PART IIB 2018-19

**Group C Papers**

Paper C1a  Advanced Hebrew  
Paper C1b  Advanced New Testament Greek  
Paper C1c  Advanced Sanskrit  
Paper C2  Creation and Covenant  
Paper C3  New Testament Christology  
Paper C6  Disputed questions in the Christian tradition  
Paper C8  Judaism II  
Paper C9  Islam II  
Paper C10  Hinduism and Buddhism II  
Paper C11  God, Truth & Metaphysics [BTH 48]  
Paper C12  Theology and the Natural Sciences: God and Creatures  

All Group C Papers for 2018-19 are examined by 3-hour examination.

**Group D1 Papers - Special Subjects**

Old Testament Special Subject - Bible, Myth, and History:  
* Paper D1a  Theology and Text from Napoleon to World War One  
* Paper D1b  New Testament Special Subject: Jesus and Paul in the Second Century  
* Paper D1c  Political Theology  
* Paper D1d  The Doctrine of God: The Holy Spirit & The Christian Experience  
* Paper D1e  Philosophy in the Long Middle Ages [Philosophy Faculty]  
* Paper D1g  Self and Salvation in Indian and Western Thought

**Group D2 Papers - Interdisciplinary Subjects**

* Paper D2a  A Topic in the History of Christianity – Councils in Context  
* Paper D2b  Religious Experience: Mesmerism, Spiritualism & Psychical Research  
* Paper D2c  Judaism and Western Philosophy  
* Paper D2d  Judaism and Hellenism  
* Paper D2e  A Topic in World Christianities - World Christianities: Church and Society in Africa and the Middle East  
* Paper D2f  Topics in Christian ethics  
* Paper D2g  Imagination  

* Group D papers marked by * are examined by two 5,000-word essays.
Paper C1a – ADVANCED HEBREW

Paper Coordinator:
Dr James Aitken

Supplementary Regulation
This paper is concerned with the exegesis of a prescribed text or texts in Hebrew. It will involve: translation from and linguistic, text-critical and exegetical comment on texts which the Board will from time to time prescribe, including some parts of the prophetic and poetic books of the Old Testament; passages for unseen translation from Hebrew into English; a passage for translation from English into Hebrew; and essay questions on literary and theological aspects of the prescribed texts.

Prescribed Texts:
Psalms 1-2, 8, 23-25, 46, 51, Apostrophe to Zion, Hodayot (1QHa) X.22-32; XIII.22-41. Isaiah 36-39; and select inscriptions (Siloam Inscription; Mesad Hashavyahu 1 (‘garment theft’); Lachish 2 (‘Who is your servant, a dog’); Lachish 3 (‘on literacy’); Lachish 4 (‘fire signals’).

Course description
This paper would normally be taken in a student’s third year after doing Paper B1(a). A very good student might manage it in the year after offering Elementary Hebrew (A1(a)). The paper is concerned with a selection of texts, and is designed (apart from their intrinsic interest) to introduce students to the special features of poetic Hebrew (parallelism, grammatical features, imagery) and also to text-critical and lexicographical problems of Hebrew generally. 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 be explored in two or three essays which students will write in the course of the year.

Aims and Learning Outcomes
By the end of the year students are expected (a) to have developed their understanding of Hebrew to an advanced level, involving familiarity with the special features of Hebrew poetry; and (b) to have acquired a knowledge of some major aspects of the content of the set texts.

Form and Conduct of Examination
The examination will consist of a three-hour written paper. Candidates will be required to offer either unseen translation or composition, but may not offer both. Candidates will be required to translate four passages out of six from the prescribed portions of texts, commenting on specified words; to attempt one essay question out
of a choice of four; and either to translate two unseen passages from Hebrew into English or to translate a passage (not from the prescribed texts) from English into pointed Biblical Hebrew (square script not modern cursive). Copies of the Hebrew Bible will be provided.

**Supervisions**

It is recommended that students receive supervisions throughout the year focussing on preparation for the linguistic parts of the examination, but also including some essay practice on the themes.
Paper C1b – ADVANCED NEW TESTAMENT GREEK

Paper Coordinator:
Dr Jonathan Linebaugh

Supplementary Regulation
This paper will contain (i) passages for translation, and for textual, grammatical, exegetical and theological comment from such portions of text as the Faculty Board will from time to time prescribe, and (ii) passages for unseen translation from texts of similar provenance.

Prescribed Texts
James, 1 Peter and Jude

Course description
This paper will allow students to extend their understanding of Hellenistic Greek and also to study in detail particular texts that extend students’ familiarity with the New Testament. Students will develop skills in questions of textual criticism, language, historical background, exegesis, and theology, particularly as these are encountered through the exercise of translation. In addition to working with prescribed texts students will also develop skills in translating unseen passages which may be taken from the New Testament, other early Christian literature of similar date, or the Greek Bible.

In addition to the translation classes, four lectures on New Testament Textual Criticism will normally be offered.

The Part IIA set texts paper will normally be a pre-requisite, but students who have taken our Part I Greek paper (or its equivalent) to a high standard will be considered.

Form and Conduct of Examinations
The examination for this paper will consist of a three-hour written paper. Candidates will be required to answer three questions on the set texts, including translation, exegetical comment and discussion, and textual criticism. They will also be required to answer one question of unseen translation from a choice of two passages; some significant difficult vocabulary will be provided for the unseen question. Copies of the New Testament in Greek will be provided.
Paper C1c – ADVANCED SANSKRIT

Paper Coordinator:
Dr Eivind Kahrs

Supplementary Regulation
This paper will contain passages for translation and comment 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
Gitagovinda of Jayadeva, chs.1, 2, 6, 7 (Lee Siegel, Sacred and Profane Dimensions of Love in Indian Traditions as Exemplified in The Gitagovinda of Jayadeva, Oxford University Press, Delhi, 1978);

Form and Conduct of Examinations
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 C2 – CREATION AND COVENANT

Paper Coordinator:
Dr Katharine Dell

Supplementary Regulation
This paper will examine from the perspective of biblical theology, as well as a historical perspective, the twin themes of creation and covenant in the Hebrew Bible. Through close textual analysis the relationship between these themes will be studied, and their role in contemporary biblical theologies, both Jewish and Christian, will be explored.

Set Texts
1. Genesis 1–3;
2. Genesis 9, 17;
3. Exodus 19, 24;
4. Psalms 89, 104, 105;
5. Jeremiah 31;
6. Isaiah 65, 66;

Course Description
Creation and covenant are two major theological themes of the Hebrew Bible, found in texts either individually or in close interaction with each other. It has been recognized in recent years that while covenant remains such a key issue in the biblical narratives, an equally important place is given to creation, and the relationship between the two has been productive in discussions of ‘Biblical theology’, both from a Jewish and a Christian perspective. This course seeks to examine these themes, and to chart changing ideas across differing social and historical contexts as represented in the Israelite material, including interaction with the creation myths of the ancient Near East. From this the paper will examine the development in scholarly perceptions of these themes, how they have evolved over time, and how far it is possible, or desirable, to explore biblical theology from either a Jewish or a Christian perspective.

Essay topics for section A will be based on the set texts for this paper, examining different aspects of creation and covenant. Section B will focus on essay questions covering issues arising from biblical theology and from a broader knowledge of the subject area.

Teaching
Lectures
Two lecture series of eight lectures apiece in Michaelmas/Lent terms.
Covenant
• The covenant theme in biblical theology
• Covenant with Noah: legal and cultic
• Covenants with Abraham
• Covenant with David
• The covenant with Israel – Ps 105 and the Mosaic covenant.
• The covenant in the eighth century prophets
• The new covenant and everlasting covenant in later prophecy/apocalyptic
• Covenant within Jewish theology

Creation
• The Creation theme in Old Testament Theology
• Genesis 1-3: foundation and disruption
• Genesis 9: the Noachic (Noahide) covenant
• Creation in the wider Old Testament
• Creation in the wisdom tradition
• Creation in the God speeches of Job and Psalm 104
• New Creation in post-exilic prophecy and eschatological ideas.
• Writing an Old Testament Theology

Aims
Set texts and teaching for this paper are intended to assist knowledge and understanding of the Hebrew Bible and Biblical Theology. In particular the paper aims:
• To develop exegetical skills and an engagement with Biblical text
• To help students understand and evaluate critically the current scholarship on biblical theology
• To assist in the appreciation of the development of biblical themes in the Hebrew Bible
• To help students appreciate the historical context within which biblical ideas developed

Objectives
As a result of taking this course, students should attain:
(a) Knowledge of:
• the key texts that shaped ideas of creation and covenant
• the relationship between the biblical themes of creation and covenant
• the principal strands in thinking on Jewish and Christian biblical theology
• the main debates between scholars on the interpretation of the relevant biblical texts

(b) The Ability to:
• identify major issues and problems inherent in the study of the themes
evaluate the difficult and conflicting debates on the nature of biblical theology
handle and evaluate the biblical texts, and be able to apply both historical and
etheological approaches to them
distinguish and assess critically conflicting interpretations of biblical theology
in secondary literature
develop generic transferable skills of synthesis, analysis, critical
reasoning, and communication

Form and Conduct
The form of examination will be four gobbets from a choice of twelve and three
essays from a choice of at least twelve, two from Section A and one from Section B.

Supervisions
Six supervisions are recommended. At least four should focus on the topics of the
lectures and set texts. Up to two should examine topics on the broader discipline of
‘Biblical theology’ and its changing features.

Preliminary Bibliography
Anderson, Bernhard W., *Creation versus Chaos: the Reinterpretation of Mythical
Bernat, David A., *Sign of the Covenant. Circumcision in the Priestly Tradition* (Atlanta:
SBL, 2009).
Brown, W. P., *Cosmos and Ethos: the Genesis of Moral Imagination in the Bible* (Grand
Brueggemann, W., ‘A Convergence in Recent Old Testament Theologies’ (*JSOT* 
18; Sheffield, 1980) 2–18.
Brueggemann, W., *Theology of the Old Testament: Testimony, Dispute, Advocacy* 
(Minneapolis: Fortress, 1997).
Dell, Katharine J., ‘Covenant and Creation in Relationship’, in A D H Mayes / R 
B Salters (eds.) *Covenant as Context: Essays in Honour of E. W. Nicholson* ( 
Fretheim, T. E., *God and World in the Old Testament: A Relational Theology of Creation* 
(Nashville: Abingdon, 2005).
Hermisson, H-J., ‘Observations on the Creation Theology in Wisdom’ in J G 
Gammie, W A Brueggemann, W L Humphreys, J M Ward (eds), *Israelite
Von Rad, G., Old Testament Theology (vol. 1; Edinburgh and New York: Oliver and Boyd, 1965).
Zimmerli, W., ‘The Place and Limit of Wisdom in the framework of Old Testament Theology’ SJT 17 (1964) 146-158.
PAPER C3 - NEW TESTAMENT CHRISTOLOGY

Paper Coordinator:
Dr Simon Gathercole

Supplementary Regulation
This paper will be concerned with central issues, arising from the primary sources and critical scholarship, in the study of Christology within the New Testament.

Prescribed Texts:
There are no prescribed texts for this paper but a list of recommended readings will be available on the Faculty website from the end of full Easter Term.

Course Description
The paper will involve detailed investigation of main themes and issues involved in the study of Christology within the New Testament. The main topics that will be dealt with are: Problems and Issues involved in New Testament Christology; Questions concerning Jesus as Prophet, Son of Man, and Messiah; Messianic Hope in relation to Christology; Resurrection and the Beginnings of Christology; The Scope and Significance of Christological Titles; Wisdom, Logos and Pre-existence; Angelology and Angelomorphic Christology; Visionary Traditions and Christology; The Use of Scripture in relation to Christ; The Worship of Christ; Christology and Jewish Monotheism; Christology in John, Hebrews and Revelation; Political Significance of Christology.

Aims
• To build on and develop skills acquired in Part IIA (specifically, any or all of Papers B1b and, especially, B4 and B5, although study of these 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 Christology 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 arose in the origin and development of Christology in the New Testament period
• the major textual evidence for the study of New Testament Christology
• the principal ideas and theoretical frameworks that underpin current understanding 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 Christology within the New Testament
• evaluate the difficult and complex nature of the primary sources, and appraise the value of the claims and implications involved
• distinguish and critically assess conflicting interpretations, within secondary literature, of early Christology in its formative stages
• 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 contain at least ten essay questions, of which candidates will be required to attempt three. NRSV Bibles and Greek New Testaments (Nestle-Aland 27th Edition) will be made available to candidates who wish to use them.

Teaching
Teaching for the course will be by means of 16 one-hour lectures. 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.
PAPER C6: DISPUTED QUESTIONS IN THE CHRISTIAN TRADITION

Paper Coordinator:
Dr Stephen Hampton

Supplementary Regulation
This paper will examine theological problems arising within ‘classical’ Christian theology, in the context of major theological loci. The Faculty Board may from time to time prescribe topics and texts for special study.

Prescribed Topics
A. Doctrine of God
B. Doctrine of the Trinity
C. Incarnation
D. Salvation and Sanctification
E. Faith and Rationality.

Course Description
The paper will examine theological problems arising within ‘classical’ Christian theology, in the context of the doctrines of God and the Trinity, Christology, soteriology and sanctification, and faith and rationality. In each section of the paper, we will examine primary texts discussing aspects of the doctrines in question, comparing and assessing their various forms, alongside modern critiques of those doctrines.

Aims
1. To examine key texts of the Christian tradition, focusing largely on pre-fifteenth century authors.
2. To teach skills of close reading and analysis of theological texts.
3. To teach skills of theological reasoning and the comparison of doctrines.
4. To examine and evaluate doctrinal debates in the Christian tradition.

Learning Outcomes
As a result of offering this paper, students should attain to the following:
I. knowledge of:
1. the recommended primary texts for the paper.
2. the forms of the selected theological doctrines and loci.
3. some standard critiques of doctrines in their classical forms.
II. the ability to:
1. analyse theological texts.
2. compare doctrines and understand doctrinal typologies.
3. critically evaluate doctrines and theologoumena in their various forms.
Assessment
The paper will be assessed by a three-hour written paper (details of which are in the Form and Conduct notice below). In exam answer and supervision essays, students should demonstrate knowledge of both the doctrines in question and first-hand knowledge of the recommended primary texts; superior essays will also show awareness of and ability to evaluate modern critiques of the doctrines in their classical forms.

Form and Conduct of Examination
The examination will take the form of a three-hour written paper divided into five sections:
A. Doctrine of God
B. Doctrine of the Trinity
C. Incarnation
D. Salvation and Sanctification
E. Faith and Rationality.
Candidates will be required to answer four questions, each from a different section. There will be at least three questions in each section.

Teaching
The paper will be taught through a mixture of lectures introducing the key figures and issues; the primary texts will be examined in detail in classes. Lectures are open to all; classes are restricted to students offering C6 for Tripos. Five to six supervisions are recommended, with at least one on each of the five sections of the paper.
PAPER C8 – JUDAISM II

Paper Coordinator:
Dr Daniel Weiss

Supplementary Regulation
This paper will consider the life, thought, and worship of medieval and modern Judaism. The Faculty Board may from time to time prescribe subjects and texts for special study.

Prescribed Topics
A. The Ethics, Theology, and Scriptural Hermeneutics of Classical Rabbinic Literature.
This topic provides an introduction to the basic literary genres of classical rabbinic Judaism, including Midrash, Mishnah, and Talmud. Full of legal disputes, humor, and creative biblical interpretations, these texts have shaped Jewish imagination and modes of reasoning through the centuries. The chief focus will be close readings of primary texts (in English translation), alongside relevant secondary literature, in order to develop a sense of how these texts ‘work’ and to draw out their distinctive ethical, theological, and pedagogical features.

B. Jewish Law: Historical Development and Modern Dilemmas.
This topic studies the place of halakhah (law) in modern Judaism. It begins by exploring the history of the codification of the laws, and how their implementation has been influenced by the realities of Jewish life under non-Jewish rule. It then examines the different ways that the various religious denominations (such as Reform and Orthodox Judaism) have defined the place of halakhah in Judaism, and how they have dealt with specific questions. There will be a focus on important contemporary issues such as bio-medical, sexual and business ethics, and gender issues.

Set Texts
There are no set texts for this paper, but work for the Michaelmas Term classes will be based around a dossier of primary text selections from classical rabbinic, available on Moodle.

Form and Conduct of Examination
The examination for this paper will consist of a three-hour written paper which will be divided into two sections, A and B. Section A will contain at least three questions, of which candidates will be required to answer one. Each question in part A will consist of a passage drawn from primary texts of classical rabbinic literature, for analysis and commentary by candidates. Section B will contain at least eight essay
questions on the topic of Jewish Law, of which candidates will be required to answer two.

Teaching
The paper will be taught through 16 one-hour lectures over two terms. In addition, for topic A, there will be a series of 6 one-hour text-study classes in Michaelmas term, providing students with an opportunity to develop analytical and interpretive skills through close reading and discussion of primary texts. Students should have 5-6 supervisions for this paper, as well as attend all classes.

Sample lecture topics
- Mishnah and Pedagogical Formation
- Talmud and Argumentation
- Midrash and Intertextuality
- Classical Rabbinic Literature, Interpretation, and Pluralism
- Classical Rabbinic Literature and Virtue Ethics
- Sources of Halakhah
- The Reform and Orthodox Movements and the Halakhah
- Women in Halakhah
- Jewish Medical Ethics
- Jewish Law and Homosexuality
PAPER C9 - ISLAM II

Paper Coordinator:
Dr Feriel Bouhafa

Supplementary Regulation
This paper will deal with two advanced topics in Islamic Studies specified from time to time by the Faculty Board. The Board may also from time to time prescribe texts for special study.

Prescribed Topics
A. Islamic Philosophy and Philosophical Theology: We consider notions of canon, authority and unbelief in the Islamic world prior to 1300 with special reference to the intellectual traditions of falsafa and kalām. We go on to explore disputes about the corpus of works translated from Greek, and whether these works were in conflict with Islamic texts of authority and their implicit conceptions of God’s nature, the created world and the human agent.

B. Traditions of Argument in Islam: The Qurʾān abounds with references to disputes, demonstrations, proofs and signs; the way the Qurʾān deals with these matters was decisive for the crystallization of theories of argument in the various Islamic sciences. The course takes the Islamic tradition and its sciences as an argumentative tradition par excellence. It discusses the epistemology of proofs in these sciences, and explores the cross-fertilization of ideas and methods of argument across fields such as philosophy, jurisprudence, theology, ethics, poetics and Sufism.

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. Work for the Michaelmas Term classes will be based around a dossier of primary texts in translation, available on Moodle.

Form and Conduct of Examination
The examination for this paper will consist of a three-hour written paper divided into two sections, corresponding to the specified topics. Each section will contain at least eight questions. Candidates will be required to attempt four questions, at least one from each section.

Teaching
The paper will be taught through 16 one-hour lectures over two terms, and four classes. Students should have 5-6 supervisions for this paper, as well as attend all classes.
Sample lecture topics

- Al-Kindi and Neoplatonism
- Al-Farabi and the revival of textual Aristotelianism
- Avicenna and the eclipse of Aristotle
- Al-Ghazali’s appraisal of Arabic philosophy
- The Qur’an and the discourse of argumentation
- The Reception of Aristotle’s Organon
- Arguments on prophecy and the inimitability of the Qur’an
- Legal reasoning in Islamic law
- Sufism and Poetics

Course Description

The course introduces two topics important for the advanced study of Islam. In the first, Islamic philosophy and philosophical theology, we consider notions of canon, authority and unbelief in the Islamic world prior to 1300 with special reference to the intellectual traditions of falsafa and kalâm. We then explore disputes about the corpus of works translated from Greek, and whether these works were in conflict with Islamic texts of authority and their implicit conceptions of God’s nature, the created world and the human agent. The second, on traditions of argument in Islam, sets out from the fact that the Qur’an abounds with references to disputes, demonstrations, proofs and signs. The way the Qur’an deals with these matters was decisive for the crystallization of theories of argument in the various Islamic sciences. We consider the Islamic tradition and its sciences as an argumentative tradition par excellence; we discuss the epistemology of proofs in these sciences, and explore the cross-fertilization of ideas and methods of argument across fields such as philosophy, jurisprudence, theology, ethics, poetics and Sufism.
tradition in the early Abbasid period
• the main issues that drove the changes in the mainstream theological tradition of the Saljuq period
• the main issues that characterize post-Avicennan sufism
• the principal ideas and theoretical frameworks that underpin current understanding of the subject
• the methods and tools of critical scholarship as deployed in the study of Islamic intellectual history

The Ability to:
• identify major issues and problems inherent in the study of Islamic intellectual history
• evaluate the difficult and complex nature of the primary sources, and appraise the value of the claims and implications involved
• distinguish and critically assess conflicting interpretations within the secondary literature
• develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

Form and Conduct of Examination
The examination for this paper will consist of a three-hour written paper divided into two sections, corresponding to the specified topics. Each section will contain at least eight questions. Candidates will be required to attempt four questions, at least one from each section.

Teaching
Sample Lecture topics:
* Greek into Arabic: the translation movement in 9th-century Baghdad.
* God and the soul in classical kalam
* Plotinus in Arabic
* Avicenna: God and the world
* Avicenna: the soul and salvation
* Ghazali’s critique of Avicennan theology
* Avicennan doctrine in post-Ghazalian kalam
* Avicennan doctrine in post-Ghazalian sufism
* Origins.
* Asceticism in the seventh and eighth centuries CE.
* Muhasibi and Junayd.
* Ghazali and Sufism.
* Ibn Arabi.
* Rumi.
* 'Folk Islam'
* Sufism and acculturation: the Indian case
Supplementary Regulation
This paper will be concerned with two advanced topics in the Hindu and Buddhist traditions prescribed from time to time by the Faculty Board. The Board may also from time to time prescribe texts for special study.

Prescribed Topics
A. Traditional Vedanta and 'Neo-Vedanta'.
B. Being and causality in Mahayana.

Prescribed Texts
There are no prescribed texts for this paper.

Aims and Learning Outcomes
This course inquires with some detail into specified topics in Hinduism and Buddhism. It is not necessary to have done the Introductory course earlier, but, of course, this would be of help. As religio-cultural traditions of great antiquity and richness (over two and a half millennia in each case) which, on the one hand, have interacted in important ways, but on the other, have developed for most of their history more or less independently of the Abrahamic traditions, Hinduism and Buddhism have a great deal to offer in the exploration of what it is to be human in all the fundamental areas of human living. They have basic religious, philosophical and ethical insights and presuppositions which are not only mutually challenging, but which also interrogate many of the basic presuppositions of the Abrahamic faiths. As such, they are richly rewarding of careful study, especially on such topics as the scope and use of language in constructing and understanding our systems of reality, the nature of human suffering, compassion and fulfilment, and the goal of the ethics of the individual and community.
A subsidiary aim of this course would be to consider comparative methodologies, as well as non-Indological understandings of the world, with special reference to Christianity (another chief focus of this Faculty).

Form and Conduct of Examination
The examination will consist of a three-hour written paper, divided into two sections corresponding to the prescribed subjects. The paper will contain at least twelve
questions. Candidates will be required to attempt four questions, including at least one from each section.
Supplementary Regulation
What is truth? Is it a question of correct mental representation of external reality? Or is it a dimension of this reality as such? Is it epistemological, or is it also ontological? Do we have access to truth through detached observation or through holistic intuition? If the latter, how might our sensing and embodiment be involved, as well as our minds? If truth is not a given, is it rather a gift? Is an intuitive contact with truth merely pragmatic and anthropomorphic, or does it access meaningful structures which extend beyond the human? If that is the case, do these point towards transcendence? Without the divine and the eternal, would truth be merely temporary, and could this count as truth at all? This course will explore these questions, seeking to relate philosophical understandings of truth, as correspondence, coherence and disclosure, respectively, to theological theories for which truth is both a matter of participation in eternal verity and the arrival of truth in the course of time.

Prescribed Texts
There are no prescribed texts for this paper but a list of recommended readings will be available on the Faculty website from the end of full Easter Term.

Form and Conduct
This paper will be examined by a three-hour paper, containing 15 questions, with two either/or essay choices for each lecture topic. Candidates will be required to answer three questions in all.

Aims
This paper is designed to provide third year undergraduates with an in-depth understanding of the contemporary problems of theological metaphysics, especially insofar as they relate to developments within contemporary philosophy and theory; and to enable them to distinguish, and argue rationally and convincingly between alternative positions, whether religious, non- or anti-religious, and to evaluate key sources from different historical periods and philosophico-theological idioms.

Sample Lecture Topics
1. Philosophy and Theology
2. Epistemology, Logic and Analytic Philosophers on Truth
3. Continental Philosophers on Truth
4. Ontological Accounts of Truth
5. The Myth of the Given
6. Truth as Circulation
7. The Myth of the Mental
8. Post-epistemological Realism

Bibliography
Aquinas, Summa Theologiae
Q. 1


[Lecture VI]
London: Routledge.
Paper C12: THEOLOGY AND THE NATURAL SCIENCES II

Paper Coordinator:
Dr Andrew Davison

Supplementary Regulation
This paper will cover a focused range of topics in the relation of contemporary natural sciences with theology.

Prescribed Texts
There are no prescribed texts for this paper but a list of recommended readings will be available on the Faculty website from the end of full Easter Term.

Form and Conduct
The examination will take the form of a three-hour written paper, containing at least 18 questions. The paper will be divided into six sections: (a) introduction: creaturehood in general, (b) theological conceptions of the human being after evolution, (c) theological conceptions of the human being after neuroscience, (d) open-ended aspects of creaturehood (technology and transhumanism), (e) the relatedness of creatures in science and theology, and (f) theology and exobiology. Candidates will be required to attempt three questions, with no more than one taken from each section.

Course Description
This paper covers a focused range topics in the overlap of theology and natural sciences, with an emphasis on the nature of creaturely existence. It will consider accounts of ‘creaturehood’ from the perspectives of the biological sciences and from theological traditions, with attention to areas of agreement and disagreement, and the shape of potential dialogue. The emphasis will be on Christian theology, although consideration will also be given to the debate between theology and natural sciences in other theological traditions.

Teaching
The course involves sixteen lectures and six seminars. Between five and six supervisions are recommended.

Aims
The course seeks to explore a range of related topics concerning the nature of creaturely existence, approached from the perspective of theology and the natural sciences. Attention will be given to the historical development of thought on these topics within both of these disciplines. A particular focus will be on theological understandings of the nature of the human being in the light of scientific developments. The course will consider how such developments in the natural sciences have the potential to challenge previously held theological conceptions,
alongside consideration of how the interpretation and use of scientific findings can be judged and criticised by theological traditions. The second focus will be on the place of non-human organisms within the dialogue between theology and the natural sciences. This will include consideration of both how individual creatures are characterised, for instance as to how life is understood, and also how the diversity of creatures, and their interrelation, is approached.

Learning Outcomes
At the end of the year the students should

- Be aware of a range of theological conceptions of the nature of creaturely existence, in particular in relation to theological conceptions of the human being.
- Be aware of some of the principle developments within the natural sciences that bear upon these topics.
- Be aware of some principle theological responses to these developments, and be able to articulate theological responses of their own.
- Understand some of the principle ways in which the diversity and relation of creatures has been understood within theology, and be able to explain some of the ways in which the findings of the natural sciences make an impact upon these accounts.
- Be able to assess some of the attitudes towards organisms found within the natural sciences, both implicitly and explicitly, and articulate a theological response.

Indicative Lecture and Seminar Topics

- Working from a theology of creation to a theological account of creaturehood
- The nature of the human person as a theological topic
- Human beings as animals: scientific and theological perspectives
- Evolutionary biology as it bears upon personhood
- The theology of the human person after evolutionary biology
- Neuroscience as it bears upon personhood
- The theology of the human person after neuroscience
- The place of life and the organism in contemporary biology
- The concept of the species and its relation to theology
- Technology as a theological topic
- Technology and the transformation of self-understanding
- Technology and the human body: transhumanism
- Non-human animals in theology
- Theology and the diversity of nature
- Theology and the inter-relation of nature
- Theology and the diversity of life
- Scientific aspects of exobiology
• Challenges to traditional doctrines raised by exobiology

**Indicative Bibliography**


Niels Henrik Gregersen *et al.* (eds), *The Human Person and Theology* (Edinburgh: T&T Clark, 2000).


Martin Heidegger, ‘The Question Concerning Technology’ in *The Question*
Nancey C. Murphy and Christopher C. Knight, Human Identity at the Intersection of Science, Technology and Religion (Farnham: Ashgate, 2010).
Mary Beth Saffo, ‘Mutualistic Symbioses’, eLS (Chichester: John Wiley and Sons, 2014).
John Webster, ‘“Love is also a Lover of Life”: Creatio ex Nihilo and Creaturely Goodness’, Modern Theology 29.2 (2013), pp. 156-171.
Paper D1A – OLD TESTAMENT SPECIAL SUBJECT: BIBLE, MYTH, AND HISTORY: THEOLOGY AND TEXT FROM NAPOLEON TO WORLD WAR ONE

Paper coordinator
Dr Paul Michael Kurtz

Prescribed topic
Bible, Myth, and History: Theology and Text from Napoleon to World War One

Prescribed texts
There are no prescribed texts for this paper.

Supplementary regulation
This paper will examine some of the defining intellectual and methodological issues for modern biblical studies. The Faculty Board will advise on primary texts for special study.

Course description
The Bible has, for centuries, stood at the very centre of theological study and humanistic learning. The 19th century, in turn, largely established the agenda, the questions, the methods, and the institutions of biblical scholarship even into the present. From the history of interpretation through reception history to the history of disciplines, biblical studies has, in the past couple decades, increasingly historicised and reflected critically on its own activities and entanglement with culture. Against this background, this course will introduce students to major issues that have defined the modern discipline of biblical studies, providing a close engagement with foundational texts of scholarship, fostering a familiarity with key figures, works, and methods, and placing the study of the Bible in wider cultural and intellectual history. There will be a particular focus on Old Testament scholarship in Germany.

Aims
The reading, writing, and lecturing for this paper seek both to broaden and to deepen a knowledge of the discipline of biblical studies and the history of theology. In particular, the paper aims to do the following:

- to create familiarity with major figures, works, methods, and trends in modern biblical studies, such as the pursuit of historical figures in David Strauss’s *The Life of Jesus*, the implications of source criticism for
historiography in Julius Wellhausen’s *Prolegomena to the History of Israel*, and the importance of orality in Hermann Gunkel’s *Genesis*

- to develop an understanding of the history of biblical scholarship, including its relationship to theology, its engagement with other disciplines, and its entanglement with wider cultural and intellectual history
- to help students critically assess the strengths, the weaknesses, and the contingencies of critical methods in biblical interpretation, including source criticism, tradition history, and comparison
- to allow students to formulate a research question, explore in depth an area of their own especial interest, and execute a sustained line of argumentation through an extended essay
- to encourage students to read deeply, respond critically, and compare carefully – especially through class discussions that address wider contexts and thread together larger research themes not only between Old and New Testament scholarship but also across the humanities more broadly, in disciplines like classics, history, and assyriology
- to draw together elements from different papers studied in years one through two – especially, in Old Testament, A2 (David: Israel’s Greatest Hero?) and B2 (Israel in Exile: Literature, History and Theology) and, in other subjects represented in the Faculty, A3 (Jesus and the Origins of the Gospels) and B14 (Life, thought and worship of modern Judaism)
- to promote rigorous exchange among students interested in Old Testament, New Testament, Church History, and Systematics

**Learning outcomes**

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

(a) knowledge of

- classic works of biblical scholarship
- key figures in modern biblical studies
- the development of fundamental methods for biblical interpretation
- the history of biblical studies as a discipline

(b) the ability to

- identify major works and authors in modern biblical scholarship as well as their contributions
- describe the historical methods of biblical interpretation and evaluate their strengths and weaknesses
- distinguish trends in biblical scholarship and assess their place in cultural and intellectual history
- read interpreters critically to understand their aims, their methods, and their assumptions
- present their own arguments and the arguments of others in a coherent manner, in both written and oral form
Teaching
Eight weekly two-hour seminars – divided between lecture, discussion, and student presentation – over Michaelmas term. A recommended four supervisions, two for each essay.

Lectures
1. Reading the Bible Historically; Or, How The Sacred Scriptures Became Ancient Texts
2. Challenges from Within: Historical Criticism
3. From Creation to Resurrection: Myth as Poesy and Fallacy
4. Challenges from Without: Extrabiblical Sources
5. Its Stories and Its Past: Was Israel Any Different From Her Neighbours?
6. Theology and the Rise of Science: A Case of Reginacide?
7. Biblical Scholarship Beyond the Protestants
8. A Parting of the Ways? Theology and the History of Religions

Form and conduct of examination
The paper will be assessed through two essays, of 5000 words each. The first should execute a critical analysis of one particular work, while the second should offer a synthetic, comparative inquiry. Specific topics will be chosen by the candidate in consultation with the paper coordinator and in accordance with the provisions of Regulation 20 (Statutes and Ordinances).

Essay titles
The essay questions should be discussed in relation to nineteenth-century scholarship, not from the perspective of contemporary scholarship.

1. “The Bible should be studied like any other ancient text.” Discuss.
2. “The Bible is myth and false.” Discuss.
4. Is the Bible authoritative for knowing Israel’s past?
5. “Israel was just like any other ancient people.” Discuss.
6. Is biblical scholarship part of theology?
7. Is biblical criticism a German science?
8. What is the relationship between theology and the history of religion?

Preliminary bibliography


Paper D1B – NEW TESTAMENT SPECIAL SUBJECT - JESUS AND PAUL IN THE SECOND CENTURY

Paper Coordinator:
Dr Simon Gathercole

Supplementary Regulation
This paper will explore in detail a topic of particular interest to students of Christianity in the first two centuries. The topic will be prescribed by the Faculty Board.

Prescribed Texts
There are no prescribed texts for this paper.

Course Description and Learning Outcomes
The paper will examine the reception of traditions relating to Jesus and to Paul in early Christian writings of the second century. Students will be introduced to a range of early Christian writings without reference to subsequent categories of ‘orthodox’ and ‘heretical’, and to the variety of ways in which Jesus and Paul are presented or used (or ‘received’). By discovering the variety of forms of reception, whether based on subsequently canonical texts or independent traditions, students will be encouraged to recognise how different factors and contexts influence any reception, and also to reflect on the influence of this period on the later reception of Jesus and Paul. The paper will familiarise students with the current emphasis on diversity as a primary characteristic of the period with particular reference to these topics. Although students will not be required to have taken papers on Jesus and the Gospels (A3) or on Paul (B4), this paper complements those in that it illustrates that contemporary approaches and reconstructions of Jesus and Paul, and of the literary traditions used for these purposes, do not reflect the variety of concerns current in the early church.

Teaching
Michaelmas term: Jesus
Lecture topics:
1 Jesus & Gospels in the second century in recent scholarship;
2 The Fourfold Gospel (*Irenaeus and his predecessors*)
3 Jesus’ flesh (“Docetism” and related debates)
4 Jesus in Apologetic and Polemic (*Jewish and Christian polemics about Jesus*)
5 The Gospel of Thomas
6 The Gospel of Peter
7 The Gospel of Truth
8 The Gospel of Judas
Lent term: Paul
Lecture topics:
1. Paul in the Second Century in recent scholarship
2. The formation of the Pauline Corpus (Evidence of knowledge of Pauline letters; Marcion; additions to corpus)
3. The narrated Paul (1) Paul and the other apostles – in harmony or opposition? (Peter/ Paul/ James traditions etc.)
4. The narrated Paul (2) Competing receptions of Paul with specific reference to the Pastorals and the Acts of Paul
5. Paul the letter writer: the Pauline letter form and its influence
6. Paul the theological thinker: the beginning of commentary
7. Interpretations of 1 Corinthians 15 and debates on resurrection
8. Paul, Judaism and the Parting of the Ways in the second century

Form and Conduct of Examination
The course will be examined by two extended essays, one from each part of the course. Titles will be agreed with students, subject to the availability of appropriate supervision.
Supplementary Regulation
This paper builds from major themes of Christian doctrine to introduce historical and critical perspectives of their significance for political theological understanding. 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 on the Faculty website from the end of full Easter Term.

Course Description
The phrase ‘political theology’ was first used in Stoic philosophy to denote discourse surrounding the officially worshipped gods of the polis, as part of a distinction between three types of gods and thus three theologies. St Augustin considered and critiqued this distinction at some length in De Civitate Dei. In the modern period, the phrase ‘political theology’ came back into use especially through the work of twentieth-century legal and political theorist, Carl Schmitt. Schmitt was not himself a theologian, and many would reject any constructive use of his work due to his official complicity with the Nazi regime. For others there is some sense in which his most famous dictum, ‘All significant concepts of the modern theory of the state are secularized theological concepts’, has been central to guiding the discipline. The content of ‘political theology’ as a contemporary discipline differs widely depending upon whether it arises from within political philosophy, political science, history of political thought, or Christian theology.

This paper explores approaches to political theology arising from within Christian theology. ‘Christian political theology’ describes an area of tradition and contemporary discourse that seeks to establish and refine the relationship of theological and political thinking and practice. This set of enquiries is necessarily grounded in key doctrinal questions of Christology, creation, theological anthropology and eschatology, which offer implications for how to understand human society. These implications are worked through in specific constructive responses to contemporary global issues such as religious violence, social exclusion, human rights, and intercultural encounters.

This course builds directly from Part I and Part IIA doctrine papers (A5 God and not God/Who is Jesus Christ?, B8 The Study of Theology I), but also makes links from B11 Ethics and Faith, B13 Moral Vision in the European Novel and toward C6 Disputed Questions in Theology.

Form and Conduct of Examination
The assessment will consist of the submission of two essays, each of no more than 5,000 words in length, from topics specified by the paper coordinator. Both essays should take the form of a synthetic, comparative analysis. Specific topics may be chosen by the candidate in consultation with the paper coordinator and in accordance with the provisions of Regulation 20 (Statutes and Ordinances).

Teaching
The teaching of this module is organised in three units of seminars, to meet for two hours weekly during the Michaelmas term. The three sections offer a structured exploration of political theologies framed by trajectories within Christian tradition, critical contemporary approaches, and practical implications of political theologies in relation to particular questions.

In 2017-2018 the three units will focus on the following topics. Required readings for seminar discussion are listed below, followed by a selection of primary and secondary texts which serve as background and/or further reading for each unit.

Unit 1: Traditional Frameworks

Session Topics and Readings:

Session 1: Augustine’s Two Cities
Augustine, *De Civitate Dei*, Books VI, XV and XIX

Session 2: Luther and Aquinas on Sin and Politics
Martin Luther, *On Secular Authority*
Thomas Aquinas, *De Regimine Principum*

Session 3: Anabaptism
*The Schleitheim Confession*
Menno Simons, *Reply to False Accusations*

Unit Readings:

Craig Hovey and Elizabeth Phillips (eds), *The Cambridge Companion to Christian Political Theology*, chs 8, 9, 13, and 14
Oliver O’Donnovan and Joan Lockwood O’Donnovan (eds), *From Irenaeus to Grotius*
Elizabeth Phillips, *Political Theology*, chs 1-4 and 8; and ‘Anabaptist Theologies’, in *The Blackwell Companion to Political Theology* (forthcoming second edition)

Unit 2: Cui Bono? Critical Questions

Session Topics and Readings:

Session 4: Black and Feminist Theologies
James Cone, *A Black Theology of Liberation*, chs 6-7
Rosemary Radford Reuther, *To Change the World*, chs 4-5

Session 5: Liberation and Postcolonialism
Gustavo Gutierrez, ‘The Task and Content of Liberation Theology’
Laura E. Donaldson and Kwok Pui-Lan (eds), *Postcolonialism, Feminism and Religious Discourse*, chs 4 and 8

Session 6: Liberalism and Human Rights
John Milbank, ‘Liberality versus Liberalism’
Ethna Regan, ‘Theological Anthropology and Human Rights’

Unit Readings:
- William T. Cavanaugh, et. al. (eds), *An Eerdmans Reader in Contemporary Political Theology*, chs 1, 4, 12, 13, 22, 23, and Parts VII-VIII
- Craig Hovey and Elizabeth Phillips (eds), *The Cambridge Companion to Christian Political Theology*, chs 1-7
- Elizabeth Phillips, *Political Theology*, chs 6 and 7

Unit 3: Violence and Political Theology

Session Topics and Readings:
- Session 7: War and Peace
  Erasmus, *Against War*
- Session 8: Religious Violence
  William T. Cavanaugh, *The Myth of Religious Violence*, chs 1, 3, and 4

Unit Readings:
- Nigel Biggar, *In Defence of War*
- William T. Cavanaugh, et. al. (eds), *An Eerdmans Reader in Contemporary Political Theology*, chs Parts VI and XI
- Elizabeth Phillips, *Political Theology*, chapter
- 5 Myles Werntz, *Bodies of Peace*

Aims
The paper is designed to help students approach questions of the political through Christian doctrine in relation to both traditional frameworks and contemporary issues. In particular the paper aims to:
- introduce students to key primary texts
- heighten students’ awareness of critical theological voices which point to the political nature of all theology
• develop students’ ability to distinguish, analyse and evaluate various conceptions of political theology
• provide models with which students can relate Christian doctrine and practical questions of social organisation

Learning Outcomes
Upon successful completion of this paper, students should attain:
(a) Knowledge of:
• various understandings of the tasks and content of political theology
• key trajectories of political thought in traditional Christian theology
• the political aspects of particular doctrines
• critical approaches to the tradition
• the relevance of political theology for contemporary questions

(b) The ability to:
• outline and assess the ways in which key figures in the Christian tradition have contributed to political thought and practice
• reflect critically on the contribution of contemporary Christian theology to conceptualisations of political society
• analyse contemporary political debates theologically

Essay Titles
One essay title should be selected from each of the following two groups:

Group 1: Tasks of Political Theology
a. ‘Jesus answered, ”My kingdom is not of this world”’. Discuss.
b. Must Christian political theology be eschatological?
c. Is the central task of political theology to critique or to construct?
d. ‘Any statement about Jesus today that fails to consider blackness as the decisive factor about his person is a denial of the New Testament message’. Discuss.
e. Is the church the *polis* in Christian political theology?

Group 2: Issues in Political Theology
a. Why do human beings need government?
b. Is the modern liberal state the fruition or abdication of political theology?
c. Must governments employ violence?
d. What does contemporary migration ask of political theology?
e. ‘Interpreting scripture is a political act’. Discuss.
General Bibliography for All Essays


Essay-Specific Bibliographies

NOTE: Students will select ONE title from EACH of the two groups below. The lists below are only indicative of significant names and texts within the different themes and students will be guided to further reading in supervision.

Group One

1a. ‘Jesus answered, "My kingdom is not of this world"’. Discuss.


Horsley, Richard A. Jesus and Empire (Minneapolis: Augsburg Fortress, 2003).

Flipper, Joseph S. Between Apocalypse and Eschaton: History and Eternity in Henri de Lubac (Minneapolis: Fortress, 2015).
O’Donnovan, Oliver and Joan Lockwood O’Donnovan. Bonds of Imperfection (Grand Rapids: Eerdmans, 2004).

1c. Is the central task of political theology to critique or to construct?
De Tavernier, Johan, Joseph Selling, and Johan Verstraeten, eds. Responsibility, God and Society (Leuven: Peeters, 2008).


Taylor, Mark Lewis. *The Theological and the Political* (Fortress, 2011).


1d. ‘Any statement about Jesus today that fails to consider blackness as the decisive factor about his person is a denial of the New Testament message’. Discuss.


________________, *We Drink From our Own Wells* (London: SCM Press, 1983).


1e. Is the church the *polis* in Christian political theology?


Cavanaugh, William T. *Field Hospital The Church’s Engagement with a Wounded World* (Cambridge: Eerdmans, 2016)


_________________. *Theopolitical Imagination* (London: T&T Clark, 2002).


2a. Why do human beings need government?


Sigmund, Paul E. *Natural Law in Political Thought* (Lanham, MD: University Press of America, 1971).

2b. Is the modern liberal state the fruition or abdication of political theology?


________________. *Theopolitical Imagination* (London: T&T Clark, 2002).

Insole, Christopher J. ‘Theology and Politics: The Intellectual History of Liberalism’ in *Theology, University, Humanities* (Eugene, OR: Cascade, 2011).


McConnell, Michael W., Robert F. Chochran, Jr., and Angela C. Carmella, eds. Christian Perspectives on Legal Thought (New Haven: Yale University Press, 2001), especially Part 1, Section 1; and Part 2, Sections 1-4.


2c. Must governments employ violence?
Bell, Daniel M. Just War as Christian Discipleship: Recentering the Tradition in the Church rather than the State (Grand Rapids: Brazos, 2009).
Cavanaugh, William T., Jeffrey W. Bailey and Craig Hovey, eds. An Eerdmans Reader in Contemporary Political Theology (Cambridge: Eerdmans, 2012), section XI.
Niebuhr, Reinhold. Love and Justice (Louisville, KY: Westminster/John Knox, 1957), Part IV.
Phillips, Elizabeth. Political Theology: A Guide for the Perplexed (London: T&T Clark, 2012), chapters 2, 3, and 5. Use these chapters to also find further readings which can be chosen depending upon the focus of your essay.


2d. *What does contemporary migration ask of political theology?*


Rowlands, Anna. ‘On the Temptations of Sovereignty: The Task of Catholic Social Teaching and the Challenge of UK Asylum Seeking’ *Political Theology* 12.6 (December 2011): 843-869.


2e. ‘Interpreting scripture is a political act’. Discuss.


_______________, We Drink From our Own Wells (London: SCM Press, 1983).
_______________, The Density of the Present (Maryknoll, New York: Orbis, 1999).
Myers, C. 1991. ‘Why a Political Reading?’ in Binding the Strong Man. Maryknoll,
New York: Orbis.
O’Donovan, O., 1999. The Desire of the Nations: Rediscovering the Roots of Political 
Theology. Cambridge University Press.
The Tyndale Bulletin vol. 37.
Tamez, Elsa (ed.), Through Her Eyes: Women’s Theology from Latin America. (Wipf 
and Stock, 2006)
**Paper Co-ordinator:**
Dr Simeon Zahl

**Supplementary Regulation**
This paper will introduce some of the major themes related to the theology of the Holy Spirit, with particular attention to the relation between the Holy Spirit and the experiences and practices of Christians. 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.

**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 from the list below.

**Course Description**
This seminar-based paper is concerned with the Christian doctrine of the Holy Spirit. It pays particular attention to the relation between the Holy Spirit and the experiences and practices of Christians. Through discussions of classic theological texts from a variety of periods and traditions, the paper will examine a series of major topics in pneumatology, including: the trinitarian identity of the Spirit; the work of the Spirit in relation to baptism, grace, sanctification, and Christian practices; problems of self-deception and authority in discernment of the Spirit; the nature and significance of pentecostal theology; and the role of spirituality and experience in theological method. An important theme of the paper will be the work of the Spirit in relationship to affect, embodiment, and materiality, and students will have freedom to draw on theoretical work from outside of the discipline of Christian theology in their examinations of these themes, in conversation with classic theological texts.

**Teaching**
The course is taught by Dr Zahl in a weekly 2-hour seminar in the Lent Term. Students will prepare and present comments on assigned readings.

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.
Learning Outcomes
As a result of this paper, students should:

- Be aware of a range of major approaches to understanding the work of the Spirit
  salvation, sanctification, and sacramental practice
- Be knowledgeable about the identity and role of the Holy Spirit in the context of
  the classical trinitarian doctrine
- Be able to reflect critically on the ways classic theological texts, liturgies, and
  doctrines serve to shape experiences, emotions, and desires, rather than just
  communicating truth claims
- Have an understanding of what is at stake in debates over the theological validity
  of claims to experience of the Spirit
- Have an appreciation for the value of theoretical approaches from disciplines
  outside of academic theology for theological engagement with affect,
  embodiment, and materiality
- Be able to reflect on the relationship between metaphysical and experiential
  claims in theology in light of the doctrine of the Holy Spirit
- Be able to describe and assess the distinctive contributions of pentecostal theology
- Be able to reflect on the relationship between spirituality, experience and
  theological method, in light of the surge of interest in the topic in recent theology
- Have improved ability to carry out a successful extended argument in a
  coursework essay

Seminar Topics and Texts
1. Who Is the Holy Spirit?
Main texts:

Athanasius, Letters to Serapion on the Holy Spirit, Letter One, in Works on the Spirit:
Athanasius and Didymus, (St Vladimir’s Seminary Press, 2011), pp. 54-105
Jörg Frey, ‘How did the Holy Spirit Become a Person?’, in The Holy Spirit, Inspiration, and
the Cultures of Antiquity (De Gruyter, 2014), pp. 343-71

2. What Does the Holy Spirit Do?
Main texts:

and Didymus (St Vladimir’s Seminary Press, 2011), pp. 143-78
Karen Kilby, ‘Is an Apophatic Trinitarianism Possible?’, International Journal of
Systematic Theology 12/1 (2010), pp. 65-77

Supplementary text:
3. Baptism and Conversion

Main texts:

4. Grace and the Affections

Main texts:
Philip Melanchthon, Loci communes 1521, in Melanchthon and Bucer (The Westminster Press, 1969), pp., 118-59, 70-97, 105-120

Supplementary text:

5. Sacramental Practice and the Shaping of Desire

Main texts:
Hugh of St Victor, On the Sacraments of the Christian Faith (Medieval Academy of America, 1951), pp. 141-65

Supplementary texts:

6. Discernment of the Spirit

Main texts:
Martin Luther, Against the Heavenly Prophets, in Luther’s Works 40, pp. 79-84, 144-58


7. Pentecostal Theology and Spirit Baptism

Main texts:


A selection of early pentecostal articles and sermons available on pentecostalarchives.org

Supplementary texts:


8. The Holy Spirit, Experience, and Theological Method

Main texts:

Martin Luther, ‘Preface to His German Writings’ (*Luther’s Works* 54, pp. 283-88) and *The Heidelberg Disputation* (*Luther’s Works* 31, pp. 39-58)


Supplementary text:


**Essay Questions**

What is the role of the Holy Spirit in baptism?

‘The Spirit befriends matter’ (Rogers). Is this true?

If the operations of the Trinity *ad extra* are inseparable, why talk about the work of the Spirit?

Is salvation an ‘experience’?
Examine two primary texts from this paper from the perspective of either (a) affect theory, or (b) the ‘material turn’ in religious studies.

Can a person receive the Holy Spirit without showing evidence of the fact?

Examine (a) a Christian liturgical text, or (b) a classic doctrinal claim through the lens of its affective impact.

What is the relationship between the Holy Spirit and the human will in Christian transformation?

What is at stake in theological debates about ‘enthusiasm’?

‘The future of Christian theology is pentecostal’. Discuss.

‘If you pray truly, you are a theologian’ (Evagrius of Pontus). Discuss in relation to the doctrine of the Holy Spirit.

‘Experience alone makes the theologian’ (Luther). Discuss.

Note: Essays must engage at least two of the main texts listed above. Any two main texts may be chosen.

Background Reading

General Bibliography
Basil the Great, *On the Holy Spirit* (St Vladimir’s Seminary Press, 2011)
Bayer, Oswald, *Martin Luther’s Theology: A Contemporary Interpretation* (Eerdmans, 2008)
Coulter, Dale, and Amos Yong (eds), *The Spirit, Affectivity, and the Christian Tradition* (University of Notre Dame Press, 2016)
Hindmarsh, Bruce, *The Evangelical Conversion Narrative* (Oxford University Press, 2005)
Hughes, Robert Davis, *Beloved Dust: Tides of the Spirit in the Christian Life* (Continuum, 2011)
Jay, Martin, *Songs of Experience: Modern American and European Variations on a Universal Theme* (University of Californian Press, 2005)


Staniloae, Dumitru, ‘Trinitarian Relations and the Life of the Church’, in *Theology and the Church* (St Vladimir’s Seminary Press, 1980), pp. 11-42


Welker, Michael, *God the Spirit* (Fortress Press, 1994)

Williams, Rowan, The Wound of Knowledge, 2nd ed. (Darton, Longman, and Todd, 1990)
Woodward, Ian, Understanding Material Culture (Sage Publications, 2007)
Yong, Amos, Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective (Wipf and Stock, 2002)
PAPER D1G - SELF AND SALVATION IN INDIAN AND WESTERN THOUGHT

Paper Coordinator:
Dr Douglas Hedley and Dr Ankur Barua

Supplementary Regulation
This topic will be studied from a comparative point of view. The Faculty Board may from 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 on the Faculty website.

Aims and Learning Outcomes
This is a broad-brush paper, which treats of the theme of "selfhood" and "salvation". These are western terms, of course, aligned for alliterative effect, but the aim is to focus on the condition of self-consciousness and its fulfillment in a comparative context. "Self-consciousness" need not refer (only) to human personhood, as we shall see, nor "salvation" to (ultimate) communion with a personal God. This will come out more clearly in the course's comparative context of Indian (viz. Hindu and Buddhist) and western (i.e. western Christian and secular) thought. Thus "self" and "salvation" in more attenuated senses, e.g. those of Plato, Plotinus, Hegel, the Buddhists and the Samkhys, will also be considered.
It is a defining mark of human beings that they are self-aware, capable of reflecting on existence, the world, and human fulfillment, particularly in a religious context. This course is meant to give a leading insight, from the point of view of philosophy and the history of ideas, into the human exploration of this process, in a western and Indian context. The comparative method of the course in the increasingly global framework of our lives is meant to be a particularly advantageous component educationally.

Teaching
Sample lecture topics:
1. Introduction: Comments on scope of course and comparative method. The importance of self-awareness and reflection on human fulfillment as a characteristic of human living (etymological understandings of "self" and "salvation"). The importance of the "religious" dimension.
3. Samkhya and the Bhagavadgita as frames of reference for self and salvation: purusha and prakrti. The "chariot" and the "progression" of the self. The non-theistic context "theologised" in the Gita. The implications of dualism -
existentially and morally: "in" the world and not "of" it? A glance at historicity. (Student presentation).


5. *Aquinas and Descartes*: the clash of dualisms and the "autonomy" of the self - whose "salvation"? Objectification and the integrity of matter and spirit/mind. Virtue and the "Passions of the Soul". Beatitude. Incarnational being. (Student presentation).

6. *The challenge of Buddhism*: to be or not to be as "self". The teaching of anatta: renouncing the self (personhood and selfhood). Nirvana as the horizon of conditioned being. The "self" in history and time. (Student presentation).


**Essay Titles**

**Topic 1: Self, Detachment and Renunciation**

*Either*: 'Where a person's treasure is, there shall the heart be also.' Discuss.

*Or*: In the Indian and western traditions does renunciation have to do with the purification or the elimination of desire?

**Topic 2: Knowledge, Participation and Salvation**

*Either*: 'For now we see through a glass darkly, but then face to face; now I know in part, but then I shall know even as also I am known.' Discuss.

*Or*: 'What is truth?'

**Topic 3: Which Saviour, Whose Salvation?**

*Either*: In what sense, if at all, could salvation be said to be a form of liberation?

*Or*: Are there as many paths to salvation as there are points of view?

**Topic 4: Love, Self-Determination, Order**

*Either*: Assess the role of suffering and evil in western and Indian religion (in a context of your choice).

*Or*: 'Who is my neighbour?' Can duty and salvation be reconciled?
PAPER D2a: COUNCILS IN CONTEXT

Paper Coordinator:
Dr Mark Smith

Supplementary Regulation
This paper will study in detail a topic in the history of Christianity. The topic will be prescribed by the Faculty Board.

Prescribed Topic: Councils in Context
This paper is concerned with synods and councils in the early church, considering their theological themes and their historical and social contexts. It will focus in particular, but not exclusively, on the ecumenical councils of the 4th and 5th centuries.

Prescribed Texts
There are no prescribed texts for this paper but a list of recommended readings will be available on the Faculty website from the end of full Easter Term.

Aims and objectives
The course will address questions such as the conduct of discussion and methods of decision making at synods, their theological achievements, questions of standing and authority of councils, the mirroring of social reality and the formation of church organisation in disciplinary rulings. The paper will introduce students to the texts produced by, or relating to, these councils. It will be based largely on primary sources and intends to teach skills and methods of source analysis and interpretation, as well as discussing questions and topics prominent in recent scholarship. This focus and style requires examination by long essay to allow the source-based and in-depth analysis of exemplary conciliar contexts.

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 20 (Statutes and Ordinances).

Teaching
The paper will be taught by eight two-hour sessions, integrating lectures and class teaching.
PAPER D2b RELIGIOUS EXPERIENCE: MESMERISM, SPIRITUALISM AND PSYCHICAL RESEARCH

Paper Coordinator:
Dr Alasdair Lockhart

Supplementary Regulation
This paper will study the topic of religious experience from a social scientific perspective through texts drawn from the eighteenth century to the present. The 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 on the Faculty website from the end of full Easter Term.

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 Regulations 19 and 20 (Statutes and Ordinances).

Course Description
This seminar-based paper is concerned with the history of Mesmerism, Spiritualism and Psychical Research as a way of investigating the topic of ‘religious experience’. We will draw on a range of primary documents – advocacy, reports and theories by practitioners and investigators – as well as considering a range of recent studies by social historians and social scientists on these topics. In their essays, students will be encouraged to evaluate the nature of the evidence, to ask whether contemporary and more recent scholarship accounts well for this evidence, and also to take into account the appearances of such materials in novels, short stories and films as evidence of the context of reception of these ideas.

Aims
The course seeks, in the final year of study, to allow students to engage with primary materials in the study of religion (texts, not fieldwork), in particular concerned with the varieties of religious experience, and to evaluate these against a series of social scientific and historical descriptions and explanations of the movements in question. At the same time, the student should begin to see the contribution these movements have made to the study of religion, and so to learn to criticize and re-evaluate some older and some contemporary theories. It is hoped the course will stimulate research interests in final year undergraduates.
Teaching
The course is taught in a weekly 2-hour seminar over one term. Students will prepare and present comments on assigned readings for each seminar. Lecturers are Dr Tim Jenkins and Dr Alastair Lockhart.

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. Each essay should include significant discussion of some primary texts, either those discussed in class or chosen with the supervisor. A specimen set of questions is attached. Those for the coming year will be fixed at the Examiner’s meeting in Easter term. Essays are to be submitted, typed and with a cover-page giving candidate’s examination number but no name, to the Faculty Office. The first essay should be submitted not later than 1 p.m. on the first Monday of Full Easter Term and the second essay not later than 1 p.m. on the third Monday of Full Easter Term. Students are entitled for each essay to a short preliminary meeting to discuss the topic and bibliography, followed by no more than two hours of supervision. These meetings and supervisions may be individually, or in groups, with a supervisor, or a mixture of both, depending on the teaching of the paper. Feedback may be given on no more than two drafts of the essay.

The Rationale of the Course Work Teaching
The D papers are research papers, both in the sense of coming out of the teacher’s research interests and in allowing the undergraduates taking the paper to engage in some research themselves. The two coursework essays are intended to be a result of research, within the limits of what is possible, involving reading primary and secondary materials and producing some sort of synthesis, more like a dissertation and less like a supervision essay, with its necessarily tighter compass and greater input from the supervisor.

For this reason, the classes are organized around the discussion of primary materials, carefully chosen and organized, introduced together with supplementary bibliographies, and read by the class in advance. This is to prepare for the essays, introducing primary and secondary materials. For each essay, the course director will arrange a setting-up meeting with all the students. Students are then to produce a first draft (with bibliographical enquiries etc. dealt with by email), which the supervisor will look at in advance of a workshop, when each student will make a brief presentation on the basis of the first draft, and when he or she will get the first draft back with comments from the supervisor. In workshops, students will be expected to comment, query, and contribute to each others’ presentations to develop their seminar skills and bring new perspectives to each others’ approaches to their
essays. There is meant to be a good deal of independent work in producing the first draft.

The idea then is that the students respond to the reactions, and produce a second draft, on which they will get an individual meeting with their supervisor, and that they produce a final draft and submit it. In this fashion, there is a timetable (so that things don’t get left to the last minute), students get a chance to learn from each other, and there is responsible supervision in terms of individual reading and comments. At the same time, the students have a good deal of control over what they read and how they respond to it and shape their writing.

Learning Outcomes
At the end of the year the students should

• have gained the capacity to integrate ideas;
• show an understanding of the complex relationships between scholarly studies and the materials they draw on in the study of religion; and
• develop generic transferable skills of synthesis, analysis, critical reasoning and communication.

Primary Texts (not all texts will be discussed each year)
Week 1: Approach, methods and objects. Students are expected to have read the Week 1 primary texts in advance of the first seminar, and be prepared to discuss their impressions of the first three (10, 24 and 19) in particular.

Weeks 2 & 3: Mesmerism.

Literary accounts:

Weeks 4 & 5: Spiritualism.

Literary accounts:
Weeks 6 & 7: Psychical Research.


Discussion of Myers:


Literary accounts:


Week 8: Mind over Matter, the Nature of Religious Experience and the Human Mind.


Preliminary Bibliography


**Possible Essay Questions**

Is ‘religious experience’ a useful category for social scientific research? **Or** Is the social scientific study of religious experience possible? Evaluate some recent empirical studies of religious experience.

What are the principles of Mesmerism?

Can Mesmerism be distinguished from Hypnotism?

What are the contemporary forms of Mesmerism?

Why did Spiritualism emerge and why did it enjoy success?

What did the critics of Spiritualism contribute to the movement and what did they learn from it?

Explain the enduring presence of spiritualist phenomena and practice to the present in Western societies.

What are the main features of Psychical Research?

What evidence is there for the survival of the human personality after death?

What limits the powers of the human mind?

Evaluate William James’ account of religious experience.

Can literary sources (novels and short stories) serve the social scientific investigation of religious experience?

TDJ

31/10/2014 (revised 25/5/2017).
Supplementary Regulation
This paper will introduce students to the writings of prominent representatives of Jewish thought and philosophy. With a focus on the modern period, it will examine ways in which various thinkers have addressed connections and tensions (both fruitful and problematic) between ‘Judaism’ and ‘philosophy.’

Prescribed Texts
There are no prescribed texts for this subject.

Course Description
This paper will explore ways in which the ideas of modern thinkers were shaped by their attempts to navigate between ‘Judaism’ and ‘philosophy,’ looking at ways in which their engagement with philosophy reshaped their understanding of Judaism, as well as ways in which their engagement with Jewish tradition reshaped their understanding of philosophy. Thus, while the thinkers that we will examine draw upon and respond to the mainstream tradition of Western philosophy (from Aristotle and Plato to Kant, Hegel, and Heidegger), we will also consider the extent to which their thought was simultaneously refracted through the lens of Jewish theological and sociological particularity. We will pay particular attention to ways in which the textual tradition of Judaism (in particular, the Hebrew Bible and classical rabbinic literature) might later have proved challenging for thinkers seeking to engage the method and presuppositions of philosophy.

While focusing on Jewish thinkers, we will also examine ways in which tensions between modern philosophy, on one hand, and Judaism and Jewish particularity, on the other, might also be linked to modernity’s critique of religious claims and religious particularity more broadly. As such, the ways in which Jewish philosophers respond to the challenge of modernity may also shed light on attempts by thinkers in other religious traditions to do so as well.

Aims
- To introduce students to specifically philosophical approaches to Jewish religious tradition.

- To build on and develop skills acquired in part IIA, whether in papers on Judaism or on philosophy of religion (for example, papers B10, B11, or B14, although these
are not prerequisites). It may also serve as a complementary parallel to papers C8 or C11.

-To explore a stream of philosophical and theological reflection that is both situated within modern Western culture and emerges from a minority religious-cultural group that was frequently viewed as one of the chief ‘Others’ of dominant Western culture.

-To examine ways in which modern Jewish thinkers both embraced and resisted the arguments and assumptions of prevailing trends in modern Western philosophy more broadly.

Objectives
The ability to engage in critical analysis of primary texts in the genre of Jewish philosophy of religion.

Knowledge of the specific ways in which the various thinkers negotiated the relationship between ‘Judaism’ and ‘philosophy,’ and the ability to draw comparisons among their different positions.

Competence in assessing themes relevant to philosophy of religion more broadly (e.g., received tradition and rational reflection; particularity and universality; preservation and change; the philosophical significance of sacred texts; autonomy and heteronomy; the relation between theory and practice; anthropomorphism and the legitimacy of ‘religious belief’).

Form and Conduct of Examination
The assessment will consist of two 5000-word essays. The first essay should focus on a close reading of a particular work, while the second should take the form of a synthetic, comparative analysis. Specific topics may be chosen by the candidate in consultation with the paper coordinator and in accordance with the provisions of Regulation 20 (Statutes and Ordinances).

Provisional Class Outline
The course will be taught in eight two-hour classes.

1. **Introduction; Maimonides**
   - Maimonides’ attempted harmonization of philosophy, the Hebrew Bible, and classical rabbinic literature. (Focus on selections from Guide of the Perplexed)

2. **Benedict/Baruch Spinoza**
   - Inserting a gap between Judaism and philosophy (Focus on Theological-Political Treatise)
3. Moses Mendelssohn
   - The social and cultural context of Jews entering modernity
     - Judaism and philosophy, without identity (Focus on Jerusalem)

4. Immanuel Kant
   - Philosophical challenges to Judaism: autonomy, heteronomy, and the particularity of statutory religion (Focus on Religion within the Limits of Reason Alone)

5. Hermann Cohen
   - A rational challenge to philosophy, via religion (Focus on Religion of Reason out of the Sources of Judaism, selections)

6. Franz Rosenzweig
   - Judaism beyond philosophy? (Focus on The Star of Redemption, selections)

7. Martin Buber
   - Love and abstraction in Judaism and philosophy (Focus on I and Thou; Eclipse of God, selections)

8. Emmanuel Levinas
   - Translating Judaism and philosophy (Focus on Totality and Infinity; Nine Talmudic Readings, selections.)

Supervisions
It is recommended that four supervisions be given for this paper, including two for each assessed essay.
PAPER D2d - JUDAISM AND HELLENISM

Paper Coordinator:
Dr James Aitken

Supplementary Regulation
This paper will be concerned with the interaction between Jewish and Hellenistic traditions from the time of Alexander the Great until the early rabbis. It will examine the conceptual problems of ‘Hebraism and Hellenism’ through an examination of the literature, history and religious life of Jews in the period.

Prescribed Texts
There are no prescribed texts for this paper but a list of recommended readings will be available on the Faculty website from the end of full Easter Term.

Course Description
The issue of how Jewish identity was formed in contact with Hellenistic tradition will be studied in relation to the literature, history and religion of the period. Attention will be given to the development of biblical tradition in the setting of Greek and Roman culture, utilising where appropriate pagan and Christian sources as well as Jewish. There will also be consideration of historical sources and archaeological evidence for the interaction of Jews with their surrounding cultures, and the problems of defining and delineating identity will be discussed.

The period begins with the translation of the Hebrew Bible into Greek and continues beyond the composition and compilation of the Mishnah in Hebrew, a time in which Jews negotiated with, adopted or reacted against Hellenism. The paper takes up some texts and themes encountered in other papers on the Old Testament, New Testament, ancient history, the early church, and Judaism; but it draws special attention to the interaction of Judaism and Hellenism. Some basic knowledge of Hebrew or Greek is helpful, but not required.

Aims
Set texts and teaching for this paper are intended to assist knowledge and understanding of the deuto-canonical literature and ancient Judaism in its Hellenistic context. In particular the paper aims:

- To develop exegetical skills and an engagement with Jewish literature of the period
- To help students appreciate the historical importance of a range of evidence
- To help students understand and evaluate critically the current debates on Hellenism and its engagement with Judaism
- To assist in the appreciation of the development of Jewish identity in the period
• To introduce students to the issues involved in interpreting Hellenistic Judaism and its contribution to early Christian identity

Learning Outcomes
As a result of taking this course, students should attain:
(a) Knowledge of:
• the key historical events that shaped Jewish identity in the set period
• the key sources for the evaluation of the engagement between Judaism and Hellenism
• the principal beliefs and practices that were formed in interaction with Hellenism
• the main debates between scholars on the interpretation of Hellenistic Judaism
(b) The Ability to:
• identify major issues and problems inherent in the study of Hellenistic Judaism
• 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
• develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

Form and Conduct of Examination
This paper will be examined by the alternative method of assessment, i.e. by two essays, each of not more than 5,000 words in length, on topics chosen by the candidate in accordance with the provisions of Regulation 20 (Statutes and Ordinances).

Teaching
Class topics will include:
1. Hellenism and the modern imagination
2. The biblical heritage in Greek dress
3. Jews and Judaism in Greek and Roman eyes
4. Rome and Jerusalem
5. Alexandria, real and imagined
6. Art and architecture of ancient Judaism
7. Hellenism and the Dead Sea Scrolls
8. Resurrection and immortality

Essay Titles
The essay questions, based on the themes of the lectures, will be made available at the beginning of Michaelmas term and on Moodle.
Introductory Bibliography

There are no prescribed texts. Suggestions for reading include:


Supervisions

Supervisions will be given on each essay topic, up to two hours per essay, and feedback may be given on one draft only of each essay. Preparatory supervisions before the essay are written might also be given.
PAPER D2E A TOPIC IN WORLD CHRISTIANITIES - CHURCH AND SOCIETY IN AFRICA AND THE MIDDLE EAST

Paper Coordinator
Dr Ralph Lee

Course Description:
This course uses social scientific, anthropological, historical, and theological approaches to understand trends and the current state and influence of Christianity in its diverse expressions in two very different regions of the world. Historical and thematic approaches seeking to understand the political and religious influences that have shaped Christianity in these regions will be combined with contemporary country case studies aimed at developing a deeper understanding. In the Muslim majority countries of the Middle East and North Africa, Christians have a long-established place, with some countries regarded as ‘cradles of Christianity.’ Orthodox Churches and others with linked with Rome are the dominant Christian expressions which have endured for centuries under Islamic rule but now face enormous challenges with the radicalisation of Islam. The diverse Christianities of Sub-Saharan Africa will be presented in the enduring legacy of Ethiopian Orthodox Christianity and of Portuguese Catholic missions starting in the 15th century, and on the more recent Protestant and Evangelical expressions. In this region Christianity often prospers, with large churches, diverse Christian expressions, especially thriving Pentecostalism. Christianity has enormous influence, with access to power, political influence, and impact in the social sphere. Behind this there are many challenges, with Christianity still evolving to lose its colonial identity, tensions between Christian expressions, and significant challenges from Islam. Whilst there are no set texts, the Edinburgh Companions to Global Christianity volumes on Christianity in North Africa and West Asia, and Christianity in Sub-Saharan provide an excellent foundation for this course.

Learning outcomes:
- To develop knowledge of the history of diverse Christian expressions in Africa and the Middle East;
- To understand the diverse influences that have formed Christian expressions into their current state;
- To outline the history, contemporary status and trends in a selection of countries in Africa and the Middle East;
- To distinguish the factors that have led to significantly different trends in Christian expressions within and between the regions;
- To assess and compare in detail the history, contemporary status, influence and trends in a selection of countries in the regions;

Teaching
Michaelmas term: Christianity and Society in North Africa and the Middle East
Lecture topics:
1 & 2 A brief survey of the history of Christianity in North Africa and the Middle East: from foundations through to the Ottoman Empire
3 Christianity in the colonial era in North Africa and the Middle East: the influence of the West
4 Christianity in the 20th and 21st century in North Africa and the Middle East: Christian involvement nationalism, and the challenges of Arab nationalism and Islamism to the Christian communities
5 Case study, Christianity in Egypt: focussing on Coptic Christianity, its role in building the Egyptian nation after colonisation, and its plight since the ‘Arab Spring’
6 Case study, Christianity in the Lebanon: The Maronites, and the place of Christianity in Lebanese society; Lebanon as a haven for threatened Christian communities
7 Case study, Christianity in Iraq: the ancient Christianity of Iraq, Christianity’s place in independent Iraq; Christianity under and after Saddam Hussein; the current prospects for Iraq’s Christians
8 Case study, Christianity in Syria: the diversity of Christianity in Syria; Christianity under President Bashar al-Assad, the impact of the Syrian war on Christians; Middle Eastern Christians migrating to the West

Seminar: Christians and religious violence in Egypt (led by an Egyptian Christian leader, to be confirmed)

Lent Term: Christianity and Society in Sub-Saharan Africa
1 A brief survey of the history of Christian expressions in Sub-Saharan Africa, and its contrasts with North Africa and the Middle East
2 Christianity in Sub-Saharan Africa after the colonial era through to the rise of Pentecostalism
3 Case study, Christianity in Ethiopia: contemporary Ethiopia and the tensions between Orthodox, Protestant and Pentecostal expressions, Christianity and politics in contemporary Ethiopia
4 Case study, Christianity in Nigeria: Christianity and tribalism, the strong place of Pentecostalism, and its engagement with politics and social welfare
5 Case study, Christianity in South Africa: Christianity and race in South Africa, the contemporary Zion Churches, their influence in South Africa and throughout Southern Africa
6 Case study, Christianity in Kenya: Christianity during and after the Colonial era, the development of African theological approaches, and the ‘Africanisation’ of Christianity
7 Case study, Christianity in The Republic of the Congo and the Democratic Republic of the Congo, Gabon and Equatorial Guinea: the influences that have brought about an enduring strong Catholic influence in these countries, the Catholic Church in contemporary society
8 Relations between Christian expressions, and new trends: a brief examination of the state of relations between different Christian expressions in the two
regions, and Western attitudes, a brief examination of Believers from Muslim Backgrounds, and their place in the complex makeup of Christian religion in the two regions

Seminar: Christianity in the public sphere in Ethiopia (led by a group of Ethiopian Christian leaders, to be confirmed)

Assessment:
The course will be examined by two extended essays, one essay focussing on each region, or one regional essay, and one essay that makes a comparison between aspects of the two regions. General bibliographies, topic specific bibliographies, and suggested essay titles will be provided at the beginning of each term, and final titles will be agreed with students.

Requirements:
It is recommended that students have taken papers A6, B6 and B7 before taking this course.
PAPER D2f – CHRISTIANITY AND THE BIOETHICS OF REPRODUCTION

Paper coordinator:
Dr Michael Banner

Prescribed Texts
There are no prescribed texts for this paper but a list of recommended readings will be available on the Faculty website from the end of full Easter Term.

Course Description
The seminar-based paper will consider the debates about the nature of Christian ethics and moral theology in the modern period, and will test conceptions of Christian ethics through a close engagement with questions raised in contemporary bioethics to do especially with conception, reproduction, birth and the formation of families. It will require attention to issues of methodology in their own right, but also to the nature and possibility of the contribution of Christian moral thought to debates in the current social context.

Aims
The course will allow students to build on work in earlier parts of the Tripos in ethics, moral philosophy, social anthropology, and in Christian life and thought more widely, introducing them to themes and approaches in moral theology. They should be able to consider questions of method as raised in recent work, and to apply their understanding of the nature and character of Christian ethics to the development of Christian approaches to topics of contemporary concern in everyday life. The second section of the paper will encourage and challenge students to work beyond the ‘hard cases’ tradition and to locate the consideration of certain issues which arise within bioethics in a fuller understanding of a human life course and its Christian structuring.

Learning outcomes
At the end of the year students should:

(i) have an understanding of modern (i.e. 20th and 21st century) debates concerning the nature of Christian ethics and moral theology;
(ii) use this knowledge to develop critical and constructive thinking about issues of continuing and current ethical significance, especially within bioethics, drawing on works from the tradition;
(iii) be able to locate Christian ethical thought and practice in its wider social and intellectual context.

Form and Conduct
The paper will be assessed by two extended essays, each of no more than 5,000 words in length, one to focus chiefly on questions of method. Candidates will chose
from each part of a list of topics to be published at the beginning of the academic year.

Teaching
The course will be taught Michael Banner by weekly two hour lectures and seminars over one term. Students will be expected to prepare and present comments on assigned readings. Supervisions for the extended essay will be provided in accordance with the Faculty’s norms for such work; that is, that for each essay, students should have a short preliminary meeting to discuss the topic and bibliography, followed by no more than two hours of supervision per essay.

Part I Methods and Approach

Introductory and Background Reading

Primary reading
Karl Barth, Church Dogmatics, II.2, section 36, trans. G.W. Bromiley, etc. (Edinburgh, 1957) and III.4, section 52, trans. A.T. Mackay, etc. (Edinburgh, 1961).
J. du Boulay, Cosmos, Life, and Liturgy in a Greek Orthodox Village (Limni, 2009).

Secondary reading
E. Metaxas, Bonhoeffer: Pastor, Martyr, Prophet, Spy (New York, 2010).


J. Webster, *Barth’s Ethics of Reconciliation* (Cambridge, 1995), and *Barth’s Moral Theology* (Edinburgh, 1998).


J. Laidlaw, *The Subject of Virtue* (Cambridge,

**Part II Contemporary Ethical Life and Practice,**

**with special reference to certain topics in bioethics**

**Introductory and General Reading**


B. Brock, *Christian Ethics in a Technological Age* (Grand Rapids, 2010).


Conception/ARTs and Kinship


G. Alfani and V. Gourdon, *Spiritual Kinship in Europe, 1500-1900* (Basingstoke, 2012).

Cloning and Stem Cell Research


Surrogacy

H. Ragoné, *Surrogate Motherhood: Conception in the Heart* (Boulder, 1994).

The Unborn and Newborn

**Adoption**


**Childbirth**


**Family and Marriage**

Augustine, *On the Good of Marriage* in many editions.

**Children**
Paper D2g – IMAGINATION AND RELIGION

Paper Coordinator:
Dr Douglas Hedley

Prescribed Texts
There are no prescribed texts for this paper but a list of recommended readings will be available on the Faculty website from the end of full Easter Term.

Course description
Aims The readings and teaching for this paper should provide understanding of a crucial problem in the philosophical and theological literature, and help students engage reflectively with contemporary debates.

Learning outcomes
Knowledge of a key topic of the Occidental and Oriental philosophical traditions. After attending this course, the students should possess the ability to
1. identify major issues and problems in reflection upon the idea of imagination
2. interpret complex primary texts
3. develop skills of reasoning, analysis and communication

This paper is intended as a third year special paper. Its main focus is the philosophy of religion, especially the links between mind, religion and aesthetics. Yet it is also an interdisciplinary paper bringing together theology with philosophy of art and comparative religion. The paper will be taught by Douglas Hedley, Tim Winter and Julius Lipner.

Introduction to the problem of 'Imagination'
The aim of this paper is to explore the links between aesthetics, imagination and religion. In doing so, this paper will explore the return to image and the ‘iconic’ or ‘pictorial turn’ in thinkers like Hans Belting or W.G.T. Mitchell. Such writers are frequently drawing upon the Romantic interest in the imagined ‘image’ and post-structural critiques of the metaphysical ‘gaze’. The paper will also explore the idea of seeing an invisible God and the idea of image implicit in the Platonic conceptions of participation or likeness. This is a strand of thought which influenced Islam and Jewish traditions as well as Christian. We shall also consider and contrast this with the Indic aesthetic tradition and the atheistic theories of aesthetic value which become prominent in the 19th and 20th centuries. Historically art and religion have often been closely linked. Many of the objects which one can observe in museums were originally in Temples or Churches. Sometimes the relationship between art and
religion has been conflictual, even violent. An integral element in this deep but ambivalent relationship is clearly the role of the imagination.

Shakespeare's paean to the Imagination in the speech of Theseus in A Midsummer's Night Dream extols the poet's prophetic eye glancing 'from heaven to earth, from earth to heaven' 'bodying forth' and giving shape to 'things unknown'. The imagination becomes in the Renaissance and Romanticism a vehicle of Divine Revelation. Yet this pivotal concept of the 'imagination' raises philosophical questions which have absorbed and intrigued philosophers from Aristotle to Ryle, Collingwood, Wittgenstein and Sartre. The idea of this paper is to take a philosophical issue, i.e. the ambiguities, problems and possibilities inherent the 'Imagination' and to look at both the history of the concept and its relation to Christianity, Hinduism and Islam. The Imagination a topic of considerable significance for inter-religious dialogue.

Historically the Western concept of the 'Imagination' has been deeply affected by the Islamic tradition. In particular the influence of Avicenna upon Ficino's *vis imaginativa* is a vital element in the development of the Western concept of the Imagination. In contemporary discussion the work of Henri Corbin plays an especially important role as a thinker about the imagination, and a great interpreter and disseminator of Islamic thought.

The topic is further of importance to the question of the theory of 'religion' a topic dear to Platonists and it is to Cusa, Ficino and Cudworth that we owe the origins of modern theories of 'religion'. It could be argued that Eliade, Durand and Jung reflect this tradition of theorising about the symbolic and mythic as characteristic features of an adequate theory of religion. Hence this paper also feeds into science of religion and theology in its relevance for psychology and spirituality, but also questions concerning prophecy, scriptural inspiration.

**Topics**
The epistemological and metaphysical status of imagination. Can we discuss the value of the Religious Imagination rationally? Are there parallels between imagination in science, ethics and religion? Does perception involve imagination? What is the relationship of abstract conceptual reflection to the emotional and cognitive power of the imagination? Can there be true fiction? Why the imagination might be thought important for giving expression to experiences or emotions with religious significance? The creative Imagination and Religion: general philosophical history of the imagination and its relevance for religious belief. What is the
imagination? How convincing are the standard theories and more recent work in the analytic or phenomenological traditions on the imagination.

Is Art more important than reflection in religion? What is the relationship between aesthetic creation and divine Inspiration. What is the difference between signs, metaphors, and symbols. What role does art play in religious belief? Also, what are the limits of the imagination? Topics considered here are the religious critique of imagination, imagining and fantasy, ‘make believe’ or ‘pretending’. Many theologians tend to be critical of visions and theophanies; some religions such as Buddhism, Islam or Judaism or more iconoclastic versions of Christianity such as Calvinism have been severely critical of religious images. The status of the imagination is related to philosophical and theological questions of the immanence and transcendence of the divine.

Teaching

Week 1. Introduction: the conceptual Problems: Mind Imagination. Here we explore the link between Imagination and the idea of the image– Does the philosophical tradition accord a primacy of sight over Word and music? We consider Plato’s cave and Aristotle’s wax tablet. In this respect, the problem of Imagination is also the question of the relationship between image and word, nature and convention. Are images non cultural? What is the role of technology in developments such as oil painting, photography, digital image? Lessing’s Laocoon.

Week 2. Art, imagination and the sacred: the beautiful as normative? How does aesthetic value relate to truth and goodness? The Crisis of modern art and Roger Scruton.

Week 3. We consider the influential Heideggerian/postmodern critiques of vision and the primacy of sight. The following seminar considers the challenge of modern naturalism, atheist aesthetics and the ‘Death of God’. Here we consider ideas and arguments culled from Spinoza, Hume, Schopenhauer and Nietzsche.

Week 4. In this seminar we turn to the peoples of the book, the wonders of creation and the fear of images. We consider idols and iconoclasm in Christianity, Judaism and Islam.

Week 5. In this seminar we consider the Neoplatonic view of spiritual beauty and its relation to the physical cosmos, a view has exerted a great influence in Jewish and Islamic thought as well as upon Christianity. Sir Philip Sidney, Apology for Poetry.
Week 6. In this seminar we turn to the momentous contribution of the Romantic Imagination. We consider the work of Kant, Schelling, Coleridge on nature, genius and creative imagination.

Week 7. Music and the Imagination. Imagination comes into the creation, performance and reception of music. Is there is particular relationship between music and the imagination?


**Form and Conduct of Examination**
The examination for this paper will consist of the submission of two essays, each of which shall be no more than 5,000 words in length, on topic chosen by the candidates, in accordance with the provisions of Regulation 19 (Statutes and Ordinances).

**General Bibliography**


E. Casey, *Imagining* (Indiana, 2000)


Auerbach, *Mimesis* (1953)
H.B. Nisbet, German Aesthetic and Literary Criticism: Winckelmann, Lessing, Hamann, Herder, Schiller, Goethe (Cambridge:1985)
Philipp Stoellger, Metapher und Lebenswelt (Tuebingen, 2000)
Cynthia Fleury, Métaphysique de L’imagination (Paris, 2000)
Patricia Cox Miller, Dreams in Late Antiquity (Princeton, 1998)
D. Hedley, Living Forms of the Imagination (2008)
D. Hedley, Sacrifice Imagined (2011)
James, Elkins, Picture and Tears (London, 2001)
Hans Belting, Likeness and Presence [1994]
Hans Belting, An Anthropology of Images (Princeton, 2011)
Persis Berlekamp, Wonder, Image & Cosmos in Medieval Islam (Yale, 2011)
Rampley, Nietzsche, Aesthetics and Modernity (Cambridge, 2007)
Schelling, The Deities of Samothrace (Missoula, Mont: 1976)
Coleridge, Biographia Literaria. Ed. Engell and Bate (Princeton, 1983)
Ananda Coomaraswamy, Christian and Oriental Philosophy of Art (New York, 1957)
The Dance of Shiva (Dover, 1918)
W.J.T Mitchell, Iconology (Chicago, 1986)
Scruton, Beauty (Oxford, 2009)
Umberto Eco, Art and Beauty in the Middle Ages (1985).
David Hume, ‘Of the Standard of Taste’ (in various collections of Hume’s essays)
David Cooper, A Companion to Aesthetics (Oxford, 1992)

Sample Questions
How important are ‘images’ for the imagination?
How important is imagination for the acquisition of knowledge?
What does it mean to participate in God?
Does the imagination mediate between thought and sensation?
Is the vision of God a metaphor?
Can we distinguish between imagination and fantasy?
Can art convey truth?
Are religion and art natural rivals?