PART I 2017-18

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

*All Group A Papers are examined by 3-hour examination except Paper A7.
PAPER A1A – ELEMENTARY HEBREW

Paper Coordinator:
Dr Peter Williams

Supplementary Regulation
This paper will contain:
1. Questions on Hebrew grammar
2. Passages for translation, linguistic comment, and retranslation from a portion or portions of the Old Testament prescribed by the Faculty Board.
3. Questions requiring comparison and comment on different English translations of a portion or portions of the Old Testament prescribed by the Faculty Board.

Prescribed Texts:
Genesis 37; 40-43; 45.
The teaching grammar used in this course is Thomas O. Lambdin, Introduction to Biblical Hebrew (Darton, Longman and Todd: London, 1973). Students may also wish to purchase H.G.M. Williamson, Annotated Key to Lambdin’s Introduction to Biblical Hebrew (JSOT Press: Sheffield, 1987), which has been reprinted numerous times under the imprints of Sheffield Academic Press, Continuum and T&T Clark. Advice on the Hebrew text of the set texts will be given in the Lent Term.

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

Form and Conduct of Examination
Candidates will be required to translate two out of three passages from the Hebrew set text, parsing and giving linguistic comment where instructed, to compare different English translations of two passages from the set text, to answer a grammatical question, and to translate three sentences from English into Hebrew (square script not modern cursive). The grammatical question will require candidates to write out certain forms of (a) a verb and (b) a noun. The sentences for
translation will be designed to test knowledge of common grammatical constructions and will be based on the prescribed text. The translation from Hebrew, parsing and comment will carry 60% of the marks, the comparison of translations 20%, the grammatical question 10%, and the translation into Hebrew 10%.

**Supervisions**
Supervisions are recommended in term time to ensure students are keeping up with learning the grammar, amounting to six hours in total. Revision and exam practice in the Easter term are essential.
PAPER A1B – ELEMENTARY NEW TESTAMENT GREEK [BTh4]

Paper Coordinator:
Dr Jane McLarty

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

Prescribed Text:
John 1-4

Course Description
At the beginning of term, students take a short test to enable them to be grouped into classes according to their experience of language learning and familiarity with grammatical concepts, and are then grouped into three classes according to ability. The classes meet three times a week for an hour.
Broadly speaking, the Michaelmas term is devoted to the study of Greek grammar, while study of the set text is begun during the Lent term.

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

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

Form and Conduct of Examination
The examination for this paper will contain:
1. Several passages for translation and for exegetical comment from the prescribed chapters. Candidates will be required to translate the passages into good English, and comment on the grammatical form and function of the words and phrases underlined;
2. Unseen passages for translation;
3. A question asking candidates to assess alternative translations of several short passages taken from the prescribed chapters.
Candidates will be required to answer all three questions.

**Supervisions:**
Revision and exam practice in the Easter term are essential, but some supervisions can be given in term time to ensure students are keeping up with learning the grammar. A total of four to six hours for the year should be sufficient.
PAPER A1C – ELEMENTARY SANSKRIT

Paper Coordinator:
Dr Eivind Kahrs

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

Prescribed Texts
Mahābhārata, 2.66-68 (BORI edn., Poona, 1933-66);
Hitopadeśa, extracts 2-11 (C.R.Lanman, A Sanskrit Reader, pp.16-35);

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

TO FIND OUT ABOUT THIS COURSE CONTACT: DR EIVIND KAHRIS (egk1000@cam.ac.uk)
PAPER A1D – ELEMENTARY QUR'ANIC ARABIC

Paper Coordinator:
Dr P Harland

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

Prescribed Texts

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

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

Teaching
During the Michaelmas and Lent Terms the teaching is led by Mrs Nadira Auty using the introductory grammar by Haywood and Nahmad as a reference tool, and her own collection of graded materials from the Qur'an, Hadith and Sira literature, drawing students’ attention to literary features such as cohesion and iltifat. For the first four or five weeks of the Easter Term classes are led by Dr Tim Winter, taking the students through the set texts. No supervisions are given in any term. Three 1.5 hour classes are held each week.
Supplementary Regulation

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

Prescribed Texts

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

Aims

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

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

Lecture Schedule

Michaelsmas Term: David in Story and History

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

Lent Term: David as Ideal

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

Indicative Bibliography


Paper Coordinator:
Dr James Carleton Paget

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

Prescribed Texts
John 1.1–18.

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

Learning Outcomes
As a result of taking this course, students should attain the following:
(a) Knowledge of:
- the main issues involved in studying the Gospels and the Historical Jesus
- the major textual evidence for its study, and the conclusions that can be drawn from this
- the principal ideas and theoretical frameworks that underpin current understanding of the examination of the subject
• the methods and tools of critical New Testament scholarship

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

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

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

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

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

Bibliography and Reference Works
M Bockmuehl, This Jesus, T & T Clark 1994.

E. P. Sanders, *The Historical Figure of Jesus*, Allen Lane 1993.
This paper will introduce students to the history of Christianity by considering key periods and issues in the interaction of Christianity with the culture in which it is set. The topic of the paper will be announced annually by the Faculty Board. The topic in 2017-18 is Making Christians: Conversion and Christianization in the Late Roman Empire.

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

Aims and Learning Outcomes
This paper aims to introduce students to the study of the history of Christianity and to the methods of historical study through a relatively detailed investigation of processes of conversion and Christianization in the late Roman world in the fourth and early fifth centuries AD, and to explore the interaction of Christianity with the culture in which it is set. This was a period in which Christians were frequently ‘made’ - converting from other religious communities and identities – rather than ‘born’ into Christian families. But what kinds of people, and how many, converted to Christianity? Who or what converted them? Was conversion conceived as a process or an event? How were individuals and communities instructed in Christian doctrine and practice, and what marked their admission to the church? What factors influenced whether Christianization was peaceful and consensual or violent and forced? How visible and how fluid were the boundaries between individual pagans, Christians, and Jews, and between communities of same, in this period? And underpinning all these questions, what are the chief problems with the literary, material, epigraphic and documentary evidence for conversion?

As a result of taking this course, students should attain
a) knowledge of:
• Broad patterns of Christianization in the fourth and early fifth centuries AD
• Processes and agents of conversion, of instruction in doctrine, and of admission to the church in this period
• The variety of sources (literary, material, epigraphic and documentary) available for the study of conversion in this period
• Historical trends in scholarship on conversion and Christianization in late antiquity
b) the ability to:
• Identify and summarize the essential features of some of the historical events and processes covered in this paper
• Evaluate sources in context, and assess their strengths and weaknesses
• Assess differing historical interpretations in the light of evidence
• Synthesise and analyse a range of materials in order to produce and present in an ordered and effective way an account of or answer to problems or questions

Form and Conduct of Examination
This paper will be assessed by a three-hour written examination. The examination will be in two sections. Section A - worth 30 marks - will comprise five short extracts from primary sources, of which candidates should comment on three. Section B – worth 70 marks - will comprise ten essay questions, of which candidates should answer two. The sections are designed respectively to test knowledge and understanding of evidence, and the ability to write analytical essays.

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

Lecture schedule

1. **Introduction**: problems of evidence for conversion and Christianization; categories of, and boundaries and relationships between religious communities in the late Roman world
2. **Conversions then and now**: ancient and modern concepts and models of conversion and Christianization
3. **Conversion and imperial policy**: the religious policies of emperors from Constantine to Theodosius II; conversion and law; political and social incentives for (or against) conversion
4. **Conversion in city and countryside**: numbers of converts to Christianity; patterns and rates of conversion in urban and rural communities
5. **Conversion ‘within’ Christianity**: asceticism and ‘conversion’ to rigorous Christianity
6. **Agents and tools of conversion**: bishops and holy men; preaching and wonder-working
7. **The instruction of adult converts**: catechumens, catechesis and mystagogic instruction
8. **The admission of converts**: the sacrament and liturgy of baptism
9. **Conversion in the household**: conversion in the household; the role of women as agents of conversion; ‘mixed’ marriages; what to do with slaves?
10. The formation of Christian infants: bringing up Christian children; infant baptism
11. Conversion of culture: the co-option and transformation of classical art and literature
12. Conversion of space: the destruction and re-purposing of temples and synagogues
13. Conversions of heretics and conversions of Jews: attitudes to and processes of conversion of those inside and outside the church
14. Conversion of ‘barbarians’: wholesale conversions of peoples; military and political contexts for mass conversions
15. Conversion, violence and toleration: the use of force and violence in conversion; toleration and protection for non-Christians in the empire after Constantine
16. Conversion away from Christianity: notions of apostasy; the emperor Julian and his vision of the re-conversion of the empire to ‘Hellenism’

Classes
1. Conversions in Augustine’s Confessions
Primary text: Augustine, Confessions 7 and 8


2. Policies towards conversion in the Theodosian Code
Primary text: selections from the Theodosian Code


3. Pagan and Christian views of the agents of conversion
Primary texts: extracts from Libanius, Oration 30 (‘For the temples’), and Sulpitius Severus, Life of St Martin


4. Conversion and baptism
Primary text: Gregory of Nazianzus, Oration 40 (on baptism)

Optional further reading: Susanna Elm, ‘Inscriptions and conversions: Gregory of Nazianzus on baptism’, in Kenneth Mills and Anthony Grafton, eds, Conversion in
Late Antiquity and the Early Middle Ages: Seeing and Believing (University of Rochester Press, 2003), 1-35

5. Epigraphic evidence for conversion
Primary texts: funerary inscriptions for Sextus Petronius Probus and Junius Bassus; the Projecta casket; Papario epitaph at Grado

Optional further reading: John Matthews, ‘Four funerals and a wedding: this world and the next in fourth-century Rome’, in Philip Rousseau and Manolis Papoutsakis, eds, Transformations of Late Antiquity: Essays for Peter Brown (Aldershot, 2009), 129-46

6. Conversions of classical literature
Primary texts: extracts from Proba’s Christian Virgilian Cento (ll. 333-428) and Prudentius’ Against Symmachus I (ll. 412-655)


7. Conversions of peoples
Primary texts: Severus of Menorca’s Letter on the conversion of the Jews


8. The emperor Julian and conversion
Primary texts: extract from Julian, Letters 19 and 22; Julian, rescript on Christian teachers; extract from Libanius’ Oration 17 on Julian’s funeral


Bibliography and essay questions

1. Approaches to conversion

Was conversion in late antiquity primarily about the transformation of the individual, or was it rather a social process?


Averil Cameron, ‘Christian conversion in late antiquity: some issues’, in Arietta Papaconstantinou et al., eds, Conversion in Late Antiquity: Christianity, Islam and Beyond (Farnham, 2015), 3-22

Felipe Fernández-Armesto, ‘Conceptualizing conversion in global perspective: from late antique to early modern’, in Calvin Kendall et al., eds, Conversion to Christianity from Late Antiquity to the Modern Age: Considering the Process in Europe, Asia and the America (Minneapolis, 2009), 13-44


Alfred Nock, Conversion: The Old and the New in Religion from Alexander the Great to Augustine of Hippo (Oxford, 1933)


2. Narrating conversion

How far can we trust late antique Christian accounts of conversions?


Peter Brown, ‘Christianisation: narratives and process’, in his Authority and the Sacred (Cambridge, 1995), 1-26
Averil Cameron, ‘Christian conversion in late antiquity: some issues’, in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Farnham, 2015), 3-22

Patricia Cox Miller, ‘Is there a harlot in this text? Hagiography and the grotesque’, in *Journal of Medieval and Early Modern Studies* 33.3 (2003), 419-35

Paula Fredriksen, ‘Paul and Augustine: conversion narratives, orthodox traditions, and the retrospective self’, *Journal of Theological Studies* n.s. 37 (1986), 3-34

Cornelia Horn, ‘The lives and literary roles of children in advancing conversion to Christianity: hagiography from the Caucasus in Late Antiquity and the Middle Ages’, *Church History* 76.2 (2007), 262-97


Jeremy Schott, ‘“Living like a Christian, but playing the Greek”: accounts of apostasy and conversion in Porphyry and Eusebius’, *Journal of Late Antiquity* 1.2 (2008), 258-77


Raymond Van Dam, ‘Foreword: visions of Constantine’, in his *Remembering Constantine at the Milvian Bridge* (Cambridge, 2011), 1-18

3. **Conversion, law, and imperial policy**

What role did Roman law play in the Christianization of the Roman empire between Constantine and Theodosius II?


Jeremy Cohen, ‘Roman imperial policy toward the Jews from Constantine until the end of the Patriarchate (c. 429)’, *Byzantine Studies* 3 (1976), 1-29

Simon Corcoran, ‘From unholy madness to right-mindedness: or how to legislate for religious conformity from Decius to Justinian’, in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Oxford, 2016), 67-94
4. Holy men as agents and tools of conversion

Why were miracles so prominent in the conversion of non-Christians?


Ramsay MacMullen, Christianizing the Roman Empire AD 100-400 (Yale, 1984), esp. ch. 7

Giselle de Nie, Poetics of Wonder: Testimonies of the New Christian Miracles in the Late Antique Latin World (Turnhout, 2011)

Claudia Rapp, Holy Bishops in Late Antiquity: The Nature of Christian Leadership in an Age of Transition (Berkeley, 2005), esp. Epilogue

Helen Saradi, ‘The Christianization of pagan temples in the Greek hagiographical texts’, in Johanness Hahn, Stephen Emmel, Ulrich Gotter, eds., From Temple to Church: Destruction and Renewal of Local Cultic Topography in Late Antiquity (Leiden, 2008), 113-34

Clare Stancliffe, St Martin and his Hagiographer: Memory and Miracle in Sulpicius Severus (Oxford, 1983), esp. parts III and IV

Raymond van Dam, Saints and their Miracles in Late Antique Gaul (Princeton, 1993)

5. The education and formation of converts to Christianity

What were the chief goals of the formation and education of new Christians in the fourth and fifth centuries?


Cornelia Horn and John Martens, Let the Little Children Come to Me: Childhood and Children in Early Christianity (Washington, 2009), esp. 149-212


Everett Ferguson, ‘Catechesis and initiation’ in A. Kreider (ed.), The Origins of Christendom in the West (New York and Edinburgh, 2001), 229-68

William Harmless, Augustine and the Catechumenate (Collegeville, 1995)
Phyllis Katz, ‘Educating Paula: a proposed curriculum for raising a fourth-century infant’ in Ada Cohen and Jeremy Rutter, Constructions of Childhood in Ancient Greece and Italy (Athens, 2007), 115-27

Andrew Louth, ‘Fiunt, non nascuntur Christiani: conversion, community and Christian identity in late antiquity’, in Carol Harrison et al. (eds), Being Christian in Late Antiquity: A Festschrift for Gillian Clark (Oxford, 2014), 109-119

Jaclyn Maxwell, Christianization and Communication in Late Antiquity: John Chrysostom and his Congregation in Antioch (Cambridge, 2006), esp. ch. 4

Michele Salzman, The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire (Harvard, 2002), esp. ch. 5

Jan Stenger, ‘Athens and / or Jerusalem? Basil’s and Chrysostom’s views on the didactic use of literature and stories, in Peter Gemeinhardt et al. (eds), Education and Religion in Late Antique Christianity: Reflections, Social Contexts and Genres (Abingdon, 2016), 86-100

6. Baptism

What was the ritual and social significance of baptism in the process of conversion?


Everett Ferguson, Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries (Grand Rapids, 2009)

____________, ed., Conversion, Catechumenate and Baptism in the Early Church (New York, 1993)

Thomas Finn, From Death to Rebirth: Ritual and Conversion in Antiquity (New York, 1997), esp. chs 1, 8-9

7. Rates, networks and patterns of Christianization

How rapid and how complete was the Christianization of the Roman empire in the period from Constantine to Theodosius II?


Harold Drake, ‘Models of Christian expansion’, in William Harris (ed.), *The Spread of Christianity in the First Four Centuries; Essays in Explanation* (Leiden, 2005), 1-13

Richard Fletcher, *The Barbarian Conversions: From Paganism to Christianity* (Berkeley and Los Angeles, 1997)


Ramsay MacMullen, *Christianizing the Roman Empire* (New Haven, 1984)


8. Women and the household

Were women key ‘conductors of Christianity’ in late antiquity?

Antti Arjava, Women and Law in Late Antiquity (Oxford, 1996)

Elizabeth Clark, ‘Patrons, not priests; gender and power in late ancient Christianity’, Gender and History 2 (1990), 253-73


Kate Cooper, ‘Relationships, resistance and religious change in the early Christian household’, in Alexandra Walsham et al. (eds), Religion and the Household (Woodbridge, 2014), 5-22

Kate Cooper and James Corke-Webster, ‘Conversion, conflict and the drama of social reproduction: narratives of filial resistance in early Christianity and modern Britain’, in B. Secher Bøgh, ed., Conversion and Initiation in Antiquity (Frankfurt, 2015), 169-83


Hagith Sivan, ‘Anician women, the Cento of Proba, and aristocratic conversion in the fourth century’, Vigiliae Christianae 47 (1993), 140-57

Anne Yarbrough, ‘Christianisation in the fourth century: the example of Roman women’, Church History 45 (1976), 149-64

9. Conversion and classical culture

To what extent did conversion to Christianity entail the rejection of classical culture?

Peter Brown, Power and Persuasion in Late Antiquity: Towards a Christian Empire (Madison, 1992), esp. ch. 2

Averil Cameron, *Christianity and the Rhetoric of Empire: The Development of Christian Discourse* (Berkeley, 1991), esp. ch. 4

Averil Cameron, ‘Christian conversion in late antiquity: some issues’, in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Farnham, 2015), 3-22

Susanna Elm, ‘Hellenism and historiography: Gregory of Nazianzus and Julian in dialogue’, *Journal of Medieval and Early Modern Studies* 33.3 (2003), 493-515


Maijastina Kahlos, *Debate and Dialogue: Christian and Pagan Cultures c. 360-430* (Aldershot, 2007), esp. chs 1, 2 and 3

Robert Markus, *The End of Ancient Christianity* (Cambridge, 1990), esp. chs 1 and 3

Jaroslav Pelikan, *Christianity and Classical Culture: the Metamorphosis of Natural Theology in the Christian Encounter with Hellenism* (Yale, 1993), esp. chs 1 and 11

Helen Saradi-Mendelovici, ‘Christian attitudes towards pagan monuments in late antiquity and their legacy in later Byzantine centuries’, *Dumbarton Oaks Papers* 44 (1990), 47-61


10. The conversion of place and space

How and why did Christians in late antiquity work to ‘desacralize’ the Roman landscape?

11. Christianization, violence and intolerance

Was the violence involved in the Christianization of the Roman empire chiefly physical or rhetorical?


Michael Gaddis, *There is no Crime for Those who have Christ: Religious Violence in the Christian Roman Empire* (Berkeley, 2005), esp. chs 2, 5 and 6

M. Kahlos, *Forbearance and Compulsion: Rhetoric of Tolerance and Intolerance in Late Antiquity* (London, 2009), esp. chs 4-8

Christopher Kelly, ‘Narratives of violence: confronting pagans’, in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Oxford, 2016), 143-

Ramsay MacMullen, *Christianizing the Roman Empire AD 100-400* (Yale, 1984), esp. ch. 10


Tom Sizgorich, *Violence and Belief in Late Antiquity: Militant Devotion in Christianity and Islam* (Philadelphia, 2009), esp. chs 1-4

Robert Wilken, *John Chrysostom and the Jews: Rhetoric and Reality in the Late Fourth Century* (Eugene, 1983), esp. ch. 4

**12. Conversion away from Christianity**

In what contexts and for what reasons did people convert away from Christianity in late antiquity?

Polymnia Athanassiadi, ‘Christians and others: the conversion ethos of late antiquity’, in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Farnham, 2015), 23-48

Neil McLynn, ‘Poetry and pagans in late antique Rome: the case of the senator “converted from the Christian religion to servitude to the idols”’, in Michele Salzman et al. (eds), Pagans and Christians in Late Antique Rome: Conflict, Competition and Co-existence in the Fourth Century (Cambridge, 2015), 232-50

Mar Marcos, ‘He forced with gentleness: emperor Julian’s attitude to religious coercion’, Antiquité Tardive 17 (2009), 191-204

Wolfram Kinzig, ‘Trample upon me…’: the sophists Asterius and Hecebolius: turncoats in the fourth century AD’, in Lionel Wickham and Caroline Bammel (eds), Christian Faith and Greek Philosophy in Late Antiquity (Leiden, 1993), 92-111


Jeremy Schott, ‘“Living like a Christian, but playing the Greek”: accounts of apostasy and conversion in Porphyry and Eusebius’, Journal of Late Antiquity 1.2 (2008), 258-77


Robert Wilken, The Christians as the Romans Saw Them (New Haven, 1984), esp. ch. 7

Stephen Wilson, Leaving the Fold: Apostates and Defectors in Antiquity (Minneapolis, 2004)
PAPER A5 – THE QUESTION OF GOD [BTh12]
Paper Coordinator:  Prof. Ian A. McFarland

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

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

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


Form and Conduct of Examination
The examination will consist of a three-hour written paper, with questions grouped in three sections, corresponding to the three sections of the course. Candidates will be required to answer three questions from a choice of at least twelve questions, and at least one question from each of the three sections of the exam.

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

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

In 2016-17 the curriculum includes the following units:
Introduction – An Introduction to Theology as a Field of Study
Section 1 – God as a Question
Section 2 – God and the World: The Question of Creation
Section 3 – God and Evil: The Question of Theodicy
Conclusion – Reflections on Theology, Belief, and Disbelief

Aims
The paper is designed to help students consider theological questions through exploration of the concept of God. In particular the paper aims to:
• give students confidence in approaching classical theological texts and questions
• introduce different genres of theological texts: e.g. scriptural, devotional, hagiographical, academic
• help students understand and evaluate critically current scholarship on these texts
• show the interlocking nature of different doctrinal loci in Christian theology
• introduce students to reflection upon the nature of theological method
• show students how theologians engage with objections to traditional Christian claims raised both inside and outside the church

Learning Outcomes
As a result of taking this course, students should attain:
(a) Knowledge of:
• the distinction between apophatic and cataphatic theology
• objections to knowledge of God raised by F. Nietzsche, S. Freud, and D. Hampson
• F. Schleiermacher’s and K. Barth’s accounts of knowledge of God
• the doctrine of creation from nothing
• the doctrine of providence, including theories of divine action in the world
• the relationship between the doctrines of creation and incarnation
• the compatibility of creation from nothing with contemporary scientific cosmology
the compatibility of creation from nothing with contemporary evolutionary biology
theological objections to creation from nothing raised by process thought
the so-called Epicurean trilemma
the understanding of evil as privatio boni and theodicy in the Augustinian tradition
theodicy in process theology
debates over the appropriateness of theodical attempts to ‘justify the ways of God’

(b) The ability to:
• evaluate the arguments in classic theological texts
• distinguish and assess critically conflicting interpretations of these texts in secondary literature
• develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

Texts Prescribed for Special Study

Introduction
Lecture 1: Theology and Accountability

Section 1: God as a Question
Lecture 1: Is God Real?
John Updike, Roger’s Version, chs. 1-3, 5

Lecture 2: Suspicion of God 1 - God as Bad Science
Sigmund Freud, The Future of an Illusion

Lecture 3: Suspicion of God 2 - God as a Means of Social Control
Friedrich Nietzsche, The Genealogy of Morals, First Essay

Lecture 4: Suspicion of God 3 - God and the Problem of Authority
Daphne Hampson, ‘On Autonomy and Heteronomy’, in Swallowing a Fishbone: Feminist Theologians Debate Christianity

Lecture 5: The Difficulty of Knowing God
Thomas Aquinas, Summa Theologiae, I.3-4

Lecture 6: The Difficulty of Talking About God
Dionysius the Areopagite, The Divine Names, chs. 1, 5-7 and The Mystical Theology
Lecture 7: Encountering God 1: Revelation and Human Experience

Lecture 8: Encountering God 2: Revelation as Divine Address
Karl Barth, *The Epistle to the Romans*, Introduction

Section 2 – God and the World: The Question of Creation
Lecture 1: The Challenge of Creation
Genesis 1:1-2:3
Ecclesiastes 1:1-11, 3:1-22
Annie Dillard, *Pilgrim at Tinker Creek*, chs. 1-2, 10

Lecture 2: Creation from Nothing 1 – God as Transcendent Source
Augustine, *Confessions*, Book 11.1-16
Thomas Aquinas, *Summa contra Gentiles*, 2.16-19, 21-25, 38

Lecture 3: Creation from Nothing 2 - Providence
Julian of Norwich, *Revelations of Divine Love*, chs. 5-11, 32, 40-41, 86

Lecture 4: Creation and Christology 1 - Chalcedonian Thought
Kathryn Tanner, *Jesus, Humanity and the Trinity*, ch. 1

Lecture 5: Creation and Christology 2 - Process Thought

Lecture 6: Creation and Science 1 - Cosmology
Wolfhart Pannenberg, *An Introduction to Systematic Theology*, ch. 3

Lecture 7: Creation and Science 2 - Evolutionary Theory
Daniel Dennett, *Darwin’s Dangerous Idea*, chs. 1-3

Section 3 – God and Evil: The Question of Theodicy
Lecture 1: The Problem of Evil
Proverbs 1: 1-19
Job 1:6-2:10

Lecture 2: Locating Evil 1 – Personal Sin
Origen, *On First Principles*, Book 1
Augustine, *The City of God*, Book 14

Lecture 3: Locating Evil 2 – Superhuman Forces
Walter Rauschenbush, *A Theology for the Social Gospel*, chs. 4-9

Lecture 4: Efforts at Theodicy 1 - God Permits Evil

Lecture 5: Efforts at Theodicy 2 - God Resists Evil
Karl Barth, ‘God and Nothingness’, in *Church Dogmatics*, III/3, §50 (large print only)

Lecture 6: Efforts at Theodicy 3 - God Maximises the Good
David Ray Griffin, *God, Power, & Evil: A Process Theodicy*, ch. 18

Lecture 7: Is Theodicy Worth the Effort?
Rowan Williams, ‘Redeeming Sorrows: Marilyn McCord Adams and the Defeat of Evil’, in *Wrestling with Angels*

**Conclusion**
Lecture 1: Belief and Disbelief: Theological Accountability Revisited

**Supplementary Reading:**

**Introduction**


**Section 1**


Section 2
Peter Bouteneff, Beginnings: Ancient Christian Readings of the Biblical Creation Narratives
Drees, Willem B. Beyond the Big Bang: Quantum Cosmologies and God.
Section 3


Cone, James H. *The Spirituals and the Blues*. San Francisco: Harper & Row, 1972, ch. 4


PAPER A6 – UNDERSTANDING CONTEMPORARY RELIGION

Paper Coordinator:
Chris Moses (cjm3)

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

Aims and Learning Outcomes
In particular,

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

This introduction to the the social scientific study of religion will provide a foundation for the study of religion papers in the second (B7) and third years (C7 and D2(e)).

Prescribed Texts
There are no prescribed texts for this paper.

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

Schedule of Lectures:
Lectures will be given by Tim Jenkins (TJ), Duncan Dormor (DD), Beth Singler (BS), and Chris Moses (CM)

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

1. Approaching the Subject (TJ): This lecture will introduce students to the key aims and objectives of the course, emphasizing the importance of case studies and briefly outlining the relation between the content covered in Terms 1 and 2.

2. Sacred and Profane (TJ): Drawing upon the French sociologist Emile Durkheim’s distinction between the ‘sacred’ and the ‘profane’, this lecture will outline a key
3. **Salvation and Work** (TJ): Max Weber’s discussion of ascetic Protestantism and its relation to Western market-driven capitalism has shaped the sociological study of religion. This lecture explores the relationship between ‘salvation’ and ‘work’ in this classic monograph.

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

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

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

7. **The Anthropology of Islam** (CM): This lecture explores how anthropologists have approached and conceptualised Islam, addressing issues such as epistemology, power, tradition, universalism, and context. It discusses some of the major theoretical debates within the discipline, as well as thematic matters in case studies.

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

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

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

11. *Political Religion* (CM): How do religious actors become political actors, affecting matters such as lawmaking, policy, and everyday moral norms? This lecture examines the relationships between religion and politics, looking at expressions of political religion in the arenas of the state, political processes, and the public sphere, as well as the forms of and strategies adopted by religious actors.

12. *Body and Mind* (BS): We will examine examples of a well-established tradition that seeks to integrate mindfulness into understandings of the material world, aiming at healings, communication with other minds, and even travel to other planets.

13. *Religious Improvisation* (BS): There is a long tradition of new religious movements, both with their own originality and with certain recurrent features and patterns. We will consider examples from the contemporary period.

14. *Religion and Technology: Media* (BS): Innovative forms media have had a significant impact upon how religion is practiced. This lecture examines contemporary media practices and religious adherence in Egypt, the Congo and Mali.

15. *Religion and Technology: Artificial Intelligence* (BS): The quest for Artificial Intelligence is stretching our contemporary technological know-how to its very limits. In attempting to develop ‘other’ intelligences technologists are opening up philosophical questions about personhood that they are answering through existing metaphysical lexicons and the creation of new religious forms. This lecture considers the eschatological shapes of these answers and their continuities with other historical movements.

16. *Tying it together* (TJ): The final lecture of this course will emphasize the shared ideas and concepts that link the theoretical material dealt with in Term 1, to the ethnographic case studies discussed in Term 2.

**Bibliography by Topic**

1. **Approaching the Subject**

2. **Durkheim**

3. Weber

4. Symbol and Ritual

5. Symbol and Power
Clifford Geertz, ‘Religion as a Cultural System’ in *The Interpretation of Cultures* (Basic Books, New York, 1973)

6. Colonialism and Comparative Religion

7. The Anthropology of Islam

8. The Anthropology of Christianity

9. Secularisation

10. Religion and Gender

11. Political Religion
Mathijs Pelkmans, *Defending the border: identity, religion, and modernity in the Republic of Georgia* (Cornell University Press, 2006)
12. Body and Mind
Vita Skultans, *Intimacy and Ritual. A study of Spiritualism, mediums and groups* (RKP, 1974)

13. Religious Improvisations

14. Religion and Technology: Media

15. Religion and Technology: Artificial Intelligence

16. Tying it all together
PAPER A7 - WORLD RELIGIONS IN COMPARATIVE PERSPECTIVE

Paper Coordinator:
TBA

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

Prescribed Texts
There are no prescribed texts for this paper.

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

Teaching
Sample lecture and class topics include:
1. Introduction
2. The Insider-Outsider Problem
3. Truth and Dialogue
5. The Law
6. The Law of Judaism
7. Topics in Jewish Law
8. Judaism and the Religious Other
9. Yehoshua, Journey to the End of the Millennium
10. Topics in Jewish Law
11. Feldman, 'The Mitzvah of Procreation'
12. The Roots of Muslim Law
13. Selimovic, Dervish and Death
14. The Branches of Muslim Law
15. Muslim theologians on other faiths
16. Neusner, Comparing religions through law
17. Sufis on other faiths
18. Approaches to Hinduism
19. Rahula: What the Buddha Taught (2 classes)
20. Approaches to Buddhism
21. Topics in the Dharma
22. A Story with a Tail
23. Indian Religions and the Other
PAPER A8 - PHILOSOPHY OF RELIGION AND ETHICS

Paper Coordinator:
Dr Douglas Hedley

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

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

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

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

Form and Conduct of Examination
The examination will consist of a three-hour written examination. The paper will consist of two sections, A and B. Section A will contain eight questions in the philosophy of religion; Section B will contain eight questions in ethics. Candidates will be required to answer four questions, two from each section.
Teaching
The course is divided into two sections, the first focusing upon philosophy of religion and the second upon ethics. The first section of the paper is aimed to introduce first year undergraduates to major themes and problems for language, knowledge and being which arise at the intersection between philosophy and theology. The second section is designed to introduce students to the main ethical positions, from Joseph Butler, to moral sense theory, deontology and Kierkegaard’s “teleological suspension” of the ethical. Although the two sections of the paper are taught separately, students will be encouraged to draw insights from both sections of the paper to bear upon one another.

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

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