

PART I - 2024-2025

Paper A1a - Elementary Hebrew

Paper A1b - Elementary New Testament Greek

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

Paper A6 - Understanding Contemporary Religion

Paper A7 - Studying World Religions: History, Comparison, Dialogue

Paper A8 - Philosophy of Religion

Paper A9 – Ethics

In Part I, you study **five papers** as follows:

1) One scriptural language:

Paper A1a - Elementary Hebrew

Paper A1b - Elementary New Testament Greek

Paper A1c - Elementary Sanskrit

Paper A1d - Elementary Qur'anic Arabic

2) One paper on the Old Testament or New Testament

Paper A2 - David: Israel's Greatest Hero?

Paper A3 - Jesus and the Origins of the Gospels

3) Three papers chosen from:

Paper A2 - David: Israel's Greatest Hero? (if not taken above)

Paper A3 - Jesus and the Origins of the Gospels (if not taken above)

Paper A4 - Christianity and the Transformation of Culture

Paper A5 – The Question of God

Paper A6 - Understanding Contemporary Religion

Paper A7 - Studying World Religions: History, Comparison, Dialogue

Paper A8 - Philosophy of Religion

Paper A9 – Ethics

PAPER A1A – ELEMENTARY HEBREW

Paper Coordinator: Dr Kim Phillips

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:

2 Samuel 13-18.

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. 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 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

Paper Coordinator: Dr Marieke Dhont

Supplementary Regulation:

This paper will contain passages for translation, and for 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:

On induction day, students are taught the alphabet and grouped into three classes to optimise class size for language learning. During term, classes meet three times a week for an hour. Broadly speaking, the Michaelmas term and the first half of Lent Term are 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 exegesis, 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 (Duff, *Elements of New Testament Greek*, published by Cambridge University Press); to teach students how to use this knowledge to translate a text, by reading in class a set text from the New Testament; to teach students how to interpret grammatical ambiguities in the text and to see the importance of rooting exegesis in linguistic understanding.

Supervisions:

Supervisions are to be arranged by the DOS and will ordinarily take place in Lent and Easter (though one may be given at the end of Michaelmas if a student is finding the material difficult).

Form and Conduct of Examination:

The examination for this paper will contain:

1. Several passages for translation and for grammatical 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.
4. 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 Vincenzo Vergiani (vv234@cam.ac.uk) (**Faculty of Asian and Middle Eastern Studies - FAMES**)

Any updates for 2024/25 TBC

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:

- (1) Rāmāyaṇa, 2.18 (Vālmiki Rāmāyaṇa. A critical edition with the commentary of Sri Govindarāja (Ayodhyākāṇḍa). Ed. T.R. Krishnacharya and T.R. Vyasacharya. Bombay, 1911), pp. 83-87; Rāmāyaṇa, 3.45-46 (ibid., pp. 147–155)
- (2) Pañcatantra, Book 1 (“The five discourses on worldly wisdom” by Viṣṇuśarman, with Sanskrit text and Translation by Patrick Olivelle, Clay Sanskrit Library, New York University Press, 2006)
- (3) Bhagavadgītā, chapters 3,4, and 11 (edited by S.K. Belvalkar, BORI, Poona, 1968).

Supervisions:

Supervisions will be arranged by the Paper Coordinator and may take place in any term.

Form and Conduct of Examination:

The paper will consist of four questions.

Questions 1-3: Candidates will be required to translate three passages from the prescribed texts from Sanskrit into English, to answer questions on their language and content.

Question 4: Candidates will be required to translate one unseen passage from Sanskrit to English.

PAPER A1D – ELEMENTARY QUR'ANIC ARABIC

Paper Coordinator: Mrs Nadira Auty

Supplementary Regulation:

This paper will contain:

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

Prescribed Texts:

The Qur'an, I: 1–7, II: 1–18, V: 44–50, LIII: 1–25;

al-Bukhari, *al-Jami' al-Sahih* (Cairo, 1313 AH), Vol. I, pp. 1–10;

al-Isfara'ini, *al-Tabsir fi'l-din* (Beirut, 1983 CE), pp. 45–46, and 97–99.

Aims:

This paper aims to test knowledge of the Arabic grammatical features and vocabulary most commonly encountered in the Qur'an and other early Islamic religious literature. The paper contains a passage for pointing, and passages for translation, and for linguistic and grammatical comments. 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 and grammatical comment where instructed, to point one passage, 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, teaching is based on the introductory grammar by Haywood and Nahmad as a reference tool, and a collection of graded materials from the Qur'an, Hadith and Sira literature, drawing students' attention to literary features such as cohesion and iltifat, covering the set texts of the Quran. In the four teaching weeks of the Easter Term classes, students are taken through the rest of the set texts.

Three 1.5 hour classes are held each week through Michaelmas, Lent and Easter Terms.

PAPER A2 - DAVID: ISRAEL'S GREATEST HERO?

Paper Coordinator: Professor Nathan MacDonald

Set Texts:

- 1 Sam 16–19; 21–23; 28.
- 2 Sam 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 Outline

Michaelmas Term: *David in Story and History*

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

Lent Term: *David as Ideal*

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

Easter Term: *Controversial David*

- Was There a Historical David?
- Was David a Murdering Usurper?
- Was Jonathan David's Lover?

Supervisions:

Supervisions will be arranged by your Director of Studies.

Form and Conduct of Examination:

The paper will be assessed by a three-hour examination.

Indicative Bibliography:

- Albertz, R., *A History of Israelite Religion in the Old Testament Period*. 2 vols. The Old Testament Library. Louisville, KY: Westminster John Knox Press, 1994, pp. 105–138.
- Alter, R., *The David Story: A Translation with Commentary of 1 and 2 Samuel*. New York: W. W. Norton, 1999.
- The Art of Biblical Narrative* (New York: Basic Books, 2011)
- The Art of Biblical Poetry* (New York: Basic Books, 2011)
- Blenkinsopp, J., *David Remembered: Kingship and National Identity in Ancient Israel*. Grand Rapids: Eerdmans, 2013.
- Bueggemann, W., *First and Second Samuel*. Interpretation. Louisville: Westminster/John Knox Press, 1990.
- Day, J., *Psalms*. Old Testament Guides. Sheffield: Sheffield Academic Press, 1992.
- Dietrich, W., *The Early Monarchy in Israel: The Tenth Century B.C.E.* Translated by Joachim Vette. Biblical Encyclopedia 3. Atlanta: Society of Biblical Literature, 2007. [suggested key text; available online through the University Library]
- Finkelstein I., and N.A. Silberman, *David and Solomon: In Search of the Bible's Sacred Kings and the Roots of Western Tradition*. New York: Free Press, 2006.
- Gordon, R. P., *I & II Samuel: A Commentary*. Zondervan, 1999.
- Halpern, B., *David's Secret Demons: Messiah, Murderer, Traitor, King*. The Bible in Its World. Grand Rapids: W.B. Eerdmans, 2001.
- Mays, J. L., "The David of the Psalms." *Interpretation* 40 (1986): 143–155.
- McCarter, P. K., "The Apology of David." *Journal of Biblical Literature* 99 (1980): 489–504.
- McKenzie, S. L., *King David: A Biography*. Oxford: Oxford University Press, 2000.
- Van Seters, J., *The Biblical Saga of King David*. Winona Lake, IN: Eisenbrauns, 2009. [available online through UL]
- Williamson, H. G. M., *1 and 2 Chronicles*. New Century Bible Commentary. Grand Rapids: Eerdmans, 1982.
- Variations on a Theme: King, Messiah and Servant in the Book of Isaiah*. Didsbury Lectures. Carlisle: Paternoster Press, 1998, pp. 1–112.

Michaelmas Term: David in Story and History

This term introduces students to the narratives about David in 1 and 2 Samuel, and how to read them well. Some issues of the historical context of David are addressed.

- Introduction: Who is the Real David? And, How did the Bible come to us: David and Goliath
This lecture uses art, music, literature and politics to introduce the many sides of David's reception. What figures lie behind these stories? The simple answer that we return to the Bible is shown to be a rather more complex matter than it might first appear. Even the most famous story of David is known in two versions. This allows for a brief consideration of the fact that the Bible is a material text with a complex history.
- David's Time and Place
The geographical context of the David story is described together with a slideshow of photographs and maps. The lecture also places the 10th century in the context of near Eastern history, and the biblical portrayal of Israel's history. The possibility of some disjunction between the two prepares the ground for reading the biblical narrative accounts with care and understanding how they function.

- **How to Read Biblical Narrative: The Ark Narrative**
This lecture uses the Ark Narrative to illustrate the narrative techniques used in classical Hebrew texts.
- **David's Narrators: The History of David's Rise**
In this lecture the first part of David's life will be considered: his rise to power described in 1 Sam 16–2 Sam 5. The theory of a HDR will be critically discussed including the suggestion that the Apology of Hattusili provides a good parallel.
- **David's Narrators: The Succession Narrative**
In this lecture the final years of David's life from 2 Sam 9–2 Kings 2 will be examined. The theory of a SN will be critically discussed.
- **David's Narrators: The Appendix to David's Life**
In this lecture the Appendix to David's life will be considered. This will allow consideration of the final form of the book of Samuel to be discussed, and the implications this has for theories of an ark narrative, a HDR, and a SN.
- **David and Archaeology**
This lecture will examine what we can know about the 10th century from archaeology. The benefits and limitations of archaeology in comparison to the biblical text will be discussed. This will raise various critical questions about the portrayal of David in the books of Samuel.
- **Israelite Religious Practice as portrayed in 1–2 Samuel**
The potential for archaeology and text to be used together in a critical manner is explored through attention to the issue of religious practice. Some of the practices described in 1–2 Samuel will be considered and the way in which these diverge from their later development.

Lent Term: *David as Ideal*

This term looks at David as an idea and ideal. The complex portrayal of monarchy, ideas about David and the Messiah are addressed. Students are introduced to biblical poetry and 2 Samuel's portrayal of David as a poet.

- **The Rise of Israel's Monarchy and its Assessment by Biblical Writers**
The appearance of distinct states in the first millennium will be examined through attention to the biblical portrayal, archaeological evidence and anthropological theories of state formation. This lecture will also examine the way in which the monarchy is portrayed in the biblical text. The lecture will consider not only the David story, but also the anticipation of the monarchy in the stories of Saul and Samuel. The complex appraisal of the monarchy will be considered, and the possible reasons for it.
- **David's House: The Election of David and Zion (2 Sam 5–7)**
In this lecture the important chapters about the choice of David and Jerusalem will be examined. The presence of a deuteronomistic hand in the book of Samuel will be touched upon. The presentation of Solomon as the successor to David's projects will be examined.
- **The Davidic Ideal in the History of the Divided Kingdoms**
The history of the divided kingdoms will be briefly sketched. The way that Kings uses David as a measuring stick for subsequent kings. The creation of parallels between David and Hezekiah and Josiah will be explored.

- **The Chronicler's David**
The book of Chronicles portrays a different David to the one in Samuel. This lecture discusses some of the differences and illustrates the differences through a selection of passages. These are contextualized within the Chronicler's larger aims and purposes in writing.
- **How to Read Biblical Poetry: 2 Sam 1; 22–23**
This lecture describes the techniques used in biblical poetry using examples from 2 Samuel to provide illustrated examples.
- **David the Poet**
This lecture considers the poetic passages in 2 Samuel in more detail, discussing their form and their integration in the narrative. The development of David into the David of the Psalms will be briefly described.
- **The Davidic Ideal in Isaiah and Later Prophecy**
This lecture will continue to examine the way that David is used as an ideal. The reception of David in First Isaiah will be examined
- **The Davidic Ideal in Later Prophecy**
This lecture examines some of the development of David towards a messianic figure in later prophecy described through the examination of some key texts.

Easter Term: *Controversial David*

This term uses some controversial questions to return to some of the issues raised in the course and to assist revision. Through a better appreciation of how to read biblical texts, students are helped to see how these controversial questions might be addressed academically.

- **Was There a Historical David?**
This lecture draws together archaeology, the biblical sources, and Near Eastern sources to address the question of whether there was a historical David, and what we can know about him.
- **Was David a Murdering Usurper?**
The date of the composition of the David story touches upon questions of its purpose, and its portrayal of David. Do the texts reflect the political realities of 10th century Israel, or a later period? To what extent are sources like the Hattusili apology provide a useful parallel? What do we make of the text's theologizing?
- **Was Jonathan David's Lover?**
The lecture uses the controversial question of David's relationship to Jonathan to revisit the questions of the social world of David's day and the theological themes of the David narrative. What were the societal norms, and how were questions of family loyalty understood and shifting under the monarchy? How are David's relationship to Saul and Jonathan used as vehicles for 1–2 Samuel's theological claims?

Suggested Pattern of Supervisions:

Five supervisions are recommended in either Michaelmas or Lent. A suggested programme is as follows:

1. An essay on the themes and purpose of one of the narrative complexes in 1-2 Samuel.

For joint supervisions there is potential for more than one narrative complex to be examined in an essay, for single supervisions the students could be required to compare HDR and SN, for example.

2. An essay on David and historicity.
Essays could take a number of possible directions: examining the archaeological discussion; considering the models for the rise of the monarchy in ancient Israel; assessing the possible similarities of HDR to the Apology of Hattusili.
3. An essay on the social and religious world of the early monarchy
Possible essays include: the monarchy and how it was viewed; the description of religious practices in 1 Samuel; the representation of women; family-life and loyalty; warfare.
4. An essay on David as theological figure in Samuel.
These essays could be a study of 2 Samuel 5–7 or the ‘appendix’ in 1 Sam 21–24. Alternatively a theme such as *hesed* or election could be chosen.
5. An essay on the reception of David in either Kings, Isaiah, Chronicles or Psalms
There exists the possibility here too to cover more than one example of later reception in joint supervisions, or for single supervision to compare two examples.

Revision Supervision in Easter Term

For the revision supervision students would be asked to prepare an exegesis on a prose and a poetry passage. The supervision would examine how the first question of the paper should be tackled.

PAPER A3 – JESUS AND THE ORIGINS OF THE GOSPELS

Paper Coordinator: Dr James Carleton Paget

Any updates for 2024/25 TBC

Supplementary Regulation:

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

Prescribed Texts:

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

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

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

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

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

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

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

John 1.1-18.

Aims:

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

Learning Outcomes

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

a) *Knowledge of:*

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

b) *The Ability to:*

- identify major issues and problems inherent in the study of the Gospels and the Historical Jesus.
- evaluate the difficult and conflicting nature of the primary sources, and appraise the value of the claims and implications involved.

- distinguish and assess critically conflicting interpretations of formative Christianity in secondary literature.
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication.

Course Description:

The paper will involve detailed investigation of the 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 paper will be assessed by a three-hour examination.

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

- Dale C. Allison, *Constructing Jesus. Memory, imagination, and history*, SPCK 2010.
- M Bockmuehl, *This Jesus*, T & T Clark (1994).
- M Bockmuehl (ed.), *The Cambridge Companion to Jesus*, CUP 2001.
- Helen Bond, *The Historical Jesus. A Guide for the Perplexed*, Bloomsbury 2002
- G Bornkamm, *Jesus of Nazareth*, Hodder & Staughton 1960.
- R E Brown, *An Introduction to the New Testament* Doubleday 1999.
- B. D. Chilton & C. A. Evans (ed.), *Studying the Historical Jesus*, Brill 1994.
- J. D. Crossan, *The Historical Jesus*, Harper Collins 1993.
- J D G Dunn, *Jesus Remembered*, Eerdmans 2003.
- J. B. Green, S. McKnight & I. H. Marshall (ed.), *Dictionary of Jesus and the Gospels*, IVP 1992.
- A.E. Harvey, *Jesus and the Constraints of History*, Duckworth 1982.
- T. Holmén and S. D. Porter (eds), *The Handbook for the Study of the Historical Jesus* Brill 2011
- J. Jeremias, *New Testament Theology I: The Proclamation of Jesus*, SCM 1971.
- L. T. Johnson, *The Writings of the New Testament*, 2nd edn, SCM 1999.
- J. P. Meier, *A Marginal Jew*, 3 vols (thus far), Doubleday 1991-2001.
- C. Rowland, *Christian Origins*, SPCK 2nd ed. 2002.
- E. P. Sanders, *Jesus and Judaism*, SCM 1985.
- E. P. Sanders, *The Historical Figure of Jesus*, Allen Lane 1993.
- E. P. Sanders & M. Davies, *Studying the Synoptic Gospels*, SCM 1989.
- G. N. Stanton, *The Gospels and Jesus*, 2nd edn, OUP 2002.
- G. Theissen & A. Merz, *The Historical Jesus: A Comprehensive Guide*, SCM 1998.
- C. M. Tuckett, *Reading the New Testament: Methods of Interpretation*, SPCK 1987.
- G. Vermes, *Jesus the Jew*, SCM 1973.

N. T. Wright, *Jesus and the Victory of God*, SPCK 1996.

PAPER A4 - CHRISTIANITY AND THE TRANSFORMATION OF CULTURE

Paper Co-ordinator: Dr Sophie Lunn-Rockliffe

Supplementary Regulation

This paper will introduce students to the history of Christianity by considering key periods and issues in the interaction of Christianity with the culture in which it is set. The topic of the paper will be announced annually by the Faculty Board. The topic in 2024-25 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

The paper will be examined by a three-hour end of year examination, comprising a gobbets section (three passages for comment out of a choice of five) and two essays (out of a choice of ten).

Teaching

The course will be taught by 12 hours of lectures and 12 hours of classes across Michaelmas 2024 and Lent 2025. Classes will engage in a close reading and interpretation of selected primary sources. Students are expected to have read the text and the relevant article before coming to their classes to facilitate the discussion. Students should receive 5 hours of college supervisions. **Please note that in 2024-25 supervisions will be arranged by the paper co-ordinator; the majority of supervisions will occur in Lent term due to leave arrangements.**

Outline of teaching (*order of lectures / classes subject to revision; content will be as below*)

	Lectures	Classes
1.	<p>Introduction</p> <p>Problems of evidence for conversion and Christianization; categories of, and boundaries and relationships between religious communities in the late Roman world</p>	<p>Funerary evidence: facts and fictions</p> <p><u>Primary texts:</u> funerary inscriptions for Sextus Petronius Probus and Junius Bassus; the Projecta casket; Papario epitaph at Grado</p> <p><u>Optional further reading:</u> J. Matthews, 'Four funerals and a wedding: this world and the next in fourth-century Rome', in P. Rousseau and M. Papoutsakis, eds, <i>Transformations of Late Antiquity: Essays for Peter Brown</i>, Aldershot, 2009, 129-46</p>
2.	<p>Conversion and imperial policy</p> <p>Ancient vocabularies and concepts of conversion; the religious allegiances and policies of late Roman emperors from Constantine to Theodosius II</p>	<p>Conversions in Augustine's <i>Confessions</i></p> <p><u>Primary text:</u> Augustine, <i>Confessions</i> Books 7 and 8, trans. C. Hammond, Loeb vols 26-27 (2014, 2016)</p> <p><u>Optional further reading:</u> P. Fredriksen, 'Paul and Augustine: conversion narratives, orthodox traditions, and the retrospective self', <i>JThS</i>, n.s. 37, 1986, 3-34</p>
3.	<p>Rates and patterns of conversion</p> <p>Problematizing numbers of converts to Christianity; patterns and rates of conversion in urban and rural communities; conversion and law; introducing the Theodosian Code</p>	<p>Policies towards conversion in the <i>Theodosian Code</i></p> <p><u>Primary text:</u> selections from the <i>Theodosian Code</i>, trans. C. Pharr (1969)</p> <p><u>Optional further reading:</u> Michele Salzman, 'The evidence for the conversion of the Roman empire to Christianity in book 16 of the <i>Theodosian Code</i>,' <i>Historia</i> 42 (1993), 362-78</p>
4.	<p>Conversion 'within' Christianity</p> <p>Asceticism and 'conversion' to rigorous Christianity</p>	<p>Ascetic conversions</p> <p><u>Primary text:</u> <i>Life of Pelagia of Antioch</i>, trans. Brock and Ashbrook Harvey in <i>Holy Women of the Syrian Orient</i> (1987), ch. 2</p>

		<p><u>Optional further reading:</u> Susan Ashbrook Harvey, 'Martyr passions and hagiography', ch. 29 in Susan Ashbrook Harvey and David Hunter, eds, <i>Oxford Handbook of Early Christian Studies</i> (esp. sections 29.2 and 29.3)</p>
5.	<p>Agents and tools of conversion</p> <p>Bishops and holy men; preaching and wonderworking</p>	<p>Pagan and Christian views of the agents of conversion</p> <p><u>Primary texts:</u> extracts from Libanius, <i>Oration</i> 30 ('For the temples'), trans. A.F. Norman, Loeb vol. 452 (1969) and Sulpitius Severus, <i>Life of St Martin</i>, trans. P. Burton (2017)</p> <p><u>Optional further reading:</u> Peter Brown, 'Arbiters of the holy: the Christian holy man in late antiquity', in his <i>Authority and the Sacred</i> (Cambridge, 1993), 55-78</p>
6.	<p>The instruction and admission of converts</p> <p>Catechesis and baptism</p>	<p>Conversion and baptism</p> <p><u>Primary text:</u> Gregory of Nazianzus, <i>Oration</i> 40 (on baptism), trans. Browne and Swallow, <i>NPNF</i> vol. 7 (1894)</p> <p><u>Optional further reading:</u> Susanna Elm, 'Inscriptions and conversions: Gregory of Nazianzus on baptism (Or. 38-40)', in Kenneth Mills and Anthony Grafton, eds, <i>Conversion in Late Antiquity and the Early Middle Ages: Seeing and Believing</i> (University of Rochester Press, 2003), 1-35</p>
7.	<p>Conversion in the household</p> <p>Conversion in the household; the role of women as agents of conversion; 'mixed' marriages; what to do with slaves and children</p>	<p>Bringing up Christian children</p> <p><u>Primary literature:</u> Jerome, <i>Letter 107 to Laeta</i>, trans. F.A. Wright, Loeb vol. 262 (1933), 338-69</p> <p><u>Optional further reading:</u> Phyllis Katz, 'Educating Paula: a proposed curriculum for raising a fourth-century infant', in Ada Cohen and Jeremy Rutter, eds, <i>Constructions of Childhood in Ancient Greece and Italy</i>, <i>Hesperia</i> supplement 41 (2007), 115-27</p>
8.	<p>Conversion of culture</p> <p>The co-option and transformation of classical art and literature</p>	<p>Converting Homer and Virgil</p> <p><u>Primary texts:</u> extracts on Eve from Proba's Christian Virgilian <i>Cento</i>, preface and lines 1-55 in S. Schottenius Culler, <i>Proba the Prophet</i>, 2016, Brill, Appendix. and Eudocia's Homeric <i>Cento</i>, the <i>Apologia</i> (text provided)</p> <p><u>Optional further reading:</u> K. O. Sandnes, <i>The Gospel According to Homer and Virgil: Cento and Canon</i>, 2011, ch. 7</p>

<p>9.</p>	<p>Conversion of space</p> <p>The treatment of religious buildings (temples, churches, synagogues) and urban and rural spaces</p>	<p>Converting Ostia</p> <p><u>Primary evidence:</u> floorplans and photos of buildings from Ostia</p> <p><u>Optional further reading:</u> D. Boin, <i>Ostia in Late Antiquity</i> (2013), chs 4-5</p>
<p>10.</p>	<p>Converting heretics and Jews</p> <p>Attitudes to and processes of conversion of those inside and outside the church</p>	<p>Christians and Jews</p> <p><u>Primary texts:</u> John Chrysostom, <i>Discourse against Judaizing Christians</i>, trans. P. Harkins, <i>Fathers of the Church</i> vol. 68 (1979), pp. 1-34</p> <p><u>Optional further reading:</u> Isabella Sandwell, 'Chrysostom and the construction of religious identities', in her <i>Religious Identity in Late Antiquity: Greeks, Jews and Christians in Antioch</i> (2007), 63-90</p>
<p>11.</p>	<p>Conversions away from Christianity</p> <p>Conversions to philosophy; the emperor Julian</p>	<p>The emperor Julian and conversion</p> <p><u>Primary texts:</u> Julian, extracts from <i>Letters</i> 19, 22 and 36 (rescript on Christian teachers), all trans. W.C. Wright, Loeb vol. 157 (1923); extract from Libanius' <i>Oration</i> 17 on Julian, trans. A.F. Norman, Loeb vol. 451 (1969)</p> <p><u>Optional further reading:</u> Oliver Nicholson, 'The "pagan churches" of Maximinus Daia and Julian the Apostate', <i>Journal of Ecclesiastical History</i> 45 (1994), 1-10</p>
<p>12.</p>	<p>Conclusions</p> <p>Crossing boundaries and changing identities in late antiquity; beyond the Mediterranean</p>	<p>Gobbets</p> <p>Discussion of techniques for answering 'gobbet' questions in end-of-year exam</p>

Bibliography

General introductory and comparative reading

Austin-Broos, D. 'The anthropology of conversion: an introduction', in Andrew Buckser and Stephen Glazier, eds, *The Anthropology of Religious Conversion* (Lanham, 2003), 1-12

Bruce, S. 'Sociology of conversion: the last twenty-five years', in Jan Bremmer, Wout Jac. Van Bekkum, Arie Molendijk, eds, *Paradigms, Poetics and Politics of Conversion* (Leuven, 2006), 1-11

Cameron, A. '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

Fernández-Armesto, F. '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

Hefner, R. 'World building and the rationality of conversion', in his ed., *Conversion to Christianity: Historical and Anthropological Perspectives on a Great Transformation* (Berkeley, 1993), 3-44

Klutznick, T. 'The rhetoric of science in the rise of Christianity: a response to Rodney Stark's sociological account of Christianization', *Journal of Early Christian Studies* 6 (1998), 162-84

Rambo, L.R. and C. E. Farhadian, eds, *The Oxford Handbook of Religious Conversion* (Oxford, 2014)

Stark, R. *The Rise of Christianity. A Sociologist Reconsiders History*, (Princeton, 1996)

Supervision essay questions and bibliographies

NB for each essay, a number of primary texts or sources are suggested, including asterisked texts which are also set as class readings and are available on moodle. Students should also take note of and engage with the broader range of primary texts suggested in the bibliography, and discussed in the secondary literature.

Essay 1: How far can we trust late antique Christian accounts of conversions?

Primary

* Augustine, *Confessions* Books 7-8, trans. C. Hammond, Loeb vols 26-27 (Cambridge, MA, 2014, 2016)

Eusebius, *Life of Constantine*, trans. A. Cameron and S. Hall (Oxford, 1999)

Eusebius, *Ecclesiastical History*, trans. G. Williamson and A. Louth (2nd ed., 1989)

* *Life of Pelagia of Antioch*, trans. S. Brock and S. Ashbrook Harvey, *Holy Women of the Syriac Orient* (Berkeley, CA, 1987)

* Sulpicius Severus, *Life of Martin*, trans. P. Burton, Sulpicius Severus' *Vita Martini* (Oxford, 2017)

Secondary

Ando, C. 'Pagan apologetics and religious conflict', *Journal of Early Christian Studies* 4.2 (1996), 171-207

Brown, P. 'Christianisation: narratives and process', in his *Authority and the Sacred*

(Cambridge, 1995), 1-26

- Cameron, A. 'Christian conversion in late antiquity: some issues', in A. Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Farnham, 2015), 3-22
- Fredriksen, P. 'Paul and Augustine: conversion narratives, orthodox traditions, and the retrospective self', *Journal of Theological Studies* n.s. 37 (1986), 3-34
- Horn, C. '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
- Russell, F. 'Augustine: conversion by the book', in J. Muldoon (ed.) *Varieties of Religious Conversion in the Middle Ages* (Gainesville, 1997), 13-30
- Schott, J. "'Living like a Christian, but playing the Greek': accounts of apostasy and conversion in Porphyry & Eusebius", *Journal of Late Antiquity* 1.2 (2008), 258-77
- Sivan, H. 'Ulfila's own conversion', *Harvard Theological Review* 89.4 (1996), 373-86
- Stromberg, P. *Language and Self-Transformation A Study of the Christian Conversion Narrative* (Cambridge, 1993)
- Van Dam, R. 'Foreword: visions of Constantine', in his *Remembering Constantine at the Milvian Bridge* (Cambridge, 2011), 1-18

Essay 2: How did Christian Roman emperors from Constantine and Theodosius II use law to regulate religious practice and belief?

Primary

- * *Theodosian Code*, trans. C. Pharr (Princeton, NJ, 1952)
- * Libanius, *Oration* 30 ('For the temples'), trans. A.F. Norman, Loeb vol. 452 (Cambridge, MA, 1972)

Secondary

- Bradbury, S. 'Constantine and the problem of anti-pagan legislation in the fourth century', *Classical Philology* 89 (1994), 120-39
- Cohen, J. 'Roman imperial policy toward the Jews from Constantine until the end of the Patriarchate (c. 429)', *Byzantine Studies* 3 (1976), 1-29
- Corcoran, S. 'From unholy madness to right-mindedness: or how to legislate for religious conformity from Decius to Justinian', in A. Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Oxford, 2016), 67-94
- Fowden, G. 'Bishops and temples in the eastern Roman empire AD 320-435', *Journal of Theological Studies* n.s. 29.1 (1978), 53-78
- Humfress, C., 'Law in practice', in P. Rousseau (ed.), *A Companion to Late Antiquity* (Chichester, 2009)
- Hunt, D. 'Christianizing the Roman empire: the evidence of the Code', in Jill Harries and Ian Wood, eds, *The Theodosian Code* (London, 1993), 143-58
- Lee, A.D., 'Decoding late Roman law', *Journal of Roman Studies* 92 (2000), 185-93
- Millar, F. *The Emperor in the Roman World* (1977)
- Mordechai Rabello, A. 'The attitude of Rome towards conversions to Judaism (atheism, circumcision, proselytism)', in his *The Jews in the Roman Empire: Legal Problems, from Herod to Justinian* (Aldershot, 2000), ch. XIV
- Salzman, M. 'The end of public sacrifice: or, changing definitions of sacrifice in the post-Constantinian world', in J. Wright Knust and Z. Varhelyi (eds), *Ancient Mediterranean Sacrifice* (New York, 2011), 167-83
- Salzman, M. 'The evidence for the conversion of the Roman empire to Christianity in book 16 of the Theodosian Code', *Historia* 42 (1993), 362-78

Salzman, M. *The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire* (Harvard, 2002), esp. chs 1 and 6

Trombley, F. 'The legal status of sacrifice to 529', in his *Hellenic Religion and Christianization, c. 370-529*, vol. 1 (Brill, 2001), 1-97, esp. 1-71

Essay 3: What role did miracles play in narratives about the conversion of non-Christians?

Primary

Augustine, trans. R.W. Dyson, *City of God* (Cambridge, 1998), book 22

* *Life of Pelagia of Antioch*, trans. S. Brock and S. Ashbrook Harvey, *Holy Women of the Syriac Orient* (Berkeley, CA, 1987)

* Sulpicius Severus, *Life of Martin*, trans. P. Burton, *Sulpicius Severus' Vita Martini* (Oxford, 2017)

The Lives of Symeon the Stylite, trans. R. Doran (Kalamazoo, MI, 1992)

Mark the Deacon, *Life of Porphyry of Gaza*, trans. G. Hill (Oxford, 1913) available online at < <https://sourcebooks.fordham.edu/basis/porphyry.asp>>

Secondary

Brown, P. 'The rise and function of the holy man in late antiquity', *Journal of Roman Studies* 61 (1971), 80-101

Brown, P. 'Arbiters of the holy: the Christian holy man in late antiquity', in his *Authority and the Sacred: Aspects of the Christianisation of the Roman World* (Cambridge, 1995), 55-78

Cooper, K. 'Ventriloquism and the miraculous: conversion, preaching, and the martyr exemplum in late antiquity', in Kate Cooper and Jeremy Gregory, eds, *Signs, Wonders, Miracles: Representations of Divine Power in the Life of the Church* (Rochester, 2005), 22-45

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

Frend, W. 'The place of miracles in the conversion of the ancient world to Christianity', in Kate Cooper and Jeremy Gregory, eds, *Signs, Wonders, Miracles: Representations of Divine Power in the Life of the Church* (Rochester, 2005), 11-21

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

Mathews, T. *The Clash of Gods: A Reinterpretation of Early Christian Art* (1993), esp. ch. 3, 'The magician'

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

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

Van Dam, R. 'From paganism to Christianity in late antique Gaza', *Viator* 16 (1985), 1-20

Van Dam, R. *Saints and their Miracles in Late Antique Gaul* (Princeton, 1993)

Essay 4: What were the chief goals of the formation and education of new Christians in the fourth and fifth centuries?

Primary

Augustine, *On Catechizing the Uninstructed*, trans. S. Salmond, *NPNF* vol. 3 (1887) – available at <<https://www.newadvent.org/fathers/1303.htm>>

* Jerome, *Letter 107*, trans. F.A. Wright, Loeb Classical Library vol. 262 (Cambridge, MA, 1933) – available through the Loeb website, accessed from idiscover
John Chrysostom, *Instructions to Catechumens*, trans. T. Brandram, *NPNF* vol. 9 (Buffalo, 1889) - available at <<https://www.newadvent.org/fathers/1908.htm>>

Secondary

Elm, S. *Sons of Hellenism, Fathers of the Church: Emperor Julian, Gregory of Nazianzus, and the Vision of Rome* (Berkeley, LA, 2012)

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

Haines-Eitzen, K. 'Textual communities in late antique Christianity' in P. Rousseau (ed.), *A Companion to Late Antiquity* (Oxford, 2009), 246-57

Harmless, W. *Augustine and the Catechumenate* (Collegeville, 1995)

Horn, C. and J. Martens, *Let the Little Children Come to Me: Childhood and Children in Early Christianity* (Washington, 2009), esp. ch. 4

Jacobsen, A-C. 'Identity formation through catechetical teaching in early Christianity', in Birgitte Secher Bøgh (ed.) *Conversion and Initiation in Antiquity* (Frankfurt, 2015), 203-23

Katz, P. '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

Louth, A. '*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

Lynch, J. 'The sponsorship of adults', in Joseph Lynch, *Godparents and Kinship in Early Medieval Europe* (Princeton, 2019), 83-116

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

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Stenger, J. '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

Essay 5: What was the ritual and social significance of baptism in the process of conversion?

Primary

Ambrose, *On the Mysteries*, trans. R. Deferrari, *Theological and Dogmatic Works, Fathers of the Church* vol. 44 (Washington, DC, 1963), 5-28

Cyril of Jerusalem, *Catechetical Lectures 19 and 20*, trans. E.H. Gifford, *NPNF* vol. 7 (Buffalo, NY, 1894)

Egeria, *Pilgrimage Diary*, trans. McGowan and Bradshaw, *Pilgrimage of Egeria* (Collegeville, 2018)

* Gregory Nazianzus, *Oration 40*, trans. Browne and Swallow, *NPNF* vol. 7 (1894)

Whitaker, E. and M. Johnson, *Documents of the Baptismal Liturgy* (London, 2003)

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- Aasgaard, R. 'Ambrose and Augustine: two bishops on baptism and Christian identity', in D. Hellholm et al. (eds), *Ablution, Initiation and Baptism: Late Antiquity, Early Judaism and Early Christianity* (Berlin, 2011), vol. 2, 1253-83
- Day, J. 'The catechetical lectures of Cyril of Jerusalem: a source for the baptismal liturgy of mid-fourth century Jerusalem', in Tor Vegge, David Hellholm, Christer Hellholm, Øyvind Norderval, and Øyvind Norderval, eds, *Ablution, Initiation, and Baptism: Late Antiquity, Early Judaism, and Early Christianity* (Berlin, 2011), 1179-1204
- Elm, S. '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* (Rochester, 2003), 1-35
- Ferguson, E. 'Catechesis and initiation' in A. Kreider (ed.), *The Origins of Christendom in the West* (New York and Edinburgh, 2001), 229-68
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- Jensen, R. M. *Living Water: Images, Symbols, and Settings of Early Christian Baptism*. (Leiden, 2011)
- Johnson, M. 'Christian initiation', in Susan Ashbrook Harvey and David Hunter, eds, *The Oxford Handbook of Early Christian Studies* (Oxford / New York, 2008), 693-710
- Kelly, H. *The Devil at Baptism: Ritual, Theology and Drama* (Ithaca, 1985)
- Riley, H. *Christian Initiation: A Comparative Study of the Interpretation of the Baptismal Liturgy in the Mystagogical Writings of Cyril of Jerusalem, John Chrysostom, Theodore of Mopsuestia, and Ambrose of Milan* (Washington, 1974)

Essay 6: How rapid and how complete was the Christianization of the Roman empire in the period from Constantine to Theodosius II?

Primary

- * Examples of Christian funerary epigraphy set for class 1
- * Libanius, *Oration* 30 ('For the temples'), trans. A.F. Norman, Loeb vol. 452 (Cambridge, MA, 1972)
- Prudentius, *Against Symmachus* I, esp. ll. 412-655, trans. H.J. Thomson, Loeb vol. 387 (Cambridge, MA, 1949) - available through the Loeb website, accessed from idiscover

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- Brown, P. 'Aspects of the Christianization of the Roman aristocracy', *Journal of Roman Studies* 51 (1961), 1ff
- Cameron, A. 'Pagan converts', in his *Last Pagans of Rome* (Oxford, 2011), 173-205
- Drake, H. 'Models of Christian expansion', in William Harris (ed.), *The Spread of Christianity in the First Four Centuries; Essays in Explanation* (Leiden, 2005), 1-13
- Hopkins, K. 'Christian number and its implications', *Journal of Early Christian Studies* 6.2 (1998), 184-225
- MacMullen, R. *Christianizing the Roman Empire* (New Haven, 1984)
- Matthews, J. 'Four funerals and a wedding: this world and the next in fourth-century Rome', in P. Rousseau and M. Papoutsakis, eds, *Transformations of Late Antiquity: Essays for Peter Brown*, Aldershot, 2009, 129-46
- Novak, D. 'Constantine and the Senate: an early phase of the Christianisation of the

- Roman aristocracy', *Ancient Society* 10 (1979) 271-310
- Robinson, T. *Who were the First Christians? Dismantling the Urban Thesis* (2017)
- Salzman, M. 'Pagans and Christians', in Susan Ashbrook Harvey and David Hunter (eds), *The Oxford Handbook of Early Christian Studies* (Oxford, 2008), 186-202
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- Trout, D. 'Inscribing identity: the Latin epigraphic habit in late antiquity', in P. Rousseau (ed.), *A Companion to Late Antiquity* (Chichester, 2009)
- Van Dam, R. *Becoming Christian: The Conversion of Roman Cappadocia* (Philadelphia, 2003)

Essay 7: Were women key 'conductors of Christianity' in late antiquity?

Primary

- * Augustine, *Confessions*, trans. C. Hammond, Loeb vols 26-27 (Cambridge, MA, 2014, 2016)
- Egeria, *Pilgrimage Diary*, trans. McGowan and Bradshaw, *Pilgrimage of Egeria* (Collegeville, 2018)
- Jerome, *Letters*, trans. F.A. Wright, Loeb Classical Library vol. 262 (Cambridge, MA, 1933) – available through the Loeb website, accessed from idiscover
- * *Life of Pelagia of Antioch*, trans. S. Brock and S. Ashbrook Harvey, *Holy Women of the Syriac Orient* (Berkeley, CA, 1987)
- * Proba, *Cento*, extracts, trans. S. Schottenius Cullhed (Leiden, 2015)

Secondary

- Arjava, A. *Women and Law in Late Antiquity* (Oxford, 1996)
- Clark, E. 'Patrons, not priests; gender and power in late ancient Christianity', *Gender and History* 2 (1990), 253-73
- Clark, G., 'Monica's Religion', in G. Clark, *Monica: An Ordinary Saint* (Oxford, 2015)
- Cooper, K. 'Insinuations of womanly influence: an aspect of the Christianization of the Roman aristocracy', *Journal of Roman Studies* 82 (1992), 150-64
- Cooper, K. 'Relationships, resistance and religious change in the early Christian household', in Alexandra Walsham et al. (eds), *Religion and the Household* (Woodbridge, 2014), 522
- Cooper, K. 'The household as a venue for religious conversion: the case of Christianity', in Beryl Rawson (ed.), *A Companion to Families in the Greek and Roman Worlds* (Oxford, 2011), 183-97
- Cooper, K. and J. 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
- Rousseau, P. 'Learned Women and the Development of a Christian Culture in Late Antiquity', *Symbolae Osloenses* 70 (1995): 116-47.
- Salzman, M. 'Aristocratic women: conductors of Christianity in the fourth century?', *Helios* 16 (1989), 207-20
- Salzman, M. *The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire* (Harvard, 2002)
- Sivan, H. 'Anician women, the *Cento* of Proba, and aristocratic conversion in the fourth century', *Vigiliae Christianae* 47 (1993), 140-57

Yarbrough, A. 'Christianisation in the fourth century: the example of Roman women', *Church History* 45 (1976), 149-64

Essay 8: To what extent did conversion to Christianity entail the rejection of classical culture?

Primary

- * Augustine, *Confessions*, trans. C. Hammond, Loeb vols 26-27 (Cambridge, MA, 2014, 2016)
- * Julian, *Letters*, trans. W.C. Wright, Loeb vol. 157 (Cambridge, MA, 1923)
- Gregory Nazianzus, *Oration* 25 for Hero the Philosopher, trans. M. Vinson, *Fathers of the Church* vol. 107 (2003)
- Synesius of Cyrene, *Letters*, trans. A. Fitzgerald (Oxford, 1926)
- Weitzmann, K., *Age of Spirituality: Late Antique and Early Christian Art, Third to Seventh Century* (New York, 1979) – use this as a catalogue of images, as well as reading relevant articles (eg on classical mythology)

Secondary texts

- Brown, P. *Power and Persuasion in Late Antiquity: Towards a Christian Empire* (Madison, 1992), esp. ch. 2
- Cameron, Alan 'Pagan converts', in his *Last Pagans of Rome* (Oxford, 2015), 173-205
- Cameron, Averil '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
- Cameron, Averil *Christianity and the Rhetoric of Empire: The Development of Christian Discourse* (Berkeley, 1991), esp. ch. 4
- Elm, S. 'Hellenism and historiography: Gregory of Nazianzus and Julian in dialogue', *Journal of Medieval and Early Modern Studies* 33.3 (2003), 493-515
- Elsner, J. *Imperial Rome and Christian Triumph: The Art of the Roman Empire AD 100-450* (Oxford / New York, 1998), esp. ch. 8
- Kahlos, M. *Debate and Dialogue: Christian and Pagan Cultures c. 360-430* (Aldershot, 2007), esp. chs 1, 2 and 3
- Markus, R. *The End of Ancient Christianity* (Cambridge, 1990), esp. chs 1 and 3
- McLynn, N. 'Julian and the Christian Professors' in C. Harrison et al (eds.) *Late Antiquity: A Festschrift for Gillian Clark*, (Oxford, 2014), 120-136.
- Pelikan, J. *Christianity and Classical Culture: The Metamorphosis of Natural Theology in the Christian Encounter with Hellenism* (Yale, 1993), esp. chs 1 and 11
- Saradi-Mendelovici, H. 'Christian attitudes towards pagan monuments in late antiquity and their legacy in later Byzantine centuries', *Dumbarton Oaks Papers* 44 (1990), 47-61
- Stenger, J. 'Athens and / or Jerusalem? Basil's and Chrysostom's views on the didactic use of literature and stories', in P. Gemeinhardt et al. (eds.), *Education and Religion in Late Antique Christianity: Reflections, Social Contexts and Genres* (Abingdon, 2016), 86-100

Essay 9: How and why did Christians in late antiquity work to 'desacralize' the Roman landscape?

Primary

- Egeria, *Pilgrimage Diary*, trans. McGowan and Bradshaw, *Pilgrimage of Egeria* (Collegeville, 2018)

Eusebius, *Life of Constantine*, trans. A. Cameron and S. Hall (1999)

Secondary

Boin, D. *Ostia in Late Antiquity* (2013), chs 4-5

Brenk, B. *The Christianization of the Late Roman World: Cities, Churches, Synagogues, Palaces, Private Houses, and Monasteries in the Early Christian Period* (London, 2005)

Caseau, B. 'Sacred Landscapes', in G. Bowersock, P. Brown and O. Grabar, (eds.), *Interpreting Late Antiquity: Essays on the Post-Classical World* (Cambridge MA, 2001), 21-59

Chaniotis, A. 'The conversion of the temple of Aphrodite at Aphrodisias in context', in J. Hahn et al. (eds.), *From Temple to Church* (Leiden 2008), 243-73

Shepardson, C., 'Mapping a textured landscape', in her *Controlling Contested Places: Late Antique Antioch and the Spatial Politics of Religious Controversy* (Berkeley, 2014), 163-203

Sauer, E., *The Archaeology of Religious Hatred in the Roman and Early Medieval World* (Stroud, 2003)

Elsner, J. 'From the Culture of Spolia to the Cult of Relics: The Arch of Constantine and the Genesis of Late Antique Forms', *Papers of the British School at Rome* 68, no. 149-84 (2000): 148-84.

Fowden, G. 'Bishops and temples in the eastern Roman empire AD 320-435', *Journal of Theological Studies* n.s. 29.1 (1978), 53-78

Drijvers, J.W. 'The conversion of Aelia Capitolina to Christianity in the fourth century', in A. Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Oxford, 2016), 283-98

Howe, J. 'The conversion of the physical world: the creation of a Christian landscape', in J. Muldoon (eds) *Varieties of Religious Conversion in the Middle Ages* (Gainesville, 1997), 63-80

Hahn, J. et al. (eds.), *From Temple to Church: Destruction and Renewal of Local Cultic Topography in Late Antiquity* (Leiden, 2008), esp. chs 1, 4-7, 9-10, and 12

Limor, O. 'Conversion of space', in Ira Katznelson and Miri Rubin, eds, *Religious Conversion: History, Experience and Meaning* (Farnham, 2014), 31-60

Salzman, M. 'The Christianization of sacred time and sacred space', in William Harris (ed.) *The Transformations of Urbs Roma in Late Antiquity* (Portsmouth, RI, 1999), 123-34

Essay 10: Was the violence involved in the Christianization of the Roman empire chiefly physical or rhetorical?

Primary

Ambrose, *Letter 74 on the synagogue at Callinicum*, trans. W. Liebeschuetz, *Ambrose of Milan: Political Letters and Speeches* (Liverpool, 2005)

* John Chrysostom, *Discourse against Judaizing Christians*, trans. P. Harkins, *Fathers of the Church* vol. 68 (Washington, DC, 1979), pp. 1-34

* Libanius, *Oration 30* ('For the temples'), trans. A.F. Norman, Loeb vol. 452 (Cambridge, MA, 1972)

Severus of Menorca, *Letter on the Conversion of the Jews*, trans. S. Bradbury (Oxford 1996)

* Sulpitius Severus, *Life of St Martin*, trans. P. Burton (Oxford, 2017)

Secondary

Brown, P. 'Christianization and religious conflict', in Averil Cameron and Peter

- Heather, eds, *The Cambridge Ancient History*, vol. 13 (The late empire, AD 337-425) (Cambridge, 2008), 632-64
- Gaddis, M. *There is no Crime for Those who have Christ: Religious Violence in the Christian Roman Empire* (Berkeley, 2005), esp. chs 2, 5 and 6
- Haas, C. *Alexandria in Late Antiquity: Topography and Social Conflict*, Baltimore 1997.
- Davis, J. 'Teaching violence in the schools of rhetoric', in H. Drake (ed.) *Violence in Late Antiquity: Perceptions and Practices* (Santa Barbara, 2006), 197-204
- H. Drake (ed.) *Violence in Late Antiquity: Perceptions and Practices* (Santa Barbara, 2006)
- Hunt, E. 'St Stephen in Minorca: an episode in Jewish-Christian relations in the early fifth century AD', *Journal of Theological Studies* 33 (1982), 106-23
- Kahlos, M. *Forbearance and Compulsion: Rhetoric of Tolerance and Intolerance in Late Antiquity* (London, 2009), esp. chs 4-8
- Kelly, C. 'Narratives of violence: confronting pagans', in A. Papaconstantinou et al., (eds), *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Oxford, 2016), 143ff
- Fredriksen P. and Irshai O., 'Christian anti-Judaism: polemics and policies', in S. Katz (ed.) *The Cambridge History of Judaism*, vol. 4 (The late Roman /rabbinic period) (Cambridge, 2006), 977-1034
- Sizgorich, T. *Violence and Belief in Late Antiquity: Militant Devotion in Christianity and Islam* (Philadelphia, 2009), esp. chs 1-4
- Wilken, R. *John Chrysostom and the Jews: Rhetoric and Reality in the Late Fourth Century* (Eugene, 1983), esp. ch. 4

Essay 11: In what contexts and for what reasons did people convert away from Christianity in late antiquity?

Primary

- * *Theodosian Code*, trans. C. Pharr (Princeton, NJ, 1969)
- * Julian, *Letters*, trans. W.C. Wright, Loeb vol. 157 (Cambridge, MA, 1923)
- * Libanius, *Oration 17 on Julian*, trans. A.F. Norman, Loeb vol. 451 (Cambridge, MA, 1969); *Oration 30 ('For the temples')*, trans. A.F. Norman, Loeb vol. 452 (Cambridge, MA, 1972)

Secondary

- Athanassiadi, P. 'Christians and others: the conversion ethos of late antiquity', in A. Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Farnham, 2015), 23-48
- Crook, Z. 'Agents of apostasy, delegates of disaffiliation', in B. Secher Bøgh (ed.), *Conversion and Initiation in Antiquity* (Frankfurt, 2015), 119-134
- Frede, M. 'Monotheism and pagan philosophy in later antiquity,' in P. Athanassiadi and M. Frede (eds.) *Pagan Monotheism in Late Antiquity*, (Oxford, 1999), 41-68
- Kinzig, W. 'Trample upon me...': the sophists Asterius and Hecebolius: turncoats in the fourth century AD', in L. Wickham and C. Bammel (eds), *Christian Faith and Greek Philosophy in Late Antiquity* (Leiden, 1993), 92-111
- Marcos, M. 'He forced with gentleness: emperor Julian's attitude to religious coercion', *Antiquité Tardive* 17 (2009), 191-204
- McLynn, N. '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

- Nicholson, O. 'The 'pagan churches' of Maximinus Daia and Julian the Apostate',
Journal of Ecclesiastical History 45 (1994), 1-10
- Schott, J. "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
- Smith, R. *Julian's Gods: Religion and Philosophy in the Thought and Action of Julian the Apostate* (London, 1995), esp. ch. 7
- Wilken, R. *The Christians as the Romans Saw Them* (New Haven, 1984), esp. ch. 7
- Wilson, S. *Leaving the Fold: Apostates and Defectors in Antiquity* (Minneapolis, 2004)

PAPER A5 – THE QUESTION OF GOD

Paper Coordinator: Professor David Fergusson

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

There are no prescribed texts for this paper but a list of recommended readings will be made available.

Course Description

Theology is the discussion of God and all things as they relate to God. In this paper we will examine three topics within Christian theology: God, creation (as that which is not God, but from God) and evil (as that which neither God, nor from God). In doing so, we will cover many of the topics that underlie any discussion of theology, considering the sources upon which theology draws, for instance, how it uses them, and how human language can work in seeking to refer to one who transcends created reality. We will also consider some of the arguments proposed against religious belief, and ways in which theologians have shown a keen interest in other disciplines, such as literature and the natural sciences.

In the context of the Tripos, this course connects with others in Part I on scripture, history, philosophy and the study of religion. In Part IIA it leads particularly to Paper B8 – Christ, Trinity, and Salvation, which takes on some themes from A5, and adds others. It also leads to Paper B13 – Theology and Literature, and relates to Papers B6 - Belief and Practice in the Early Church, B10 - Philosophy of Religion, and B11 - Ethics and Faith.

Form and Conduct of Examination

The paper will be assessed by a three-hour examination.

Teaching

The course is organized into three sections of lectures, which take place in the Michaelmas and Lent terms. In Michaelmas, there will be one lecture scheduled per week, and in Lent two lectures per week.

Supervisions

Supervisions are arranged by Directors of Studies. These could be in either Michaelmas Term or Lent Term.

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:

- apophatic, cataphatic, and analogical approaches to theology
- objections to knowledge of God raised by Nietzsche and Hampson
- Schleiermacher's and Barth's accounts of knowledge of God
- commonly attributed divine names and attributes
- 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 Christian doctrines of creation with contemporary evolutionary biology and ecological thought
- 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 modern theology
- debates over the appropriateness of 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

Lectures, with Texts Prescribed for Special Study: Michaelmas Term

Section 1: *The Doctrine of God*

Lecture 1: Introduction: What are we doing when we talk about God?

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

Lecture 2: Knowing God: Knowing that, knowing about, and personal knowledge

Marilyn Robinson, *Gilead* (London: Virago, 2004), 170-187 (but the whole novel is worth reading).

Lecture 3: Talking about God: analogy, metaphor, and religious language

Pseudo-Dionysius, *Mystical Theology*; Thomas Aquinas, *Summa Contra Gentiles*, I.28-35

Lecture 4: Divine Names and Attributes

Francis J. Hall, *Dogmatic Theology: Volume 3 – The Being and Attributes of God* (New York: Longmans, Green, and Co, 1909), 225-310.

Lecture 5: God as One and Three

Catherine LaCugna, *God for Us: The Trinity and Christian Life* (San Francisco: HarperCollins, 1991), chapter 'Trinity, Theology, and Doxology', 319-376.

Lecture 6: God and Experience

Friedrich Schleiermacher, *On Religion*, Speeches 1-2

Lecture 7: Suspicion, Rejection, and Revision

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

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

Lecture 8: God and Revelation

Karl Barth, *The Epistle to the Romans*, Introduction

Lectures, with Texts Prescribed for Special Study: Lent Term

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

Lecture 1: Introduction: Key Scriptural Themes and Recent Controversies

Genesis 1:1-2:3

Ecclesiastes 1:1-11, 3:1-22

Lecture 2: Creation out of nothing: origins and rationale

Augustine, *Confessions*, Book 11.1-16

Julian of Norwich, *Revelations of Divine Love*, chapters 5-11, 32, 40-41, 86

Lecture 3: Creation out of nothing: recent challenges

Kathryn Tanner, 'Creation ex Nihilo as Mixed Metaphor', *Modern Theology*, 29.2 (2013), 138-155

Lecture 4: Creation and Modern Cosmology

Andrew Davison, 'Scientific Cosmology as Creation Ex Nihilo Considered "from the Inside"'. In *Creatio Ex Nihilo: Origins and Contemporary Significance*, edited by Markus Bockmuehl and Gary Anderson, 367–89. Notre Dame: University of Notre Dame Press, 2017.

Lecture 5: Creation and Science: Darwinian Evolution

Jeffrey P. Schloss, 'Evolutionary Theory and Religious Belief'. In Philip Clayton (ed.), *Oxford Handbook of Religion and Science*, 187–206.

Lecture 6: Creation and Providence: the classical approach

John Calvin, *Institutes*, Book One, Chapters 16–17.

Lecture 7: Creation and Providence: modern revisions

David Fergusson, *The Providence of God: A Polyphonic Approach*, 252–271.

Lecture 8: Creation and Ecology

Pope Francis, *Laudato Si'* (Papal Encyclical 2015).

Section 3 – God and Evil

Lecture 1: The Problem of Evil: Philosophical and Theological Challenges

Proverbs 1: 1-19; Job 1:6-2:10

Toni Morrison, *Beloved*, pp. 1-23, 34-51, 60-68, 134-146, 174-185, 234-243, 281-309

Lecture 2: Scriptural approaches: the emergence of the Fall doctrine.

Augustine, *The City of God*, Book 14

Lecture 3: Modern criticism of the Fall doctrine

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

Lecture 4: The rehabilitation of Augustinian accounts of sin and suffering

David Fergusson, *Creation*, 36–49.

Lecture 5: The best of all possible worlds? The Leibnizian theodicy

Gavin Rae, *Evil in the Western Theological Tradition*, 96–114.

Lecture 6: Instrumental Theodicies: From Paley to Hick

John Hick et al., 'An Irenaean Theodicy'. In Stephen T. Davis (ed.), *Encountering Evil: Live Options in Theodicy*, 38–72.

Lecture 7: Karl Barth on Nothingness

Wolf Krötke, 'Barth on Evil and Nothingness'. In George Hunsinger and Keith Johnson, *Wiley-Blackwell Companion to Karl Barth*, Vol. 1, 207–216.

Lecture 8: Should theologians ever attempt to resolve the problem of evil?

Karen Kilby, *God, Evil and the Limits of Theology*, Chapter 7.

Supplementary Reading

Introductory and Background Reading

Gunton, C. E. *The Christian Faith: An Introduction to Christian Doctrine*. Oxford: Blackwell, 2002.

Hebblethwaite, B. *Philosophical Theology and Christian Doctrine*. Oxford: Blackwell, 2005.

Migliore, D. L. (2004) *Faith Seeking Understanding: An Introduction to Christian Theology*, 2nd ed. Grand Rapids, MI: William B. Eerdmans, Chapter 1.

Mascall, E. (1956) *Via Media: An Essay in Theological Synthesis*. London: Longmans, Green and Co.

Wilken, R. L. (2003) *The Spirit of Early Christian Thought*. New Haven: Yale.

Lane, T. (2006) *A Concise History of Christian Thought*. London: T&T Clark.

Section 1: The Doctrine of God

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

Cuneo, Terence, "Ritual Knowledge" *Faith and Philosophy* 31, no. 4 (2014): 365-85.

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

DiNoia, J. A. *The Diversity of Religions: A Christian Perspective*. Washington, DC: Catholic University of America Press, 1992.

Lash, Nicholas. *Holiness, Speech and Silence: Reflections on the Question of God*. Aldershot: Ashgate, 2004.

McCabe, Herbert. *God Matters*. London: Continuum, 2000 [1987].

McFague, Sallie. *Metaphorical Theology: Models of God in Religious Language*. Philadelphia: Fortress, 1982.

Miller, Vincent. *Consuming Religion: Christian Faith and Practice in a Consumer Culture*. New York: Continuum, 2008.

Placher, William C. *The Domestication of Transcendence: How Modern Thinking about God Went Wrong*. Louisville, KY: Westminster John Knox Press, 1999.

Sonderegger, Katherine. *Systematic Theology: Volume 1 – The Doctrine of God*. Minneapolis: Fortress Press, 2015.

Soskice, Janet Martin. *Metaphor and Religious Language*. Oxford: The Clarendon Press, 1987.

Section 2: The Doctrine of Creation

Markus Bockmuehl and Gary Anderson (eds). *Creatio Ex Nihilo: Origins and Contemporary Significance*. Notre Dame, IN: University of Notre Dame Press, 2017.

David B. Burrell, et al. (eds). *Creation and the God of Abraham*. Cambridge: Cambridge University Press, 2010.

Bouteneff, Peter. *Beginnings: Ancient Christian Readings of the Biblical Creation Narratives*. Grand Rapids, MI: Baker, 2008.

Burrell, David B. *Freedom and Creation in Three Traditions*. Notre Dame, IN: University of Notre Dame Press, 1994.

Clough, David L. *On Animals: Systematic Theology*. London: Bloomsbury Publishing, 2012.

Davison, Andrew. *Participation in God: A Study in Christian Doctrine and Metaphysics*. Cambridge: Cambridge University Press, 2019.

Dodds Michael J. *Unlocking Divine Action: Contemporary Science and Thomas Aquinas*. Washington, DC: Catholic University of America Press, 2012.

- Ferguson, Kitty. *The Fire in the Equation: Science, Religion and the Search for God*. Grand Rapids, MI: Eerdmans, 1995.
- Fergusson, David. *Creation*. Grand Rapids, MI: William B. Eerdmans, 2014.
- . *The Providence of God: A Polyphonic Approach*. Cambridge: CUP, 2018.
- Gilkey, Langdon. *Creator of Heaven and Earth: A Study of the Christian Doctrine of Creation*. Garden City, NY: Doubleday, 1959.
- Gunton, Colin. *The Triune Creator: A Historical and Systematic Study*. Edinburgh: University of Edinburgh, 1998.
- Hall, Francis J., *Dogmatic Theology – Volume V: Creation and Man*. London: Longman, Green and Co., 1912.
- Peter Harrison (ed.). *The Cambridge Companion to Science and Religion*. Cambridge: Cambridge University Press, 2010.
- Johnson, Elizabeth A. *Ask the Beasts: Darwin and the God of Love*. London: Bloomsbury, 2014.
- May, Gerhard. *Creation Out of Nothing*. Edinburgh: T & T Clark, 1984.
- McFarland, Ian A. *From Nothing: A Theology of Creation*. Louisville, KY: Westminster John Knox, 2014.
- Moltmann, Jürgen. *God in Creation: A New Theology of Creation and the Spirit of God*. Translated by Margaret Kohl. New York: Harper & Row, 1991 [1985].
- Oliver, Simon. *Creation: A Guide for the Perplexed*. London: Bloomsbury, 2017.
- Saunders, Nicholas. *Divine Action and Modern Science*. Cambridge: Cambridge University Press, 2002.
- Schwarz, Hans. *Creation*. Grand Rapids, MI: William B. Eerdmans, 2002.
- Sherman, Jacob H. 'A Genealogy of Participation', in *The Participatory Turn*. Ed. Jorge N. Ferrer and Jacob H. Sherman. Albany, NY: State University of New York Press, 2008.
- Soskice, Janet Martin. *The Kindness of God*. Oxford: Oxford University Press, 2007, Chapter 3.
- Stannard, Russell. *Doing Away with God? Creation and the Big Bang*. London: Faber & Faber, 1993.
- Tanner, Kathryn. *God and Creation in Christian Theology: Tyranny or Empowerment?* Oxford: Basil Blackwell, 1988.
- Tracy, Thomas F., ed. *The God Who Acts: Philosophical and Theological Explorations*. College Station, PA: Pennsylvania State University, 1994.
- Webster, John. "'Love Is Also a Lover of Life": Creatio Ex Nihilo and Creaturely Goodness', *Modern Theology* 29, no. 2 (2013): 156–71.
- Williams, Rowan. *Christ the Heart of Creation*. London: Bloomsbury, 2018.

Section 3: Theological Responses to Evil

- Adams, Marilyn McCord. *Christ and Horrors*. Cambridge: Cambridge University Press, .
- . *Horrendous Evils and the Goodness of God*. Ithaca, NY: Cornell University Press, 1999.
- Braiterman, Zachary. *(God) After Auschwitz: Tradition and Change in Post-Holocaust Jewish Thought*. Princeton: Princeton University Press: 1998.
- Burrell, David. *Deconstructing Theodicy: Why Job Has Nothing to Say to the Puzzle of Suffering*. Grand Rapids: Brazos Press, 2008.
- Case-Winters, Anna. *God's Power: Traditional Understandings and Contemporary Challenges*. Louisville, KY: Westminster/John Knox Press, 1990.
- Chopp, Rebecca S. *The Praxis of Suffering*. Maryknoll, NY: Orbis, 1986.
- Cohen, Arthur A. *The Tremendum: A Theological Interpretation of the Holocaust*. New York: Continuum, 1993.
- Cone, James H. *The Spirituals and the Blues*. San Francisco: Harper & Row, 1972, ch. 4
- Davies, Brian. *Thomas Aquinas on Good and Evil*. Oxford: Oxford University Press, 2011.
- Davis, Stephen T. (ed.). *Encountering Evil: Live Options in Theodicy*, Louisville, Westminster John Knox Press, 2001.

- Davison, Andrew. *Participation in God: A Study in Christian Doctrine and Metaphysics*. Cambridge: Cambridge University Press, 2019. Chapter 10.
- Farley, Edward. *Good and Evil: Interpreting a Human Condition*. Minneapolis, MN: Fortress Press, 1990.
- Farley, Wendy. *Tragic Vision and Divine Compassion: A Contemporary Theodicy*. Louisville, KY: Westminster John Knox Press, 2004.
- Hart, David Bentley, *The Doors of the Sea: Where was God in the Tsunami?*. Grand Rapids: Eerdmans, 2011.
- Hick, John. *Evil and the God of Love*. New York: Harper & Row, Publishers, 1966.
- Johnson, Elizabeth A. *Ask the Beasts: Darwin and the God of Love*. London: Bloomsbury, 2014.
- Kilby, Karen *God, Evil and the Limits of Theology* London: T&T Clark, 2020.
- Krötke, Wolf. *Sin and Nothingness in the Theology of Karl Barth*. Princeton, NJ: Princeton Theological Seminary, 2005.
- David Lauber, and Keith L Johnson (eds.), *T & T Clark Companion to the Doctrine of Sin*. London: T&T Clark, 2018.
- Levenson, Jon. *Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence*. San Francisco: Harper & Row, 1988
- Pieper, Josef. *The Concept of Sin*. South Bend, IN: St Augustine's Press, 2001
- Rubenstein, Richard L. *After Auschwitz : History, Theology, and Contemporary Judaism*. Baltimore: Johns Hopkins University Press, 1992.
- Sands, Kathleen. *Escape from Paradise: Evil and Tragedy in Feminist Theology*. Minneapolis, MN: Fortress Press, 1994.
- Solle, Dorothee. *Suffering*. Trans. Everett R. Kalin. Philadelphia: Fortress, 1975.
- Surin, Kenneth. *Theology and the Problem of Evil*. Oxford: Basil Blackwell, 1986.
- Swinton, John. *Raging with Compassion: Pastoral Responses to the Problem of Evil*. London: SCM, 2016 [2007].
- Thiel, John. *God, Evil and Innocent Suffering: A Theological Reflection*. New York: Crossroad, 2002.
- Tilley, Terrence W. *The Evils of Theodicy*. Eugene, OR: Wipf and Stock, 2000.
- Williams, Rowan . 'Redeeming Sorrows: Marilyn McCord Adams and the Defeat of Evil'. In *Wrestling with Angels: Conversations in Modern Theology*. Ed. Mike Higton. Grand Rapids: Eerdmans, 2007, pp. 255-274.
- , 'Insubstantial Evil' in *On Augustine*. London: Bloomsbury Continuum. 2016. 79–106.

PAPER A6 – UNDERSTANDING CONTEMPORARY RELIGION

Paper Coordinator: Professor Joseph Webster jw557@cam.ac.uk

Course Aim: To 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.

Course Objectives: 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 social scientific study of religion will provide a foundation for the study of religion papers in the second (B7 on World Christianities and B9 on Religious Encounters) and third years (C21 on Apocalypticism, and C24 on World Christianities).

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

Form and Conduct of Examination: Exam The examination will consist of a three-hour written examination.

Supervisions: Supervisions may take place in Michaelmas and/or Lent, depending on the schedule agreed with the supervisors. An updated list of supervisors will be available by September 2024.

MICHAELMAS

Theme 1: Key Theorists and Debates in the Study of Religion:

Lecture 1. Approaching the Subject. (Prof. Joseph Webster): This lecture will introduce students to the key aims and objectives of the course, emphasizing the importance of ethnographic case studies. The lecture will then cover in detail the first case study of the paper, namely Victor Turner's work on adolescent initiation rituals among an indigenous group in Central Africa, the Ndembu of Zambia. Key reading:

- Victor Turner (1970) *The Forest of Symbols: Aspects of Ndembu Ritual*. Introduction, and Chapters I, II, IV. New York: Cornell University Press.

Lecture 2. Sacred and Profane. (Prof. Joseph Webster): Drawing upon the French sociologist Emile Durkheim's distinction between the 'sacred' and the 'profane', this lecture will outline a key theory in the social scientific study of religion, as highlighted by the related theoretical work of Mary Douglas on pollution, as well as Judith Okely's classic ethnography of Irish 'Traveller Gypsies' in the UK. Key reading:

- Emile Durkheim (1995) *The Elementary Forms of the Religious Life*. Introduction, Chapter I, Conclusion.
http://idiscover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA51542582220003606

- Judith Okely (1983) *The Traveller Gypsies*. Cambridge, Cambridge University Press. Preface, Chapters 1, 6, 12, and Concluding Remarks.
http://idiscover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA51527599460003606
- Mary Douglas (1966) *Purity and Danger*. Introduction and Chapters 1, 2, 3. London: Routledge and Kegan Paul.
http://idiscover.lib.cam.ac.uk/permalink/f/1ii55o6/44CAM_ALMA51527922630003606

Lecture 3. Salvation and Work. (Prof. Joseph Webster): 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, and compares it to a contemporary ethnographic case study of a Prosperity Gospel church in Sweden. Key reading:

- Max Weber (2009), *The Protestant Ethic and the Spirit of Capitalism*. Chapters 1, 2, 3, 4a.
http://idiscover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA51527923350003606
- Simon Coleman (2000), *The Globalisation of Charismatic Christianity*. Cambridge, Cambridge University Press. Introduction, Chapters 1, 8, and 10.
http://idiscover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA51528018550003606

Lecture 4. Belief, False Consciousness, Neurosis. (Prof. Joseph Webster): Karl Marx's claim that religious beliefs produce an anti-materialist false consciousness and Freud's claim that religious belief is a kind of neurosis have both been central to social scientific approaches to the study of religion. This lecture will examine the relationship between 'the real' and 'illusion' from these perspectives, and will do so through the use of ethnography. Our first case study is a Freudian ethnography of Hindu-Buddhist devotees, and considers to what extent religion can be usefully understood through psychoanalysis. Our second case study is a (broadly) Marxist ethnography comparing the religious and economic lives of peasant farmers in Columbia and Tin miners in Bolivia. Key reading:

- Gananath Obeyesekere (1984), *Medusa's Hair: An Essay on Personal Symbols and Religious Experience* (Part One: Pages 12-52). Chicago, University of Chicago Press.
- Michael Taussig (1977), 'The Genesis of Capitalism amongst a South American Peasantry: Devil's Labor and the Baptism of Money' in *Comparative Studies in Society and History* 19(2): 130-155.
http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_cambridgeS0010417500008586

Lecture 5. Religion as Meaning Making. (Prof. Joseph Webster): An important change in the 1960s saw the introduction of language as a model for human meaning making. Clifford Geertz, founder of the anthropological school of thought known as 'interpretivism' suggested that all of human culture – and not least religion – may be read and interpreted as a text. Viewed thus, the job of the anthropologist is to act as a translator by learning the indigenous cultural language they study, before providing an accurate translation (or 'thick description') of the meanings it contains. This lecture offers a close analysis of Geertz's classic multi-part definition of religion, pairing each sub-definition with a contemporary ethnography selected to illustrate its application. Key reading:

- Clifford Geertz (1973), 'Thick Description: Toward an Interpretive Theory of Culture' in *The Interpretation of Cultures, Basic Books*, New York, 1973, Chapter 1.
https://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_cdi_perlego_books_679694
- Clifford Geertz (1973), 'Religion as a Cultural System' in *The Interpretation of Cultures, Basic Books*, New York, 1973, Chapter 4.
https://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_cdi_perlego_books_679694

Lecture 6. Religion as Power and Control. (Prof. Joseph Webster): Developed, in part, as a reaction against interpretivism, the anthropologist Talal Asad offered a radically different theory of religion to Geertz – one that viewed religion not primarily as a source of meaning, but rather as a source of power, authority, and control, achieved by the manufacture of consent. Asad's contention, that Geertz's definition of religion offers false universals which, in reality, are deeply Western-centric and Christian-centric, has been hugely influential in later attempts by anthropologists to tackle the colonial legacy of the discipline. This lecture will examine the background and content of Asad's critique of Geertz, and will also offer some reflections on Geertz's response to Asad. Reading:

- Talal Asad (1993), *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*, Chapter 1.
- Clifford Geertz (2001), *Available Light: Anthropological Reflections on Philosophical Topics*, Chapter VIII 'The Pinch of Destiny: Religion as Experience, Meaning, Identity, and Power'.
http://idiscover.lib.cam.ac.uk/permalink/f/1ii55o6/44CAM_ALMA51526072560003606

Lecture 7. Fundamentalism and Evangelicalism. (Prof. Joseph Webster): There are a number of recent studies which take on the task of understanding the meanings and motivations at work in Protestant evangelical religion, in North America and elsewhere. In this lecture we consider two such cases, looking at the role of language in the experience of 'born again' conversion among fundamentalist Baptists in the United States, and how these experiences of conversion compare to those among Pentecostal Christians in a remote region of Papua New Guinea. Key reading:

- Susan Harding (2000), *The Book of Jerry Falwell. Fundamentalist Language and Politics*
http://idiscover.lib.cam.ac.uk/permalink/f/1ii55o6/44CAM_ALMA51566845190003606
- Joel Robbins (2004), *Becoming Sinners: Christianity and Moral Torment in a Papua New Guinea Society*
http://idiscover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA51527983310003606

Theme 2: Religious Alterity and Similarity

Lecture 8. Relativism and Perspectivism. (Prof. Joseph Webster): In this lecture we will examine two ethnographic case studies which confront the reader with the reality of religious alterity. What are we to

make of profound religious difference, and the ontological claims they appear to be founded upon? By examining the work of Viveiros de Castro on Amerindian 'Perspectivism' and Meigs on rituals of gender segregation and male pregnancy among the Hua of Papua New Guinea, we will consider how social scientists of religion might attempt to 'take seriously' the religious beliefs of others. Reading:

- Eduardo Viveiros de Castro (1998) 'Cosmological Deixis and Amerindian Perspectivism' in *Journal of the Royal Anthropological Institute* 4 (3): 469-488.
http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_proquest1634103355
- Anna Meigs (1976) 'Male Pregnancy and the Reduction of Sexual Opposition in a New Guinea Highlands Society' in *Ethnology* 15 (4): 393-407.
http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_proquest38369658

Lecture 9. Official and Unofficial Religion: Calvinism and Spiritualism on the Isle of Lewis. (Prof. Joseph Webster): In this lecture we will look at the anthropological work of Susan Parman, and her study of the religious beliefs and practices on the Isle of Lewis, in Scotland's Outer Hebrides. In particular, we will examine the relationship between the island's 'official' religion, namely the staunch Calvinism of the Free Church of Scotland, and its 'unofficial' spiritual beliefs and ritual practices, as manifest in premonitions and the gift of second sight. Reading:

- Susan Parman (2004) *Scottish Crofters: A Historical Ethnography of a Celtic Village* (Second Edition): Chapters 1, 7, and 8.
- Susan Parman (1990) 'Orduighean: A Dominant Symbol in the Free Church of the Scottish Highlands' in *American Anthropologist* 92 (2): 295-305.
http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_wj10.1525/aa.1990.92.2.02a00020

LENT

Lecture 10. Religion, Fraternity, and Hate: The Orange Order and the English Defence League. (Prof. Joseph Webster): In this lecture we consider two contemporary examples of what might be called 'ethno-nationalist religion'. Is it possible to worship the nation one is a citizen of? What similarities might this have with religious worship that is more typically directed toward a supernatural being? By considering the cases of the Orange Order (Scotland's largest Protestant-only fraternity) and the EDL (a far-right street protest movement claiming to resist the 'Islamification' of Britain), the lecture will also explore to what extent social bonding within a religious community is dependent on the identification and vilification of a religious enemy, be it Catholic, Islamic, or something else. Reading:

- Joseph Webster (2020) *The Religion of Orange Politics: Protestantism and Fraternity in Contemporary Scotland*. Introduction, Chapters 2 and 4.
https://idiscover.lib.cam.ac.uk/permalink/f/1ii55o6/44CAM_ALMA51642915540003606

- Hilary Pilkington (2016) *Loud and Proud: Passion and Politics in the English Defence League*. Introduction, Chapters 5, 6, and 7.
http://idiscover.lib.cam.ac.uk/permalink/f/1ii55o6/44CAM_ALMA51530145430003606

Lecture 11. Secularisation, Implicit Religion, and Humanism. (Prof. Joseph Webster): In this lecture, we examine debates about the present and future importance of religion as a social and political force. Starting with classic statements on the secularisation thesis, we ask to what extent religion (and God) can be said to be 'dead' in the contemporary North Atlantic context. Next, we look at the work on Edward Bailey on 'Implicit Religion' as a route to critically reconsidering what we might mean by religion (and where and how we might seek to find it) in this ostensibly 'secular age'. Pivoting back to earlier ideas about secularisation, we finish this lecture by examining recent ethnographic research by Matthew Engelke on the British Humanist Association, and ask to what extent humanism can be judged to be religion in disguise. Reading:

- Steve Bruce (2011) *Secularization: In Defence of an Unfashionable Theory*. Chapters 1, 2, 3.
http://idiscover.lib.cam.ac.uk/permalink/f/1ii55o6/44CAM_ALMA51530145430003606
- Edward Bailey (1998) *Implicit Religion: An Introduction*. Chapters 1, 2, 3, 6, and 7.
- Matthew Engelke (2014) 'Christianity and the anthropology of secular humanism' in *Current Anthropology* 55 (10): 292-301.
http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_jstor_csp10.1086/677738

Lecture 12. Possession, Spirit Agency, and the Religious Subject. (Dr Jörg Haustein): Possession rituals and spirit management are a rich feature of many religions and are not reducible to psychological afflictions or social pressures. Using examples from 'traditional religions,' Orthodox Christianity and Pentecostalism, we will study how anthropologists have tried to make sense of the phenomenon and how they seek to make room for the disruptive potency of spirits in theories of embodiment and subjecthood. Key Reading:

- Boddy, Janice (1988) 'Spirits and Selves in Northern Sudan: The Cultural Therapeutics of Possession and Trance' in *American Ethnologist* 15/1: 4-27.
https://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_cdi_proquest_journals_1297234072
- Csordas, Thomas J. (1990) 'Embodiment as a Paradigm for Anthropology' in *Ethos* 18(1): 5-47.
http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_proquest1307041366
- Keller, Mary (2002), *The Hammer and the Flute: Women, Power & Spirit Possession*. Baltimore, MD: John Hopkins University Press. Introduction, Chapters 1,2,3.
http://idiscover.lib.cam.ac.uk/permalink/f/1ii55o6/44CAM_ALMA51616694250003606

Lecture 13: Religion, Sex, and the Gendered Body. (Dr Jörg Haustein): Gendered and sexual regimes are often intertwined with religious beliefs and practices. Looking at Pentecostal gender regimes, homophobia, and FGM/C, the lecture will show how religious ideas and rituals are part of a broader cultural configuration of the gendered body and sexual relations. We will also consider how global advocacy has impacted the understanding of some of these practices and how anthropology can help develop fresh perspectives on some of the resulting cultural debates. Key reading:

- Boddy, Janice (2016) 'The Normal and the Aberrant in Female Genital Cutting: Shifting Paradigms' in *HAU: Journal of Ethnographic Theory* 6 (2): 41–69. Ejournal:
http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_ucpj10.14318/hau6.2.008
- Martin, Bernice (2001) 'The Pentecostal Gender Paradox. A Cautionary Tale for the Sociology of Religion,' in *The Blackwell Companion to the Sociology of Religion* ed. By Richard K. Fenn. Oxford: Blackwell, 2001, pp. 52–66.
https://idiscover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA51621867610003606
- Mhaoileoin, Niamh Ní: 'The Ironic Gay Spectator: The Impacts of Centring Western Subjects in International LGBT Rights campaigns,' *Sexualities* 22/1-2: 148-164.
https://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_cdi_proquest_journals_2174932619

Lecture 14: Religion and Outsider Projections. (Dr Joseph Powell)

What a religious community says, does and believes within itself can at times differ from pervasive external views. The reasons for a mismatch often highlight deep historical roots, and the consequences can be far reaching. Through the lens of Haitian Vodou, this lecture will examine this dynamic as it has been shaped by the forces of colonialism and post-colonialism. In doing so we will consider how ethnography can be a powerful tool for offering 'thick' localised depictions of a community and in doing so challenging prevalent stereotypes. Key reading:

- McAlister, Elizabeth (2002) 'Rara!: Vodou, Power, and Performance in Haiti and Its Diaspora' Berkeley, CA: University of California Press. Chapters 1 & 3.
https://idiscover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA51557333630003606
- McGee, Adam (2012) 'Haitian Vodou and Voodoo: Imagined Religion and Popular Culture' in *Studies in Religion/Sciences* Vol 41 Iss 20 231-256.
https://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_cdi_pascalfrancis_primary_26852329
- Michel, Claudine & Bellegarde-Smith, Patrick (2007) 'Vodou in Haitian Life and Culture: Invisible Powers' New York City, NY: Palgrave Macmillan. Chapter 1.
https://idiscover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA51625063350003606

Lecture 15: Faith and Science. (Dr Joseph Powell)

In a contemporary world where science is often considered to have a monopoly on 'facts', tensions can arise when faith communities advocate beliefs which run against these mainstream narratives. This paper will explore this relationship, before examining Rastafari encounters with 'science' and specifically responses to Covid-19 in St Lucia. In doing so we will think about how governments engage with religious minorities, and how these engagements might be shaped by more empathetic attempts to understand community history and belief. Key reading:

- Powell, Joseph (2022) "'Dis Plandemic Iwah": Rastafari Responses to Covid-19 and Covid-19 Management Strategies in Iyanola (Saint Lucia) in *Caribbean Studies Association Journal* Vol 1 Iss 1. 90-112.

- Yawney, Carole (1985) 'Strictly Ital: Rastafari Livity and Holistic Health' Paper presented at the 9th annual meeting of the Society for Caribbean Studies, Hertfordshire, UK.
- Christensen, Jeanne (2014) 'Rastafari Reasoning and the RastaWoman: Gender Constructions in the Shaping of Rastafari Livity' Lanham, MA: Lexington Books, 2014. Chapters 1 & 3.
https://idiscover.lib.cam.ac.uk/permalink/f/1ii55o6/44CAM_ALMA51618066170003606

Lecture 16: *Interactions Between and Around Faith Groups.* (Dr Joseph Powell)

The forces that shape interactions between members of different faiths and intrareligious denominations are complex. Often, local cultural, political and economic factors play an integral role in how these interactions play out, and determine to what extent they might produce friction, accord or something else entirely. Examining several examples from the Caribbean, this lecture will explore how localised factors influence exchanges between varying Christian faith groups and the theological dialogues that can emerge from these encounters. Key reading:

- Guadeloupe, Francio (2009) 'Chanting Down the New Jerusalem: Calypso, Christianity, and Capitalism in the Caribbean' Berkeley, CA: University of California Press. Chapter 3.
https://idiscover.lib.cam.ac.uk/permalink/f/1ii55o6/44CAM_ALMA51619636570003606
- Khan, Aisha (1999) 'On the "Right Path": Interpolating Religion in Trinidad' in *Religion, Diaspora and Culutral Identity: A Reader in the Anglophone Caribbean* eds John Pulis. London: Routledge. 247-275.
- Austin-Broos, Diane (2001) 'Churches and the State: Aspects of Religious Ideology in Colonial and Post-Colonial Jamaica' in *Caribbean Quaterly* Iss 47 No 4. 1-32.
https://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_cdi_pascalfrancis_primary_13707919

PAPER A7 - STUDYING WORLD RELIGIONS: HISTORY, COMPARISON, DIALOGUE

Paper Coordinator: Dr Jörg Haustein

Supplementary Regulation

This paper will introduce students to the comparative study of religions and guide their scholarly engagement with at least two major religious traditions of their choice.

Aims

1. to provide an historical and theoretical orientation for understanding the concept of 'world religions'.
2. to explore how Islam, Judaism, Christianity, Hinduism, and Buddhism have engaged with globalisation, colonialism, and scholarship since the nineteenth century.
3. to trace the influence of Perennialism and inter-religious engagements that have shaped the concept of 'religion' since the nineteenth century.
4. to show how academic scholarship has contributed to shaping and problematizing the very idea of 'world religions'.

Learning Outcomes

- students will be able to demonstrate and apply the necessary foundational knowledge and epistemological competencies for the critical study of global religious traditions
- students will acquire in-depth knowledge of at least two religious traditions among Hinduism, Buddhism, Islam, Judaism, and World Christianity.
- students will be able to offer intellectual reflection on their own perspective on inter-religious dialogue and the study of religions.
- students will be able to engage critically introductory textbooks to religious traditions.

Prescribed Texts

There are no prescribed texts for this paper.

Supervisions

Supervisions will be arranged by the Paper Coordinator and may take place in any term.

Form and Conduct of Examination

The examination will consist of the submission of two essays, each focused on one religious tradition and not more than 3,000 words in length.

The first essay will analyse in critical comparison two introductions to one religious tradition from different historical times, chosen from a list of works provided by the paper co-ordinator. The second essay will address aspects of doctrinal or ritual plurality and unity within another religious tradition, based on an essay question selected from a list provided by the lecturer for the chosen religious tradition. Students are expected to attend all seminar sessions for the two religious traditions they choose for their essays.

Essay 1 – Sample questions

- Compare and contrast David S. Margoliouth, *Mohammedanism* (London, 1911) with Daniel Brown, *A New Introduction to Islam* (Chichester, 2017).
- Compare and contrast Robins, *History of Christian Missions* (Edinburgh 1915) with Adrian Hastings, *A World History of Christianity* (Cambridge, 1999).
- Compare and contrast Monier Monier-Williams, *Brahmanism and Hinduism* (New York, 1891) and Hillary Rodrigues, *Introducing Hinduism* (New York, 2006).
- Compare and contrast Eugene Burnouf, *Introduction to the History of Indian Buddhism* (Chicago, 2015, orig. 1844) with John Strong, *Buddhisms: An Introduction* (London, 2015).

- Compare and contrast Leo Baeck, *The Essence of Judaism* (Frankfurt am Main, 1936, orig. 1905), with Melanie Wright, *Understanding Judaism* (Cambridge, 2003).

Essay 2 – Sample questions

- How adequate is it to speak of Islam in the singular, given its diversity of sects, legal schools, and religious practices?
- Is Sufism a form of ‘mysticism’?
- Is Hinduism a British invention?
- How are Hindu religious subjectivities shaped by, and enacted through, aesthetic forms such as music, dance, and drama?
- “The making of World Christianity is a form of Western Imperialism.” Discuss.
- What are the achievements and shortcomings of the ecumenical movement?
- Did the Buddha teach a religious way of life?
- Is it more accurate to talk about ‘Buddhisms’ than ‘Buddhism’?
- Is Judaism a religion?
- Discuss the relation between shared texts and competing interpretations in Judaism.

Sample Lecture Topics

1. Introduction I: What is the problem of ‘religion’?
2. Introduction II: Insiders vs. Outsiders? Positionality, Neutrality, and the study of religions
3. Scholarship I: The emergence of religious studies from theology
4. Scholarship II: Islam and European Orientalism from Enlightenment to Renan
5. Scholarship III: Philology and the canonisation of sacred texts from the East
6. Scholarship IV: The emergence of Jewish Studies
7. Globalisation I: Christian missions and indigenous religions
8. Globalisation II: Colonialism and Reformist Brahmins
9. Globalisation III: Colonial rule and Islamic reform
10. Globalisation IV: The rise of global Jewish identity
11. Dialogue I: Perennialism and Indian religions
12. Dialogue II: Sufism and the globalisation of mysticism
13. Dialogue III: Judaism, Christianity, and ‘the other within’
14. Dialogue IV: Christian theologies of religions
15. Conclusion I: The problem of comparativism
16. Conclusion II: The study of world religions today

Teaching

The lectures are designed to give students an initial orientation over the critical study of religions, drawing on a global history of the idea of ‘world religions’. The paper also includes classes, which unpack essential themes with regard to a particular religion, based on the discussion of foundational readings. These will be offered in sets of three classes each for Judaism, Islam, Hinduism, Buddhism, and World Christianity. Students attend six of these, three for each of the two religions they choose to focus their essays on.

Sample Bibliography

- Asad, T. *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*. Baltimore, MD, 1993.
- Baker, Cynthia. *Jew*. New Brunswick, 2017.
- Boyarin, Daniel. *Judaism: The Genealogy of a Modern Notion*. New Brunswick, 2019.
- Brown, D. *A New Introduction to Islam*. Oxford, 2017.
- Chidester, D. *Christianity: A Global History*. London, 2000.
- Chidester, D. *Empire of Religion: Imperialism & Comparative Religion*. Chicago, IL, 2014.

- Connolly, P. *Approaches to the Study of Religion*. London, 1999.
- De Lange, N. *An Introduction to Judaism*. Cambridge, 2000.
- Demiri, Lejla (ed.). *A Common Word: texts and reflections*. Cambridge, 2010.
- Denny, F. *An Introduction to Islam*. London, 2015.
- Deutsch, Yaacov, *Judaism in Christian Eyes: Ethnographic Descriptions of Jews and Judaism in Early Modern Europe*. New York, 2012.
- Esack, Farid. *Qur'an, Liberation and Pluralism*. Oxford, 1998.
- Fitzgerald, T. *The Ideology of Religious Studies*, Oxford, Oxford University Press, 2000.
- Gethin, R. *The Foundations of Buddhism*. Oxford, 1998.
- Hallaq, Wael. *Sharia: Theory, Practice, Transformations*. Cambridge, 2009.
- Harvey, P. *An Introduction to Buddhism: Teachings, History and Practices*. Second Edition. Cambridge, 2013.
- Harvey, P. *An Introduction to Buddhism*. Cambridge 1990.
- Heck, Paul. *Common Ground: Islam, Christianity and Religious Pluralism*. Georgetown, 2009.
- Heschel, Susannah. *Abraham Geiger and the Jewish Jesus*. Chicago, 1997.
- King, R. *Orientalism and Religion: Postcolonial Theory, India and 'The Mystic East'*. London, 1999.
- Kippenberg, H. G. *Discovering Religious History in the Modern Age*. Princeton, NJ, 2002.
- Lewis, T. (ed.) *Buddhists: Understanding Buddhism Through the Lives of Practitioners*. Malden, MA, 2014.
- Lipner, Julius J. *Hindus: their religious beliefs and practices*. 2nd ed London, 2010.
- Llewellyn, J. *Defining Hinduism: a reader*, London, 2005.
- Masuzawa, T. *The Invention of World Religions: Or, How European Universalism Was Preserved in the Language of Pluralism*. Chicago, IL, 2005.
- McCutcheon, R. T. *Critics, Not Caretakers: Redescribing the Public Study of Religion*. New York, 2001.
- McCutcheon, R. T. *The Discipline of Religion: Structure, Meaning, Rhetoric*. London, 2003.
- McCutcheon, R.T. *The Insider/Outsider Problem in the Study of Religion: A Reader*. London, 1999.
- Murata, Sachiko, and Chittick, William C. *The Vision of Islam*. London and New York, 1996.
- Orsi, R. A. *The Cambridge Companion to Religious Studies*. Cambridge, 2012.
- Pals, D. *Seven Theories of Religion*. Oxford, 1996.
- Ramadan, T. *Radical Reform: Islamic Ethics and Liberation*. Oxford, 2008.
- Saddhatissa, H. *Buddhist Ethics*. London, 1970.
- Smart, Ninian, and Thakur, S. *Ethical and Political Dilemmas of Modern India*. London, 1993.
- Smith, Wilfred Cantwell. *The Meaning and End of Religion*. New York, 1962.
- Stanley, B. *Christianity in the Twentieth Century: A World History*. Princeton, NJ, 2018.
- Stanley, B. *The Bible and the Flag: Protestant Missions and British Imperialism in the Nineteenth and Twentieth Centuries*. Leicester, 1990.
- Stanley, B. *The World Missionary Conference, Edinburgh 1910*. Grand Rapids, MI, 2009.
- Strong, J. *Buddhisms: An Introduction*. London, 2015.
- Taylor, Mark (ed.), *Critical Terms for Religious Studies*. Chicago, 1998.
- Waardenburg, J. (ed.). *Muslim Perceptions of Other Religions*. New York, 1999.
- Waardenburg, J. *Classical Approaches to the Study of Religion: Aims, Methods and Theories of Research*. Berlin, 1999.
- Waines, D. *An Introduction to Islam*. Cambridge, 1995.
- Walls, A. *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith*. New York, 2002.
- Walls, A. *The Missionary Movement in Christian History: Studies in the Transmission of Faith*. New York, 1996.
- Wiese, Christian. *Challenging Colonial Discourse: Jewish Studies and Protestant Theology in Wilhelmine Germany*. Leiden, 2005.
- Winter, T. *The Cambridge Companion to Classical Islamic Theology*. Cambridge 2008.
- Melanie Wright, *Understanding Judaism*. Cambridge, 2003.

Wynne, A. *Buddhism: An Introduction*. London, 2014.
. Link: [10.1515/opan-2020-0106](https://doi.org/10.1515/opan-2020-0106)

PAPER A8 - PHILOSOPHY OF RELIGION

Paper Coordinator: Professor Douglas Hedley

Any updates for 2024/25 TBC

Supplementary Regulation

This course aims to introduce first year undergraduates to the major interconnected problems for language, knowledge and being which arise at the intersection between philosophy and theology, through a close study of canonical sources and themes.

Prescribed Texts

There are no prescribed texts for this paper but a list of recommended readings will be available from the end of Full Easter Term.

Aims and Objectives

This paper is designed to introduce techniques of engagement in critical analysis of primary sources, and to help students gain skills in the identification and understanding of fundamental problems associated with the study of philosophy of religion, arising from the sources and themes being studied. The paper's aims include helping students to understand and evaluate current scholarship, as well as debates concerning the main issues of philosophy of religion.

As a result of taking this course, students will learn to:

- evaluate central questions in philosophy of religion
- gain understanding of primary sources within the canon of the Western tradition of philosophy of religion
- examine principal ideas and frameworks which underpin current scholarly debates in the field
- assess sources from a range of metaphysical and religious traditions, and explore how they fit together
- develop transferable skills of analysis of texts, critical reasoning, synthesis, and communication

Form and Conduct of Examination

The paper will be assessed by a three hour examination.

Teaching

The course will be taught by a combination of sixteen lectures by a range of subject specialists, and will be variously convened by Professor Pickstock, Professor Hedley and Dr Allen; as well as six supervisions organised by your Director of Studies. The lectures will take place on a weekly basis in the Michaelmas and Lent Terms at the Faculty of Divinity, West Road. The lectures are designed to introduce the major themes of the course and explore their implications, and will refer to the recommended texts and certain additional related texts.

PAPER A9 – ETHICS

Paper Coordinator: Dr James Orr

Supplementary Regulation

The paper will study questions concerning the nature and form of goodness and moral judgment in the Western intellectual tradition with special regard to the ways in which these topics relate to the nature and existence of God.

Core Texts

The core texts for this paper are as follows:

- Plato, *Republic*, Book I and Book VII
- Aristotle, *Nicomachean Ethics*, Book I and Book VII
- Augustine, *On the Free Choice of the Will*
- Aquinas, *Summa Theologiae*, I-II, Questions 1-5
- Shaftesbury, *Characteristics of Men, Manners, Opinions, Times*
- Hume, *Enquiries Concerning Human Understanding & The Principles of Morals*
- Kant, *The Groundwork of the Metaphysics of Morals* and *The Critique of Practical Reason*
- Kierkegaard, *Fear and Trembling*

In addition to the items listed under Background Reading (Section 2.2) and Course Summary (Section 3), a reading list of core texts with accompanying literature will be available in the Faculty Office and online before the beginning of the Michaelmas Term.

Course Aims

This course aims to introduce students to ancient and contemporary debates concerning the nature of the good (axiology) and the right (deontology) as these have arisen in the Western philosophical and theological traditions. This text-based paper is an excellent partner for Paper A8 (Philosophy of Religion) and an important prelude to the theme-based Paper B11 (Ethics and Faith). It is also invaluable preparation for Paper B10 (God, Freedom, and the Soul), Paper C11 (Metaphysics), and the MPhil in Philosophy of Religion. 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 and debates that arise in the study of moral philosophy and theological ethics.

Learning Outcomes

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

- (i) the ability to identify major problems in the study of moral philosophy and theological ethics; evaluate the complex nature of primary sources, and appraise the various implications that arise for the field; and
- (ii) the ability to distinguish and assess conflicting interpretations within primary texts in the history of moral and religious philosophy and secondary scholarship; the development of skills of analysis and interpretation through philosophical and ethical reasoning.

Form and Conduct of Examination

The paper will be assessed by a three-hour examination.

Course Delivery

The course will be taught by a combination of sixteen lectures and about six 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. The lectures are aimed to introduce the major themes of the course, explore their implications, and refer to the curriculum of recommended texts. Depending on numbers, there may be opportunity in the lectures to study the texts in closer detail, make presentations, discuss issues with the group, raise questions and examine related texts.

Lectures and Classes

Michaelmas Term

Lecture 1	Plato I	Ethics and Faith: A Platonic Introduction
Lecture 2	Plato II	Goodness Beyond Being
Lecture 3	Aristotle I	The Character of Virtue
Lecture 4	Aristotle II	Contemplating Divine Goodness
Lecture 5	Augustine I	<i>Volo Ergo Sum</i>
Lecture 6	Augustine II	Desiring Good, Desiring God
Lecture 7	Aquinas I	Participating in Divine Goodness
Lecture 8	Aquinas II	First Principles and Final Ends

Lent Term

Lecture 9	Shaftesbury I	Passions and Platonism
Lecture 10	Shaftesbury II	Sense and Sentimentality
Lecture 11	Hume I	The Humean Condition
Lecture 12	Hume II	Human and Divine Feeling
Lecture 13	Kant I	From Goodness to Rightness
Lecture 14	Kant II	Duty and Divinity
Lecture 15	Kierkegaard I	Suspending the Ethical
Lecture 16	Kierkegaard II	Divine Authority

Supervisions

Supervisions will be arranged by your Director of Studies and can take place during either the Michaelmas Term or the Lent Term.