Easter Term classes are led by Dr Tim Winter, taking the students through the set texts. No supervisions are given in any term.

Three 1.5 hour classes are held each week.

## PAPER A2 – DAVID: ISRAEL'S GREATEST HERO?

### Paper Coordinator:

Dr N. MacDonald

### Supplementary Regulation

This paper will provide an introduction to the critical study of the Old Testament literature, history and religion, focussing on the figure of David. Texts for special study will be prescribed by the Faculty Board.

### Prescribed Texts

1 Samuel 16–19; 21–23; 28; 2 Samuel 1–2; 5–7; 9; 11–12; 21–24.

### Aims

The set texts and teaching of the course will provide an introduction to the Old Testament and the different ways in which it may be read and analysed. In particular the course aims to:

- introduce students to the genres of narrative and poetry
- orientate students to some of the Old Testament's historiographical texts, and the issues in interpreting them.
- introduce the main ways in which the Old Testament text may be analysed. Although technical language of methodology will be used rather sparingly, the range of methods which may be introduced in a rudimentary manner include textual criticism, comparison to ANE texts, feminist criticism, historical criticism, narrative criticism, form criticism, archaeology, tradition criticism, and inner-biblical interpretation.
- examine some of the religious and theological ideas in the Old Testament.
- explore some of the challenges in dealing with biblical texts and some of the dynamics of textual change and reinterpretation.

### Lecture Schedule

*Michaelmas Term: David in Story and History*

- Introduction: Who is the Real David? And, How did the Bible come to us: David and Goliath
- David's Time and Place
- How to Read Biblical Narrative: The Ark Narrative
- David's Narrators: The History of David's Rise
- David's Narrators: The Succession Narrative
- David's Narrators: The Appendix to David's Life
- David and Archaeology ●●Israelite Religious Practice as portrayed in 1–2 Samuel

*Lent Term: David as Ideal*

- The Rise of Israel's Monarchy and its Assessment by Biblical Writers



- David's House: The Election of David and Zion
- The Davidic Ideal in the History of the Divided Kingdoms
- The Chronicler's David
- How to Read Biblical Poetry: 2 Sam 1; 22–23
- David the Poet
- The Davidic Ideal in Isaiah
- The Davidic Ideal in Later Prophecy

*Easter Term: Controversial David*

- Was There a Historical David?
- Was David a Murdering Usurper?
- Did Elhanan Kill Goliath?
- Was Jonathan David's Lover?

**Form and Conduct of Examination**

This paper will be assessed by a three-hour written examination. Candidates will be required to provide an exegesis of one out of three passages from the prescribed texts, and answer one question from each of the three sections A, B and C. Section A will consist of four questions on the story of David in 1–2 Samuel. Section B will consist of four questions on the archaeological, historical, social and religious context of the story of David. Section C will consist of four questions on the development of the David tradition in the rest of the Old Testament.

**Indicative Bibliography**

- Albertz, R., *A History of Israelite Religion in the Old Testament Period*. 2 vols. The Old Testament Library. Louisville, KY: Westminster John Knox Press, 1994, pp. 105–138.
- Alter, R., *The David Story: A Translation with Commentary of 1 and 2 Samuel*. New York: W. W. Norton, 1999.
- *The Art of Biblical Narrative* (New York: Basic Books, 2011)
- *The Art of Biblical Poetry* (New York: Basic Books, 2011)
- Blenkinsopp, J., *David Remembered: Kingship and National Identity in Ancient Israel*. Grand Rapids: Eerdmans, 2013.
- Brueggemann, W., *First and Second Samuel*. Interpretation. Louisville: Westminster/John Knox Press, 1990.
- Day, J., *Psalms*. Old Testament Guides. Sheffield: Sheffield Academic Press, 1992.
- Dietrich, W., *The Early Monarchy in Israel: The Tenth Century B.C.E.* Translated by Joachim Vette. Biblical Encyclopedia 3. Atlanta: Society of Biblical Literature, 2007. [suggested key text; available online through UL]
- Finkelstein I., and N.A. Silberman, *David and Solomon: In Search of the Bible's Sacred Kings and the Roots of Western Tradition*. New York: Free Press, 2006.
- Gordon, R. P., *I & II Samuel: A Commentary*. Zondervan, 1999. Halpern, B., *David's*

- Secret Demons: Messiah, Murderer, Traitor, King*. The Bible in Its World. Grand Rapids: W.B. Eerdmans, 2001.
- Mays, J. L., "The David of the Psalms." *Interpretation* 40 (1986): 143–155.
- McCarter, P. K., "The Apology of David." *Journal of Biblical Literature* 99 (1980): 489–504.
- McKenzie, S. L., *King David: A Biography*. Oxford: Oxford University Press, 2000.
- Van Seters, J., *The Biblical Saga of King David*. Winona Lake, IN: Eisenbrauns, 2009.  
[available online through UL]
- Williamson, H. G. M.. *1 and 2 Chronicles*. New Century Bible Commentary. Grand Rapids: Eerdmans, 1982.
- Variations on a Theme: King, Messiah and Servant in the Book of Isaiah*. Didsbury Lectures. Carlisle: Paternoster Press, 1998, pp. 1–112.

## PAPER A3 – JESUS AND THE ORIGINS OF THE GOSPELS

### Paper Coordinator:

Dr J Linebaugh

### Supplementary Regulation

This paper will, until further notice, be entitled 'Jesus and the origins of the Gospel'. It will be concerned with central issues (arising from the primary sources and critical scholarship) in the study of the Gospels and the Historical Jesus. The Board may also prescribe a particular text or texts for special study.

### Prescribed Texts

Josephus, *Antiquities of the Jews* 18.63–64, in *Josephus*, with translation and notes by L. H. Feldman (Loeb Classical Library: Harvard, 1981: Vol. IX), 48–51.

Mark 1.7–11; Matthew. 3.11–17; Luke 3.15–22 (excluding vv. 19–20); and Matthew 11.2–6 and Luke 7.18–23.

Mark 2.1–12; Matthew 9.1–8; Luke 5.17–26.

Mark 8.27–30; Matthew 16.13–20; Luke 9.18–21.

Mark 12.1–12; Matthew 21.33–46; Luke 20.9–19 and Gospel of Thomas 65 and 66.

Mark 14.53–72; Matthew 26.57–75; Luke 22.54–71.

Mark 15.33–39; Matthew 27.45–54; Luke 23.44–49.

John 1.1–18.

### Aims

- To provide an introduction to the study of the New Testament by focusing on its central figure, Jesus, and the texts which most directly concern his life (the Gospels). In the process students will develop exegetical skills and become familiar with a variety of critical approaches to New Testament texts
- To enable students to engage in the close study and critical analysis of relevant primary sources
- To help students understand and evaluate current scholarship and debates about main issues concerning the Gospels and the Historical Jesus within the field of New Testament study.

### Learning Outcomes

As a result of taking this course, students should attain the following:

(a) *Knowledge of:*

- the main issues involved in studying the Gospels and the Historical Jesus
- the major textual evidence for its study, and the conclusions that can be drawn from this
- the principal ideas and theoretical frameworks that underpin current understanding of the examination of the subject

- the methods and tools of critical New Testament scholarship
- (b) *The Ability to:*
- identify major issues and problems inherent in the study of the Gospels and the Historical Jesus
  - evaluate the difficult and conflicting nature of the primary sources, and appraise the value of the claims and implications involved
  - distinguish and assess critically conflicting interpretations of formative Christianity in secondary literature
  - develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

### **Course Description**

The paper will involve detailed investigation of main themes and issues involved in the study of the Gospels and the Historical Jesus. The main topics that will be dealt with are: Evidence for the Historical Jesus: Gospels and Other Sources, with Assessment of their Nature and Value and methods of study; the Context of First-Century Palestine; Jesus and John the Baptist; Jesus' Proclamation of the Kingdom; Miracles and Exorcism; Parables; Ethical Teaching; Jesus and the Jewish Law; Jesus and the Authorities; Jesus' Self-Understanding; Trial and Crucifixion; Resurrection.

### **Form and Conduct of Examination**

The examination will take the form of a three hour written paper which will consist of two sections. Candidates will be required to attempt one question in Section A and two further questions from Section B. Section A will consist of two questions. Question one will contain four passages for comment of which candidates will be required to answer three. Question two will consist of two parallel synoptic passages from set texts for comment. Section B will contain at least eight essay-type questions, of which candidates will be required to attempt two.

### **Teaching**

Teaching for the course will be by means of 16 one-hour lectures, and 8 one-hour classes. The classes will be devoted to study of the Set Text.

### **Supervisions**

Suggested supervision essay topics and titles will be made available for the benefit of students and potential supervisors, and specific bibliographies will be provided with each of these.

### **Bibliography and Reference Works**

M Bockmuehl, *This Jesus*, T & T Clark 1994.

M Bockmuehl (ed.), *The Cambridge Companion to Jesus*, CUP 2001.

G Bornkamm, *Jesus of Nazareth*, Hodder & Staughton 1960.

- R E Brown, *An Introduction to the New Testament* Doubleday 1999.
- B. D. Chilton & C. A. Evans (ed.), *Studying the Historical Jesus*, Brill 1994.
- J. D. Crossan, *The Historical Jesus*, Harper Collins 1993.
- J D G Dunn, *Jesus Remembered*, Eerdmans 2003.
- J. B. Green, S. McKnight & I. H. Marshall (ed.), *Dictionary of Jesus and the Gospels*, IVP 1992.
- A. E. Harvey, *Jesus and the Constraints of History*, Duckworth 1982.
- J. Jeremias, *New Testament Theology I: The Proclamation of Jesus*, SCM 1971.
- L. T. Johnson, *The Writings of the New Testament*, 2<sup>nd</sup> edn, SCM 1999.
- J. P. Meier, *A Marginal Jew*, 3 vols (thus far), Doubleday 1991-2001.
- B. F. Meyer, *The Aims of Jesus*, SCM 1979.
- C. Rowland, *Christian Origins*, SPCK 1985.
- E. P. Sanders, *Jesus and Judaism*, SCM 1985.
- E. P. Sanders, *The Historical Figure of Jesus*, Allen Lane 1993.
- E. P. Sanders & M. Davies, *Studying the Synoptic Gospels*, SCM 1989.
- U. Schnelle, *The History and Theology of the New Testament Writings*, SCM 1998.
- G. N. Stanton, *The Gospels and Jesus*, 2<sup>nd</sup> edn, OUP 2002.
- G. Theissen & A. Merz, *The Historical Jesus: A Comprehensive Guide*, SCM 1998.
- C. M. Tuckett, *Reading the New Testament: Methods of Interpretation*, SPCK 1987.
- G. Vermes, *Jesus the Jew*, SCM 1973.
- N. T. Wright, *Jesus and the Victory of God*, SPCK 1996.

## **PAPER A4 - CHRISTIANITY AND THE TRANSFORMATION OF CULTURE**

### **Paper Coordinator:**

Dr Richard Rex

### **Supplementary Regulation**

This paper will introduce students to the history of Christianity by considering key periods and issues in the interaction of Christianity with the culture in which it is set. The topic of the paper will be announced annually by the Faculty Board.

The topic is **English Christianity before and after the Reformation**.

### **Prescribed Texts**

There will be no set texts for this paper. There will be required readings for the classes, and these will be announced by the start of the Michaelmas Term each year.

### **Aims**

This paper aims to introduce students to the study of the history of Christianity and to the methods of historical study through a relatively detailed investigation of Christianity in England before, during, and after the English Reformation; and to illustrate the role religion can play in society and the cultural impact and implications of religious change.

### **Learning outcomes**

On completing this course, students should have acquired knowledge of the religious culture of late medieval English Christianity and of the radical transformations wrought within that culture by the Reformation in the sixteenth century. They should in addition have some understanding of how claims about the past are based on historical sources (including non-written sources), of some of the difficulties met in interpreting sources, and of the differences between the interpretations of the past offered by different historians.

In particular, they should have knowledge of:

- The nature of, and differences between, the beliefs and practices of English Christianity before and after the Reformation
- The key events in the English Reformation until the reign of Elizabeth I
- The variety of sources available for the study of religion in the period
- The main points at issue between historians in interpreting the history of Christianity in England during this period

They should also have the ability to:

- Identify and summarise the essential features of some of the historical events and processes covered in this paper
- Evaluate sources and to assess their strengths and weaknesses

- Assess differing historical interpretations in the light of evidence
- Synthesise and analyse a range of materials in order to produce and present in an ordered and effective way an account of or answer to problems or questions

### **Form and Conduct of Examination**

This paper will be assessed by a three-hour written examination. The examination will be in two sections. Candidates will be expected to spend two hours on Section A and an hour on Section B. The sections are designed respectively to test knowledge of issues, sources, and historiography; and the ability to write an analytical essay on the basis of that knowledge.

### **Teaching**

This course will be taught by 16 hours of lectures (weekly, in Michaelmas and Lent terms), 8 hours of Faculty classes (weekly, through Lent term) and 2 hours of revision classes (fortnightly, in Easter term), in addition to 5 or 6 hours of college group supervisions, besides revision supervisions as Directors of Studies see fit.

## PAPER A5 – THE QUESTION OF GOD [BTh12]

**Paper Coordinator:** Professor Ian A. McFarland

### Supplementary Regulation

This paper will introduce some of the major themes and disciplines of Christian theology through a focus on God, considered both as a theological topic in itself and in relationship to all that is not God, including the world (the doctrine of creation) and evil (the problem of theodicy). The Faculty Board may from time to time prescribe texts for special study.

### Prescribed Texts

The Faculty Board may from time to time prescribe texts for special study, and the lists of these texts will be included in the Paper Description and available in the Faculty Library by the end of the Full Easter Term of the year preceding the examination.

### Course Description

As theology means ‘talk about God’, an introduction to the discipline will naturally introduce students to the basic parameters of Christian God-talk. The course accomplishes this end by examining the topic of God from three different perspectives, corresponding to the three sections into which the course is organised. Each section seeks to give clarity to what Christians mean by ‘God’ by juxtaposing God with that which is not God, as follows: 1) the meaning of the claim that there is a God, in dialogue with various objections to this claim (i.e., the defense of talk about God over against the assertion that there is *not a God*); 2) God’s relationship with the world (i.e., everything that is *not God*, but is nevertheless from God); and 3) God’s relationship with evil (i.e., everything that is *not God* and is not from God).

In the context of the Tripos this course connects with others in Part I on scripture, history, philosophy and the study of religion. In Part IIA it leads into Paper B6 - Belief and Practice in the Early Church, Paper B8 – Great Christian Theologians, and it is also a preparation for Paper B9 - Christian Culture in the Western World, Paper B10 - Philosophy of Religion, Paper B11 - Ethics and Faith, and Paper B13 - Moral Vision in the European Novel.

### Form and Conduct of Examination

The examination will consist of a three-hour written paper, with questions grouped in three sections, corresponding to the three sections of the course. Candidates will be required to answer **four questions** from a choice of at least twelve questions, **and at least one question from each of the three sections**. Each of the three sections relates to each of the three units of the course (and its associated texts for supervision).



## **Teaching**

As noted above, the course is organised into three sections of lectures, which take place in the Michaelmas and Lent terms. Please note that in Michaelmas there will be two lectures scheduled per week, and in Lent one lecture per week.

The sequence of three units is bracketed by an introduction and conclusion, each consisting of a single one-hour lecture. The first unit consists of eight one-hour lectures, and the second and third units of seven one-hour lectures. Within each unit, a variety of texts are studied and the contemporary importance for Christian theology of the diverse issues considered is explored.

In 2016-17 the curriculum includes the following units:

Introduction – An Introduction to Theology as a Field of Study

Section 1 – God as a Question

Section 2 – God and the World: The Question of Creation

Section 3 – God and Evil: The Question of Theodicy

Conclusion – Reflections on Theology, Belief, and Disbelief

## **Aims**

The paper is designed to help students consider theological questions through exploration of the concept of God. In particular the paper aims to:

- give students confidence in approaching classical theological texts and questions
- introduce different genres of theological texts: e.g. scriptural, devotional, hagiographical, academic
- help students understand and evaluate critically current scholarship on these texts
- show the interlocking nature of different doctrinal loci in Christian theology
- introduce students to reflection upon the nature of theological method
- show students how theologians engage with objections to traditional Christian claims raised both inside and outside the church

## **Learning Outcomes**

As a result of taking this course, students should attain:

(a) Knowledge of:

- the distinction between apophatic and cataphatic theology
- objections to knowledge of God raised by F. Nietzsche, S. Freud, and D. Hampson
- F. Schleiermacher's and K. Barth's accounts of knowledge of God
- the doctrine of creation from nothing
- the doctrine of providence, including theories of divine action in the world
- the relationship between the doctrines of creation and incarnation
- the compatibility of creation from nothing with contemporary scientific cosmology

- the compatibility of creation from nothing with contemporary evolutionary biology
- theological objections to creation from nothing raised by process thought
- the so-called Epicurean trilemma
- the understanding of evil as *privatio boni* and theodicy in the Augustinian tradition
- theodicy in process theology
- debates over the appropriateness of theodical attempts to 'justify the ways of God'

(b) The ability to:

- evaluate the arguments in classic theological texts
- distinguish and assess critically conflicting interpretations of these texts in secondary literature
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

## **Texts Prescribed for Special Study**

### Introduction

Lecture 1: Theology and Accountability

Rowan Williams, 'Theological Integrity', in *On Christian Theology* (Oxford: Blackwell, 2000), 3-15.

### Section 1: God as a Question

Lecture 1: Can We Know God?

John Updike, *Roger's Version*, chs. 1-3, 5

Lecture 2: Suspicion of God 1 - God as Bad Science

Sigmund Freud, *The Future of an Illusion*

Lecture 3: Suspicion of God 2 - God as a Means of Social Control

Friedrich Nietzsche, *The Genealogy of Morals*, First Essay

Lecture 4: Suspicion of God 3 - God as a Tool of Oppression

Daphne Hampson, 'On Autonomy and Heteronomy', in *Swallowing a Fishbone: Feminist Theologians Debate Christianity*

Lecture 5: The Difficulty and Value of Knowing God

Thomas Aquinas, *Summa Theologiae*, I.2-4

Lecture 6: The Difficulty and Possibility of Talking About God

Dionysius the Areopagite, *The Divine Names*

Lecture 7: Knowledge of God and Human Experience  
Friedrich Schleiermacher, *On Religion*, Speeches 1-2

Lecture 8: Knowledge of God and Revelation  
Karl Barth, *The Epistle to the Romans*, Introduction

## Section 2 – God and the World: The Question of Creation

Lecture 1: The Wonder of Creation

Genesis 1

Proverbs 8

Annie Dillard, *Pilgrim at Tinker Creek*, chs. 1-2, 7

Lecture 2: Creation from Nothing - Origins

Anselm, *Monologion*, chs. 7-9

Augustine, *Confessions*, Book 11

Lecture 3: Creation from Nothing - Providence

Thomas Aquinas, *Summa contra Gentiles*, 2.16-19, 21-25, 38

Julian of Norwich, *Revelations of Divine Love*, chs. 5-6, 10-11, 32

Lecture 4: Creation and Christology - Process Thought

Catherine Keller, *On the Mystery: Discovering God in Process*, chs. 3, 7

Lecture 5: Creation and Christology - Chalcedonian Thought

Kathryn Tanner, *Jesus, Humanity and the Trinity*, ch. 1

Lecture 6: Creation and Science - Cosmology

Wolfhart Pannenberg, *An Introduction to Systematic Theology*, ch. 3

Lecture 7: Creation and Science - Evolutionary Theory

Daniel Dennett, *Darwin's Dangerous Idea*, chs. 1-3

## Section 3 – God and Evil: The Question of Theodicy

Lecture 1: The Experience of Evil

Toni Morrison, *Beloved*, pp. 1-23, 59-67, 159-195, 281-309

Lecture 2: Locating Evil 1 - Evil and Personal Sin

Origen, *On First Principles*, Book 1

Augustine, *The City of God*, Book 14

Lecture 3: Locating Evil 2 - Evil and Social Injustice

Walter Rauschenbush, *A Theology for the Social Gospel*, chs. 4-9

Lecture 4: Efforts at Theodicy 1 - God Permits Evil

Thomas Aquinas, *On Evil*, 1.1-3, 3.1-5

Lecture 5: Efforts at Theodicy 2 - God Resists Evil

Karl Barth, 'God and Nothingness', in *Church Dogmatics*, III/3, §50 (large print only)

Lecture 6: Efforts at Theodicy 3 - God Minimises Evil's Effects

David Ray Griffin, *God, Power, & Evil: A Process Theodicy*, ch. 18

Lecture 7: Is Theodicy Worth the Effort?

Rowan Williams, 'Redeeming Sorrows: Marilyn McCord Adams and the Defeat of Evil', in *Wrestling with Angels*

### Conclusion

Lecture 8: Belief and Disbelief: What Is and Is Not To Be Said about God

Christopher Morse, *Not Every Spirit: A Dogmatics of Christian Disbelief* (New York: Continuum, 2009), chs. 1-2

### **Supplementary Reading:**

#### Introduction

Ford, David F. *Theology: A Very Short Introduction*. Oxford: Oxford University Press, 1999.

Migliore, Daniel L. *Faith Seeking Understanding: An Introduction to Christian Theology*, 2<sup>nd</sup> ed. Grand Rapids, MI: William B. Eerdmans, 2004, Chapter 1.

#### Section 1

Cobb, John B. and D. Griffin. *Process Theology: Introductory Exposition*. Philadelphia: Westminster John Knox, 1977.

Feuerbach, Ludwig. *The Essence of Christianity*. New York: Harper & Row, 1957.

Flew, Anthony, R. M. Hare, and Basil Mitchell. 'Theology and Falsification: A Symposium', in *The Philosophy of Religion*. Ed. Basil Mitchell. London: Oxford University Press, 1971.

Hick, John. *An Interpretation of Religion: Human Responses to the Transcendent*, 2<sup>nd</sup> ed., chs. 13-14

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## Section 2

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### Section 3

- Adams, Marilyn McCord. *Christ and Horrors*. Cambridge: Cambridge University Press, .
- . *Horrendous Evils and the Goodness of God*. Ithaca, NY: Cornell University Press, 1999.
- Braiterman, Zachary. *(God) After Auschwitz: Tradition and Change in Post-Holocaust Jewish Thought*. Princeton: Princeton University Press: 1998.
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- Johnson, Elizabeth A. *Ask the Beasts: Darwin and the God of Love*. London: Bloomsbury, 2014.
- Krötke, Wolf. *Sin and Nothingness in the Theology of Karl Barth*. Princeton, NJ: Princeton Theological Seminary, 2005.
- Levenson, Jon. *Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence*. San Francisco: Harper & Row, 1988
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- Tilley, Terrence W. *The Evils of Theodicy*. Eugene, OR: Wipf and Stock, 2000.

## **PAPER A6 – UNDERSTANDING CONTEMPORARY RELIGION**

### **Paper Coordinator:**

Dr Emma Wild Wood

### **Supplementary Regulation**

This paper will introduce students to the ways in which social scientists analyse and account for religion as a social force in the contemporary world, including the interactions of religious life with social, political, familial, national and global structures.

### **Aims and Learning Outcomes**

In particular,

- To enable students to acquire a broad familiarity with key theoretical debates surrounding the social scientific study of religion.
- To develop students' skills in detailed, analytical reading of case-studies and ethnographies.
- To encourage students to assess and interpret empirical evidence in the light of theoretical scholarship.

This introduction to the the social scientific study of religion will provide a foundation for the study of religion papers in the second (B7) and third years (C7 and D2(e)). Lectures will be given by Dr Wild-Wood and Dr Jenkins.

### **Prescribed Texts**

There are no prescribed texts for this paper.

### **Form and Conduct of Examination**

The examination will consist of a three-hour written paper. Candidates will be required to answer four questions from a choice of at least ten.

### **Schedule of Lectures**

(EW = Dr Emma Wild-Wood; TJ = Dr Timothy Jenkins)

#### Term 1- Introduction to Key Theorists and Debates in the Study of Religion

1. *Approaching the Subject* (TJ): This lecture will introduce students to the key aims and objectives of the course, emphasizing the importance of case studies and outlining the relation between the content covered throughout the course of Terms 1 and 2.
2. *Sacred and Profane* (TJ): Drawing upon the French sociologist Emile Durkheim's distinction between the 'sacred' and the 'profane', this lecture will outline a key



distinction in the social scientific study of religion, and discuss a case study in the light of Durkheim's theory.

3. *Salvation and Work* (TJ): Max Weber's discussion of ascetic Protestantism and its relation to Western market-driven capitalism has shaped the sociological study of religion. This lecture explores the relationship between 'salvation' and 'work' in this classic monograph.

4. *Symbol and Ritual in Studying Religion* (TJ): An important change in the 1960s saw the introduction of language as a model for human meaning making. This lecture will look in particular at the work of two British anthropologists of religion, Victor Turner and Mary Douglas.

5. *Symbol and Power* (TJ): A more recent debate between Clifford Geertz and Talal Asad has challenged the understanding of religion in terms of symbols and looked instead to ideas of power. This lecture will consider this debate and look at some ethnographic studies that adopt either position.

6. *Colonialism and Comparative Religion* (EW): Drawing upon Edward Said's influential book, *Orientalism*, this lecture examines theories positing the emergence of religion on colonial frontier, and discusses their relevance for scholarship on religions in the post-colonial period.

7. *Secularization* (EW): The notion that faith has retreated from the public sphere has shaped the study of contemporary religion; a recent scholarship has called this approach into question by pointing to the continued influence of religious belief, and the variety of ways this interacts with so-called secular thought.

8. *The Anthropology of Christianity* (EW): A recent scholarly field, this area aims to give sharper intellectual organization to a spread of empirical enquiries about contemporary Christianity that are both cognate (in that closely related thematic issues keep cropping up within it), and also disparate (in that diverse local concerns, typical of anthropology, clutter the foreground).

## **Term 2 – Introduction to Key Topics and Themes in the Study of Religion through some contemporary texts**

1. *Religion and New Media* (EW): New media has a significant impact upon how religion is practiced. This lecture examines contemporary media practices and religious adherence in Egypt, the Congo and Mali.

2. *Religion and Transnationalism* (EW): Examining case studies relating to religion in the Atlantic Ocean and the transnational translation of a key Protestant text, this lecture explores the value of a multi-sited, transnational approach to the study of contemporary and historical religion.

3. *Political Religion* (Chris Moses): Moral citizenship, the persistence of the spiritual realm in secular political settlements, and the efforts of nationalist states to contain religious belief are all key themes of this lecture.
4. *Religion and Gender* (EW): Much recent scholarship depicts conservative religion as a repressive influence upon female autonomy. Ethnographies of Hassidic Jews in Brooklyn, Evangelicals in North America and a female piety movement in Cairo nuance this interpretation.
5. *Body and Mind* (TJ): We will examine examples of a well-established tradition that seeks to integrate mindfulness into understandings of the material world, aiming at healings, communication with other minds, and even travel to other planets.
6. *Evangelicalism* (TJ): There are a number of recent studies which take on the task of understanding the meanings and motivations at work in Protestant evangelical religion, in North America and elsewhere. We will review a number of these works.
7. *Religious Improvisation* (TJ): There is a long tradition of new religious movements, both with their own originality and with certain recurrent features and patterns. We will consider examples from the contemporary period.
8. *Tying it together* (TJ): The final lecture of this course will emphasize the shared ideas and concepts that link the theoretical material dealt with in Term 1, to the ethnographic case studies discussed in Term 2.

## **Bibliography by Topic**

### **1. Approaching the Subject.**

#### **2. Durkheim**

Emile Durkheim, *The Elementary Forms of the Religious Life* (Karen Fields translation, Free Press 1995), Introduction, Chapter I, Conclusion

Audrey Richard, *Chisungu: A Girl's Initiation Ceremony Among the Bemba of Zambia* (Routledge, New Edition, 1982)

#### **3. Weber**

Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (Norton Critical Edition, 2009)

#### **4. Symbol and Ritual**

Victor Turner, *The Forest of Symbols: Aspects of Ndembu Ritual* (Cornell University Press, 1967)

Mary Douglas, *Purity and Danger: An Analysis of Concepts of Pollution and Taboo* (Routledge, 2002)

## **5. Symbol and Power**

Talal Asad, *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam* (The Johns Hopkins University Press, 1993)

Clifford Geertz, 'Religion as a Cultural System' in *The Interpretation of Cultures* (Basic Books, New York, 1973) Chapter

Clifford Geertz, *Islam Observed: Religious Development in Morocco and Indonesia* (Chicago UP, 1968)

## **6. Colonialism and Comparative Religion**

Dipesh Chakrabarty, *Provincializing Europe: Postcolonial Thought and Historical Difference* (Princeton University Press, 2000)

David Chidester, *Savage Systems: Colonialism and Comparative Religion in Southern Africa* (University of Virginia Press, 1996)

Lopez, Donald, ed, *Curators of the Buddha: The Study of Buddhism Under Colonialism* (Chicago University Press, 1995)

Edward Said, *Orientalism: Western Conceptions of the Orient* (Penguin Books, 1978)

## **7. Secularization**

Courtney Bender, *What Matters? Ethnographies of Value in a Not So Secular Age* (Columbia University Press, 2012)

Hent de Vries, *Political Theologies: Public Religions in a Post-Secular World* (Fordham University Press, 2006)

Christopher Dole, *Healing Secular Life: Loss and Devotion in Modern Turkey* (University of Pennsylvania Press, 2012)

Michael Warner (ed.), *Varieties of Secularism in a Contemporary Age* (Harvard University Press, 2013)

## **8. The Anthropology of Christianity**

Fenella Cannell, *The Anthropology of Christianity* (Duke University Press, 2006), 'Introduction: The Anthropology of Christianity

Timothy Jenkins, 'The Anthropology of Christianity: Situation and Critique', *Ethnos: Journal of Anthropology*, 77, 4 (2012), 459-476.

Joel Robbins, *Becoming Sinners: Christianity and Moral Torment in a Papua New Guinea Society* (University of California Press, 2004)

## **9. Religion and New Media**

Charles Hirschkind, *The Ethical Soundscape: Cassette Sermons and Islamic Counterpublics* (Columbia University Press, 2006)

Katrien Pype, *The Making of the Pentecostal Melodrama: Religion, Media and Gender in Kinshasa* (Berghahn Books, 2012)

Dorothea Schulz, *Muslims and New Media in West Africa: Pathways to God* (Indiana University Press, 2012)

## **10. Religion and Transnationalism**

Isabel Hofmeyr, *The Portable Bunyan: A Transnational History of the Pilgrim's Progress* (Princeton University Press, 2004)

Ousmane Oumar Kane, *The Homeland is the Arena: Religion, Transnationalism and the Integration of Senegalese Immigrants in America* (Oxford University Press, 2011)

J. Lorand Matory, *Black Atlantic Religion: Tradition, Transnationalism and Matriarchy in the Afro-Brazilian Candomble* (Princeton University Press, 2005)

## **11. Political Religion**

Rebecca Nedostup, *Superstitious Regimes: Religion and the Politics of Chinese Modernity* (Harvard University Press, 2010)

Kevin O'Neill, *City of God: Christian Citizenship in Postwar Guatemala* (University of California Press, 2009)

## **12. Religion and Gender**

Ayala Fader, *Mitzvah Girls: Bringing Up the Next Generation of Hassidic Jews in Brooklyn* (Princeton University Press, 2009)

R. Marie Griffith, *God's Daughters: Evangelical Women and the Power of Submission* (University of California Press, 1997)

Saba Mahmood, *The Politics of Piety: The Islamic Revival and the Feminist Subject* (Princeton University Press, 2005)

## **13. Body and Mind**

Michael F. Brown, *The Channeling Zone: American Spirituality in an Anxious Age* (Harvard University Press, 1997)

Sarah M. Pike, *Earthly Bodies, Magical Selves: Contemporary Pagans and the Search for Community* (University of California Press, 2001)

Vita Skultans, *Intimacy and Ritual. A study of Spiritualism, mediums and groups* (RKP, 1974)

## **14. Evangelicalism**

James M. Ault, *Spirit and Flesh: Life in a Fundamentalist Baptist Church* (Alfred A. Knopf, 2004)

James Bielo, *Words Upon the Word: An Ethnography of Evangelical Group Bible Study* (New York University Press, 2009)

Nancy Ammerman, *Bible Believers: Fundamentalists in the Modern World* (Rutgers UP, 1987)

## **15. Religious Improvisations**

Eileen Barker, *The Making of a Moonie: Choice or Brainwashing?* (Blackwell, 1984)

Susan J. Palmer, *Aliens Adored: Raïl's UFO Religion* (Rutgers University Press, 2004)

Hugh B. Urban, *The Church of Scientology: A History of a New Religion* (Princeton University Press, 2011)

## 16. Tying it all together

## **PAPER A7 - WORLD RELIGIONS IN COMPARATIVE PERSPECTIVE**

### **Paper Coordinator:**

Dr Tim Winter

### **Supplementary Regulation**

This paper will approach at least two religions through the study of a topic or topics specified annually by the Faculty Board, in the context of the history, beliefs and practices of the main religions of the world. This paper shall be examined by the submission of two essays in accordance with the provisions of Regulation 20.

### **Prescribed Texts**

There are no prescribed texts for this paper.

### **Form and Conduct of Examination**

The examination will consist of the submission of two essays, each of not more than 3,000 words in length, on topics chosen by the candidates from a list approved by the Board, in accordance with the provision of Regulation 20.

### **Teaching**

Sample lecture and class topics include:

1. Introduction
2. The Insider-Outsider Problem
3. Truth and Dialogue
4. K. Klostermaier, *Hindu and Christian in Vrindaban*.
5. The Law
6. The Law of Judaism
7. Topics in Jewish Law
8. Judaism and the Religious Other
9. Yehoshua, *Journey to the End of the Millennium*
10. Topics in Jewish Law
11. Feldman, *'The Mitzvah of Procreation'*
12. The Roots of Muslim Law
13. Selimovic, *Dervish and Death*
14. The Branches of Muslim Law
15. Muslim theologians on other faiths
16. Neusner, *Comparing religions through law*
17. Sufis on other faiths
18. Approaches to Hinduism
19. Rahula: *What the Buddha Taught* (2 classes)
20. Approaches to Buddhism
21. Topics in the Dharma
22. A Story with a Tail

## 23. Indian Religions and the Other

## **PAPER A8 - PHILOSOPHY OF RELIGION AND ETHICS**

### **Paper Coordinator:**

Dr Catherine Pickstock

### **Supplementary Regulation**

This paper will introduce students to the philosophy of religion and to ethics. The Faculty Board may from time to time prescribe texts for special study.

### **Prescribed Texts**

There are no prescribed texts for this paper, but a list of recommended readings will be available in the Faculty Library and on the website by the end of Full Easter Term of the year preceding the examination.

### **Aims**

This course aims to introduce students to the main themes of philosophy of religion and ethics and to provide a foundation for the papers in philosophical theology and meta-ethics in Parts IIa and IIb of the Tripos (specifically papers B10, B11 and C11) and the MPhil. The paper is designed to introduce techniques of engagement in critical analysis of primary sources and to help students in the identification and understanding of fundamental problems associated with the study of philosophy of religion and ethics. The paper's aims include helping students to understand and evaluate current scholarship and debates about the main issues of philosophy of religion and ethics.

### **Objectives**

As a result of taking this course, students should attain the following objectives: (a) knowledge of central questions in philosophy of religion and ethics; familiarity with primary sources within the canon of philosophy of religion and ethics; and principal ideas and frameworks which underpin current scholarly debates in the field; (b) the ability to identify major problems in the study of philosophy of religion and ethics; evaluate the complex and often abstruse nature of primary sources, and appraise the various implications which arise for the field; distinguish and critically assess conflicting interpretations within secondary literature; develop generic transferable skills of analysis, critical reasoning, synthesis and communication.

### **Form and Conduct of Examination**

The examination will consist of a three-hour written examination. The paper will consist of two sections, A and B. Section A will contain eight questions in the philosophy of religion; Section B will contain eight questions in ethics. Candidates will be required to answer four questions, two from each section.



## **Teaching**

The course is divided into two sections, the first focusing upon philosophy of religion and the second upon ethics. The first section of the paper is aimed to introduce first year undergraduates to major themes and problems for language, knowledge and being which arise at the intersection between philosophy and theology. The second section is designed to introduce students to the main ethical positions, from Joseph Butler, to moral sense theory, deontology and Kierkegaard's "teleological suspension" of the ethical. Although the two sections of the paper are taught separately, students will be encouraged to draw insights from both sections of the paper to bear upon one another.

The course will be taught by a combination of 16 lectures and about 6 supervisions. The lectures will take place on a weekly basis in the Michaelmas and Lent Terms (times to be announced) at the Faculty of Divinity, West Road.

The lectures are aimed to introduce the major themes of the course and explore their implications, and will refer to the recommended texts and certain additional related texts. Your Director of Studies will organise about six supervisions to take place during the Michaelmas and/or Lent Terms.