PART IIB 2017-18

Group C Papers
Paper C1a   Advanced Hebrew
Paper C1b   Advanced New Testament Greek
Paper C1c   Advanced Sanskrit
Paper C1d   Advanced Qur’anic Arabic
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, metaphysics and the modern challenge [BTh41]
Paper C12   Theology and the Natural Sciences: God and Creatures
All Group C Papers for 2016-17 are examined by 3-hour examination.

Group D1 Papers - Special Subjects
* Paper D1b   Jesus and Paul in the Second Century
* Paper D1c   Political Theology
* Paper D1d   The Doctrine of God: Love and Desire
* Paper D1e   Philosophy in the Long Middle Ages
* Paper D1f   Jews, Christians and Muslims before and after Muhammad
* 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 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:
  a) 1 Samuel 1–6; b) Psalms 23-25, 42-43, 45-46, 72-74
The edition of the Hebrew Bible to be used is Karl Elliger and Willhelm Rudolph, eds, Biblia Hebraica Stuttgartensia (Stuttgart: Deutsche Bibelgesellschaft, 1977).

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
*Gītagovinda of Jayadeva*, chs.1, 2, 6, 7 (Lee Siegel, *Sacred and Profane Dimensions of Love in Indian Traditions as Exemplified in The Gītagovinda 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 C1D - ADVANCED QUR'ANIC ARABIC

Paper Coordinator:
Dr Tony Street

Supplementary Regulation
This paper will be concerned with the translation of, and linguistic and exegetical comment on portions of the Qur’an, Qur’anic commentaries and other Islamic literature which the Board shall from time to time prescribe.

Prescribed Texts

Aims
This paper aims to build on the knowledge acquired by students who have taken Paper B1D. In addition to a representative selection of Qur’anic texts, candidates will study portions from two Qur’anic commentaries, and from several advanced texts of Islamic theology, philosophy and law.

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

Supervisions
No supervisions are given in any term. Two 1.5 hour classes are held each week.
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 theological 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


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 Andrew Chester

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 in the Faculty Library and on the 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 Philip McCosker

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 literature, available on Moodle. In addition, a list of recommended readings will be available in the Faculty Library and on the Faculty website from the end of full Easter Term.

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
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. Sufism
B. Islamic philosophy and philosophical theology

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

Course Description
The course investigates two principal areas of medieval Muslim intellectuality and spirituality, relating these, where appropriate, to cognate developments and debates in Christian and Jewish thought, and with occasional references to contemporary developments. The course aims to introduce students to the contemporary study of Islamic philosophy, and the major methods used in that study. It examines these methods as they are deployed to deal with the writings of Kindi (d. c. 870), Alfarabi (d. 950) and Avicienna (d. 1037). It goes on to examine how the theologian Gazali (d. 1111), reacted to the various philosophical systems. It concludes by examining major Sufi thinkers, including Ibn `Arabi and Rumi, and the sources on which they draw.

Aims
• To build on and develop skills acquired in Part IIA (specifically, Paper B15, although study of this is not a prerequisite); in particular, exegetical skills and engagement in critical approaches to and analysis of medieval religious texts
• To enable students to engage in the close study and critical analysis of relevant primary sources
• To help students understand and evaluate current scholarship and debates about main issues concerning the field of Islamic intellectual and religious history.

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

Knowledge of:
• the main issues that arose in the origin and development of the philosophical
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
PAPER C10 - HINDUISM AND BUDDHISM II

Paper Coordinator:
Dr Ankur Barua

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 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.

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. The specified topics are mentioned separately (below) under headings for each of these traditions. 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.
Paper Coordinator:
Professor Sarah Coakley

Supplementary Regulation
This paper studies the major problems of (religious) metaphysics that have been handed down to contemporary philosophy of religion from the Enlightenment period. Taking Kant’s *Critique of Pure Reason* as its starting point, it first provides a close, critical examination of Kant’s own reworking of the notions of ‘God’ and ‘soul’, and of his rejection of the classical arguments for God’s existence. It then provides a systematic account of the major responses to, or evasions of, Kant’s challenge in the 20th and 21st centuries amongst those philosophers of religion who have sought either to repristinate theological metaphysics, or to give philosophical credence to God-talk by means of other, ‘post-metaphysical’, strategies of defence. Once this map of current philosophical alternatives is outlined, the lectures turn to re-examine four classic problems of theological metaphysics in the light of them: ‘natural theology’ and its current possibilities; the problem of evil; the soul and immortality; and God and time.

Prescribed Texts
There are no prescribed texts as such, but all the bibliographic recommendations (including key original source-texts) are to be found on Moodle and in the Faculty Library from the end of full Easter term.

Form and Conduct
This paper will be examined by a three-hour paper, containing no fewer than 12, and no more than 15, questions, divided into two sections. The first section will contain questions on Kant’s critique of religious metaphysics, and on responses to his challenge in a number of key 20th-century philosophical and theological writers. The second section will contain questions on certain classic problems and themes in philosophy of religion (e.g., the problem of evil, arguments for the existence of God, the soul, immortality, freedom and divine providence, time and eternity). Candidates will be required to answer three questions in all, at least one from each of the two sections.

Aim
This paper is designed to provide third year undergraduates with a systematic understanding of the contemporary problems of religious metaphysics, and to enable them to argue rationally and convincingly between alternative positions, both religious and anti-religious.

Sample Lecture Topics
Outlines of all the C11 lectures and revision classes are available on Moodle. Students should also note that in the Michaelmas Term Professor Coakley offers her short lecture course ‘On the Very Idea of Philosophical Theology’, and these lectures provide a succinct introduction to the differing styles of contemporary philosophical theology and their historical roots. These lectures supply a useful contextual introduction to the C11 lectures which follow in the Lent Term.

Information for Current Tripos Students

C11
There are no prescribed texts as such, but all the bibliographic recommendations (including key original source-texts) are to be found on Moodle and in the Faculty Library from the end of full Easter term.
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.

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 D1b – NEW TESTAMENT SPECIAL SUBJECT
Jesus and Paul in the Second Century

Paper Coordinator:
Dr James Carleton Paget

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.

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 Augustine 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’Donovan and Joan Lockwood O’Donovan (eds), *From Irineaus 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.


1b. Must Christian political theology be eschatological?
Flipper, Joseph S. *Between Apocalypse and Eschaton: History and Eternity in Henri de Lubac* (Minneapolis: Fortress, 2015).

1c. Is the central task of political theology to critique or to construct?


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.


Davis, Cyprian, *A History of Black Catholics in the United States* (Crossroad, 2016)


________________, *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).


**Group Two**

2a. Why do human beings need government?


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

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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.


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.
Tyndale Bulletin vol. 37.
Tamez, Elsa (ed.), Through Her Eyes: Women’s Theology from Latin America. (Wipf
and Stock, 2006)
the Theopolitical Interpretation of the Bible. Minneapolis: Fortress Press.
PAPER D1d THE DOCTRINE OF GOD: Love and Desire

Paper Coordinator:
Dr Andrew Davison

Supplementary Regulation
This paper will study the doctrine of God through classic texts from several periods. The Board may from time to time prescribe texts for special study.

Prescribed Topic: Love and Desire

Set Texts
There are no set texts for this paper, but work for the paper is based around a dossier of primary texts available on Moodle.

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

Course Description
This seminar-based paper is concerned with the Christian doctrine of God, focusing on ‘love and desire’. By means of primary readings taken for the most part from the patristic to the Renaissance period we will consider the love of God (both human love of God and divine love for the world), love of neighbour and love of self. The four main topics under consideration will be Love of God, Marriage, Friendship, and Love and Justice. The first pair of seminars will consider the theme of Love of God. The order of the further topics will be announced at the beginning of term.

Students will enjoy considerable freedom in their essays to bring current critical theory to apply to these classic texts and considerations.

Teaching
The course is jointly taught by Professor Kirkpatrick, Dr Powell, and Dr Davison in a weekly 2-hour seminar over one term. Students will prepare and present comments on assigned readings.

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 at least two of the Primary Texts, although one may predominate.
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 by the break of Easter term.

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

**Aims**
The course seeks, in the final year of study, to allow students creative integration of themes and methods in studying the doctrine of God. They should make connections between the doctrine of God and the Christian metaphysics of creation, theological ethics, and anthropology. They should be able, through the use of contemporary secondary literature, to apply these insights to the questions of contemporary theology and ethics. Incorporating the study of liturgical as well as literary texts, it is hoped the course will stimulate research interests in final year undergraduates.

**Objectives**
At the end of the year the students should

- Produce sophisticated essays integrating doctrine of God, anthropology and ethics, making good use of primary and secondary materials
- show an understanding of the constructive and critical use of historical texts within contemporary philosophical theology.
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication.

**Primary Texts (not all texts will be discussed each year)**
Biblical texts of salience include: *Deuteronomy 6.5; Matthew 19, 22; Genesis 1-3; Hosea; the Song of Songs; John’s Gospel; Romans 1; I Corinthians; I John*

**The Love of God**


*The Song of Songs: Interpreted by early Christian and Medieval Commentators*, ed. Richard A. Norris (Eerdmans, 2003). Song 1.1; 1.8-12a (includes extracts from
Origen, Gregory of Nyssa, Augustine, Gregory the Great, William of Saint Thierry, Bernard of Clairvaux.


**Marriage**


Wedding Liturgies (Sarum and BCP)


**Friendship**


**Love and Justice**


**Preliminary Bibliography**


---. Friendship and Ways to Truth. Notre Dame, Ind.: University of Notre Dame Press, 2000..


Davison, Andrew. Why Sacraments? London: SPCK.


Possible Essay Questions
Should we love only God?
What is the connection between creation and love?
‘Self love is selfish.’ Discuss with reference to the Christian doctrine of God.
‘Eros and agape are fundamentally different kinds of love.’ Discuss
Was Pierre Rousselot right to see two primary distinct and conflicting models of love in medieval theology?
Is desire a kind of love?
Is marriage Christian?
In what sense and with what limitations did Augustine and Aquinas view marriage as ‘the highest kind of friendship’?
Can we be ‘friends’ with God?
Is charity the form of the virtues?
Is it true to say that some medieval thinkers made a shaper distinction between love and justice, while others saw the former as the fulfilment of the latter?
Is love more important than justice?
What does the writing of dialogue add to the theology of love?
What does beauty have to do with loving and knowing God?
‘God is Love’. Discuss
Does love overrule justice?
Does love move the plants and the start?
In what way is love a ‘participation’ in the Holy Spirit?
Description
This paper covers philosophy in the period from c. 400 to c. 1700, in the Latin, Arabic and Hebrew traditions. All texts are studied in translation. For 2017 - 2018, the two set themes will be (a) Universals and (b) Scientific Truth and Revelation. The examination will consist of fifteen questions on the set texts below. Of these, two will be commentary questions, one on an extract from each of the two asterisked texts under Theme 1, the other one on extract from each of the two asterisked texts under Theme 2. Candidates must answer three questions, including one or both of the commentary questions. They may answer essay questions using texts on which they have commented in a commentary question, so long as any substantial repetition of material is avoided.

Theme 1: Thinking and the Self
1. Avicenna: ‘On the Soul’ from Al-Najat; the ‘Flying Man’ argument in its different versions
3. Aquinas, Summa Theologiae I, qq. 84-85, 87
4. Gersonides: Wars of the Lord Book I (perhaps with some chapters cut to make it more manageable)
5. Descartes, Meditations II and VI, with the Objections and Replies to those parts.
6. Spinoza, Ethics, Part II and Part V

Theme 2: Scientific Truth and Revelation
1. Averroes Decisive Treatise
3. Boethius of Dacia On the Eternity of the World
4. Peter Abelard, Collationes Collatio II (The Dialogue between a Philosopher, a Jew and a Christian)
5. Pietro Pomponazzi On the Immortality of the Soul
6. Spinoza Tractatus Theologico-Politicus

Assessment
Candidates must answer three questions, including one or both of the commentary questions. They may answer essay questions using texts on which they have commented in a commentary question, so long as any substantial repetition of material is avoided.
PAPER D1f: JEWS, CHRISTIANS AND MUSLIMS BEFORE AND AFTER MUHAMMAD

Paper coordinator: Professor Garth Fowden

Supplementary regulation: This paper, introduced in 2014-15, proposes a new historical framework for the study of the history and interaction of rabbinic Judaism, patristic Christianity and early Islam.

Course description: Judaism, Christianity and Islam – the three scriptural monotheisms – are usually taught separately. Here they are intertwined within a historical frame, broadly the First Millennium CE from Augustus to Avicenna. The course pivots more specifically around the Qur’an, which emerged in Arabia on the peripheries of the two ‘world-empires’ of Iran and Rome, and variously refracts rabbinic Judaism and patristic – especially Syriac – Christianity. These pre-Islamic imperial and religious contexts, and contacts between them, are examined in the first part of the course. Particular attention is given to how the formation and exegesis of scriptural canons helped define the major religious communities and identities – both before and after Muhammad. The latter part of the course concentrates on the interaction of these communities, especially their scholars, under the Caliphate and beyond, along the Silk Road. Particular attention is given to Abbasid Baghdad in the ninth and tenth centuries, and to the theological and philosophical debates that flourished there, distilling much of what was most historically and intellectually significant in the First Millennium.

Course aims:

- To focus on interactions of rabbinic Judaism, patristic Christianity and early Islam during the First Millennium
- To show how knowledge of the Islamic world, in particular, contextualizes and illuminates the other scriptural monotheisms, and stimulates new approaches to the pre-Islamic world of late Antiquity
- To highlight the role of scriptural exegesis in the formation of religious and cultural communities
- To bring out the interactions of scriptural monotheist histories with the development of philosophy, law and medicine

Learning outcomes:

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

(I) Knowledge of:

- How historians can study religions in interaction with each other as well as in isolation
• The currently most innovative areas of research, e.g. pre-Islamic Arabia, the Syriac world, the Qur'an and early Islam, the Silk Road, and intellectual life in Abbasid Baghdad
• How to construct a historical narrative out of often fragmentary evidence

(II) The ability to
• Apply an historical perspective to, and derive historical evidence from, religious sources
• Use historical research on origins in order to integrate the study of the major scriptural monotheisms and formulate fresh approaches to interfaith dialogue
• Reflect on the relationship between philosophy and theology
• Incorporate knowledge of Islam into historical and theological education, with an eye on current socio-political conflicts

Teaching: Teaching will be provided in sixteen weekly one-hour lectures and six one-hour classes spread over the Michaelmas and Lent terms. The classes will focus on texts designed to illustrate and develop arguments presented in the lectures. Lectures are open to all; classes are restricted to students offering D1f in the Tripos, and those attending them will be expected to bring a page of reflections and questions on the texts as a contribution to discussion.

Supervisions: Students should receive five or six supervisions, ideally spread over Michaelmas and Lent Terms, or if necessary concentrated in Lent Term. Specimen essay titles are provided below.

Additional resources: Colleagues may on occasion be invited to deliver particular lectures within the framework set out below.

Set texts: There are no set texts for this paper.

Form and conduct of examination: The paper will be assessed by means of a three-hour examination consisting of twelve questions divided into two sections corresponding to the two Parts of the course outlined below. Candidates will be required to answer three questions, including one from each section of the paper.
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 set texts for this paper, but a list of recommended readings will be available in the Faculty Office at the beginning of the Michaelmas Term.

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 Samkhya, 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).

4. **Plato and Plotinus** (with the intervention of Aristotle). Comparisons and contrasts. Sense and Spirit. The role of community: the One and the many. (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).

7. **Hegel and Heidegger**: Hegel's "phenomenology" and the manifestation of Spirit. Heidegger and "Being-at-hand". Heidegger, time and history: the loss and salvation of "being". (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: A TOPIC IN THE HISTORY OF CHRISTIANITY – COUNCILS IN CONTEXT

Paper Coordinator:
Dr Thomas Graumann

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 in the Faculty Office at the end of the 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 Tim Jenkins

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.


Set Texts
There are no set texts for this paper, but work for the paper is based around a dossier of primary texts available on Moodle.

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.
20. D’Espérance, Elizabeth, Shadowland, or, Light from the Other Side, 1897: 136-160.

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. However, bibliographic recommendations will be posted on Moodle.

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 Library website and on Moodle 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 deuterocanonical 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 D2f - TOPICS IN CHRISTIAN ETHICS

Paper coordinator: Dr Michael Banner

Prescribed topic for 2017–18: Christianity and the Bioethics of Reproduction

Set Texts
There are no set texts, but work for Section I of the paper will be based around certain primary reading.

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).

Secondary reading


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


**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).


S. Wells, Improvisation: The Drama of Christian Ethics (Grand Rapids, 2004).

Conception/ARTs and Kinship

G. Becker, The Elusive Embryo (Berkeley, 2000).
C. Thompson, Making Parents: The Ontological Choreography of Reproductive Technologies (Cambridge, MA, 2005).
G. Alfani and V. Gourdon, Spiritual Kinship in Europe, 1500-1900 (Basingstoke, 2012).

Cloning and Stem Cell Research

President’s Council on Bioethics, Human Cloning and Human Dignity (Washington DC, 2002).

Surrogacy

H. Ragoné, Surrogate Motherhood: Conception in the Heart (Boulder, 1994).
S. Markens, Surrogate Motherhood and the Politics of Reproduction (Berkeley, 2007).
E. Teman, Birthing a Mother: The Surrogate Body and the Pregnant Self (Berkeley, 2010).

The Unborn and Newborn
B. Brock and J. Swinton, eds., Disability in the Christian Tradition: A Reader (Grand Rapids, 2012).

Adoption

Childbirth
R.E. Davis-Floyd, Birth as an American Rite of Passage (Berkeley, 1992).

Family and Marriage
Augustine, On the Good of Marriage in many editions.
J.S. Mill, The Subjection of Women in many editions.
J. Butler, Gender Trouble (London, 2006).

Children
Paper D2g – Imagination and Religion  
Paper Coordinator: Dr Douglas Hedley

Prescribed Texts  
There are no prescribed texts.

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 imagination* 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

Iris Murdoch, The Fire and the Sun in Existentialists and Mystics (London, 1997) pp.386-


Gilbert Durand, L’imagination symbolique (Paris, 1968)

Les structures anthropologiques de L’imaginaire (Paris, 1963)

Science de L’homme et tradition (Paris, 1975)

C. G. Jung, The Collected Works of C. G. Jung:
Vol 7 Two essays on Analytic Psychology
Vol 8 The Structure and Dynamics of the Psyche
Vol 13 Alchemical Studies

Ananda Coomaraswamy, Christian and Oriental Philosophy of Art (New York, 1957)

J. Sallis, Force of Imagination (Indiana, 2000)


Dilthey, Poetry and Experience (Princeton, 1985)


The Principles of Art (Oxford, 1938)

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)

Cythia 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)


*The Dance of Shiva* (Dover, 1918)


David Hume, ‘Of the Standard of Taste’ (in various collections of Hume’s essays)


**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?