PART IIA 2017-18

Paper B1a – Intermediate Hebrew
Paper B1c – Intermediate Sanskrit
Paper B1d – Intermediate Qur’anic Arabic
Paper B2 – Israel in Exile: Literature, History and Theology [BTh23]
Paper B3 - The Shaping of Jewish Identity (332 BCE – 70 CE)
Paper B4 – The letters of Paul [BTh24]
Paper B5 – The Johannine Tradition [BTh26]
Paper B6 – Christianity in Late Antiquity (to circa 600) [BTh13]
*Paper B7 – Themes in World Christianities: Context, Theology and Power [BTh15]
Paper B8 – Great Christian Theologians
Paper B10 – Philosophy of religion: God, freedom and the soul
Paper B11 – Ethics and faith
*Paper B13 – Religious themes in literature
Paper B14 – Life, thought and worship of modern Judaism
Paper B15 – Introduction to Islam
Paper B16 – Life and thought of religious Hinduism and of Buddhism
Paper B17 – Philosophy: Logic

*All Group B Papers are examined by 3-hour examination except Papers B7 and B13
Paper B1a - Intermediate Hebrew

Paper Coordinator:
Dr James Aitken

Supplementary Regulation
This paper will contain (i) passages for translation, linguistic and exegetical comment and retranslation from portions of text which the Faculty Board will from time to time prescribe, and (ii) essay questions on literary and theological aspects of the prescribed texts. Candidates may not offer in this paper any prescribed text which they have previously offered in Paper A1.

Prescribed Texts:
Deuteronomy 5-11; Judges 13-16; Jonah.
The edition of the Hebrew Bible to be used is Karl Elliger and Willhelm Rudolph, eds, *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft [German Bible Society], 1977 [repr. 2007]).

Course description
This paper is taken in the year after offering Elementary Hebrew (A1a), normally in Part IIA. But a student who took Elementary Hebrew in Part IIA would be able to offer B1a in Part IIB. The study of the texts from Deuteronomy, Judges, and Jonah is designed (apart from their intrinsic interest) to lead students on to a fuller appreciation of the syntax of prose texts (including the significance of word order and the less common uses of the tenses of the verb). Throughout the course lectures and private study are expected to be supplemented by fortnightly supervision work on translation from English into Hebrew, which will be tested in the examination. The lectures will focus mainly on linguistic aspects of the texts, but their theological and literary aspects will explored in two or three essays which students will write in the course of the year.

Learning Outcomes
By the end of the year students should be able to (a) translate mainly Hebrew prose into English, and translate short prose English passages into classical Hebrew using appropriate syntactic structures; (b) parse and comment on the meaning of Hebrew words and the suitability of alternative English translations; (c) identify common syntactic structures of classical Hebrew prose and comment on unusual or rarer grammatical features; (d) discuss some aspects of the content and interpretation of the set texts; (e) discuss some basic issues in textual criticism, such as Kethib-Qere.

Form and Conduct of Examination
Candidates will be required to translate two out of three passages from Deuteronomy and two out of three passages from the remaining texts, commenting
on specified words, to translate one passage (out of two) based on one of the prescribed texts from English into pointed Biblical Hebrew (square script not modern cursive), and to answer one essay question out of a choice of five. Copies of the Hebrew Bible will be provided.
Paper B1b - Intermediate New Testament Greek

Paper Coordinator:
Dr Jonathan Linebaugh

Supplementary Regulation
This paper will contain passages for translation, textual, exegetical and theological comment from such portions of text as the Faculty Board will from time to time prescribe.

Prescribed Text:
Mark 1-5; Galatians

Learning Outcomes
The overall objective will be to introduce students to the language, syntax, exegesis and theology of Mark and Galatians on the basis of the Greek text. Students will acquire not only a more advanced knowledge of New Testament Greek and the basic skills of exegesis, but will also relate these to the identification and interpretation of key historical and theological issues in a gospel and an epistle.

Form and Conduct of Examination
The examination will consist of a three-hour paper with three questions; students will be required to answer all questions. In question 1 students will be required to translate and comment linguistically and exegetically on one passage (from a choice of two) from one of the set texts. In question 2 students will be required to translate and comment linguistically and exegetically on one passage (from a choice of two) from the second set text. In question 3 students will be required to translate one unseen passage (from a choice of two) from the texts prescribed by the Faculty board, with vocabulary provided for words that occur less frequently in the New Testament. Questions 1 and 2 are worth 40 marks each; question 3 is worth 20 marks. Copies of the Greek New Testament will be provided.

Teaching
Sixteen lectures will address issues relating to each of the prescribed texts, including authorship, setting, date, text, linguistic features, composition, historical and theological significance, as well as covering some key topics in the interpretation of each text, and the syntax and grammar of their Greek.
Sixteen reading seminars will address issues relevant to the translation and exegesis of the prescribed texts, with special attention to developing skills in reading and understanding NT Greek.
Supplementary Regulation
This paper will contain passages for translation from a number of texts which the Faculty Board shall from time to time prescribe, together with questions on the language and content of those texts.

Prescribed Texts:
Rgvedasamhitā: 1.1, 7.86, 10.14, 10.90, 10.129 (in A.A.Macdonell, A Vedic Reader for Students);
Mānavadharmaśāstra, chs.1, 4, 12 (P.Olivelle, Manu’s code of law: a critical edition and translation of the Mānava-Dharmaśāstra, Oxford University Press, Oxford, 2005);
Sāmkhyakārikā, vv.1-21, 53-69 (G.J. Larson, Classical Sāmkhya, Motilal Banarsidass, Delhi, 1983);

Form and Conduct of Examination
The examination will consist of a three-hour written paper. 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.
Paper B1D – INTERMEDIATE QUR'ANIC ARABIC

Paper Coordinator:
TBC

Supplementary Regulation
This paper will contain passages for pointing, for translation, and for linguistic and exegetical comment from portions of the Qur’an, Qur’anic commentaries and other Islamic literature which the Faculty Board shall from time to time prescribe. The paper will also contain a passage for translation from English into Arabic.

Prescribed Texts:

Aims
This paper aims to build on the knowledge acquired by students who have taken Paper A1d of the Arabic grammatical features and vocabulary most commonly encountered in the Qur’an and other early Islamic religious literature. The paper may include passages for pointing, for translation, and for linguistic and exegetical comment from portions of the Qur’an, the Hadith, one Qur’anic commentary, one hadith commentary, a maghazi-sira work, and a dictionary of saints. Candidates are also required to translate a passage from English into Arabic.

Form and Conduct of Examination
The examination will consist of a three-hour written paper. Candidates will be required to translate one out of two passages from the Qur’an, commenting on specified words and concepts, and three out of four passages from the remaining texts, to point one out of two passages, selected from any of the prescribed passages, and to translate one text from English into Arabic.

Teaching
During the Michaelmas and Lent Terms the teaching is led by Mrs Nadira Auty of the Faculty of Asian and Middle Eastern Studies, 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 last four weeks of the Lent Term classes are led by Dr Tony Street, taking the students through one of the set texts, the commentary on the Qur’an.

Supervisions
No supervisions are given in any term. Two 1.5 hour classes are held each week.
Paper Coordinator:
Dr Katharine Dell

Supplementary Regulation
This paper will be concerned with Old Testament history from the reign of Hezekiah to the conquest of Babylon by Cyrus and with theological and literary responses to the Babylonian invasions and their consequences in the literature of the time, with particular reference to relevant sections of Genesis-Numbers; Deuteronomy; Joshua-2 Kings; Job; exilic elements in the Psalter; Isaiah 40–55; Jeremiah 1–25; Lamentations; Ezekiel. The Faculty Board will prescribe a portion of the Old Testament for special study.

Prescribed texts
Ezekiel 1-24

Course Description
The exilic age has long been regarded in scholarship as a watershed for the faith of Israel, with important theological understandings formulated in this period. It is also a crucial time in the history of Israel and a time of the collection and writing of formative documents. This course seeks to give a thorough understanding of the literature, history and theology of the period leading up to the Exile, of the Exile itself and of the repercussions that followed it. It involves study of texts from different genres of Old Testament material, including some detailed textual work. It also involves engagement with scholarly methods of analysing literary texts, of evaluating historical claims with the assistance of archaeological finds and ancient Near Eastern parallels and of seeking an overall sense of the theological developments of the period.

Form and Conduct of Examination
The examination will consist of a three-hour written paper, which will be divided into three sections. Section A will contain five essay questions on prophecy and a gobbet question on the set text. Section B will contain five essay questions on the Pentateuch and Joshua-2 Kings. Section C will contain five questions on poetic and wisdom literature. Candidates will be required to attempt four passages from a choice of eight in the gobbet question in Section A and three essay questions taken from at least two sections of the paper. NRSV and Hebrew Bibles will be available for use in the examination, but candidates are not expected to show greater precision in Biblical references as a result of the availability of Bibles.
Paper Coordinator:  
Dr James Aitken

Supplementary Regulation  
This paper will be concerned with an essential period for our understanding of the formation of Judaism (and the context from which Christianity arose). It will examine the social, historical and political contexts in which ancient Jews shaped their identity and how as a result they came to fashion new forms of literature and beliefs. It will focus on the land of Israel in the time from the rise of Alexander the Great (332 BCE), when it became incorporated into the Greek empires, up to and including the First Roman Revolt.

Course Description  
The paper will examine how Jewish ideas and literature developed in the context of the political and social changes of the period, extending the history of Israel from the end of the narrative of the Hebrew Bible, as well as informing on the Jewish context in which the New testament arose. It was a time when the authoritative books of the bible were read and reinterpreted by individuals such as the scribe Ben Sira and the community attested in the Dead Sea Scrolls. New literature arose such as the Jewish novella, as seen in the tale of seduction and decapitation in the Book of Judith. And the historian Josephus wrote in Greek fashion of the life of Herod, leaving a memorial of him that is far from flattering. Against the background of the political upheavals under Alexander the Great and his successors, followed by Jewish independence under the Hasmoneans, and finally intervention under the Herodians and Romans, we see developments in Jewish practices such as the synagogue, prayer life, the role of the temple (and competing temples), reading of the scriptures, and treatment and beliefs over the dead. How Jews shaped their identity in a turbulent period of history is viewed in a multi-faceted way through literature, historical writings, theology, archaeology, and manuscripts.

The course will also introduce the historical and artistic significance of such evidence as Jewish manuscripts and coins through practical seminars in the University Library and Fitzwilliam Museum. The Board may from time to time prescribe particular texts for study.

Prescribed Sources  
- Sirach (Ecclesiasticus) 44–50 (NRSV)
- 1 Maccabees 1–2 (NRSV)
- Judith 8–16 (NRSV)


**Aims**

Set texts and teaching for this paper are intended to assist knowledge and understanding of the literature and sources for ancient Judaism. In particular, the paper aims:

- To develop exegetical skills and an engagement with Jewish literature of the period
- To help students understand and evaluate critically the current scholarship on the period
- To assist in the appreciation of the development of Jewish thought in the period
- To introduce students to the issues involved in handling material artefacts
- To help students appreciate the historical importance of a range of evidence

**Learning Outcomes**

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

(a) **Knowledge of**:

- the key historical events that shaped Jewish life in the set period
- the key sources for the evaluation of the period
- the principal beliefs and practices that were formed in the period
- the main debates between scholars on the interpretation of the evidence

(b) **The Ability to**:

- identify major issues and problems inherent in the study of Judaism in the time period
- evaluate the difficult and conflicting nature of the primary sources, and to be aware of the limited nature of such material
- handle and evaluate a variety of types of sources, including archaeological, literary and epigraphic
- distinguish and assess critically conflicting interpretations of Judaism in secondary literature
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

**Form and Conduct of Examination**

The examination will consist of a three-hour written paper, which will contain selections for comment from the prescribed sources and essay questions. Candidates
will be required to comment on three from a choice of ten selections from prescribed sources, and to attempt three essay questions from a choice of at least twelve. NRSV Bibles (including the Apocrypha) will be available for use in the examination but candidates are not expected to show greater precision in biblical references as a result of the availability of Bibles.

**Teaching**
In Paper B3 questions are not set on the period later than First Jewish Revolt (70 CE), although an understanding of the period afterwards and the formation of rabbinic Judaism may be helpful. 16 lectures over the two terms will examine issues and the historical context. Alongside the lectures, classes will look more deeply into the sources and set texts.

**Supervisions**
Six supervisions are recommended, covering both set texts and broader themes in the subject area. Guidance for supervisors is available from the paper coordinator.
PAPER B4 – THE LETTERS OF PAUL [BTh24]

**Paper Coordinator:**
Dr Jonathan Linebaugh

**Supplementary Regulation**
This paper will study the Pauline 'corpus', including Ephesians and the Pastoral epistles. There will be questions on historical, literary and critical problems, but the emphasis will be on the theological thought and practice of the apostle Paul. The Faculty Board may also prescribe a particular text or texts for special study.

**Prescribed Texts**
1 Corinthians

**Course description**
This course will consider the theological thought and practice of the apostle Paul, the finest mind among the early followers of Jesus. Paul's theological emphases have always been prominent in the Christian tradition. Aspects of his teaching provoked controversy in the early centuries - and still do today. Paul's own letters as well as letters traditionally considered to be 'Pauline' will be studied, including Ephesians, and the Pastorals. Special attention will be given to I Corinthians, the set text for this paper.

**Learning Outcomes**
The objective of the course will be to gain a good knowledge of the Pauline corpus of letters with special reference to their central theological emphases and to their settings in the Graeco-Roman world. Study in depth of the set text will enable students to gain a keen understanding of the issues at stake between Paul and the Corinthians, and a firm grounding in exegetical method.

**Form and Conduct of Examination**
The examination will consist of a three-hour written paper. Candidates will be required to comment on up to four passages from the prescribed text (quoted in Greek and in English) and to attempt three essay questions out of a choice of at least ten. NRSV Bibles will be available for use in the examination but candidates are not expected to show greater precision in Biblical references as a result of the availability of Bibles.
PAPER B5 – THE JOHANNINE TRADITION [BTH26]

Paper Coordinator:
Professor Judith Lieu

Supplementary Regulation
This paper will be concerned with central issues (arising from the primary sources and critical scholarship) in the study of the Fourth Gospel and Johannine Epistles. Although students will be expected to read the full text of the Gospels and Epistles, specific texts for more detailed study will be announced by the Faculty Board.

Prescribed Texts
John 1–6, 17–20; 1 John 2–3, 3 John

Course Description
The paper will involve detailed investigation of main themes and issues involved in the study of the Gospel and Epistles of John. The main topics that will be dealt with will include: The distinctive character of the Johannine literature; the narrative shape of the Fourth Gospel; the person of Jesus; the death of Jesus; the Johannine view of past and present; Johannine dualism and eschatology; implied ecclesial structures; the Jews and other opponents in the Fourth Gospel; ideological and narrative readings; the argument of the Epistles; sin and ethics in 1 John; Christology in 1 and 2 John; the interpretation of 3 John; Johannine traditions outside the New Testament. Although students will be expected to be familiar with the Gospel and Epistles of John, specific chapters will be set for more detailed analysis.

Aims
- To build on and develop skills acquired in Part I (specifically, Paper A3, although study of this is not a prerequisite); in particular, exegetical skills and engagement in critical approaches to and analysis of 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 Johannine tradition 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 that arise in studying the Gospel and Epistles of John
- 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 Gospel and Epistles of John
- evaluate the distinctive character of the Johannine literature, including both its theological and its historical dimensions
- distinguish and assess critically conflicting interpretations of the Johannine tradition in secondary literature
- integrate close study of texts with critical discussion of major themes and debates
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

Form and Conduct of Examination
The examination will take the form of a three-hour written paper. This will consist of two Sections. Candidates will be required to attempt the one question in Section A, and three further questions from Section B. Section A will contain three passages for comment from the set chapters, of which candidates will be required to attempt two. Section B will contain at least ten essay-type questions, of which candidates will be required to attempt three. NRSV Bibles will be available for use in the examination but candidates are not expected to show greater precision in Biblical references as a result of the availability of Bibles.

Teaching
Teaching for the course will take place during the Lent term and will be by means of 16 one-hour lectures, and 8 one-hour classes. The classes, for which students will be expected to prepare, will be devoted to study of the chapters set for detailed analysis.

Supervisions
Suggested supervision essay areas are available for the benefit of students and potential supervisors. Specific bibliographies are given with the hand-outs for lectures available via Moodle.
PAPER B6 - Christianity in Late Antiquity (to circa 600)

Course Coordinator
Dr Sophie Lunn-Rockliffe

Supplementary Regulations
This paper is concerned with the main historical and theological developments in Christianity in Antiquity set within the social, historical, political and cultural contexts of the Roman Empire and its immediate successors.

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 Faculty website from the end of full Easter Term.

Course Description
Many important features of Christianity emerged and developed in the antique period. The paper examines the development of Christian churches and groups, their organisation, institutions, identities and ways of life in the context of the political, social and cultural life of the Roman Empire. It studies main strands of Christian theological reflection and discussion the period, and introduces exemplary texts from what is often called the “Golden Age” of patristic literature.

Aims
Teaching for this paper is intended to assist knowledge and understanding of Christianity in the patristic period (to ca. 600). In particular the paper aims:

- To aid the knowledge and understanding of the history of Christianity in the context of the Roman Empire
- To assist in the appreciation of the development of Christian thought in the period
- To introduce students to primary texts by major patristic authors and teach them skills of close analysis and interpretation of such texts
- To help students understand and evaluate critically current scholarship on the period

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

(a) Knowledge of:

- the key historical events and developments that shaped Christian life and culture in the set period
- the main discussions that informed Christian theological reflection in the period
the principal elements in the intellectual and social formation of the Church in the period
• the variety of sources available for the evaluation of the period

(b) The ability to:
• identify major issues and problems inherent in the study of Christianity in the period
• assess critically the character, limits and tendencies of the primary sources
• analyse and interpret primary sources in a variety of genres and address the difficulties and challenges in this task
• analyse and discuss the main theological and historical developments in the church of the time in critical conversation with scholarship

Form and Conduct of Examination
The examination will consist of a three-hour written paper consisting of twelve questions, of which students must answer four.

Teaching
The course will be taught by 16 hours of lectures and 8 hours of classes. Lectures will provide an outline of the main theological and historical developments in Christianity of the period, present important sources and introduce central debates in modern scholarship. Classes will engage in a close reading and interpretation of selected primary sources.

Lecture topics:
1. Introduction: from persecution to toleration [SLR]
2. The Constantinian revolution and Christianization [SLR]
3. Pagans and Christians [SLR]
4. Asceticism and monasticism [SLR]
5. Christian art and architecture [SLR]
6. Liturgy [SLR]
7. The Arian controversy: the theological debates [TG]
8. After Nicaea [TG]
9. Interpreting scripture and the task of ‘theology’ [TG]
10. Christology: questions and problems [TG]
11. Chalcedonian Christology and the legacy of Chalcedon [TG]
12. Bishops and Emperors [TG]
13. Augustine [CH]
14. Donatism [CH]
15. Pelagianism [CH]
16. Christian historiography [CH]

Class topics:
I. Eusebius, *Life of Constantine* [SLR]
II. Athanasius, *Life of Antony* [SLR]
III. Extracts from Egeria’s Pilgrimage Diary [SLR]
IV. Athanasius and Eusebius on the Council of Nicaea [TG]
V. The Chalcedonian Definition / or Cyril and Nestorius *Letters* [TG]
VI. Ambrose and Symmachus [TG]
VII. Augustine, *Confessions* [CH]
VIII. Augustine and politics [CH]

**Supervisions**
Six supervisions are recommended.

**Bibliography**

**Collections of primary sources (for details of specific primary texts, see the bibliographies for classes below)**


**Secondary reading - general and reference**


P. Brown, *The Rise of Western Christendom* (Oxford, 2nd ed. 2003 (use this updated version only!!))

P. Brown, *Power and Persuasion in Late Antiquity: Towards a Christian Empire* (Madison, WI, 1992)

V. Burrus (ed.), *Late Ancient Christianity: A People’s History of Christianity*, vol. 2 (Minneapolis, MI, 2005)

H. van Campenhausen, *Fathers of the Church* (London, 1998 (or equivalent older editions in 2 vols))


S. Hall, *Doctrine and Practice in the Early Church* (SPCK, 2005)

J. Lossl, *The Early Church, History and Memory* (London, 2010)


P. Rousseau (ed.), *A Companion to Late Antiquity* (Chichester, 2009)


**Secondary reading - individual topics**

**The “Constantinian revolution”**


T.D. Barnes, *Constantine: Dynasty, Religion and Power in the Later Roman Empire* (Chichester, 2010)


G. Fowden, *From Empire to Commonwealth: Consequences of Monotheism in Late Antiquity* (Princeton, NJ, 1993)


**Pagans and Christians**


G. Fowden, “Bishops and temples in the eastern Roman Empire, A.D. 320-435”, *Journal of Theological Studies* 29 (1978) 53-78


R. MacMullen, *Christianizing the Roman Empire* (New Haven, CN, 1984)

R. MacMullen, *Christianity and Paganism in the Fourth to Eighth Centuries* (New York, NY, 1997)

R. MacMullen and E.N. Lane (eds.), *Paganism and Christianity, 100-425 CE, A Sourcebook* (Minneapolis, MI, 1992)


**Christian art and architecture**

K. Weitzmann, ed., *Age of Spirituality: Late Antique and Early Christian Art, Third to Seventh Centuries* (New York, NY, 1979)


F. Harley, ‘Christianity and the transformation of classical art’, ch. 21 in P. Rousseau, ed., *A Companion to Late Antiquity* (Chichester, 2009)


**Asceticism and monasticism**


D. Caner, ”'Not of this world': The invention of monasticism”, in P. Rousseau (ed.), *The Blackwell Companion to Late Antiquity* (London, 2009), 588-600


C. Rapp, ‘The origins of hagiography and the literature of early monasticism: purpose and genre between tradition and innovation’, in C. Kelly, R. Flower and M.S. Williams (eds.), *Unclassical traditions 1: Alternatives to the Classical Past in Late Antiquity* (Cambridge, 2010), 119-30


**Liturgy**


**The Arian Controversy, and the ensuing Trinitarian debates from Nicaea (325) to Constantinople (381)**


A. Meredith, *Gregory of Nyssa* (Routledge, 1999 – Early Church Fathers series)

A. Meredith, *The Cappadocians* (Crestwood NY, 2000)

M. Vinzent, ‘Recent research on the origin of the creed’, *Journal of Theological Studies* NS 50 (1999) 535-559


**Christological controversy, from Ephesus I (431) to Chalcedon (451)**


R. Lim, “Christian triumph and controversy”, in G. W. Bowersock, P. Brown and O.
The aftermath of Chalcedon

G. Fowden, Empire to Commonwealth: Consequences of Monotheism in Late Antiquity (Princeton 1993), ch. 5 on the East Roman Commonwealth


Bishops and emperors


C. Humfress, Orthodoxy and the Courts in Late Antiquity (Oxford, 2007)


**Augustine**


J. McWilliam, ed., *Augustine: From Rhetor to Theologian* (Waterloo, ON, 1992)


**Donatism**

M. Tilley, ed. and trans., *Donatist Martyr Stories* (Liverpool, 1996)


M. Gaddis, ‘There is No Crime for Those who have Christ’: Religious Violence in Late
Antiquity (Berkeley, CA, 2005), esp. ch. 4

A.H.M. Jones, ‘Were ancient heresies national or social movements in disguise?’, Journal of Theological Studies 10 (1959), 280-98

J. Merdinger, Rome and the African Church in the time of Augustine (New Haven, CN, 1997)


B. Shaw, Sacred Violence: African Christians and Sectarian Hatred in the Age of Augustine (Cambridge, 2011)

Pelagius and Pelagianism


W. Löhr, Pelagius: Portrait of a Christian Teacher in Late Antiquity (Aberdeen, 2007)


B.R. Rees, Pelagius: A Reluctant Heretic (Woodbridge, 1988)

B.R. Rees, The Letters of Pelagius and his Followers (Woodbridge, 1991)

Christian historiography

A. Cameron, “Remaking the past”, in G. W. Bowersock, P. Brown and O. Grabar (eds), Interpreting late Antiquity (Cambridge, MA, 2001) 1-20
T. D. Barnes, *Constantine and Eusebius* (Cambridge, MA, 1981) 126-47, on Eusebius’s *Ecclesiastical History*


W. Treadgold, *The Early Byzantine historians* (Basingstoke, 2007) 23-46 (Eusebius), 121-75 (ecclesiastical historians after Eusebius)


PAPER B7 – THEMES IN WORLD CHRISTIANITY: CONTEXT, THEOLOGY AND POWER [BTh15]

Paper Coordinator:
Dr James Gardom

Supplementary Regulation
This paper will be concerned with both the common themes and the diversity of contemporary Christianity in its global setting. Particular emphasis will be given to the contextual character of Christian theological reflection outside Europe and the USA since 1914 in relation both to indigenous cultures and to structures of global political and economic power.

Form and Conduct
The assessment will consist of the submission of two essays, each of no more than 5,000 words in length, on topics chosen by the candidates in accordance with the provisions of Regulation 19 (Statutes and Ordinances).

Course Description
The primary aim of this paper is to enable students to understand the increasingly non-Western nature of contemporary Christianity. The lectures and seminars will give an overview of the global shift of Christianity away from the West, and provide some guidelines for the interpretation of non-Western Christian groups, including Diaspora and Migrant groups in the West and elsewhere. In the extended essays, students are encouraged to research particular phenomena or groups within World Christianities and to consider the challenges which they face in their contexts, and that we face in comprehending them. Particular emphasis is given to the character of Christian theological reflection in Africa, Asia, the Middle East and Latin America since 1900, in relation to indigenous cultures and to global structures of political and economic power.

Teaching
The course involves 16 lectures and eight seminars. A team teaching approach enables us to draw on a wide range of expertise, appropriate to an unusually broad subject. The team meets to prepare the course, and to ensure consistency and coordination.

Supervisions Advice and Evaluation Criteria
The course is assessed by means of two long essays, each of no more than 5,000 words, on topics chosen by candidates from a list published by the Part II Examiners. Candidates should avoid overlap between the essays by seeking to discuss a range of Christian phenomena and address a geographical diversity.

A set of questions is attached. Essays are to be submitted, typed and with a cover-
page giving candidate’s examination number but no name, to the Faculty Office by
the break of Easter term.

Students should have two supervisions per essay (four overall), with allowance for a
15 minute initial ‘setting up’ meeting with the supervisor for each essay.

Students should normally contact the Paper Coordinator to discuss their areas of
interest and to be assigned supervisors.

Aims
The course seeks, in the second year of study, to allow students to understand
something of the diversity of contemporary Christianity, and the different
trajectories and manifestations present outside Europe and the USA, and of Migrant
and Diasporic Christianities which have roots outside Europe and the USA. It aims
to give students a fruitful way of approaching the understanding of these Christian
phenomena, and a reasonably detailed understanding of two unfamiliar contexts. It
aims to provide opportunities to develop research skills in the use of websites, grey
literature, and visual images, alongside traditional scholarly writing.

Objectives
At the end of the year the students should

- Produce essays involving an element of independent research, using a range
  of materials and indicating a developed understanding of a number of
  Christian expressions.
- Develop the skill of reflecting on the relationship between formal theological
  expression and popular theologies in this context.
- Develop skills in reading, understanding and evaluating some forms of
  Christian life and publication

Rationale
The move of this paper to the second year creates a path through the Tripos which
enables students to study Christianity as a global phenomenon, with papers in each
year.

Paper A6 Understanding Contemporary Religion introduces students to the work of
Max Weber and Émile Durkheim, and encourages them to explore issues of
contemporary interest in the study of religion, such as fundamentalism, the
relationship between religion and politics.

These skills can be carried forward into this second-year paper where there is a
greater focus on the diversity of Christianity outside the Western world, and on
looking at the intersection of Christianity with broader political and contextual trends.

This second-year paper will provide an excellent foundation for the detailed work undertaken in paper D2E on global Pentecostalism, with students already introduced to the complexities of understanding the relationship between the expression of faith in context, and in a broad range of contexts.

Examination by long essay enables students to develop the skills of independent research, including primary resources such as websites, holdings in the CCCW Library and the University Library, alongside secondary literature and lectures. It also addresses the particular problem of generalisation within the diversity of World Christianities by challenging students to address in detail Christian phenomena with which they may be unfamiliar.

Starting booklists are provided for some essay titles; so that less confident students can use what they are given, while more confident students will be encouraged seek further resources.

Supervisions will normally be set up by the paper coordinator (James Gardom) who can direct students to supervisors with particular expertise.
Context, Theology and Power – Themes in World Christianities

Questions 2017-18

Essays can be answered with reference to the period from 1880 to the present, and, with the exception of question 7 should deal with topics outside Europe, and the USA.

1. Choose one or two particular contexts in the Global south and show how context affects approaches to theology.

2. “While the liberation theologians took the option for the poor, the poor opted for Pentecostalism.” How good a characterisation is this of the breadth of religious responses to poverty in Latin America?

3. Explain and discuss some of the ways Africans or Asians, past and present, have read scripture to remake their identities and communities?

4. To what extent did some Christians work with and to what extent work against movements for social change in Africa or Asia?

5. What does the existence of Independent churches in Africa or Asia tell us about the Comarroff’s thesis of the “Colonisation of the Consciousness”? Answer with reference to one or more case studies.

6. How have some churches in either Africa or Asia engaged with issues of political violence, corruption and injustice since independence.

7. Explain some of the strategies by which two Migrant and/or Diasporic Christian groups, which occupy a minoritarian position, perpetuate their communities. Examples can be drawn from anywhere in the world including the UK.

8. “The Church’s One foundation is …” Explain how some Christians enacted and expressed the Christian aspiration to universality.

9. Explain and evaluate two or three recent approaches to the understanding of Jesus Christ in either Asia or Africa.
10. How have two or three African Christian Women’s organisations enabled women to understand themselves as individuals and as members of broader communities?

Reading lists for these questions are available from early June on Moodle

N.B. These reading lists are designed for cautious students who wish to stay “on piste”. You are strongly encouraged to choose your own area of research in answer to the (fairly general) questions asked, rather than follow these indicative reading lists. To do this you should 1) aim meet with your supervisor early in Michaelmas term to consider possibilities, 2) spend some time (days) browsing in the library of the Cambridge Centre for Christianity Worldwide (CCCW), the UL and the Faculty Library, finding interesting books and following up their bibliographies. Credit is given by the examiners for detailed understandings of particular Christian phenomena, and for energy and independence in seeking out sources and bibliography.
Supplementary Regulation
This paper is concerned with the Christian understanding of God and humanity. The course aims to study this through classic texts from different periods, understood in the context of their time and in relation to current theological discussions. The Faculty Board may from time to time prescribe topics and texts for special study.

Prescribed Texts

Course Description
This paper contains questions on the Christian doctrines of God and humanity as illustrated by the writing of selected Christian theologians from the patristic period to the present day. Texts are prescribed. It also contains questions on theological method, and on the sources and norms of theology. The set texts are from Augustine, Gregory of Nazianzus, Julian of Norwich, Martin Luther, Karl Barth, and Elizabeth Johnson. The examination questions will be on these set texts. This paper is designed to be a good introduction to key issues in Christian doctrine, by way of engagement with key thinkers throughout the history of the Christian tradition.

Form and Conduct of Examination
The examination will take the form of a three-hour written paper. There will be at least fourteen questions. Candidates must answer three questions.

The paper will contain a choice of questions on each of the primary authors of the prescribed texts. In answering these questions, candidates are expected to show first-hand knowledge of the set primary texts, as well as interpretative issues related to them.

**Teaching**
The lectures on the set texts by Augustine and Gregory of Nazianzus will take place in Michaelmas term; lectures on Julian, Luther, Barth, and Johnson will take place in the Lent term.

**Supplemental Bibliography**

**Augustine**

**Gregory of Nazianzus**

**Julian of Norwich**


**Luther**


**Barth**


**Keller**


Supplementary Regulation
This paper will explore some classical themes in the philosophy of religion. These will include attributes of God, issues of the relationships between God and the world, and issues of God and ‘the soul’.

Prescribed Texts
There are no prescribed texts for this paper, but a reading list will be available in the Faculty library and on the web at the end of Full Easter Term.

Aims
This paper is conceived as an introduction to Philosophical Theology in the narrow sense, i.e. theories about the nature of God, the cosmos and the soul. Is God one or many, personal and impersonal, transcendent or immanent, timeless or everlasting? How is creation of the cosmos to be thought of? Is the Soul the form of the body or a separate entity? Is God best perceived in nature or in the soul? Is freedom a coherent notion? Can we know God? How does God act? These very general and abstract questions have puzzled philosophers and theologians since Plato.

The approaches to these topics tend to be either historical or very abstract. The idea of this paper is to combine the concern with the topics as real issues of contemporary interest with an awareness of how for example Plotinus or Spinoza, Kant or Hegel thought about these problems. The second section will enable candidates to answer at least one question of a more abstract nature. It is felt that candidates for this paper will have acquired a greater degree of philosophical confidence and a broader acquaintance with the philosophical canon to enable them to attempt essays of a more general or abstract philosophical nature.

Learning Outcomes
The paper should serve as a continuation of the ideas raised by paper A8 and a basis for the third year specialist papers in the philosophy of religion. Students should acquire an overview of the main questions in philosophical theology and gain some detailed knowledge of the proposals and arguments of some of the greatest thinkers in the Western canon.

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 at least eight questions; Section B will contain at least six general questions on philosophical theology. Candidates will be required to answer four questions, at least one from each section.
PAPER B11 - ETHICS AND FAITH

Paper Coordinator:
Dr Geoff Dumbreck

Supplementary Regulation
The paper will study questions concerning the nature and form of moral judgment, as treated in the history of Western philosophy.

Prescribed Texts
There are no prescribed texts for this paper, but a reading list will be available in the Faculty Office and on the web by the end of Full Easter Term.

Aims
This course aims to introduce students to questions in the study of meta-ethics, with special reference to the theme of the Good considered in relation to the history of Western philosophy. It is considered a good partner for Paper B10 and a useful preparation for Paper 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 meta-ethics. The paper’s aims include helping students to understand and evaluate current scholarship and debates concerning the main issues in meta-ethics concerning the nature of the Good.

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

Form and Conduct of Examination
Assessment is by a three-hour examination which will take place towards the end of the Easter Term. Candidates will be expected to answer three questions, each on a different text. The examination paper will contain at least two questions on each text and may also include a small number of more general questions relating to the theme of the good as considered in meta-ethics.
Teaching
The course will be taught by a combination of 16 lectures, 4 revision classes, 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. Depending on numbers, there may be opportunity in the lectures to study the texts in closer detail, make presentations, discuss issues with the group, raise questions and examine related but not necessarily prescribed texts.
PAPER B13: RELIGIOUS THEMES IN LITERATURE

Paper Coordinator:
Dr Scott Annett

Supplementary Regulation
This paper will consider religious themes in literature connected to a set topic, to be announced by the Faculty Board at the end of the Easter term preceding the year in which the paper is taught.

Prescribed Topic
The topic for 2017-18 will be Moral and Theological Perspectives in Literature.

Course Description
This paper seeks to examine moral issues in novels from the literary traditions of Europe and America. A variety of moral problems will be explored, including such issues as: the analysis of moral agency and character; the role of conscience; coercion and exploitation; individual responsibility; the critique of societal structures; the role of women. The paper will also provide a basic introduction to the practical criticism of literary texts.

Aims
1. To introduce students to literary texts from a range of literary traditions and languages.
2. To examine moral themes and issues in these texts.
3. To equip students with basic skills of literary analysis.

Objectives
Students will have the knowledge of:
1. A range of novels selected from a variety of European literatures.
2. The diversity of ways in which moral themes can be explored via literary texts.
3. Basic issues in the practical criticism of literary texts.

Students will have the ability to:
1. Analyse literary texts and understand the distinctive techniques and aims of such analysis.
2. Identify and analyse religious themes in literary texts, making interdisciplinary connections between ethics and literature.

Form and Conduct of Examination
The paper will be assessed by two long essays (not more than 5,000 words) on topics chosen by candidates from a list published by the Examiners. Guidelines for these
and suggested topics for essays will be found on the faculty’s website from the beginning of the Michaelmas term in the year in which the paper is taught. Candidates should avoid overlap between the essays.

**Arrangement of Teaching**
There will be sixteen (90mins) seminars across the Michaelmas term and Lent term. Students should have two supervisions per essay (four overall), with the first two being completed in the Michaelmas term and the second two being completed in the Lent term. There is an allowance for a 15 minute initial ‘setting up’ meeting with the supervisor for each essay.

**Primary Texts**


PAPER B14 - LIFE, THOUGHT AND WORSHIP OF MODERN JUDAISM

Paper Coordinator:
Dr Daniel Weiss

Supplementary Regulation
This paper will be concerned with the life, thought and worship of modern Judaism. The Board may from time to time prescribe texts for special study.

Prescribed Texts
There are no prescribed texts for this paper, but a reading list will be available in the Faculty Office and on the web by the end of Full Easter Term.

Aims
This paper introduces students to contemporary Judaism and gives them some insight into the development of Modern Judaism by looking at the life and outlook of the Jewish communities both in Britain and worldwide. It will demonstrate how Judaism relates to surrounding cultures and especially how it has responded to the challenges of modernity. Basic questions about the study of any 'religious' community will be addressed and indeed students will be invited to consider whether the term 'religion' makes any sense at all when applied to the Jews. Although history will be provided to give the necessary background the focus throughout will be on the contemporary community. The study of primary texts aims to acquaint students with the self-understanding of Judaism at critical periods of its historical development.

Learning Outcomes
The principal desired learning outcome of the course is that students will acquire understanding of Judaism as a living religion, in a constant state of development as it responds to changing social and intellectual perspectives. In addition, they will acquire the skill to read certain Jewish religious texts in translation, and the research skills required to enable them to pursue the subject in greater depth.

Form and Conduct of Examination
The examination will consist of a three-hour written paper. Candidates will be required to attempt four questions out of a choice of at least twelve.

Teaching
Sample Lecture topics:
* Is there a Jewish theology?
* What are the authoritative sources of Judaism?
* Emancipation: From Strangers to Citizens
* The emergence of Reform, Orthodox and Conservative Judaism
- Women and Judaism
- Ethnographic approaches to the study of Judaism
- Zionism
- Messianism
- Evil and Suffering in Jewish Theology - The impact of the Shoah
- The Jewish Home
- The Jewish Community
- How Jews pray
PAPER B15 - INTRODUCTION TO ISLAM

Paper Coordinator:
Dr Tony Street

Supplementary Regulation
This paper will cover the origins, development and contemporary situation of the theology, law and mysticism of Islam. It will deal with literary-critical and interpretative problems relating to the founding documents of the religion, and with contemporary methodologies in philosophy of religion, gender studies, and comparative jurisprudence as applied to Islam. References to Christianity may be included. The Board may from time to time prescribe texts for special study.

Prescribed Texts
There are no prescribed texts for this paper, but a reading list will be available in the Faculty Office and on the web by the end of Full Easter Term.

Course description
In this introductory year students receive a thorough grounding in the individual and collective practices of Muslim communities, and in Islamic theology and mysticism. The course begins with guidance on how to approach the secondary literature, and the proposal of some reasons for the tradition’s past and contemporary importance. It then adopts a primarily diachronic approach to the topics both in order to furnish students coming fresh to the religion with a readily intelligible framework, and to demonstrate the shared social, economic and other factors which contributed to the key transformations in the story of the faith community.

Teaching Islam as part of a Theology and Religious Studies degree course provides an opportunity for adopting aims and objectives which may be quite distinct from those prevailing in the Oriental Studies paradigm which is the more usual context for the teaching of world religions. Most of our students are not Arabists, and primary texts chosen for study must be selected from the limited range of material available in English (and sometimes French) translation. Secondary literature is often biased in favour of philological and historiographic approaches, conveying the impression of Islam as a religion remote in time and place. A TRS paradigm should, by contrast, be fully alert to the contemporaneity of Islam, and also to its new status as the faith of large minorities in Western countries. Thus our course, while proceeding chronologically, does not confine present realities to an appendix named ‘Recent Trends’, but makes constant reference to modern controversies when discussing classical positions. It seeks also to be responsive to other areas of concern to the Faculty. Lectures on modern Muslim medical ethics and the debate over freedom of expression invite reflections on the mechanisms of
medieval Muslim jurisprudence, and on their susceptibility to contemporary adaptation.

The TRS context also allows rapid progress in the fields of Islamic theology and philosophy, given that our students typically possess greater expertise and curiosity in these topics than do their counterparts in Oriental Studies. Kalam theology, in particular, which is rarely taught in UK universities, has intrigued the students, leading to the recent introduction of a separate lecture on Ash’ari theodicy.

A lecture on gender is included, again in response both to the often excellent student essays generated in this area, and to the prominence of gender issues in other Tripos papers. The approach here departs from the usual focus on shari’a and human-rights concerns (although these are registered), and attempts to assess Muslim constructions of gender as reflected in kalam and Sufism. Irigaray is the principal modern thinker with whom this discussion finds itself in dialogue.

A further topic which is given prominence is Islam’s theologies of the religious Other. This is taught primarily with reference to modern debates (Rida, Sachedina, Esack), although past experiences and texts are alluded to. The lectures seek to cast light on Islam’s understanding of itself in salvation history, of the nature of 'salvation' and 'grace', and on the mutability of theologies of the Other in the light of socio-political factors.

The overall pedagogic objective is to produce students with an overall awareness of the fundamental topics in Islamic studies, and an ability to relate these in a methodologically appropriate way to other relevant papers in the Tripos. Feedback from graduates indicates that the course has been found useful by individuals pursuing careers in diplomacy, secondary education, and the Middle Eastern churches.

Teaching for the course will be by means of 16 one hour lectures and 8 classes.

Form and Conduct of Examination
The examination will consist of a three-hour written paper. Candidates will be required to attempt four questions out of a choice of at least twelve, related to the origins, development and contemporary situation of the theology, law and mysticism of Islam.
Supplementary Regulation
The paper will consider the origins and development up to contemporary times of the beliefs and practices of the Hindu and Buddhist traditions. It will deal with problems of interpretation relating to the formation and understanding of founding texts, and with relevant issues in such areas as gender studies and the functioning of elite and colonial influences. 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 reading list will be available in the Faculty Office and on the web by the end of Full Easter Term.

Aims and Learning Outcomes
The principal aim of the study of these Indian traditions is to form a sensitive understanding, in terms of context and historical perspective, of their main beliefs and practices. The approach is thematic and phenomenological, though when occasion demands, anthropological, sociological and political comments will also be made. It is not only important to show what Hinduism and Buddhism mean in the lives of their adherents, but also that as religious traditions they cannot be understood in a vacuum. Hinduism and Buddhism are among the oldest, and most varied and extensive religio-cultural traditions in the world. Though inter-related in the course of time, for much of their history they have developed in their most significant religious aspects independently of the Abrahamic and other non-Indian faiths. Thus they have sets of cultural and religious presuppositions with regard to understandings of the transcendent and the nature and goals of human existence and our universe that do not obviously correlate with the basic principles of the Abrahamic faiths. In this sense, Hindu and Buddhist understandings of the origins and goals of human nature, of human relationships and relationships with the universe in which we live, and of conceptions of the ultimate state and so on, are not only immensely rich and complex, but also quite distinctive. Studying them is a way of exploring part of the range of what it is to be human.

For this reason, a secondary aim of this course is to study creatively relevant parallels, analogies and differences with the Abrahamic faiths, another main focus of this Faculty.
Finally, by interrogating the material through teaching and supervision, it is an objective to make the student self-aware, and to appreciate the practical and human gains of engaging with the material with empathy but at a critical distance.

**Form and Conduct of Examination**

The examination will consist of a three-hour written paper. Candidates will be required to attempt four questions, including at least one on Hinduism and one on Buddhism, out of a choice of at least twelve.
PAPER B17 - LOGIC

This paper is taught within the Faculty of Philosophy, as Paper 3 of Part IA of the Philosophy Tripos. For further details, consult the Philosophy website: http://www.phil.cam.ac.uk/curr-students/IA/IA-outlines-reading-lists/paper3-logic

Candidates are asked to answer three questions out of at least eight set, including at least one from each section.

Section A: Formal Logic
- Basic concepts: formalised languages; object-language and metalanguage; use and mention; validity, implication and consistency.
- Truth-functional logic: truth-functions, tautologies, proof.
- Introduction to first-order logic: the language of quantifiers and variables; validity and counterexamples; elements of the logic of identity.
- Classes and relations.
- Elements of probability calculus.

Section B: Philosophical logic
- Problems of translation between natural and formal languages.
- Names, variables and descriptions; referential and substitutional readings of the quantifiers.
- Necessity, analyticity and the a priori.
- Meaning, intention and conventions.

Teaching
Consult the lecture list for lecture courses.

Assessment
Candidates are asked to answer three questions out of at least eight set, including at least one from each section.