

PART IIB - 2025-2026

Paper C1a	Advanced Hebrew
Paper C1b	Advanced New Testament Greek
Paper C1c	Advanced Sanskrit
Paper C1d	Advanced Qur'anic Arabic
Paper C3	New Testament Christology
Paper C4	Topic in the History of Christianity - Faith, Fire, and Fury: The British Reformations and their Discontents
Paper C5	Topic in Christian Theology (Subject: Charity)
Paper C6	Disputed Questions from Mediaeval and Early Modern Theology
Paper C8	The Jewish Tradition and Christianity: <u>from</u> Antiquity to Modernity
Paper C9	Islam II
Paper C10	Hinduism and Buddhism II
Paper C11	Truth, God and Metaphysics
Paper C12	Theology and the Natural Sciences: God and Creatures
Paper C13	Empire, Religion and Identity: Judaism in the Persian Period
Paper C14	Christianity, Hellenism, and Empire
Paper C15	Contemporary Christian Theology
Paper C16	The Holy Spirit and the Christian Experience
Paper C17	Philosophy in the Long Middle Ages [Philosophy]
Paper C20	A Topic in The History of Christianity: Slavery and Early Christianity
Paper C21	The End of the World: Anthropological Case Studies
Paper C22	Philosophy, Ethics and the Other
Paper C23	Judaism in the Graeco-Roman World
Paper C24	World Christianities - Decolonising Christendom. The Complex Legacies of Global Christianity
Paper C26	The Play of Imagination

Paper Choices

Candidates for Part IIB must offer:

either (a) four papers chosen from Group C;

or (b) three papers chosen from Group C and a dissertation.

- **Candidates offering four papers** may not offer more than two papers examined by an alternative means of assessment (as defined in Regulation 17 for the Tripos).
- **Candidates who offer a dissertation** may not offer more than one paper examined by an alternative means of assessment.
- **A candidate may choose to offer an additional language paper**, subject to the provisions of Regulations 24b or 25b.

Paper C1a – Advanced Hebrew

Paper Coordinator: Dr Arjen Bakker

Course Description:

This paper is intended for students ordinarily in their third year of Hebrew, with a focus on linguistic and textual exegesis of prescribed texts in Hebrew. The choice of set texts is designed (apart from their intrinsic interest) to introduce students to the special features of poetic Hebrew (parallelism, grammatical features, imagery) and to nonbiblical sources. Advanced text-critical and lexicographical problems of Hebrew will also be introduced, and students will be expected to comment on the various witnesses (manuscripts and versions) to the texts and the textual evidence for the history of the Hebrew language. Throughout the course lectures and private study are expected to be supplemented by fortnightly supervision practising translation into Hebrew and commenting on Hebrew texts. The lectures will focus mainly on linguistic aspects of the texts, but their theological and literary aspects should also be explored.

Learning Outcomes

By the end of the year students are expected

- (a) to have developed their understanding of Hebrew to an advanced level, involving familiarity with the special features of Hebrew poetry and extra-biblical sources;
- (b) to have understood key issues in textual criticism and be able to discuss major manuscripts and versional variants; and
- (c) to have acquired a knowledge of some major aspects of the content of the set texts.

Prescribed Texts:

- 1) Jonah;
- 2) Judges 13–16;
- 3) Psalms 1–2, 8, 23–25, 46, 51; 11Q5 22:1–15; 1QHa 10:22–32; 11:20–37

Students are recommended also to consult the relevant BHQ volumes, where available (*Biblia Hebraica Quinta*, Stuttgart: Deutsche Bibelgesellschaft):

- *Leviticus*, ed. I. Himbaza, 2021
- *Judges*, ed. N. Fernández Marcos, 2011
- *Twelve Minor Prophets*, ed. A. Gelston, 2010

Form and Conduct of Examination

The examination will consist of a three-hour written paper. Candidates will be required to answer four questions:

- (1) to translate one out of a choice of two passages from each of the groups of set texts, commenting on points of advanced linguistic and exegetical interest on specified phrases or verses, including textual issues;
 - (2) to comment on points of exegesis from two out of six shorter passages from the set texts;
 - (3) to translate one unseen Hebrew passage; and
 - (4) to translate from English into vocalized Biblical Hebrew one passage based on one of the prescribed texts.
- Copies of the BHS Hebrew Bible will be provided.

Question (1) will carry 45% of the marks (10% for each translation and 5% for each set of comments); question (2) 20%; question (3) 20%; and question (4) 15%.

Supervisions:

It is recommended that students receive supervisions throughout the year focussing on preparation for the linguistic parts of the examination, but also including some commentary practice on the set texts. Supervisions should be arranged by the DoS.

Recommended Reading:

- Arnold, Bill T. and John H. Choi, *A Guide to Biblical Hebrew Syntax*, 2nd edition (Cambridge: Cambridge University Press, 2018)
- Gogel, Sandra L., *A Grammar of Epigraphic Hebrew* (Atlanta, Ga.: Scholars Press, 1998).
- Jouon, Paul and T. Muraoka, *A Grammar of Biblical Hebrew*, Rev. English ed. (Roma: Editrice Pontificio Istituto biblico, 2006).
- Kutscher, Edward Yechezkel, *A History of the Hebrew Language*, edited by Raphael Kutscher. Jerusalem: Magnes, 1982.
- Merwe, Christo H.J. van der, and Jackie A. Naudé, *A Biblical Hebrew Reference Grammar* (2nd edition; London: Bloomsbury, 2017).
- Waltke, Bruce K. and Michael Patrick O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, Ind.: Eisenbrauns, 1990).
- Williams, Ronald J., *Williams' Hebrew Syntax*, revised and expanded by John C. Beckman (3rd ed.; Toronto: University of Toronto Press, 2007).
- Young, Ian, Robert Rezetko, Martin Ehrensverd *Linguistic Dating of Biblical Texts* (2 vols. Equinox, 2009).

Paper C1b – Advanced New Testament Greek

Paper Coordinator: Dr Annalisa Phillips Wilson

Supplementary Regulation:

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

Prescribed Texts:

James, Jude, and 1 Peter

Course Description:

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

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

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

Supervisions:

Supervisions are to be arranged by the DOS and can take place in either Michaelmas or Lent.

Form and Conduct of Examinations:

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

Paper C1c – Advanced Sanskrit

Paper Coordinator: Professor Vincenzo Vergiani

Supplementary Regulation:

This paper will contain passages for translation and comment from a number of texts which the Faculty Board shall from time to time prescribe, together with questions on the language and content of those texts.

Prescribed Texts:

- (1) *Īśvarapratyabhijñākārikā* by Utpaladeva, Book 1 (*The Īśvarapratyabhijñākārikā of Utpaladeva with the author's Vṛtti*. Critical edition and translation by Raffaele Torella, Delhi: Motilal Banarsidass Publishers, 2002);
- (2) *Kena Upaniṣad*, with Śaṅkara's commentary (*The Early Upaniṣads*, edited and translated by Patrick Olivelle, Oxford University Press 1998);
- (3) *Bhāgavata Purāṇa*, Book 10, chs. 29-33 (ed. by J.L. Shastri, Motilal Banarsidass, Delhi, 1983);
- (4) *Pudgalaviniścaya*, from the *Abhidharmakośabhāṣya* of Vasubandhu (ed. by Swami Dwarikadas Shastri, Bauddha Bharati Series, Benares, pp.1218-1234);
- (5) *Devīmāhātmya* (*The Devi Mahatmya* by Sri Swami Sivananda, The Divine Life Society, 2011).

Form and Conduct of Examinations:

The examination will consist of a three-hour written paper. Candidates will be required to translate three passages from the prescribed texts from Sanskrit into English, to answer questions on their language and content, and to translate one unseen passage from Sanskrit to English.

Paper C1d – Advanced Qur’anic Arabic

Paper Coordinator: Mrs Nadira Auty

Supplementary Regulation:

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

Set Texts:

- The Qur'an, Suras LV, LXXV, LXXVI, LXXXI;
- Rashid Rida, Tafsir al-Manar (Cairo, 3rd edn 1367 AH), Vol. III, pp. 254-261;
- Abu'l-Qasim al-Qushayri, Lata'if al-isharat, ed. Ibrahim Basyuni (Cairo, n.d.), Vol. III, pp. 238-50;
- Abu Hamid al-Ghazali, al-Risala al-Qudsiya, ed. Abdul Latif Tibawi, Islamic Quarterly 9 (1965), 78-94;
- Averroes, Fasl al-Maqal (Provo, 2001), 1-22..
- Ibn al-Farid, 'al-Khamriyya', in Diwan, ed. 'Abd al-Khaliq Mahmud (Cairo, 1984), pp. 189-92.

Aims:

This paper aims to build on the knowledge acquired by students who have taken Paper B1d. In addition to a representative selection of Qur'anic texts, candidates will study portions from two Qur'anic commentaries, and from several advanced texts of Islamic theology, philosophy and Sufism.

Form and Conduct:

The examination will consist of a three-hour written paper. Candidates will be required to point and translate passages, and to provide linguistic and exegetical comment. The paper will also contain one unseen Qur'anic passage for translation into English, and an unseen passage for translation from English into Arabic.

Teaching:

Two x 1.5 hour classes are held each week.

Paper C3 – New Testament Christology

Paper Coordinator: Professor Simon Gathercole

Supplementary Regulation:

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

Prescribed Texts:

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

Course Description:

The paper will involve detailed investigation of main themes and issues involved in the study of Christology within the New Testament. Topics that will be dealt with include: problems and issues involved in New Testament Christology; Jewish messianism and the New Testament; resurrection and the beginnings of Christology; the scope and Significance of Christological titles; Wisdom, Logos and Pre-existence; the use of scripture in relation to Christ; the worship of Christ; Christology and Jewish monotheism; Christology in John, Hebrews and Revelation; and the political significance of Christology.

Aims:

- To build on and develop skills acquired in Part IIA (specifically, any or all of Papers B1b and, especially, B4 and B5, although study of these is not a prerequisite); in particular, exegetical skills and engagement in critical approaches to and analysis of New Testament texts.
- To enable students to engage in the close study and critical analysis of relevant primary sources.
- To help students understand and evaluate current scholarship and debates about main issues concerning Christology within the field of New Testament study.

Learning Outcomes:

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

(a) Knowledge of:

- the main issues that arose in the origin and development of Christology in the New Testament period.
- the major textual evidence for the study of New Testament Christology.
- the principal ideas and theoretical frameworks that underpin current understanding of the subject.
- the methods and tools of critical New Testament scholarship.

(b) The Ability to:

- identify major issues and problems inherent in the study of Christology within the New Testament.
- evaluate the difficult and complex nature of the primary sources, and appraise the value of the claims and implications involved.
- distinguish and critically assess conflicting interpretations, within secondary literature, of early Christology in its formative stages.

- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication.

Form and Conduct of Examination:

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

Supervisions:

Supervisions are to be arranged by DOS and can take place in Michaelmas and/or Lent.

Teaching:

Teaching for the course will be by means of 16 one-hour lectures. Suggested supervision essay topics and titles will be made available for the benefit of students and potential supervisors, and specific bibliographies will be provided with each of these.

Paper C4 – Topic in the History of Christianity: Faith, Fire, and Fury: The British Reformations and their Discontents

Paper Coordinator: Professor Richard Rex

Course Description:

The religious reformations that convulsed England in the sixteenth century entailed a profound rupture with the medieval Christian past. This paper examines these events and their divisive political, ecclesiastical, social and cultural consequences and repercussions up to about 1700 – a period which saw the outbreak of a bitter and violent civil war, the execution of King Charles I, and a constitutional revolution that was accompanied by the granting of partial toleration to Protestant dissenters. Against the backdrop of equally tumultuous developments in other parts of Europe, it will explore the different approaches to and trajectories of religious reform in England and Wales in the context of events in Scotland, and Ireland. The paper will show how religion and politics were closely intertwined and explore how the religious changes created problems of pluralism, sectarianism, authority and conscience which continued to complicate the stability of Church and State. The various religious groups this brought into being presented a challenge to a society that saw uniformity as the foundation of order and regarded toleration with unease, if not with horror. The paper will consider the experiences of those who witnessed and participated in the unprecedented disruption that these movements wrought and the new forms of piety it served to generate and nurture. It will introduce students to the rich and fertile scholarship that surrounds this field and expose them to source material that opens a window into the centrality of religion in the early modern world. It also raises larger questions about the power of religious ideas as vectors of violence, conversion, resistance and change and their ramifications in personal piety and everyday life.

The first eight lectures will outline the course of religious developments in the British Isles to c. 1700. They will trace how the Reformations were planted in the realms that comprised it and ecclesiastical and political conflicts that surrounded attempts to reverse, complete, reform and perfect over the next two centuries. The second half of the paper will be organised thematically and will explore theology and lived religion in tandem. It will consider topics such as debates about idolatry, salvation and the sacraments, and the contentions and conflicts that surrounded the reform of worship and ritual, sacred space and material culture; the relationship between religion and national identity, and Protestantism and patriotism; the campaign to reform religious behaviour and to police the sacred; the manner in which religious ideas were communicated via speech, writing and print; Catholic resistance and Protestant efforts to extend and perfect the Reformation.

Set Texts:

There are no set texts for this paper, but primary sources from which ‘seen’ extracts will be set for comment during the examination (see below under Assessment) will be discussed in the Faculty classes (see below under Teaching).

Teaching:

This paper will be taught by 16 hours of lectures, 8 Faculty classes (of 1 hour each), and 5 hours of college supervisions, besides revision supervisions as Directors of Studies see fit. The classes are designed to prepare students to comment on extracts from primary sources (see under Assessment). Students will not be expected to write supervision essays on Scotland or Ireland, nor presented with exam questions specifically on those countries, but will be encouraged to refer to the wider British context when it is relevant to explaining or understanding events in England.

Supervisions:

Supervisions will be arranged by Directors of Studies.

Form and Conduct:

The paper will be assessed by a three-hour written examination. The paper will be divided into two sections. In Section A, candidates will be required to comment on three extracts from primary sources, selected at their discretion from a range of at least 8 extracts (at least half of which will be from documents seen and discussed in the classes, but some of which may be from documents not seen in the classes). In Section B, candidates will be required to write two essays on questions chosen at their discretion from a list of at least 8 questions. The essay questions in Section B carry equal weight. The comment questions in Section A carry equal weight to each other and are collectively weighted equivalent to one essay.

Learning Outcomes:

Through studying this module, students should acquire knowledge and understanding of:

1. the principal religious changes in England in the 16th and 17th centuries, in the context of religious changes in Britain and Ireland as a whole, and their relation to elite and popular politics;
2. how cultures could change, and be changed; and what strategies people might adopt to cope with change and the tensions arising therefrom; and
3. the interaction of politics and religion in a culture organised on a different basis from that of the modern western world;

and should acquire the ability to:

1. analyse and compare aspects of complex historical processes and changes; and
2. interpret and contextualise primary sources relating to such changes.

Chronological Lectures (Michaelmas Term)

- 1 The Early Reformation in England and Wales, 1500-47
- 2 Protestant Reformation and Catholic Restoration, 1547-58
- 3 The Elizabethan Settlement, 1558-1603
- 4 The Reformation in Scotland and Ireland
- 5 The Early Stuart Church
- 6 The Second Reformation? The Civil Wars and Interregnum
- 7 Religious Politics and the Restoration, 1660-89
- 8 Toleration and its Aftermath, 1688-1714 B

Thematic Lectures (Lent Term)

- 9 Ecclesiastical Government: Royal supremacy, episcopacy, and presbyterianism
- 10 Idolatry and Iconoclasm
- 11 Salvation, Sin, and the Sacraments: Belief and Theology
- 12 The Problem of Puritanism
- 13 'Popery' and Dissent
- 14 Lived Religion: Ritual, Superstition, and the Sacred
- 15 Printing, Preaching, and Persuasion
- 16 Religion and National Identity: Protestantism, Monarchy, and Patriotism

Classes (Lent Term)

The 8 classes in the Lent Term will examine and discuss a range of primary sources relating to the history and theology of the Reformation.

Indicative Bibliography:

- Elizabethanne Boran & Crawford Gribben (eds) *Enforcing Reformation in Ireland and Scotland, 1550-1700* (Aldershot, 2006)
- John Coffey *Persecution and Toleration in Protestant England, 1558-1689* (Harlow, 2000)
- David J. Crankshaw & George W. C. Gross *Reformation Reputations: the Role of the Individual in English Reformation History* (Cham, 2021)
- Eamon Duffy *The Stripping of the Altars: Traditional Religion in England, c. 1400-1580* (2nd ed. New Haven, 2005)
- Elizabeth Evenden & Thomas S. Freeman *Religion and the Book in Early Modern England: the Making of Foxe's Book of Martyrs* (Cambridge, 2011)
- Kenneth Fincham & Nicholas Tyacke *Altars Restored: the Changing Face of English Religious Worship, 1547-c.1700* (Oxford, 2007)
- Alan Ford *The Protestant Reformation in Ireland, 1590-1641* (2nd ed. Dublin, 1997)
- Gabriel Glickman *The English Catholic Community, 1688-1745: Politics, Culture and Ideology* (Woodbridge, 2009)
- Brad Gregory *Salvation at Stake: Christian Martyrdom in Early Modern Europe* (Cambridge MA, 1999)
- Benjamin M. Guyer *How the English Reformation was Named: the Politics of History, c.1400-1700* (Oxford, 2022)
- Christopher Haigh *The Plain Man's Pathways to Heaven: Kinds of Christianity in Post-Reformation England, 1570-1640* (Oxford, 2007)
- Stephen Hampton *Anti-Arminians: The English Reformed Tradition from Charles II to George I* (Oxford, 2008)
- Polly Ha *English Presbyterianism, 1590-1640* (Stanford, 2011)
- Felicity Heal *Reformation in Britain and Ireland* (Oxford, 2003)
- Clare Jackson *Devil-land: England under siege, 1588-1688* (London, 2021)
- Clare Jackson *Restoration Scotland, 1660-1690: Royalist Politics, Religion, and Ideas* (Woodbridge, 2003)
- Henry A. Jefferies *The Irish Church and the Tudor Reformations* (Dublin, 2010)
- Peter Lake & Michael Questier *The Trials of Margaret Clitherow* (London, 2011)
- John McCallum (ed.) *Scotland's Long Reformation: New Perspectives on Scottish Religion, c. 1500-c. 1660* (Leiden, 2016)
- Peter Marshall *Heretics and Believers: A History of the English Reformation* (New Haven, 2017)
- Anthony Milton *Catholic and Reformed: The Roman and Protestant Churches in English Protestant Thought, 1600-40* (Cambridge, 1995)
- Anthony Milton *England's Second Reformation: The Battle for the Church of England, 1625-1662* (Cambridge, 2021)
- Anthony Milton (ed.) *The Oxford History of Anglicanism. Volume 1. Reformation and Identity, c. 1520-1662* (Oxford, 2017)
- Mary Morrissey *Politics and the Paul's Cross Sermons, 1558-1642* (Oxford, 2011)
- Sarah Mortimer *Reason and Religion in the English Revolution: the Challenge of Socinianism* (Cambridge, 2010)
- Alasdair Raffe *The Culture of Controversy: Religious Arguments in Scotland, 1660- 1714* (Woodbridge, 2012)
- Jacqueline Rose *Godly Kingship in Restoration England: The Politics of the Royal Supremacy, 1660-1688* (Cambridge, 2011)
- Alec Ryrie *Being Protestant in Reformation Britain* (Oxford, 2013)

Ethan Shagan (ed.) *Catholics and the Protestant Nation: Religious Politics and Identity in Early Modern England* (Manchester, 2005)

Bryan D. Spinks *Sacraments, Ceremonies, and the Stuart Divines: Sacramental Theology and Liturgy in England and Scotland, 1603-1662* (Aldershot, 2002)

John Spurr *English Puritanism, 1603-1689* (Basingstoke, 1998)

Margot Todd *The Culture of Protestantism in Early Modern Scotland* (New Haven, 2002)

Carl Trueman *Luther's Legacy: Salvation and English Reformers, 1525-1556* (Oxford, 1994)

Stefania Tutino *Law and Conscience: Catholicism in Early Modern England, 1570- 1625* (Aldershot, 2007)

Alexandra Walsham *Catholic Reformation in Protestant Britain* (Farnham, 2014)

Alexandra Walsham *Charitable Hatred: Tolerance and Intolerance in England, 1500-1700* (Manchester, 2006)

Alexandra Walsham et al. (eds) *Memory and the English Reformation* (Cambridge, 2020)

Paper C5 – Topic in Christian Theology (Subject: Charity)

Paper Coordinators: Dr Stephen Plant (Trinity Hall)

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‘And now faith, hope, and love abide’, wrote the Apostle Paul, ‘these three: and the greatest of these is love’. This paper explores the central role of love in the Christian tradition. In particular, love is considered in relation to its practice in response to need and poverty. The paper moves from the historical development of theologies of love (charity) to their contemporary expression in institutional Charities/Faith-Based Non Governmental Organisations. In the second half of the course a range of issues facing Charities/NGOs are explored. This course may be of particular interest to students considering careers in the Charity sector.

Learning Outcomes:

- To develop an understanding of the doctrinal and historical roots of contemporary charitable institutions and practices.
- To explore a Christian understanding of love and of its consequences.
- To explore ethical challenges facing UK charities and international development NGOs.
- To enable students to make connections between theology and work in the charity sector.

Delivery method:

16 lectures across Michaelmas and Lent Terms.

4 × 1.5 hour workshops/seminars

5 + 1 hours of supervision

Form and Conduct:

This paper will be assessed by examination. The written examination will consist of a three hour written examination in two parts; students will be required to answer three questions, at least one from each section. Section one will relate to key texts and theologians and will contain at least five questions; section two will relate to policy and moral issues raised by the ‘practice’ of charity and will contain at least five questions.

PART ONE

1/ Responses to the poor in the Bible

Essential Reading:

- Luke 10: 25-37 ; John 13:3-20 & 31-35.

Recommended Reading:

- Anders Nygren, *Agape and Eros: A Study in the Christian Idea of Love*, Tr. A.G.Herbert, Volume I (London: 1932), pp. 21-40, 52-56, 83-111.
- Gary Anderson, *Charity: The Place of the Poor in the Biblical Tradition* (New Haven, CT: 2013).
- Richard A. Burridge, *Imitating Jesus: An Inclusive Approach to New Testament Ethics*, (Grand Rapids, MN: 2007), chapter VII, ‘John: Teaching the Truth in Love’, pp. 285-346.
- Richard B. Hays, *The Moral Vision of the New Testament*, (Edinburgh: 1996), especially chapters 1 and 6, and the conclusion.
- Anders Nygren, *Agape and Eros: A Study in the Christian Idea of Love*, Tr. A.G.Herbert, Volume I (London: 1932), pp. 21-40, 52-56, 83-111.

- Anders Nygren, *Agape and Eros: A Study in the Christian Idea of Love*, Tr. A.G. Herbert, Volume I (London: 1932); Part II Volume I (London: 1938); Part II Volume II (London: 1939).

2/ Paul and the Poor

- 2 Corinthians 8; Galatians 2
- Bruce W. Longenecker, *Remember the Poor: Paul, Poverty and the Greco-Roman World* (Grand Rapids: Michigan: 2010). [an highly readable treatment of the subject with a provocative and slightly tendentious thesis. If I had to select chapters to prioritise they would be chapters 3, 6, 11, 12 and 13]

Recommended Reading:

- James D.G. Dunn, *The Theology of Paul the Apostle*, (London: 2003), pp. 625-667 & 706-712.
- Richard A. Horsley, *You shall not bow down and serve them: The political economic Projects of Jesus and Paul*, (Eugene, ON: 2021), Part 3 (chapters 6-8).
- David G. Horrell, *Solidarity and Difference: A Contemporary Reading of Paul's Ethics*, (London: 2005), chapter 7, 'Other Regard and Christ as Moral Paradigm', pp. 204-245.
- Keith F. Nickle, *The Collection: A Study in Paul's Strategy* (London: 1966).

3/ Augustine of Hippo: Love of God and Neighbour 1

4/ Augustine of Hippo: Love of God and Neighbour 2

Essential Reading for lectures 3 & 4:

- St. Augustine, *Teaching Christianity: De Doctrina*, tr. E. Hill, (New York: 1996), Book I, pp. 106-128.
- St. Augustine, 'The Enchiridion on Faith, Hope and Charity, in *On Christian Belief*, (New York: 2005), pp. 265-343.
- St. Augustine, *Essential Sermons*, (New York: 2007), Sermon 14, pp. 44-9 & Sermon 61, pp. 95-102.

Recommended Reading for lectures 3 & 4:

- Peter Brown, *Through the Eye of the Needle: Wealth, the Fall of Rome, and the Making of Christianity in the West, 350-550 AD* (Princeton & Oxford: 2012), chapters 9, 10, & 11.
- Peter Brown, *The Ransom of the Soul: Afterlife and Wealth in Early Western Christianity* (Cambridge, Massachusetts & London: 2015), especially chapter 3.
- Raymond Canning, *The Unity of Love for God and Neighbour in St. Augustine* (Heverlee-Leuven: 1993).
- Anders Nygren, *Agape and Eros: A Study in the Christian Idea of Love*, Tr. A.G. Herbert, Part II Volume II (London: 1939), Chapter Two, 'The Caritas-Synthesis', pp. 231-294.
- Oliver O'Donovan, *The Problem of Self Love in St. Augustine*, (Eugene, Oregon: 2006) (especially chapter 2 & 5)
- John M. Rist, *Augustine: Ancient Thought Baptized*, chapter 5, (Cambridge: 1994)

5/ Charitable practice in the Middle Ages

Essential Reading:

- William Langland, *Piers Plowman* (Oxford: 1992), Passus XV & XVI, pp. 166-197.
- R.N. Swanson, *Religion and Devotion in Europe c. 1215-c. 1515* (Cambridge: 1995), pp. 191-234.

Recommended Reading:

- Eds. J. Barry & C. Jones, *Medicine and Charity before the Welfare State*, (London & New York: 1991).
- Eamon Duffy, *The Stripping of the Altars: Traditional Religion in England 1400-1580*, (New Haven & London: 1992), pp. 131-154, 338-378.
- Carter Lindberg, *Beyond Charity: Reformation Initiatives for the Poor*, (Minneapolis: 1993), pp. 1-67.
- Miri Rubin, *Charity and Community in Medieval Cambridge*, chapters 2, 3 and 7, (Cambridge: 1987).

6/ Thomas Aquinas: On Charity and the Consequences of Charity

Essential Reading:

- Aquinas, *Summa Theologiae*, 2a2ae. Q. 23-46.

Recommended Reading:

- Brian Davies, *The Thought of Thomas Aquinas*, (Oxford: 1992), pp. 139-157 & 274-296.
- Nicholas M. Healy, *Thomas Aquinas: Theologian of the Christian Life*, chapter 5 'The Christian Life: Christ and the Holy Spirit', (Aldershot, 2003).
- Michael S. Sherwin, O.P., *By Knowledge and by Love: Charity and Knowledge in the Moral Theology of St. Thomas Aquinas*, (Washington, D.C.: 2005).

7/ Martin Luther and the reform of Charity

Essential Reading:

- Martin Luther, 'Ordinance of a common chest', 1523, pp. 159-194, Luther's Works Volume 45, ed. W.I Brandt, (Philadelphia: 1962).
- Carter Lindberg, *Beyond Charity: Reformation Initiatives for the Poor*, (Minneapolis: 1993), pp. 68-145, 161-169 & 182-202. [n.b., the latter part of this is primary source material).

Recommended Reading:

- Nicholas Dean Brodie, "'An Ancient box": The Queen v. Robert Wortley and John Allen (1846); or, A History of the English parochial Poor Box c. 1547', 215-237 in ed. Anne M. Scott, *Experiences of Charity, 1250-1650* (Abingdon: 2015). [This whole book is packed with studies in granular detail of particular aspects of the experience of charity; it's well worth dipping in to).
- Bernhard Lohse, *Martin Luther's Theology: Its Historical and Systematic Development* (Edinburgh: 1999)
- Martin Luther, 'Treatise on Good Works', 1520, pp. 15-114, Luther's Works Volume 44, ed. J. Atkinson, (Philadelphia: 1966).
- Samuel Torvend, *Luther and the Hungry Poor: Gathered Fragments*, (Eugene, ON; 2008).

8/ William Booth: evangelism and poverty

Essential Reading:

- William Booth, *In Darkest England and the Way Out* (London: 1970), Part I, Chapters 1 & 2; Part II, Chapters I, VII & VIII.
- Gertrude Himmelfarb, *Poverty and Compassion: The Moral Imagination of the Late Victorians*, (New York: 1992), pp. 79-134 & 219-234.

Recommended Reading:

- Norman Alvey, *From Chantry to Oxfam: A short History of charity and charity Legislation*, (Chichester: 1995).
- Robert H. Bremner, *Giving: Charity and Philanthropy in History*, (New Brunswick & London: 2000), Part Four, The Nineteenth Century, (pp. 95-142) & Part 5 1890s - the Present, pp. 145-218.
- S.Roddy, J-M Strange & B. Taithe, *The Charity market and Humanitarianism in Britain, 1870-1912*, (London & New York: 2020). [The Salvation Army figure in each chapter, but you will get a feel for the essential point of the book – the ‘commercialization of charity’ - from the first chapter]
- Robert Sandall, *The History of the Salvation Army, Volume I 1865-1878* (London: 1947) [this is a history published by the Salvation Army itself, and is as much an apology as a history; but the Appendices, pp. 239-294, has some invaluable contemporary source material, including rules of membership and a statement of doctrine]
- P.J.Walker, *Pulling the Devil’s Kingdom Down: The Salvation Army in Victorian Britain*, (Berkely, CAL: 2001).

PART TWO

9/ Understanding poverty

Essential Reading:

- Gustavo Gutierrez, *The Power of the Poor in History*, (London: 1983), pp. 111-165.

Recommended Reading:

- Des Gasper, *The Ethics of Development*, (Edinburgh: 2004), especially chapter 6, ‘Needs and basic Needs’.
- Paulo Freire, *Pedagogy of the Oppressed*, (London, 1996).
- D.Kingsbury et.al., *Key Issues in Development*, (London: 2004).
- Majid Rahnema, ‘Poverty’, pp. 158-176 in ed. Wolfgang Sachs, *The Development Dictionary*, (London, New Jersey & Johannesburg: 1996).
- Joe Remenyi, ‘Poverty and Development: The Struggle to empower the Poor’, pp. 190-220 in D.Kingsbury et.al., *Key Issues in Development*, (London: 2004).
- Amartya Sen, *Development as Freedom*, (Oxford: 1999), pp. 87-110.
- Howard White, ‘The Measurement of Poverty’, pp. 25-30 in Eds. V.Desai & R.B. Potter, *The Companion to Development Studies*, (London: 2008).
- Sarah White and Romy Tiongco, *Doing Theology and Development: Meeting the Challenge of Poverty* (Edinburgh, 1997).

10/ Human Rights and Development

Essential Reading:

- *The Universal Declaration of Human Rights, 1948*, <http://www.un.org/en/universal-declaration-human-rights>
- Nigel Biggar, *What’s Wrong with Rights?* (Oxford: 2020), pp. 7-9, 132-218.

Recommended Reading:

- Richard Amesbury and George M. Newlands, *Faith and Human Rights: Christianity and the Global Struggle for Human Dignity* (Minneapolis: 2008).
- Morten Broberg & Hans-Otto Sano, ‘Strengths and weaknesses in a human rights-based approach to international development – an analysis of a rights-based approach to

development assistance based on practical experiences', *The International Journal of Human Rights* Vol. 22, No.5. 664-680.

- Susan Durber, *Putting God to Rights: A theological Reflection on human rights* (Christian Aid Report: 2016).
- Ed. Amy Gutmann, *Michael Ignatieff: Human Rights as Politics and Idolatry*, (Princeton: 2001).
- James Griffin, *On Human Rights*, (Oxford: 2008)
- Michael J. Perry, *The Idea of Human Rights: Four Enquiries*
- Emma Tomalin, *Religions and Development* (London & New York: 2013), Chapter 5. 'Human rights, religions and development', pp. 124-147.
- E. Weingartner, *Protecting Human Rights: A Manual for Practitioners*, Churches' Human Rights Programme (Geneva: undated): <http://www.ceceurope.org/wp-content/uploads/2015/07/Human-Rights-Training-Manual.pdf>

11/ Representing suffering

Essential Reading:

- Lilie Chouliaraki, *The Ironic Spectator: Solidarity in the Age of Post-Humanitarianism*, (Malden, MA: 2013), pp. 54-77 & 172-205.

Recommended Reading:

- Susan Sontag, *Regarding the Pain of Others*, (London: 2003), 113 pages.
- Michael Ignatieff, *The Needs of Strangers*, (London: 1994).
- Michael Ignatieff, *The Warrior's Honor: Ethnic War and the Modern Conscience* (New York: 1997), especially pp. 9-33 'Is nothing sacred: the ethics of television'.
- *The People in Pictures: Vital perspectives on Save the Children's Image making*, (SCF 2017):
https://resourcecentre.savethechildren.net/node/12425/pdf/the_people_in_the_pictures.pdf

12/ The ethics of Giving

Essential Reading:

- John M.G. Barclay, *Paul and the Gift*, (Grand Rapids, MN:2015), pp. 11-78 & 351-387.

Recommended Reading:

- Elizabeth Ashford, 'Obligations of Justice and Beneficence to Aid the Severely Poor', 26-45 in eds. P. Ilingworth, T. Pogge & L. Wenar, *Giving Well: The Ethics of Philanthropy*, (Oxford & New York: 2011).
- Robert H. Bremner, *Giving: Charity and Philanthropy in History*, (New Brunswick & London: 2000).
- Alex de Waal, 'Ethics in Translation: Principles and Power in the Philanthropic Encounter', 133-148 in eds. P. Ilingworth, T. Pogge & L. Wenar, *Giving Well: The Ethics of Philanthropy*, (Oxford & New York: 2011).
- Ilana Krausman Ben-Amos, *The Culture of Giving: Informal Support and Gift Exchange in Early Modern England*, (Cambridge: 2008), pp. 113-142.
- Marcel Mauss, *The Gift: The Form and Reason for Exchange in Archaic Societies*, (London: 1990).
- John Milbank, 'Can a Gift be Given? Prolegomena to a Future Trinitarian Metaphysic', *Modern Theology* 11:1, January 1995.
- Gregory Walter, *Being Promised: Theology, Gift, and Practice*, (Grand Rapids, MN: 2013)

- Ed. Paul Woodruff, *The Ethics of Giving: Philosophers' Perspectives on Philanthropy*, (Oxford: 2018).

13/ Theology and Disability

Essential Reading:

- Brian Brock, *Wondrously Wounded: Theology, Disability and the Body of Christ* (Waco, TX, 2019)

Recommended Reading:

- Eds. Brian Brock & John Swinton, *Disability in the Christian Tradition: A Reader*, (Grand Rapids: 2012).
- [Deborah Beth Creamer, *Disability and Christian Theology: Embodied Limits and Constructive Possibilities* \(Oxford: 2008\).](#)
- Nancy L. Eiesland, *The Disabled God: Towards a Liberatory Theology of Disability* (Abingdon Press: 1994).
- Molly C. Haslam, *A Constructive Theology of Intellectual Disability: Human Being as Mutuality and Response*, (New York: 2012).
- John Swinton, *Becoming Friends of Time: Disability, Timefulness, and Gentle Discipleship*, (Waco, TX: 2016).
- Ed. Wendy R. Tyndale, *Visions of Development: Faith-Based Initiatives*, (Aldershot: 2006).
- Frances M. Young, *Brokenness and Blessing: Towards a Biblical Spirituality*, (Grand Rapids, MN: 2007)

14/ Professional charity

Recommended Reading:

- Erica Bornstein, *The Spirit of Development: Protestant NGOs, Morality, and Economics in Zimbabwe*, (New York: 2005).
- Michael Barnett, 'Faith in the Machine: Humanitarianism in an age of Bureaucratization', pp. 188-210 in eds. M. Barnett & Janice Gross Stein, *SacredAid: Faith and Humanitarianism* (Oxford & New York: 2012). [This volume has other essays that are worth reading too]
- William Easterly, *The White Man's Burden: Why the West's efforts to aid the rest of the world have done so much ill and so little good*, (Oxford: 2006), Chapter 5, 'The rich have markets, the poor have bureaucrats', pp. 145-183.
- Didier Fassin, *Humanitarian Reason: A Moral History of the Present*, (Berkeley & Los Angeles: 2012), chapters 2-3, pp. 44-108.
- Didier Fassin, 'Noli me tangere: The Moral Untouchability of Humanitarianism', 35-52 in eds. E. Bornstein & P. Redfield, *Forces of Compassion: Humanitarianism between Ethics and Politics*, (Santa Fe, New Mexico: 2010).
- Des Gasper, *The Ethics of Development*, (Edinburgh: 2004), chapter 3, 'Efficiency and Effectiveness', pp. 49-83.
- Kathryn Hulme, *The Wild Place*, (London: 1954).
- Bryant L. Myers, *Walking with the Poor: Principles and Practices of Transformational Development*, (Maryknoll, NY: 2008).
- Martha Nussbaum, *Political Emotions: Why Love matters for Justice*, (Harvard: 2013).

- Thomas Pogge, 'How International Nongovernmental Organizations should Act', 46-66 in eds. P. Ilingworth, T. Pogge & L. Wenar, *Giving Well: The Ethics of Philanthropy*, (Oxford & New York: 2011).
- Peter Redfield, 'The Impossible Problem of Neutrality', 53-70 in eds. E. Bornstein & P. Redfield, *Forces of Compassion: Humanitarianism between Ethics and Politics*, (Santa Fe, New Mexico: 2010).
- S. Roddy, J-M Strange & B. Taithe, *The Charity market and Humanitarianism in Britain, 1870-1912*, (London & New York: 2020). [Chapters 1 & 2 contain a lot of historical resources on the 'professionalization' of the charity 'market'].
- Amartya Sen, *Development as Freedom*, (Oxford: 1999).
- Tony Vaux, *The Selfish Altruist: Relief Work in Famine and War* (London: 2001). [A very personal exploration of the moral dilemmas facing an emergency relief professional].
- Putnam, 'Objectivity and the Science-Ethics Distinction', pp. 143-164 in eds. M.C. Nussbaum & A. Sen, *The Quality of Life*, (Oxford: 1993).
- United Nations Development Programme, *The Handbook on Planning, Monitoring and Evaluating for Development Results*,
<http://web.undp.org/evaluation/handbook/documents/english/pme-handbook.pdf>

pp. 81-89, 127-141 & 181-189.

UK charities are required by law to produce annual reports. For large and medium sized charities such as NCH Action for Children, Christian Aid, CBM UK, annual reports are typically published via a link on the charity's website. These can be useful source of information, not only about, e.g., what a charity spends its money on, but how it chooses to present itself!

15/ Theologies of charitable practice

Recommended Reading:

- Pope Benedict XVI, *Deus Caritas Est* (Papal Encyclicals Online: 2005)
http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est.html
- Pope Benedict XVI, *Caritas in Veritate* (Papal Encyclicals Online: 2009)
http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html
- Dietrich Bonhoeffer, *Ethics DBWE 6* (Minneapolis: 2005), pp. 146-170.
- Luke Bretherton, *Christianity and Contemporary Politics*, (Oxford: 2010).
- Thia Cooper, *A Theology of International Development* (London & New York: 2020) [Cooper's treatment is largely from the perspective of Liberation Theology, and is focussed on a concern for justice for the poor]
- Séverine Deneulin & Masooda Bano, *Religion in Development: Rewriting the Secular Script*, (London: 2009).
- Séverine Deneulin, *Human Development and the Catholic Social Tradition: Towards an Integral Ecology*, (London & New York: 2021)+
- Ed. Daniel K. Finn, *The Moral Dynamics of Economic Life: an extension and Critique of Caritas in Veritate* (Oxford: 2012).
- Werner G. Jeanrond, *A Theology of Love*, (London: 2010).
- Robert D. Lupton, *Toxic Charity: How Churches and Charities Hurt those they Help (and how to reverse it)*, (Harper Collins: 2011) [aimed at a popular readership and mainly addressed to a US context that critiques forms of bad practice that do not, typically,

apply as readily to mainstream church-based development charities. Nevertheless, the book is a useful reminder of some very bad practices]

- Ronald Sider, *Rich Christians in an Age of Hunger*, (1997).
- Emma Tomalin, *Religions and Development* (London & New York: 2013).
- Ed. Emma Tomalin, *The Routledge Handbook of Religions and Global Development* (London & New York: 2015), especially chapter 4, S.Plant & D.Weiss, 'Theology and development: Christian and Jewish Perspectives', pp. 53-67).

16/ Towards a 'new' theology of charity

Recommended Reading:

- Karl Barth, *Church Dogmatics IV:1, The Doctrine of Reconciliation, § 68 The Holy Spirit and Christian Love*, (Edinburgh: 1958), pp. 727-840.
- Dietrich Bonhoeffer, *Ethics DBWE 6* (Minneapolis: 2005), pp. 146-170.
- Nicholas Wolterstorff, *Justice in Love* (Grand Rapids, MN:2011).
- Søren Kierkegaard, *Works of Love*, Ed. & Tr. H.V.Hong & E.H.Hong (Princeton: 1995).
- W.Pannenberg, *Systematic Theology Volume 3*, (Edinburgh: 1998), pp. 182-211.
- Ronald Sider, *Rich Christians in an Age of Hunger*, (1997).
- Jeffrey Stout, *Democracy and Tradition* (Princeton: 2004), especially chapter 3, 'Religious Reasons in Political Argument'.
- Charles Taylor, *A Secular Age*, (Cambridge, MS, & London: 2007).
- Emma Tomalin, *Religions and Development* (London & New York: 2013).

Seminars

Seminars supplement lectures and supervisions and will take the form of short 'workshops' on some of the concrete challenges facing charities and churches. They will be led by practitioners in the charity sector and will be from 2:-3:30 pm

Seminar 1: tbc

Seminar 2: tbc

Seminar 3: tbc

Seminar 4: tbc

Charity

Specimen examination paper

Candidates should answer two questions, at least one from each section.

Section One:

1/ Why does Paul think remembering the poor a central part of following Jesus?

2/ Discuss Augustine's claim that 'charity is the end of every commandment'.

3/ Why, according to Thomas Aquinas, should a Christian give to the poor?

4/ To what extent was Martin Luther's response to social welfare need driven by theology?

5/ How justified was William Booth in combining social welfare and evangelism?

Section Two:

5/ Does Christian theology make a distinctive contribution to a philosophy of human rights?

6/ Discuss one or more of the moral challenges faced by charitable fundraisers?

7/ Is a Christian theology of Disability possible and desirable?

8/ What is gained and what is lost by the professionalization of the charity sector?

9/ Why remember the poor?

Paper C6 – Disputed Questions from Medieval and Early Modern Theology

Paper Coordinator: Dr Stephen Hampton

Supplementary Regulation:

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

Prescribed Topics

- The Doctrine of God
- The Doctrine of the Trinity
- Christology
- Salvation
- Faith and Reason

Course Description:

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

Texts for Study:

The Doctrine of God

- Denys, *The Divine Names*
- Aquinas, *S.Th.* Ia qq 3, 9, 10 arts 1-4, 13
- Turretin, *Institutes of Elenctic Theology*, III qq 7-13
- Tillotson, *Several Discourses upon the Attributes of God* (1700), sermons 1 & 6

The Trinity

- Richard of St Victor, *On the Trinity*, bk 3
- Aquinas, *S.Th.* Ia qq 27-29, 32 (art.1) & 43
- Turretin, *Institutes of Elenctic Theology*, III qq xxiii - xxv, xxvii-xxxi
- Sherlock, *A vindication of the doctrine of the Holy and Ever-Blessed Trinity* (1690), Sect IV, pp 45-86

Christology

- Maximus Confessor, *Opusculum 7, Difficulties* 41 & 71
- Aquinas, *S.Th.* IIIa qq 1-4 & 18
- Pearson, *An Exposition of the Creed*, Art.II, 'His only Son.'
- Turretin, *Institutes of Elenctic Theology*, XIII qq iii-ix & xiii

Salvation

- Anselm, *Cur Deus Homo*
- Abelard, *Exposition of the Epistle to the Romans*, Excerpt Aquinas, *S.Th.* IIIa q 48.
- Calvin, *Institutes of the Christian Religion*, II.16-17

Faith and Reason

- Gregory Palamas, *Selections from the Triads*
- Calvin, *Institutes of the Christian Religion*, I.1-5
- Hooker, *Of the Laws of Ecclesiastical Polity*, I.xi-xvi
- Turretin, *Institutes of Elenctic Theology*, I qq 8-13

Aims:

1. To examine key texts of the Christian tradition, focusing on mediaeval and early modern texts
2. To teach skills of close reading and analysis of theological texts.
3. To teach skills of theological reasoning and the comparison of doctrines.
4. To examine and evaluate doctrinal debates in the Christian tradition.

Learning Outcomes:

As a result of offering this paper, students should attain to the following:

I. knowledge of:

1. the recommended primary texts for the paper.
2. the forms of the selected theological doctrines and loci.
3. some standard critiques of doctrines in their classical forms.

II. the ability to:

1. analyse theological texts.
2. compare doctrines and understand doctrinal typologies.
3. critically evaluate doctrines and theologoumena in their various forms.

Form and Conduct of Examination

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

Teaching:

The paper will be taught through a mixture of supervisions and lectures which will introduce the key issues through the primary texts. Five to six supervisions are recommended, with at least one on each of the five sections of the paper.

Supervisions:

Directors of Studies should arrange supervision for their students. It may be helpful to underline that the Paper Coordinator only supervises for this paper, and will try to accommodate as many students as he can. Since the Lecture Course runs over two Terms, it may be of advantage to students to be supervised in the Lent Term, but this is not essential.

Paper C8 – The Jewish Tradition and Christianity from Antiquity to Modernity

Paper Coordinator: Dr Daniel Weiss

Supplementary Regulation:

This paper will consider the relationship of the Jewish tradition to Christianity from antiquity to modernity. The Faculty Board may from time to time prescribe subjects and texts for special study.

It is well known that Christianity evolved in intimate discussion with Judaism, yet how far does this apply vice-versa? The paper will consider ways in which the mainstream of the Jewish tradition, from antiquity to the modern period, incorporated and was formed by responses to the theological, social and political challenges generated by interactions with Christianity.

Aims:

- To provide students with a deeper understanding of a range of significant elements of Jewish texts, thought, and theology, via the lens of Jewish responses to the Christian tradition.
- To build on and develop skills from Part IIA. The paper can be viewed as a continuation from and complement to part IIA papers on Judaism (e.g., B3 or B14), as well as a continuation from and complement to part IIA papers on Christianity (e.g., B4, B5, B6).
- By considering aspects of a specific religious traditions in relation to another religious tradition, the paper raises methodological questions of cross-tradition comparison. It will also address methodological questions of the feasibility of studying any given religious tradition in isolation from other traditions. It will also highlight the ways in which the social circumstances of seeking to preserve a 'minority religion' vis-à-vis more dominant religious traditions can shape elements of theology and identity.

Learning Outcomes:

Knowledge of:

- The development of the mainstream Jewish tradition from antiquity to modernity - processes of religious identity formation with an emphasis on interaction, polarization and cross-fertilization.
- Select aspects of the fundamentals of Christian thought (Greek, East and West Syrian, Latinate and modern) as they impact upon Judaism.

Ability To:

- critically analyse ancient and modern traditional Jewish and select Christian texts.
- identify continuity and change within a normative religious tradition.
- determine how texts of a minority religious tradition create meaning both within their own tradition and through interaction with majority culture and/or with other minorities.

Teaching:

The paper will be taught through **16 one-hour lectures**. The series of lectures will first assess how key rabbinic texts and ideas engaged Christianity from late antiquity to the Middle Ages, and will then go on to consider various modern Jewish intellectual and theological engagements with and responses to Christianity. In addition, there will be a **series of 8 one-hour text-study classes** in Michaelmas Term, providing students with an opportunity to develop analytical and interpretive skills through close reading and discussion of primary texts. Students should have 5-6 supervisions for this paper, as well as attend all classes.

Supervisions:

Supervisions are to be arranged by Director of Studies and may take place in any term.

Set Texts:

There are no set texts for this paper.

Form and Conduct of Examination:

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

Sample Lecture / Seminar Topics

- Jewish Messianism in the first and second century CE.
- The Gospels and the Pharisees.
- Palestinian Rabbis and Early Christianity.
- Palestinian Rabbis and the Constantinian Shift.
- The Babylonian Talmud, Jesus, and Christianity.
- Toledot Yeshu: Jewish Polemics and the Gospel Narrative.
- Theological engagement with Christianity: the case of the Passover Haggadah.
- Medieval Jewish views of Christianity – idolatry or not?: Maimonides and Meiri - Sefer Hasidim and Hasidei Ashkenaz: the absorption of and resistance to Christian values in medieval Jewish culture.
- Adaptation and resistance to Christian categories in the context of modern Jewish emancipation.
- Conversions in modernity from Judaism to Christianity – and vice-versa?
- Modern Jewish engagements with Christology.
- Modern Jewish reconsiderations of Jesus and of Paul.
- Zionism and Christianity.
- Modern Jewish engagements with Christian anti-Judaism/antisemitism and philosemitism.
- Academic Jewish Studies as a response to Christianity.
- Jewish views of Christianity, 'Noahism', and the salvation of gentiles.
- Franz Rosenzweig and Christianity (*The Star of Redemption*).
- Joseph Soloveitchik and Christianity ('Confrontation').
- Judaism and Western secularism: continuation of or departure from previous Jewish/Christian dynamics?
- The loss of Jewish theology in the modern period: modern views of 'Judaism is a religion in which practice is central, Christianity is a religion in which belief is central'.

Paper C9 – Islam II

Paper Coordinator: Dr Tony Street & Professor Claire Gallien

Supplementary Regulation:

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

Prescribed Topics:

- A.** Islamic Philosophy and Philosophical Theology: We consider notions of canon, authority and unbelief in the Islamic world prior to 1300 with special reference to the intellectual traditions of falsafa and kalam. We go on to explore disputes about the corpus of works translated from Greek, and whether the methods in these works led to conflict with Islamic texts of authority and their implicit conceptions of God's nature, the created world and the human agent.
- B.** Aspects of Medieval Sufism: A series of reflections on themes in medieval Sufism, from theories of knowledge, renunciation and metaphysical systems, working especially from the texts of al-Ghazali and Ibn Arabi.

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:

- To build on and develop skills acquired in Part IIA (specifically, Paper B15); in particular, exegetical skills and engagement in critical approaches to and analysis of Islamic intellectual history;
- 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 Islamic intellectual history.

Learning Outcomes:

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

(a) Knowledge of:

- the main issues that arose in response to the translation of Greek philosophical and scientific texts into Arabic;
- the major textual evidence for the study of the reaction of Muslim scholars at the time;
- the principal ideas and theoretical frameworks that underpin current understanding of the subject;
- the methods and tools used in the modern study of Islamic intellectual history.

(b) The Ability to:

- identify major issues and problems inherent in the study of philosophy, theology and mysticism within the broader field of Islamic studies;
- evaluate the difficult and complex nature of the primary sources, and appraise the value of the claims and implications involved;
- distinguish and critically assess conflicting interpretations, within secondary literature, of the content, methods and sources of Muslim theology, philosophy and mysticism;
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication.

Form and Conduct of Examination:

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

Teaching:

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

Sample lecture topics

- Al-Kindi and Neoplatonism
- Al-Farabi and Aristotelianism
- Al-Ghazali's appraisal of Arabic philosophy
- Differences between the argument techniques used by theologians and philosophers
- Islam's body-subject: the heuristic power of renunciation
- A history of Islamic love
- Ibn Arabi: life and times, reception; Western studies of his work

Supervisors:

For Islamic Philosophy and Philosophical Theology: Yasser Qureshy, Suf Amichay

For Aspects of Islamic Mysticism: Claire Gallien

Paper C10 – Hinduism and Buddhism II

Paper Coordinator: Dr Ankur Barua

Supplementary Regulation:

This paper will be concerned with two advanced topics in the Hindu and the Buddhist traditions prescribed from time to time by the Faculty Board. The Board may also prescribe texts for special study.

Prescribed Topics:

- A.** Traditional Vedanta and Vedantic Modernity
- B.** Being and causality in Mahayana

Prescribed Texts:

There are no prescribed texts for this paper.

Aims and Learning Outcomes:

This course inquires with some detail into specified topics in Hinduism and Buddhism. It is not necessary to have done the introductory course (B16), but, of course, this would be of help. As religio-cultural traditions of great antiquity and richness (over two and a half millennia in each case) which, on the one hand, have interacted with each other in important ways, but on the other, have developed more or less independently of the Abrahamic traditions, Hinduism and Buddhism have a great deal to offer in the exploration of what it is to be human. They have basic religious, philosophical and ethical insights which are not only mutually challenging but also interrogate many of the basic presuppositions of the Abrahamic faiths. As such, they are richly rewarding of careful study, especially on topics such as the use of language in constructing and understanding our systems of reality, the nature of suffering, and the ethics of the individual and community.

A subsidiary aim of this course would be to consider comparative methodologies, with special reference to the Abrahamic faiths (another chief focus of the Faculty).

Form and Conduct of Examination:

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

Paper C11 –Truth, God and Metaphysics

Paper Coordinator: Dr Blake Allen

Supplementary Regulation:

The meaning of 'truth' can appear clear and self-evident to the point of being beyond debate. René Descartes is one philosopher who held to this view. Yet, for all that, the meaning of this utterly fundamental idea has been the subject of heated and protracted philosophical disputes. Thus, 'truth' has been understood, variously, as the correspondence between beliefs and states of affair, a divine name, the self-manifesting propensity of being, the event of de-concealing, the harmonious coherence of propositions, a transcendental that is convertible with beauty, and a synonym for pragmatic coping. Many wider debates, both within and beyond the humanities, are often also implicitly about the nature of truth (though this is not always realised).

These different senses of truth are all integrally connected to different understandings of metaphysics. Our age is particularly interesting, here, as the Kantian consensus that has held sway for centuries is now coming undone. Within this Kantian tradition, human reason runs into difficulties when it tries to think the infinite. It was proposed, therefore, that human cognition limit itself to the finite. For the new speculative philosophies, however, human reason can and must think the infinite once again. That has meant that contemporary continental philosophy has started to sound like theology (even when it wants to be atheistic). It also means that new possibilities for the meaning of 'truth' are opened up, while others become less plausible.

These patterns suggest that to think about the nature of truth is always also to think about the ultimate nature of reality (metaphysics). Our enquiry into truth therefore leads us to ask a number of related questions: are there foundations to knowledge? Do minds exist at all? Does being hide itself, disclose itself, or is it just inertly given? What are our options if we reject the logic of non-contradiction? Should we overcome nihilism or embrace a liberating emptiness? How does the existence or non-existence of God shift our philosophical and literary possibilities? Do we pursue truth only by discovering it or also via poetic additions to the real? These are some of the perennial questions of philosophy and theology that the course will explore. But the enquiry also leads it to ask some newer questions: is being ultimately structured according to economic exchange (capitalism) or does it also involve the exchange of gifts? How should we rethink the basic parameters of philosophy in light of the environmental crisis? Do the posthumanities require a new understanding of truth? The course explores these divergent and often groundbreaking questions, but it uses them always to delve more deeply into its three core concerns.

Prescribed Texts:

There are no prescribed texts for this paper. A list of recommended readings is available in the *Course Booklet*.

Supervisions:

Supervisions are to be arranged by DOS and may take place in any term. Lectures take place on a weekly basis in MT and LT. (Some students have found it helpful to have supervisions widely-spaced across these two terms).

Form and Conduct of Examination:

The paper will be assessed by two 5000-word essays.

Aims:

This paper is designed to provide third year undergraduates with an in-depth understanding of the contemporary problems of theological metaphysics, especially insofar as they relate to developments within contemporary philosophy and theory; and to enable them to distinguish, and argue rationally

and convincingly between alternative positions, whether religious, non - or anti-religious, and to evaluate key sources from different historical periods and philosophico-theological idioms.

Sample Lecture Topics:

1. Philosophy and Theology
2. Epistemology, Logic and Analytic Philosophers on Truth
3. Continental Philosophers on Truth
4. Ontological Accounts of Truth
5. The Myth of the Given
6. Truth and 'the gift'
7. The Myth of the Mental
8. Post-epistemological Realism
9. Relationality and Paradox
10. Truth and Event

Bibliography:

- Agamben, Giorgio. 2013. *Opus Dei: An Archaeology of Duty*, transl. Adam Kotsko. Stanford: Stanford University Press.
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Paper C12 – Theology and the Natural Sciences II: God and Creatures

Paper Coordinator: Dr Emily Qureshi-Hurst

Supplementary Regulation:

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

Prescribed Texts:

There are no prescribed texts for this paper. The indicative bibliography can be found below.

Form and Conduct of Examination:

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

Course Description

This paper covers a range of topics in the overlap of theology and natural sciences. The emphasis will be on Christian theology.

Teaching:

The course will be taught in Michaelmas Term and involves eight lectures. Between five and six supervisions are recommended.

Supervisions

Supervisions are arranged by Directors of Studies and will be offered in either Michaelmas or Lent Term.

Aims:

The course seeks to explore a range of related topics concerning the nature of creaturely existence, creation, and the cosmos, as approached from the perspective of theology and the natural sciences. The first focus will be on theological understandings of the nature of the human being in the light of scientific developments. The course will consider what it means to be human (from both a theological and scientific perspective), how such developments in the natural sciences have the potential to challenge previously held theological conceptions, alongside consideration of how the interpretation and use of scientific findings can be judged and criticised by theological traditions. To this end, we will consider the doctrine of *imago Dei*, the moral status of non-human animals, and transhumanism. The second focus will be on the nature of creation. This will include consideration of the beginning of the universe and the laws of nature that govern the cosmos today. We will explore how God interacts with creation, and consider why God chose to create a world with this particular physical structure governed by these particular laws of nature. A third focus will be the nature of 'science and religion' as a lively sub-field of contemporary theology and religious studies. The course will interrogate the categories 'religion', 'theology', 'natural science', and examine the extent to which it is desirable or even appropriate to bring theology and science into dialogue with each other. Can a theological and scientific synthesis be achieved? Should it? Which discipline ought to cede ground if conflict arises? Students will thus complete the course with an understanding of both the methodology and the content of the branch of academic theology known as 'science and religion'.

Learning Outcomes:

At the end of the year the students should:

- Be aware of some principle theological responses to scientific developments, particularly those relating to *creature* and *creation*, and be able to articulate theological responses of their own.
- Understand some of the principle ways in which the diversity and relation of creatures has been understood within theology, and be able to explain some of the ways in which the findings of the natural sciences make an impact upon these accounts. Be able to assess some of the attitudes towards organisms found within the natural sciences, both implicitly and explicitly, and articulate a theological response.
- Consider the ways that both theology and the natural sciences understand the physical world in which we live, including its origin, structure, and openness to divine action and human freedom.
- Understand and reflect on the appropriateness of bringing science and theology into dialogue, both the challenges and benefits thereof.

Indicative Lecture and Seminar Topics

- Introducing 'science' and 'religion'
- Creation and cosmology
- Providence and the Laws of Nature
- Theology since Darwin
- Imago Dei, human uniqueness, and non-human animals
- Evolution and the Problem of Evil
- The Cognitive Science of Religion
- Transhumanism

Indicative Bibliography:

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- Eugene E. Harris, *Ancestors in Our Genome: The New Science of Human Evolution* (Oxford: Oxford University Press, 2015).
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- Malcolm A. Jeeves, *Rethinking Human Nature: A Multidisciplinary Approach* (Grand Rapids, Eerdmans, 2011).
- Robert W. Jenson, *Systematic Theology*, vol. 2, pt. 5, 'The Creatures' (New York: Oxford University Press, 1999).
- George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 1980 – or later edition).
- McGrath, A. (2011). *Darwinism and the Divine*. (Oxford: Wiley-Blackwell)
- McGrath, Alister. *Reimagining Nature: the promise of a Christian natural theology*. (Wiley-Blackwell, 2017)
- Ian McFarland, *From Nothing: A Theology of Creation* (Louisville: Westminster John Knox, 2014).
- Gerald McKenny, 'Transcendence, Technological Enhancement, and Christian Theology.' In *Transhumanism and Transcendence: Christian Hope in an Age of Technological Enhancement*, ed. Ronald Cole-Turner (Washington: Georgetown University Press, 2011).
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- Jong, J., Kavanagh, C., & Visala, A., "Born idolaters: The limits of the philosophical implications of the cognitive science of religion." *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie*,

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Moore, A. "Should Christians do Natural Theology?" *Scottish Journal of Theology*, vol. 63(2) (2010): 127-145.

Nancey C. Murphy and Christopher C. Knight, *Human Identity at the Intersection of Science, Technology and Religion* (Farnham: Ashgate, 2010).

Paley, William. *Natural Theology*. (most versions should be fine)

George Pattison, *Thinking about God in an Age of Technology* (Oxford: OUP, 2005).

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Qureshi-Hurst, Emily. "Does God Act in the Quantum World" *Theology and Science*. 2023.

Qureshi-Hurst, Emily. "God, Salvation, and the Problem of Spacetime." *Cambridge Elements in Problems of God*. (Cambridge University Press, 2022).

Russell, Robert John. "Quantum Physics and the Theology of Non-Interventionist Objective Divine Action." In *The Oxford Handbook of Science and Religion*, 579-95.

Russell, Robert John. "What We Learned from Quantum Mechanics About Noninterventionist Objective Divine Action in Nature - and Its Remaining Challenges." In *God's Providence and Randomness in Nature: Scientific and Theological Perspectives*, edited by Joshua M. Moritz Robert John Russell. 2018

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Janet Martin Soskice, 'Creation and the Glory of Creatures' *Modern Theology*, 29 (2013), pp. 172– 185.

Christopher Southgate, *The Groaning of Creation: God, Evolution, and the Problem of Evil* (Louisville: Westminster John Knox, 2008).

Jeanine Thweatt-Bates, *Cyborg Selves: A Theological Anthropology of the Posthuman* (Farnham: Ashgate, 2012).

Olli-Pekka Vainio, *Cosmology in Theological Perspective* (Grand Rapids: Baker, 2018)

Van Eyghen, H. & Bennett, C. "Did Natural Selection Select for True Beliefs?" *Religious Studies*. (2020)

J. Wentzel van Huyssteen, *Alone in the World?* (Grand Rapids: Eerdmans, 2006).

John Webster, "'Love is also a Lover of Life': Creatio ex Nihilo and Creaturely Goodness', *Modern Theology* 29.2 (2013), pp. 156-171.

Michael Welker, *The Theology and Science Dialogue: What Can Theology Contribute?* (Göttingen: Vandenhoeck & Ruprecht/Neukirchen-Vluyn: Neukirchener, 2012).

David Wilkinson, *Science, Religion, and the Search for Extraterrestrial Intelligence* Oxford: OUP, 2013).

David Sloan Wilson, *Darwin's Cathedral: Evolution, Religion, and the Nature of Society* (Chicago: University of Chicago Press, 2003).

Paper C13 – Empire, Religion and Identity: Judaism in the Persian Period

Paper Coordinator: Professor Nathan MacDonald

Course Description:

This paper will be concerned with the literature, history and religious life of Judeans and related communities outside Judah in the Persian period (539–333 BCE). The Persian period is a formative period for the development of Jewish identity and has been the focus of significant scholarly investigation in recent decades. Despite its importance, the period poses numerous challenges for those reconstructing the history and religious life of the Judeans and those with whom they had close relations. This paper will introduce students to this dynamic area of research, providing a close engagement with some of the key written texts and some of the major thematic concerns of current scholarship, such as the law, the temple(s), the priesthood and ethnic identity. The paper fills a lacuna in the offerings within the faculty by examining the period between the neo-Babylonian period (covered in B2) and the Hellenistic period (covered in B3). The set text will be Ezra-Nehemiah. (Future set texts could include Isaiah 56–66; Haggai, Zechariah and Malachi).

Aims and Objectives:

The set texts and teaching for this paper are intended to assist knowledge and understanding of the Hebrew Bible and the history of the Persian period in Judah and communities with close relationships to the Judeans. In particular the paper aims to develop:

- exegetical skills and an engagement with literature from the Persian period in English translation;
- an understanding of the history of Judah and the Judeans in the Persian Period and the main difficulties in reconstructing that history;
- a critical analysis of current scholarship on Judah and the Judeans in the Persian period.

Teaching:

The paper will be delivered via sixteen one-hour lectures and four one-hour seminars in Michaelmas and Lent Terms. Six supervisions are recommended for this paper. The lectures will mostly focus on the main textual sources for Judah and the Judeans in the Persian period. The seminars will focus on major themes.

Lectures:

Michaelmas Term

1. Introduction to the Persian Period
2. Non-Judean Written Sources
3. The Priestly Literature as a Persian Period Text
4. Later Priestly Texts
5. Haggai and Zechariah 1–8
6. Ezra 1–6
7. Ezra 7–10
8. Nehemiah

Lent Term

9. Elephantine and Al-Yahuda
10. Malachi
11. Chronicles Part I
12. Chronicles Part II
13. Isaiah 56–66
14. Zechariah 9–14
15. Gerizim and Wadi Daliyeh
16. Archaeology

Seminars:

1. The Authorization of Torah
2. Judah and Samaria
3. The Priesthood

Supervision Arrangements:

Supervisions may take place in either term, but Directors of Studies should be in contact with Professor MacDonald to arrange.

Examination Form and Content:

The paper will be assessed with a three-hour examination. The form of examination will be four gobbets on the set text from a choice of seven and three essays from a choice of at least twelve.

Indicative Bibliography:

- B. Becking, *Identity in Persian Egypt: The Fate of the Yehudite Community of Elephantine* (University Park, 2020)
- J. Blenkinsopp, *Judaism, The First Phase: The Place of Ezra and Nehemiah in the Origins of Judaism* (Grand Rapids, 2009).
- P. Briant, *From Cyrus to Alexander: A History of the Persian Empire* (Winona Lake, 2002).
- J.W. Cataldo, *A Theocratic Yehud? Issues of Government in a Persian Province*. (London, 2009).
- D.V. Edelman, *The Origins of the Second Temple: Persian Imperial Policy and the Rebuilding of Jerusalem* (London, 2014).
- D.V. Edelman, A. Fitzpatrick-McKinley, and P. Guillaume (eds.) *Religion in the Achaemenid Persian Empire* (Tübingen, 2016).
- E.S. Gerstenberger, *Israel in the Persian Period: The Fifth and Fourth Centuries* (Atlanta, 2011)
- L. Grabbe, *A History of the Jews and Judaism in the Second Temple Period, Vol 1* (London, 2006)
- G.N. Knoppers and B.M. Levinson (eds.) *The Pentateuch as Torah: New Models for Understanding Its Promulgation and Acceptance* (Winona Lake, 2007).
- G.N. Knoppers, *Jews and Samaritans: The Origins and History of Their Early Relations* (Oxford, 2013).
- M.D. Knowles, *Centrality Practiced: Jerusalem in the Religious Practice of Yehud and the Diaspora in the Persian Period* (Atlanta, 2006).
- K.-J. Lee, *The Authority and Authorization of Torah in the Persian Period* (Leuven, 2011).
- O. Lipschits and M. Oeming (eds.), *Judah and the Judeans in the Persian Period* (Winona Lake, 2006).
- O. Lipschits, G.N. Knoppers and M. Oeming (eds.), *Judah and the Judeans in the Achaemenid Period* (Winona Lake, 2011)
- B. Porten (ed.), *The Elephantine Papyri in English* (Atlanta, 2011)
- J. Silverman, *Persian Royal Judaean Elite Engagements in the Early Teispid and Achaemenid Empire: The King's Acolytes* (London, 2019).
- J.W. Watts (ed.) *Persia and Torah: The Theory of Imperial Authorization of the Pentateuch*. (Atlanta, 2001).

Paper C14 – Christianity, Hellenism, and Empire

(Joint paper between Divinity and Classics - Classics, X3)

Paper Coordinator (Divinity): Dr Annalisa Phillips Wilson

Paper Coordinators (Classics): Tim Whitmarsh and Lea Niccolai

NB No knowledge of Greek and/or Latin is required; all texts will also be given in translation.

Supplementary Regulation:

This paper focuses on the ‘manifestation’ of early Christianity in the Roman empire. The earliest Christian texts, the so-called ‘New Testament’ writings, are entirely written in Greek. Indeed, the body of Christian literature surviving from the Roman empire vastly surpasses the size of the classical canon. Yet somehow this body of texts and the culture that generated them is perceived as if belonged to a different world than that was inhabited by their non-Christian contemporaries. This paper examines the place of Christianity in the Graeco-Roman world in all its historical, religious, and philosophical complexities. How did it fit into a Greek world under Rome? How did Christianity relate to the Roman Empire in which it became more and more disseminated, also adopting the use of Latin? What are the historical connections, and which (joint) discourses and narratives did they engage? Was it, did it remain, or did it become, something alien to the classical world? Or was it always an ‘integral’ part of the Empire? Do we think of the constellation of practices that we call ‘Christianity’ as something separate from the society in which it originated, or as a Roman religion? In what ways and to what effects did the complex, multifaceted Roman Empire set and determine the context for Christianity?

Course Description:

The Roman Empire frames the origins and early development of Christianity. Jesus’ birth—as Luke has it—happened ‘in those days’ when a decree was issued by Caesar Augustus for a census of the inhabited world, and under Constantine Christianity it became a recognised legal religion before becoming increasingly embedded in the structures and apparatus of empire from the fourth century onwards. This joint paper between Divinity and Classics focuses on the interactions between Christianity, Hellenism, and the Roman Empire by applying a kind of Venn-diagrammatic analysis of their commonalities, intersections, differences, and tensions and the processes that propelled them. It does not necessarily seek to give an explanation for ‘the rise of Christianity’ and for ‘the decline and fall of the Roman empire’, or to settle the clashes of competing historiographies, but first and foremost it takes a phenomenological, comparative approach to the fascinating intersection of Christianity and Empire. It does so through the lens of eight central questions, which will be treated in eight double lectures (16 lectures in total), each pair taking one starting point in Christianity and the other in the Roman Empire and classical culture. Historical, literary, philosophical, and art historical issues are all embraced.

Aims:

- The principal aim of the paper is to bring students from both Classics and Divinity together to study the phenomenon of Christianity in the Roman Empire from literary, philosophical, historical, and art-historical perspectives.
- The aim is not to provide introductions into relevant aspects, as this would necessarily lead to duplications with the normal curriculum in the two faculties, but to open up a comparative perspective.

Learning outcomes:

- The students will learn to better understand the dynamics between Christianity, Hellenism, and Roman Empire in all their complementary historical, religious, philosophical, and material aspects.

- The students will become more familiar with the full range of literary, documentary, visual and archaeological sources relevant to understanding the place of Christianity in the Roman Empire.
- The students will reflect on the particular methodological problems involved in studying a phenomenon where the scholarly tradition has been dominated by those to whom what is said matters in religious terms, and where other strands of scholarship are marked by aggressive secularism.

Class Outline: ‘Arches’ and ‘keystones’:

The course will be taught in sixteen one-hour lectures, weekly through Michaelmas and Lent term. These sixteen lectures revolve around eight themes that are discussed in ‘**arches**’: one lecture, constituting one half of the arch, starts from Christianity and reaches towards the classical world, the other lecture, constituting the other half of the arch, starts from non-Christian Graeco-Roman culture and moves towards Christianity. The lecturers within each ‘arch’, who build this arch together, will be present at each other’s lectures.

In addition to these eight arch building exercises, each exercise will ‘culminate’ in the placement of the keystone that is meant to join the two sides of the arch. To stimulate an independent, critical, constructive view and test whether the two halves do meet and the arch has become self-supportive and can bear the weight, these keystone classes will be led, not by the lecturers of the arch, but normally by the course directors, unless where they themselves have been lecturing in this arch. These keystone classes discuss the preceding lectures, bring additional material into the picture, and—given all the interdisciplinarity involved— focus discussion on questions of what it is about different disciplinary assumptions (within and without Classics and Divinity) that causes different routes to be taken through the same or similar evidence. The class discussion will also be helpful for the students’ own arch building in their own essays.

The following eight themes are set and ‘spanned’ through eight full arches; the themes are set, but the precise elaboration of each lecture is provisional and only gives a sample of what might be selected and will be discussed, which may moreover vary from year to year. The descriptions of each half of an arch thus indicate a possible starting point and emphasis, and the two lecturers within each arch, who preferably attend each other’s lectures, cooperate in their exploration of the set theme and in their joint construction of this arch, the keystone for which is lifted into place in dialogue with the students.

To ensure a well-rounded approach, the Classics lectures will show a balanced input from the relevant Caucuses and hence lectures in the second part of the arches will have a particular disciplinary emphasis: Greek and Latin Literature (A); Ancient Philosophy (B); Ancient History (C); and Art & Archaeology (D); the student essay topic suggestions under each arch, however, also suggest other disciplinary topics, and might also include topics from Linguistics (E). The Divinity lectures draw on the subject areas of New Testament and early Christianity. They intend to span from the 1st to the 5th century CE, and where the opportunity arises the question will be addressed whether and that what extent there is a difference between pre- and post-Constantinian Christianity.

Michaelmas Term					
(Arch 1a	MT, wk 1	Christianity, Hellenism, and Empire: Historiographies of their encounters	Arch 1b)	MT, wk 2	
		Keystone first arch			
Theme: The course opens with a lecture explicitly on the historiographic issues, laying out before anything else is done that this course concerns a world which has been written about quite differently from the two ‘sides’, and also in different periods of history, reflecting different understandings and conceptualisations of (the differences between) theology and religion. In that sense Enlightenment historiographies since Diderot, Bayle, Montesquieu, and, later, Gibbon play an important role, even still unconsciously, in our classifications of Christianity. But also more modern questions are relevant. What does it mean to call something a religion in the Graeco-					

Roman and ancient Mediterranean world? (Is it a Christian or Eurasian axial-age invention?, so Greg Woolf.) Does religion actually exist, as a separate category (so Brent Nongbri). Often, these historiographical perspectives resonate with (the inversion of) positions that were already taken in Antiquity. Is it a religion, despite being non-sacrificial and an-iconic? Is it a philosophy, because of its emphasis on conversion and ethics? Is it a private cult, similar to the mystery religions, and/or a private association? Or is it a big confidence trick (so Lucian)? Or even a form of atheism as Christians are taken together with Epicureans and Atheists (again Lucian)?

Arch 1a (Divinity): This lecture will focus on the Christianity vs. Antiquity divide as construed by influential (proto-)liberal and strongly anti-Catholic protestants such Adolf von Harnack at the end of 19th century, who ideologically distinguished between the authentic primitivism of the New Testament and its fall and decline in the Hellenization of subsequent Christianity. How plausible is this in view of a comparison of the setting of the earliest Christian communities within the Graeco-Roman world? Did the discourse between Christians and their environment only start after the New Testament? Is there a Christian primitivism that predates Christianity's inculturation in the Graeco-Roman world?

Arch 1b (Classics): This lecture will discuss the way the Enlightenment historiographies with their strong reason vs. religion antithesis compare to the way in which ancient philosophers conceived the relationship between philosophical theology and different forms of religious practice; philosophical henotheism and its relation to polytheism; the relationship between philosophy and mystery cults; philosophy and conversion. But moving beyond philosophical historiography, it will also explore more generally the ways in which Classics was constructed as a field that deliberately avoided the study of Jewish and Christian produced in the Graeco-Roman world.

Potential student essay topics outside the lecture focus on ancient philosophy (B):

- Greek & Latin Literature (A): religion in narrativ philosophy (e.g., Apuleius, *Metamorphoses* on Cupid & Psyche);
- Ancient History (C): public religion and the private cults; civic religion; Varro's distinction of three forms of religion: mythical, civic, and philosophical ('*religio tripartita*') and its (scholarly) reception; personal allegiance to a specific god within polytheism;
- Art & Archaeology (D): temples, cults, and altars and their iconographies.

Short bibliography:

Richard Ascough ao (eds.), *Associations in the Greco-Roman World* (Baylor 2012).

Mary Beard, John North, and Simon Price, *Religions of Rome* (CUP 1998), 2 vols.

Gábor Betegh, 'Greek Philosophy and Religion', in M.-L. Gill and P. Pellegrin (eds.), *A Companion to Ancient Philosophy* (Blackwell Companions to Philosophy; Oxford, 2006, 625-39).

Hans Dieter Betz, 'Antiquity and Christianity', *Journal of Biblical literature* 117 (1998): 3-22.

George Boys-Stones, 'Ancient Philosophy of Religion: An Introduction', in: G. Oppy & N.N. Trakakis (eds), *Ancient Philosophy of Religion* (Durham: Acumen, 2009), chap. 1.

Jan N. Bremmer, *The Rise of Christianity through the Eyes of Gibbon, Harnack and Rodney Stark* (2010).

Mark Edwards, *Religions of the Constantinian Empire* (OUP 2015).

C. J. de Vogel, 'Platonism and Christianity: A Mere Antagonism or a Profound Common Ground?', *Vigiliae Christianae* 39 (1985): 1-62.

Richard Gordon, 'Religion in the Roman Empire: the civic compromise and its limits' (in M. Beard and J. North, *Pagan priests*, Duckworth 1991).

Wendy E. Helleman (ed.), *Hellenization Revisited: Shaping a Christian Response within the Greco-Roman World* (Univ. Press of America, 1994).

John Kloppenborg ao (eds.), *Voluntary Associations in the Graeco-Roman World* (Routledge 1996); *Christ's Associations: Connecting and Belonging in the Ancient City* (Yale 2020).

Christoph Markschies, 'Does It Make Sense to Speak about a 'Hellenization of Christianity' in Antiquity?', *Church History and Religious Culture* 92 (2012): 5-34.

A.D. Nock, *Conversion* (OUP 1933).

Brent Nongbri, *Before Religion: A History of a Modern Concept* (Yale 2015).

J. G. A. Pocock, *Barbarism and Religion*, vol. 1: *The Enlightenments of Edward Gibbon* (CUP 1999) and vol. 5: *Religion: The First Triumph* (CUP 2011).

John Scheid, *An Introduction to Roman Religion* (Indiana, 2003); *The Gods, the State and the Individual: Reflections on Civic Religion in Rome* (Pennsylvania 2015).

Guy Stroumsa, *The End of Sacrifice* (Chicago 2009).

Michael Trapp, *Philosophy in the Roman Empire* (Routledge 2007).

Paul Trebilco, *Self-designations and Group Identity in the New Testament* (CUP 2011).

George van Kooten, 'Christianity in the Graeco-Roman World: Socio-Political, Philosophical, and Religious Interactions up to the Edict of Milan (CE 313)', in: D. J. Bingham, *The Routledge Companion to Early Christian Thought* (Routledge, 2010, ch. 1).

Peter van Nuffelen, *Rethinking the Gods: Philosophical Readings of Religion in the Post-Hellenistic Period* (2011)

Greg Woolf, 'World Religion and World Empire in the Ancient Mediterranean', in: H. Cancik and J. Rüpke (eds.), *Die Religion des Imperium Romanum: Koine und Konfrontationen* (Mohr Siebeck, 2009), 19-35.

(Arch 2a	MT, wk 3	Points of reference: authoritative texts, ancient wisdom, and oracles	Arch 2b)	MT, wk 4
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Keystone second arch

Theme: The second issue cuts right through to an important matter: Is Christianity a 'scriptural religion', 'a religion of the book'? Is a 'religion of the book' unimaginable from a Graeco-Roman perspective? Is there a divide between Christian belief and theology vs. Graeco-Roman practice and ritual? What is the status of Homer? Are the Iliad and the Odyssey 'the bible of the Greeks'? How do Christian and Homeric scholarship in Antiquity compare? And apart from texts, what about the position of ancient wisdom, oracles and prophecies?

Arch 2a (Divinity): It is often claimed that a fundamental dividing line separates Christianity from most other religious practices current in the Greek and Roman worlds. On this conventional view, while Christianity is based on the correct interpretation of the written word: orthodoxy, civic cults in the Graeco-Roman world depended on the correct performance of rituals: orthopraxy. This lecture will explore to what extent this opposition can be maintained. For this purpose, it will discuss the role played by books in the preservation of ritual knowledge in classical religions; the role played by myth and especially the Homeric epics as a repository of knowledge about the divine; notion of 'holy writings' and of the Jewish prophecies as 'oracles' (Philo and Paul); Moses and Solon; the use of the allegorical method; Jewish-Christian receptions of the Sibylline Oracles.

Arch 2b (Classics): The status of Homer; the status of (Sibylline) oracles.

Potential student essay topics outside the lecture focus on Greek & Latin literature (A):

- Ancient Philosophy (B): the origin, status, and transmission of 'ancient wisdom', esp. in the Platonic and Stoic traditions; the semi-divine, authoritative status of the philosopher and the divine origin of philosophical knowledge; oracles and philosophy;
- Ancient History (C): the authority of the Greek oracles;
- Art & Archaeology (D): oracular sites.

Short Bibliography:

Loveday Alexander, 'IPSE DIXIT: Citation of Authority in Paul and in the Jewish and Hellenistic Schools' (in T. Engberg-Pedersen, *Paul Beyond the Judaism/Hellenism Divide*).

Clifford Ando, *The Matter of the Gods: Religion and the Roman Empire* (California 2008).
 Mary Beard, 'Writing and Ritual: A Study of Diversity and Expansion in the Arval Acta', *Papers of the British School at Rome* 53 (1985) 114-162.
 Gábor Betegh, 'The Transmission of Ancient Wisdom', in L. Gerson (ed.), *The Cambridge History of Philosophy in Late Antiquity* (CUP 2010), 25-39.
 George Boys-Stones, *Post-Hellenistic Philosophy: A Study in Its Development from the Stoics to Origen* (OUP 2001).
 Albert Henrichs, *Writing Religion: Inscribed Texts, Ritual Authority, and the Religious Discourse of the Polis* (in Harvis Yunis, *Written Texts and the Rise of Literature Culture in Ancient Greece*, CUP 2003, 38-58).
 Richard Hunter, *The Measure of Homer* (CUP 2018).
 Kendra Eshleman, *The Social World of Intellectuals in the Roman Empire: Sophists, Philosophers, and Christians* (CUP 2012).
 Robert Lamberton, *Homer the Theologian* (California 1986).
 Duncan McRae, *Legible Religion: Books, Gods, and Rituals in Roman Culture* (HUP 2016).
 Maren Niehoff, *Jewish Exegesis and Homeric Scholarship* (CUP 2011).
 Mladen Popovic (ed.), *Authoritative Scriptures in Ancient Judaism* (Brill 2010).
 David Sedley, 'Philosophical Allegiance in the Graeco-Roman World' (in M. Griffin ao, *Philosophia Togata*, OUP 1989, 97-119).

(Arch 3a	MT, wk 5	Christ, gods, saviours, and divine figures	Arch 3b)	MT, wk 6
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Keystone third arch

Theme: Christ is obviously the figure at the centre of Christianity. Already Pliny the Younger mentions that Christians sing hymn to him 'as if to a god'. What is the status of Christ compared to Graeco-Roman gods, demi-gods, saviour figures, rulers and emperors, *theioi andres*, and philosophers? How do notions of salvation compare?

Arch 3a (Divinity): Discussion of Celsus and Origen in debate about Christ; the development of a Christian paideia around Christ (Clement of Alexandria ao); salvation.

Arch 3b (Classics): A taxonomy of Graeco-Roman gods, demi-gods, saviour figures, rulers and emperors, *theioi andres*; hymns to Christ and the importance of hymns in Greek cults and tragedies.

Potential student essay topics outside the lecture focus on Greek & Latin literature (A):

- Latin Literature (A): Virgil's Fourth Eclogue (Did Virgil know Isaiah and his Messianic prophecy?);
- Ancient Philosophy (B): philosophical hymns;
- Ancient History (C): the Caesar of the imperial cult;
- Art & Archaeology (D): temples (including temples of the imperial cults), statues of the gods.

Short Bibliography:

P. Athanassiadi & M. Frede (eds), *Pagan Monotheism in Late Antiquity* (OUP 1999).
 Henry Chadwick, *Origen: Contra Celsum* (CUP 1953).
 J. G. Cook, *The Interpretation of the New Testament in Greco-Roman Paganism* (Mohr 2000).
 Simon Gathercole & James Carleton Paget, *Celsus in his World* (CUP 2021).
 Simon Gathercole, 'Christians According to Second-Century Philosophers' (in A. Klostergaard Petersen ao, *Religio-Philosophical Discourses*, Brill 2017).
 Nicholas Horsfall, 'Virgil and the Jews', *Vergilius* 58 (2012): 67-80.
 Jared Secord, *Christian Intellectuals and the Roman Empire: From Justin Martyr to Origen* (Penn State 2020).
 C. H. Talbert, *The Development of Christology during the First Hundred Years* (Brill 2011).
 Robert Van Voorst, *Jesus Outside the New Testament* (Eerdmans 2000).

(Arch 4a	MT, wk 7	Christians and the Roman social order: class, ethnicity, and universalism	Arch 4b)	MT, wk 8
Keystone fourth arch				
<p>Theme: What about the 'Christians' themselves? How do they relate to the Roman social order? Is Christianity a lower class phenomenon? Is it attractive to slaves, and does it challenge the ideology of slavery? How does its inclusion of all ethnicities into one movement challenge the Greek/barbarian ideology? How does its universalistic, utopian inclusions of classes and ethnicities relate to the multiculturalism and unity of the Roman empire?</p> <p>Arch 4a (Divinity): What is the Christians' view on slavery? What does their universalism entail? What exactly is their notion of 'the third race' (neither Jew nor Greek)? How did they respond to their depictions as barbarians?</p> <p>Arch 4b (Classics): How do class (including the class of slaves) and ethnicity work in the Roman Empire? How does 'Roman identity' work in such a multicultural empire? How is one Greek under Rome? How is one Christian under Rome? What is Rome's view of Romanness, Romanization, and barbarians? Did they conceptualise Christians as barbarians?</p> <p>Potential student essay topics outside the lecture focus on Ancient History (C):</p> <ul style="list-style-type: none"> • Greek and Latin Literature (A): the notion of the 'barbarians' in Graeco-Roman literature; • Ancient Philosophy (B): philosophical reflections on questions of general anthropology, its relation to theoretical reflections on slavery, gender and race; • Art & Archaeology (D): epigraphic material. <p>Short Bibliography: Clifford Ando, 'The rites of others', in: Jonathan Edmondson and Alison Keith (eds.), <i>Roman Literary Cultures: Domestic Politics, Revolutionary Poetics, Civic Spectacles</i> (Toronto UP 2016) 254-277. Peter Garnsey, <i>Ideas of Slavery from Aristotle to Augustine</i> (CUP 1996). Simon Goldhill (ed.), <i>Being Greek under Rome: Cultural Identity, the Second Sophistic and the Development of Empire</i> (CUP 2001). Tom Harrison (ed.), <i>Greeks and Barbarians</i> (Routledge 2002). Karin Neutel, <i>A Cosmopolitan Ideal</i> (Bloomsbury 2015). Rives, J.B. (1999), 'The Decree of Decius and the Religion of Empire', <i>Journal of Roman Studies</i> 89: 135-154. Rodney Stark, <i>The Rise of Christianity</i> (HarperCollins 1997). Andrew Wallace-Hadrill, <i>Rome's Cultural Revolution</i> (CUP 2008). Robert Louis Wilken, <i>The Christians as the Romans Saw Them</i> (Yale, 2nd ed. 2003). John Weisweiler et al (eds), <i>Cosmopolitanism and Empire: Universal rulers, Local Élités and Cultural Integration in the Ancient Mediterranean and Near East</i> (OUP 2016). Greg Woolf, <i>Tales of the Barbarians: Ethnography and Empire in the Roman West</i> (Wiley Blackwell 2014).</p>				
Lent Term				
(Arch 5a	LT, wk 1	The Political Philosophies: State, State repression, and Cosmopolis	Arch 5b)	LT, wk 2
Keystone fifth arch				
<p>Theme: The previous lecture finds its complement in the theme of the relation between Christians and the Roman <i>State</i>, together constituting a kind of diptych that explores the historical and ancient philosophical aspects of empire and cosmopolitanism. This arch focusses on their political philosophies, including the practices of expulsions of groups from Rome and repressions by the</p>				

State, and apologies to the State. As Paul and Seneca both fell victim to Nero in 64/65 CE, what comparison can be drawn between Christian and Stoic ‘martyrs’ under the empire?

Arch 5a (Divinity): What is the ‘political philosophy’ of Jesus’ distinction between God and Caesar? How is that translated into Paul’s differentiation between two kinds of citizenship, earthly and heavenly? What is the attitude of Jews and Christians to the imperial cult, ever since Herod built one of the first temples of Caesar and Rome in Caesarea Maritima? How to interpret the expulsion of (Jewish) Christians from Claudian Rome and the first persecutions in Neronian Rome and in Plinian Bithynia-Pontus? How do the Apologists write to the emperors?

Arch 5b (Classics): How do the Roman state and the Stoic cosmopolis relate? How does the Stoic notion of dual citizenship work? Which philosophers suffered from repression by the Roman State? How was the death of Socrates appropriated in these circumstances?

Potential student essay topics outside the lecture focus on ancient philosophy (B):

- Greek and Latin Literature (A): panegyrics and critiques of the emperors;
- Ancient History (C): expulsions of groups from Rome; imperial cult;
- Art & Archaeology (D): spread of temples of the imperial cult.

Short Bibliography:

Jed Atkins, *Roman Political Thought* (CUP 2018).

Katell Bertholet ao, *In the Crucible of Empire: The Impact of Roman Citizenship upon Greeks, Jews and Christians* (Peeters 2019).

Bowersock, G.W. (1995), *Martyrdom and Rome*, Wiles Lectures, Cambridge University Press, Cambridge.

Erich Gruen, *Studies in Greek Culture and Roman Policy* (California 1996).

Shushma Malik, *The Nero-Antichrist: Founding and Fashioning a Paradigm* (CUP 2020).

Brent Shaw, ‘The Myth of the Neronian Persecution’, *Journal of Roman Studies* 105 (2015) 73-100.

Brent Shaw, ‘The Passion of Perpetua’, *Past and Present* 139 (1993): 3-45.

Brent Shaw, ‘Body/Power/Identity: Passions of the Martyrs’, *Journal of Early Christian Studies* 4 (1996): 269-312.

Malcolm Schofield, *The Stoic Idea of the City* (Chicago 1999).

George van Kooten, ‘Ἐκκλησία τοῦ Θεοῦ: The “Church of God” and the Civic Assemblies (ἐκκλησίαι) of the Greek Cities in the Roman Empire’, *New Testament Studies* 58 (2012): 522–48.

(Arch 6a	LT, wk 3	Daily life and popular morality	Arch 6b)	LT, wk 4
Keystone sixth arch				

Theme: How did the Christians live their own daily life and is it distinctively different from that of Greeks and Romans? What is considered ‘sin’ and how is it, or will it be punished?

Arch 6a (Divinity): How innovative is their view of charity and love of others? Are they pacifists? What was distinctive about Christian ideals of gender, sexuality and family life? What about the movements of Christian ascetism? What, indeed, constituted ‘the good life’ for Christians, and why were there disagreements about this?

Arch 6b (Classics): Is there an equivalent for Christian charity? What does popular morality in the Roman Empire entail and what is its difference with philosophical ethics? What about sexuality and gender? Are there philosophical equivalents of ascetism?

Potential student essay topics outside the lecture focus on Ancient History (C):

- Greek and Latin Literature (A): notions of sin, punishment, and the afterlife in Graeco-Roman literature;

- Ancient Philosophy (B): comparison of Christian morality with philosophical ethics over against popular morality; comparison with the philosophers' view on bodily pleasures; philosophical notions of punishment in the afterlife;
- Art & Archaeology (D): votive offerings.

Short Bibliography:

Peter Brown, *The Body and Society: Men, Women and Sexual Renunciation in Early Christianity* (Columbia 1988).

Gillian Clark, *Women in Late Antiquity: Pagan and Christian Lifestyles* (OUP 1993).

Richard Finn, *Asceticism in the Greco-Roman World* (CUP 2009).

Kyle Harper, *From Shame to Sin: The Christian transformation of Sexual Morality in Late Antiquity* (Harvard University Press 2013).

David Konstan, *The Origin of Sin* (Bloomsbury 2022).

Ross Shepard Kraemer, *Her Share of the Blessings: Women's Religions among Pagans, Jews, and Christians in the Greco-Roman World* (OUP 1994); *Women's Religions in the Greco-Roman World: A Sourcebook* (OUP 2004).

Teresa Morgan, *Popular Morality in the Early Roman Empire* (CUP 2007).

(Arch 7a	LT, wk 5	The End of Dialogue and Tolerance? Christianity in Late Antiquity	Arch 7b)	LT, wk 6
		Keystone seventh arch		

Theme: The end of the fourth century saw the further embedding of Christianity in the structures and apparatus of empire, often (wrongly) depicted as the establishment of Christianity as a state religion. Did it see the closure of pagan temples? What was the driving force behind this? Is it caused by the fusion of monotheism and empire?

Arch 7a (Divinity): How does Christian polemics and debate relate to the polemics between the philosophical schools? Is there a difference between Christianity before and after Constantine, and after Julian? Is the Creed of Nicea of the first oecumenical council of the Christian church singularly Christian and without shared pagan discourse?

Arch 7b (Classics): Here, historiography is key. Is the idea of pagan tolerance, a legacy of Enlightenment historiography? What about Roman tolerance? Is there a connection between polytheism and tolerance? Were no temples destroyed and images removed during the Roman empire? What about the destruction of (Sibylline) oracles? What about Julian's School Edict (362 CE) that excluded Christian professors from teaching classical literature and philosophy? Did Christianity in fact become the state religion of the Roman empire in the fourth century?

Potential student essay topics outside the lecture focus on Ancient History (C):

- Greek and Latin Literature (A): polemics between the philosophical schools;
- Ancient Philosophy (B): the philosophical schools in the 4th century and after;
- Art & Archaeology (D): destruction of temples.

Short Bibliography:

Cliff Ando, 'The Ontology of Religious Institutions', *History of Religions* 50 (2010), 54-79.

N. J. Baker-Brian ao (eds.), *Emperor and Author: The Writings of Julian the Apostate* (Swansea 2012).

George Boys-Stones, 'Difference, Opposition, and the Roots of Intolerance in Ancient Philosophical Polemic' (in George van Kooten ao, *Intolerance, Polemics, and Debate in Antiquity*, Brill 2019, 259-281).

Alan Cameron, *The Last Pagans of Rome* (OUP 2011).

Averil Cameron, *Dialoguing in Late Antiquity* (HUP 2014).

H.A. Drake, *Constantine and the Bishops: The Politics of Intolerance* (Johns Hopkins, 2000); 'Lambs into Lions: Explaining Early Christian Intolerance', *Past & Present* 153 (1996): 3–36.

Peter Garnsey, 'Religious Toleration in Classical Antiquity', *Studies in Church History* 21 (1984), 1–27.

Simon Goldhill, *The End of Dialogue in Antiquity* (CUP 2009)

Christopher Jones, *Between Pagan and Christian* (Harvard 2014).

Maijastina Kahlos, *Debate and Dialogue: Christian and Pagan Cultures c. 360–430* (Aldershot: Ashgate, 2007); *Forbearance and Compulsion: The Rhetoric of Religious Tolerance and Intolerance in Late Antiquity* (Duckworth, 2009).

N. McLynn (2014). 'Julian and the Christian Professors', in C. Harrison ao (eds.), *Being Christian in Late Antiquity* (OUP 2014), chap. 7.

Christoph Riedweg (ed.), *Philosophia in der Konkurrenz von Schulen, Wissenschaften und Religionen: zur Pluralisierung des Philosophiebegriffs in Kaiserzeit und Spätantike* (De Gruyter 2017).

Dirk Rohmann, *Christianity, Book-Burning and Censorship in Late Antiquity* (De Gruyter 2016).

R. B. E. Smith, *Julian's Gods: Religion and Philosophy in the Thought and Action of Julian the Apostate* (London 1995).

Sharon Weisser and Naly Thaler (eds), *Strategies of Polemics in Greek and Roman Philosophy* (Bril 2016).

Robbert van den Berg, 'The Emperor Julian, Against the Cynic Heraclius (Oration 7): A Polemic about Myths' (in van Kooten, *Intolerance, Polemics, and Debate*, 424–439).

(Arch 8a	LT, wk 7	Material Culture: meeting places and art	Arch 8b)	LT, wk 8
		Keystone eighth arch		

Theme: The Edict of Milan (313 CE) that granted Christianity freedom of practice also enabled the purpose-built buildings in which they convened.

Arch 8a (Divinity): How did Christians meet originally before Constantine? Why did they eventually adopt the Roman aula and basilica rather than the temple as their model? Is there a continuity between Christian art before and after Constantine? How was Christ depicted? How were divine beings depicted? When did the cross become the symbol of Christianity? When did monasteries arise?

Arch 8b (Classics): Which shared religious imagery is there between Christian and pagan art? What is the shared discourse between their symbols? How do, for instance, Christ and Dionysus compare? And motifs of the Good Shepherd and Hermes Psychopompos?

Potential student essay topics outside the lecture focus on Art & Archaeology (D):

- Greek and Latin Literature (A): the statues of the gods in Graeco-Roman literature;
- Ancient Philosophy (B): philosophical critiques and justifications of statues of the gods;
- Ancient History (C): institutions and their use of buildings.

Short Bibliography:

Edward Adams, *The Earliest Christian Meeting Places* (T&T Clark, 2013).

Jas Elsner, *Imperial Rome and Christian Triumph* (OUP 1998).

Robin Jensen, *Understanding Early Christian Art* (Routledge 2000).

Thomas Mathews, *The Clash of Gods: A Reinterpretation of Early Christian Art* (Princeton 1993).

Verity Platt, *Facing the Gods: Epiphany and Representation in Graeco-Roman Art, Literature and Religion* (CUP 2016)

Supervision and Assessment:

Students receive five supervisions: four essay supervisions plus one Easter Term revision supervision. They do two essays with a Divinity supervisor, two with a Classics supervisor, and then work up for submission for examination one 5,000-word essay on each 'side', related to but not identical to the supervision essay.

Supervisions:

Supervisions are organised through the Paper Coordinators.

Form and Conduct:

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

Knowledge of Greek / Latin:

No knowledge of Greek and/or Latin is required; all texts will also be given in translation. An English translation of most relevant texts is available through the Digital Loeb Classical Library (e-resources, University Library)

Paper C15 – Contemporary Christian Theology

Paper Coordinator: Professor David Fergusson

Supplementary Regulation:

This paper will explore selected texts and themes from recent work in systematic theology.

Prescribed Topics:

- A.** Doctrine of God
- B.** Creation and Providence
- C.** Christology
- D.** Ecclesiology and Sacramentology
- E.** Eschatology

Course Description:

This course enables students to engage in close study of recent work in systematic theology. Covering a broad range of doctrines, it will explore the output of some of the most influential thinkers over the last twenty years. Consideration will be given to different methodologies, perspectives and styles and also to the agenda of problems with which recent theologians have worked. The ecumenical, religious, academic and socio-political contexts that shape recent systematic theologies will be registered, while the usefulness of the discipline for church and society will also be considered.

Aims:

To examine several key themes in recent systematic theology and to assess a selected range of texts.

Learning Outcomes

In completing this paper, students should have:

- 1.** a knowledge of the primary texts;
- 2.** an awareness of the central problems facing contemporary theology;
- 3.** an understanding of the inter-relatedness of doctrines;
- 4.** an appreciation of the different contexts in which theology is pursued today;
- 5.** a capacity to evaluate several trends in the field.

Form and Conduct:

The paper will be assessed by two essays, normally one from each half of the paper. Students should demonstrate knowledge of both the themes in question and first-hand knowledge of the recommended primary text. Essays should be 5000 words maximum.

Teaching:

The paper will be taught by Professor Fergusson in eight two-hour sessions each comprising a one-hour lecture on the selected theme and a one-hour seminar discussion of the selected texts. Teaching will be spread across Michaelmas and Lent Terms.

Supervisions:

Supervisions will be arranged by the Paper Coordinator, Professor Fergusson. These will commence in Michaelmas Term.

Week One: The Contemporary Theological Landscape

Rachel Muers and Ashley Cocksworth, 'Introduction' to Ford's *The Modern Theologians* 4th edition (Oxford: Wiley Blackwell, 2024), 1–8.

Linn Marie Tonstad, '(Un)wise Systematic Theologians: Theology in the University', *International Journal of Systematic Theology*, 22.4 (2020), 494–511.

Week Two: The Divine Attributes

Colin Gunton, *Act and Being: Toward a Theology of the Divine Attributes* (London: SCM, 2002), 109–133.

Katherine Sonderegger, *Systematic Theology: Volume 1, The Doctrine of God* (Minneapolis: Fortress, 2015), 3–45.

Week Three: Creation out of nothing

John Webster, 'Creatio ex nihilo,' in Michael Allen and Scott R. Swain (eds.), *Christian Dogmatics: Reformed theology for the Church Catholic* (Grand Rapids: Baker 2016) 126–147.

Catherine Keller, *Face of the Deep* (London: Routledge, 2004), 43–64.

Week Four: Providence

Douglas F. Ottati, *Theology for the Twenty First Century*, (Grand Rapid, Eerdmans, 2020), 194–233.

Kalbryn A. McLean, 'Calvin and the Personal Politics of Providence', in Amy Plantinga Pauw and Serene Jones (eds.), *Feminist and Womanist Essays in Reformed Dogmatics* (Louisville: Westminster John Knox Press, 2006), 107–124.

Week Five: Classical and Contextual Christology

Rowan Williams, *Christ the Heart of Creation* (London: Bloomsbury, 2018), 199–217.

Kelly Brown Douglas, *The Black Christ* (New York: Orbis, 2019), Introductions and Chapter Five.

Week Six: Comparative Christology

Marianne Moyaert, 'Who is the Suffering Servant? A Comparative Theological Reading of Isaiah 53 after the Shoah', in Michelle Vos Roberts (ed.), *Comparing Faithfully: Insights for Systematic Theological Reflection* (New York: Fordham University, 2016), 216–237.

Joshua Ralston, 'Judgement on the Cross: Resurrection as Divine Vindication', in Catherine Cornille (ed.), *Atonement and Comparative Theology: The Cross in Dialogue with Other Religions* (New York: Fordham University, 2021), 214–238.

Week Seven: The Church

Andrew F. Walls, *The Cross-Cultural Process in Christian History* (Edinburgh: T&T Clark, 2002), 27–48.

Amy Plantinga Pauw, *Church in Ordinary Time: A Wisdom Ecclesiology* (Grand Rapids: Eerdmans, 2017), 53–81.

Week Eight: Eschatology

Kathryn Tanner, *Jesus, Humanity and the Trinity* (Edinburgh: T&T Clark, 2001), Chapter 4, 97–124.

Jürgen Moltmann, *Resurrected to Eternal Life: On Dying and Rising*, 39–77.

Sample Essay Questions:

1. Discuss what makes a theology systematic and assess whether this is an ecclesial and/or an academic pursuit.
2. Evaluate the concept of divine omnipresence in TWO recent works.
3. Assess the issues at stake in recent disputes around creation out of nothing.

4. Consider whether a theory of general providence is necessary and sufficient for Christian theology.
5. Examine TWO recent defences of the Chalcedonian formula and consider whether these can overcome modern criticism.
6. In what ways might Christology benefit from recent comparative study by Jewish and Islamic scholars?
7. Discuss the extent to which ecclesiological work since Vatican 2 has generated an ecumenical consensus.
8. Assess recent theological reservations around the last things.

Selected Bibliography

- Abraham, William J. *Divine Agency and Divine Action, Volume Three* (Oxford University Press, 2018).
- Coakley, Sarah. *God, Sexuality and the Self: An Essay 'On the Trinity'* (Cambridge: Cambridge University Press, 2013).
- Gerrish, Brian. *Christian Faith: Dogmatics in Outline* (Louisville: Westminster John Knox Press, 2015).
- Higton, Mike. *Christian Doctrine* (London: SCM, 2008).
- Green, Gene, Stephen Pardue, K. K. Yeo. K.K (eds.), *Jesus Without Borders: Christology in the Majority World* (London: Langham Global Library, 2015).
- Jenson, Robert *Systematic Theology*, Vols. 1–2 (New York: Oxford University Press, 1997).
- Kärkkäinen, Veli-Matti. *A Constructive Christian Theology for a Pluralistic World*, Vols. 1–5, (Grand Rapids: Eerdmans, 2013–17).
- McRandal, Janice. *Christian Doctrine and the Grammar of Difference: A Contribution to Feminist Systematic Theology* (Minneapolis: Fortress, 2015).
- Migliore, Daniel. *Faith Seeking Understanding* 2nd edition (Grand Rapids: Eerdmans, 2004).
- Muers, Rachel and Ashley Cocksworth (eds.). *The Modern Theologians*, 4th edition (Oxford: Wiley-Blackwell, 2024).
- Murphy, Francesca, Balazs Mezei, and Kenneth Oakes. *Illuminating Faith: Invitation to Theology* (London: Bloomsbury, 2014).
- Ottati, Douglas F. *Theology for the Twenty First Century*, (Grand Rapids, Eerdmans, 2020).
- Pannenberg, Wolfhart *Systematic Theology*, Vols. 1–3 (Edinburgh: T&T Clark, 1991).
- Plantinga Pauw, Amy & Serene Jones (eds.). *Feminist and Womanist Essays in Reformed Dogmatics* (Louisville: Westminster John Knox Press, 2006).
- Rausch, Thomas P. *Systematic Theology: A Roman Catholic Approach* (Collegeville, MN: Liturgical Press, 2016).
- Suchocki, Marjorie Hewitt. *God, Christ, Church: A Practical Guide to Process Theology* (New York: Crossroad, 1986).
- Thiselton, Anthony C. *Systematic Theology* (London: SPCK, 2015).
- Ward, Graham. *How The Light Gets In* (Oxford: Oxford University Press, 2016).
- Webster, John. *God Without Measure*, Vol. 1, (London: T&T Clark, 2018).
- Webster, John, Kathryn Tanner and Iain R. Torrance (eds.). *Oxford Handbook of Systematic Theology* (Oxford: Oxford University Press, 2009).
- Welker, Michael. *God the Revealed: Christology* (Grand Rapids: Eerdmans, 2014).
- Van der Kooi, Cornelius and Gijsbert van den Brink. *Christian Dogmatics: An Introduction* (Grand Rapids: Eerdmans, 2017).
- Williams, R. (2000) *On Christian Theology* (Oxford: Blackwell)

Paper C16 – The Doctrine of God: The Holy Spirit and the Christian Experience

Paper Co-ordinator: Professor Simeon Zahl

Supplementary Regulation:

This paper will introduce some of the major themes related to the theology of the Holy Spirit, with particular attention to the relation between the Holy Spirit and the experiences and practices of Christians. The Faculty Board may from time to time prescribe texts for special study.

Prescribed Texts:

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

Form and Conduct:

The **assessment will consist of the submission of two essays**, each of no more than 5,000 words in length, on topics chosen by the candidates from the list below.

Course Description:

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

Teaching:

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

Students should have two supervisions per essay (four overall, not to be subdivided), with allowance for a 15 minute initial 'setting up' meeting with the supervisor for each essay.

Students should come to the first session prepared to discuss the Week 1 readings.

Learning Outcomes:

As a result of this paper, students should:

- Be aware of a range of major approaches to understanding the work of the Spirit in salvation, sanctification, and sacramental practice
- Be knowledgeable about the identity and role of the Holy Spirit in the context of the classical trinitarian doctrine
- Be able to reflect critically on the ways classic theological texts, liturgies, and doctrines serve to shape experiences, emotions, and desires, rather than just communicating truth claims
- Have an understanding of what is at stake in debates over the theological validity of claims to experience of the Spirit
- Have an appreciation for the value of theoretical approaches from disciplines outside of academic theology for theological engagement with affect, embodiment, and materiality
- Be able to reflect on the relationship between metaphysical and experiential claims in theology in light of the doctrine of the Holy Spirit
- Be able to reflect on some of the ethical and political implications of the doctrine of the Holy Spirit

- Be able to describe and assess the distinctive contributions of Pentecostal theology
- Be able to reflect on the relationship between spirituality, experience and theological method, in light of the surge of interest in the topic in recent theology
- Have improved ability to carry out a successful extended argument in a coursework essay

Seminar Topics and Texts:

Pre-Reading

Jörg Frey, 'How did the Holy Spirit Become a Person?', in *The Holy Spirit, Inspiration, and the Cultures of Antiquity* (De Gruyter, 2014), pp. 343-71

Simeon Zahl, *The Holy Spirit and Christian Experience* (Oxford University Press 2020), pp. 1-16

Week 1. Who Is the Holy Spirit?

[No readings the first week]

Week 2. Baptism and Conversion

Gregory Nazianzen, 'Oration 40: Of Holy Baptism', in *A Select Library of the Nicene and Post-Nicene Fathers of the Church*, vol. 7, sections I-XVI, XX-XXIV, XXXII-XXXV (on pp. 360-365, 366-68, 371-73)

Huldrych Zwingli, 'Of Baptism', in *Zwingli and Bullinger* (SCM Press, 1953), pp. 129-141, 150-60

John Wesley, 'The Marks of the New Birth', in *John Wesley's Sermons: An Anthology* (Abingdon Press, 1991), pp. 174-83

Week 3. Grace and Desire

Augustine, *On the Spirit and the Letter*, in *Answer to the Pelagians I* (New City Press, 1997), pp. 144-94

Thornton Wilder, *Theophilus North* (Harper and Row, 1973), 'Chapter 3: Diana Bell', pp. 33-49

Week 4. Liturgical Practice and Affect Theory

The Book of Common Prayer: The Texts of 1549, 1552, and 1662, ed. Brian Cummings (Oxford University Press, 2011), pp. 239-257, 389-409

Simeon Zahl, *The Holy Spirit and Christian Experience* (Oxford University Press, 2020), pp. 140-62

Week 5. Discernment of the Spirit

Martin Luther, *Against the Heavenly Prophets*, in *Luther's Works* 40, pp. 79-84, 144-49

Karl Rahner, 'Religious Enthusiasm and the Experience of Grace', in *Theological Investigations III* (Helicon Press, 1967), pp. 35-47

Kathryn Tanner, 'The Working of the Spirit', in *Christ the Key* (Cambridge University Press, 2010), pp. 274-301

Week 6. The Freedom of the Spirit

Willie James Jennings, *Acts* (Westminster John Knox, 2017), pp. 1-36, 253-257

Nimi Wariboko, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Eerdmans, 2012), pp. 161-174, 183-193

Week 7. Pentecostal Theology and Spirit Baptism

Phoebe Palmer, *The Way of Holiness* (New York, 1854), pp. 17-71

William Seymour and others: a selection of early Pentecostal articles and sermons that are available on Moodle.

Week 8. The Holy Spirit, Experience, and Theological Method

Martin Luther, 'Preface to His German Writings, in *Luther's Works* 54, pp. 283-88

Karl Barth, 'The Word of God and Experience', in *Church Dogmatics* I.1 (T&T Clark, 2004), pp. 198-227

Sarah Coakley, 'Resurrection and the Spiritual Senses', in *Powers and Submissions: Spirituality, Philosophy, and Gender* (Blackwell Publishing, 2002), pp. 130-52

Essay Questions:

- What is the role of the Holy Spirit in water baptism?
- 'The Spirit befriends matter' (Rogers). Is this true?
- Is salvation an 'experience'?
- Examine (a) a Christian liturgical text, or (b) a classic doctrinal claim through the lens of its affective impact.
- Can a person receive the Holy Spirit without showing evidence of the fact?
- Can the action of the Holy Spirit be resisted?
- 'The entire life of a good Christian is a holy desire' (Augustine). Discuss.
- What is at stake in theological debates about 'enthusiasm'?
- 'This prodding to be boundary-crossing and border-transgressing marks the presence of the Spirit of God' (Jennings). Discuss.
- What can contemporary theology learn from Pentecostalism?
- 'If you pray truly, you are a theologian' (Evagrius of Pontus). Discuss in relation to the doctrine of the Holy Spirit.
- 'Experience alone makes the theologian' (Luther). Discuss.

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

Further Background Reading:

Heron, Alasdair, *The Holy Spirit* (The Westminster Press, 1983)

Kärkkäinen, Veli-Matti, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Baker Academic, 2002)

Moule, C.F.D., *The Holy Spirit* (Continuum, 2000)

Rogers, Eugene F., *After the Spirit: A Constructive Pneumatology from Resources outside the Modern West* (Eerdmans, 2005)

General Bibliography:

Ahmed, Sara, 'Affective Economies', *Social Text* 79/22 (2004)

Ahmed, Sara, *The Cultural Politics of Emotion*, 2nd ed. (Routledge, 2015)

Anatolios, Khaled, *Retrieving Nicaea: The Development and Meaning of Trinitarian Doctrine* (Baker Academic, 2011)

Anderson, Allan, *An Introduction to Pentecostalism*, 2nd ed. (Cambridge University Press, 2014)

Asad, Talal, 'On Discipline and Humility in Medieval Christian Monasticism', in *Genealogies of Religion* (Johns Hopkins University Press, 1993), pp. 125-67

Badcock, Gary D., *Light of Truth and Fire of Love: A Theology of the Holy Spirit* (Eerdmans, 1997)

Balthasar, Hans Urs von, *Theo-Logic III: The Spirit of Truth* (Ignatius Press, 2005)

Barrett, Lisa Feldman, et al, *The Handbook of Emotions*, 4th ed. (Guildford Press, 2016)

Basil the Great, *On the Holy Spirit* (St Vladimir's Seminary Press, 2011)

Bayer, Oswald, *Martin Luther's Theology: A Contemporary Interpretation* (Eerdmans, 2008)

Berlant, Lauren, *Cruel Optimism* (Duke University Press, 2011)

Burnaby, John, *Amor Dei: A Study of the Religion of St. Augustine* (Wipf and Stock, 2012)

Castelo, Daniel, *Pentecostalism as a Christian Mystical Tradition* (Eerdmans, 2017)

Chan, Simon, *Pentecostal Theology and the Christian Spiritual Tradition* (Wipf and Stock, 2000)

- Coakley, Sarah, *God, Sexuality, and the Self: An Essay 'On the Trinity'* (Cambridge University Press, 2013)
- del Colle, Ralph, *Christ and the Spirit: Spirit-Christology in Trinitarian Perspective* (Oxford University Press, 1994)
- Congar, Yves, *I Believe in the Holy Spirit* (The Crossroad Publishing Company, 1983)
- Coulter, Dale, and Amos Yong (eds), *The Spirit, Affectivity, and the Christian Tradition* (University of Notre Dame Press, 2016)
- Cummings, Brian, 'Introduction', in *The Book of Common Prayer: The Texts of 1549, 1552, and 1662* (Oxford University Press, 2011)
- Dayton, Donald, *Theological Roots of Pentecostalism* (Hendrickson, 1987)
- Deonna, Julien A., and Fabrice Teroni, *The Emotions: A Philosophical Introduction* (Routledge, 2012)
- Dunn, James, *Baptism in the Holy Spirit*, 2nd ed. (SCM Press, 2010)
- Ford, David F., 'In the Spirit: Learning Wisdom, Giving Signs', in Jane Fox, Elaine, *Emotion Science: Cognitive and Neuroscientific Approaches to Understanding Human Emotions* (Palgrave Macmillan, 2008)
- Gavrilyuk, Paul, and Sarah Coakley (eds), *The Spiritual Senses: Perceiving God in Western Christianity* (Cambridge University Press, 2012)
- Hendry, George S., *The Holy Spirit in Christian Theology* (SCM Press, 1957)
- Hindmarsh, Bruce, *The Evangelical Conversion Narrative* (Oxford University Press, 2005)
- Hughes, Robert Davis, *Beloved Dust: Tides of the Spirit in the Christian Life* (Continuum, 2011)
- Jay, Martin, *Songs of Experience: Modern American and European Variations on a Universal Theme* (University of Californian Press, 2005)
- Kilby, Karen, 'Perichoresis and Projection: Problems with Social Doctrines of the Trinity', *New Blackfriars* 81/957 (2000), pp. 432-445
- Knox, R.A., *Enthusiasm: A Chapter in the History of Religion* (Oxford University Press, 1950)
- Lampe, Geoffrey, *God as Spirit: The Bampton Lectures 1976* (SCM Press, 1977)
- Lash, Nicholas, *Easter in Ordinary: Reflections on Human Experience and the Knowledge of God* (University of Notre Dame Press, 1990)
- Levering, Matthew, *Engaging the Doctrine of the Holy Spirit: Love and Gift in the Trinity and the Church* (Baker Academic, 2016)
- Lindbeck, George, *The Nature of Doctrine: Religion and Theology in a Postliberal Age* (Westminster John Knox Press, 1984)
- Lovejoy, David S. (ed.), *Religious Enthusiasm and the Great Awakening* (Prentice-Hall, 1969)
- Lossky, Vladimir, 'Redemption and Deification', in Eugene F. Rogers (ed), *The Holy Spirit: Classic and Contemporary Readings* (Wiley-Blackwell, 2009), pp. 237-46
- Luhmann, Tanya M., *When God Talks Back: Understanding the American Evangelical Relationship with God* (Alfred A. Knopf, 2012)
- Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Zondervan, 2006)
- Martin, Craig, and Russell T. McCutcheon (eds), *Religious Experience: A Reader* (Equinox, 2012)
- Marshall, Bruce, 'The Deep Things of God: Trinitarian Pneumatology', in *The Oxford Handbook of the Trinity* (Oxford University Press, 2011), pp. 400-413
- McIntosh, Mark A., *Mystical Theology: The Integrity of Spirituality and Theology* (Oxford: Blackwell Publishing, 1998)
- Moltmann, Jürgen, *The Spirit of Life: A Universal Affirmation* (SCM Press, 1992)
- Ngong, David, 'African Pentecostal Pneumatology', in Clarke and Asamoah-Gyadu (eds), *Pentecostal Theology in Africa* (Pickwick, 2014), pp. 77-91
- Ngong, David, *Theology as Construction of Piety: An African Perspective* (Resource Publications, 2013)
- Nuttall, Geoffrey F., *The Holy Spirit in Puritan Faith and Experience* (Basil Blackwell, 1946)
- Pinnock, Clark H., *Flame of Love: A Theology of the Holy Spirit* (IVP Academic 1996)
- Proudfoot, Wayne, *Religious Experience* (University of California Press, 1985)
- Quash, Ben, *Found Theology: History, Imagination, and the Holy Spirit* (Bloomsbury, 2013)

- Riis, Ole, and Linda Woodhead, *A Sociology of Religious Emotion* (Oxford University Press, 2010)
- Rogers, Eugene F. (ed.), *The Holy Spirit: Classic and Contemporary Readings* (Wiley-Blackwell, 2009)
- Schaefer, Donovan O., *Religious Affects: Animality, Evolution, and Power* (Duke University Press, 2015)
- Sedgwick, Eve Kosofsky, 'Epidemics of the Will', in *Tendencies* (Routledge, 1994), pp. 130-142
- Sedgwick, Eve Kosofsky, with Adam Frank, 'Shame in the Cybernetic Fold', in *Touching Feeling* (Duke University Press, 2003)
- Smith, James. K.A., *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Eerdmans, 2010)
- Spinks, Bryan, *Early and Medieval Rituals and Theologies of Baptism* (Routledge, 2006)
- Spinks, Bryan, *Reformation and Modern Rituals and Theologies of Baptism* (Routledge, 2006)
- Staniloae, Dumitru, 'Trinitarian Relations and the Life of the Church', in *Theology and the Church* (St Vladimir's Seminary Press, 1980), pp. 11-42
- Tanner, Kathryn, *God and Creation in Christian Theology: Tyranny or Empowerment* (Fortress Press, 1988)
- Taves, Ann, *Fits, Trances, and Visions: Experiencing Religion and Explaining Experience from Wesley to James* (Princeton University Press, 1999)
- Thomasson-Rosingh, Anne Claar, *Searching for the Holy Spirit: Feminist Theology and Traditional Doctrine* (Routledge, 2018)
- Tonstad, Linn Marie, *God and Difference: The Trinity, Sexuality, and the Transformation of Finitude* (Routledge, 2016)
- Tonstad, Linn Marie, *Queer Theology: Beyond Apologetics* (Cascade, 2018)
- Torrance, T.F., *Theology in Reconstruction* (Eerdmans, 1996), pp. 192-258
- Tweed, Thomas A., *Crossing and Dwelling: A Theory of Religion* (Harvard University Press, 2006)
- Vásquez, Manuel A., *More Than Belief: A Materialist Theory of Religion* (Oxford University Press, 2011)
- Volpe, Medi Ann, *Rethinking Christian Identity: Doctrine and Discipleship* (Wiley-Blackwell, 2013)
- Vondey, Wolfgang, *Pentecostal Theology: Living the Full Gospel* (Bloomsbury, 2017)
- Ward, Graham, *How the Light Gets In: Ethical Life I* (Oxford University Press, 2016)
- Wariboko, Nimi, *The Pentecostal Principle: Ethical Methodology in New Spirit* (Eerdmans, 2012)
- Welker, Michael, *God the Spirit* (Fortress Press, 1994)
- Welker, Michael (ed.), *The Work of the Spirit: Pneumatology and Pentecostalism* (Eerdmans, 2006)
- John Wesley, 'The Nature of Enthusiasm', in *Forty-Four Sermons* (Methodist Publishing, 1944), pp. 443-56
- Wetzel, James, *Augustine and the Limits of Virtue* (Cambridge University Press, 2008)
- Wetzel, Jame, 'Prodigal Heart: Augustine's Theology of the Emotions', in *Parting Knowledge: Essays After Augustine* (Wipf and Stock, 2013), pp. 81-96
- Williams, Jane (ed.), *The Holy Spirit in the World Today* (Alpha International, 2011)
- Williams, Rowan, 'Word and Spirit', in *On Christian Theology* (Blackwell Publishing, 2000), pp. 107-128
- Williams, Rowan, *The Wound of Knowledge*, 2nd ed. (Darton, Longman, and Todd, 1990)
- Woodward, Ian, *Understanding Material Culture* (Sage Publications, 2007)
- Yong, Amos, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (Wipf and Stock, 2002)
- Zahl, Simeon, 'Experience', in *The Oxford Handbook of Nineteenth Century Christian Thought* (Oxford University Press, 2017), pp. 177-95
- Zahl, Simeon, 'Non-Competitive Agency and Luther's Experiential Argument against Virtue', *Modern Theology* 35/2 (2019), pp. 199-222
- Zahl, Simeon, 'On the Affective Salience of Doctrines', *Modern Theology* 31/3, pp. 428-44
- Zahl, Simeon, 'Play and Freedom: Patterns of Life in the Spirit', *International Journal of Systematic Theology* 26/2 (2024), pp. 197-215
- Zahl, Simeon, 'Rethinking "Enthusiasm": Christoph Blumhardt on the Discernment of the Spirit', *International Journal of Systematic Theology* 12/3 (2010), pp. 341-63

PAPER C17 – PHILOSOPHY IN THE LONG MIDDLE AGES

This paper is borrowed from the Philosophy Tripos (Part II, Paper 5). Please contact the Faculty of Philosophy for the full paper description.

Paper C20 – A Topic in the History of Christianity: Slavery and Early Christianity

Paper Coordinator:

Dr Sophie Lunn-Rockliffe

Supplementary Regulation

This paper will study in detail a topic in the history of Christianity. The topic will be prescribed by the Faculty Board. In 2025-26 the topic will be 'Slavery and Early Christianity'.

Prescribed Topic

This paper explores the practices, justifications, critiques and uses of enslavement and slave-holding among early Christian communities of the second to fifth centuries CE, and sets these phenomena against the longer and wider historical context of Greek and Roman treatments of and ideas about slaves.

Prescribed Texts

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

Aims and objectives

Enslavement and slave-holding were central to the economy, life, and culture of the Greco-Roman world, although slaves themselves were relatively invisible both in their own day and to historical view. This paper explores the lives of enslaved persons, practices of enslavement and slave-holding, and ideas about slaves in early Christian communities of the Greco-Roman world from the second to fifth centuries CE. It introduces students to the difficulties of accessing the voices and experiences of enslaved persons from extant material and literary sources, and explores how scholars have tried to reconstruct the lived experiences of slaves through a range of imaginative and comparative perspectives. It seeks to illuminate how different Christian individuals and groups – from clerics and ascetics to lay people – exploited, viewed, interacted with and thought about the enslaved in this period. The paper engages with a range of primary sources: material evidence (e.g. inscriptions, domestic and funerary art), documentary evidence (e.g. legal collections, papyri, monastic rules), and literary texts (e.g. sermons, letters, and theological, exegetical and ascetic treatises). It teaches skills and methods of source analysis and interpretation and also discusses questions and topics prominent in recent scholarship.

Form and Conduct

The assessment will consist of the submission of two essays, each of no more than 5,000 words in length, on topics chosen by the candidates in accordance with the provisions of Regulation 20 (Statutes and Ordinances).

Teaching

The paper will be taught by eight lectures and eight classes (total = 16 hours) in Michaelmas. Classes will involve detailed discussion of pre-circulated primary texts and secondary readings.

Supervisions

Supervisions for the extended essays will be provided in accordance with the Faculty's norms for such work: that is, for each essay, students should have a short preliminary meeting to discuss the topic and bibliography, followed by no more than two hours of supervision per essay. Feedback may be given on no more than two drafts of the essay. Supervisions will be given by the Paper Coordinator and will take place in Michaelmas 2025 and Lent 2026.

Sample outline of teaching

** Please note that much of the material we will be dealing with revolves around the systematic and violent exploitation of enslaved persons, including depictions of torture and violence, and will pose emotional, ethical, and intellectual challenges of interpretation. I will do my best to flag up where individual sessions or readings contain particularly graphic content, and to make sure that our classroom is a space where we can discuss the issues they raise thoughtfully, respectfully, and thoroughly. **

Week 1

Lecture: Introduction. Enslavement and slaves in Greco-Roman antiquity. Problems of evidence, approach, and perspective. Vocabularies of slavery ancient and modern.

Class: Trip to Fitzwilliam museum

Readings: Page Dubois, 'Greeks in the museum', in her *Slaves and Other Objects* (2003), 59-81 [available on moodle]; Kostas Vlassopoulos, 'Historiographies', in his *Historicizing Ancient Slavery* (2021), 14-38 [available through idiscover]

Week 2

Lecture: Ancient thinking on enslavement. Ancient justifications, critiques, and treatments of slavery in philosophical and religious writings from Aristotle to Paul. Development of 'metaphor' of slavery in Stoic and Hellenistic Jewish texts.

Class: Paul on slaves and enslavement

Primary text: Paul, *Letter to Philemon* [translated text available on moodle]. Secondary readings: Peter Garnsey, 'Paul', in his *Ideas of Slavery From Aristotle to Augustine* (1996), 173-88 [available on moodle]; Laura Salah Nasrallah, 'On slaves and other things: Ephesos (and Corinth) and the Letter to Philemon', in her *Archaeology and the Letters of Paul* (2018), 40-75 [available through idiscover]

Week 3

Lecture: Slaves and Christianity in the second and third centuries CE. Number, roles and status of slaves in the pre-Constantinian churches. Evidence for how Christians in this period owned, treated and viewed enslaved persons. The roles of slaves in narratives of persecution and martyrdom.

Class: Slaves in tales of persecution and martyrdom

Primary texts: *Life of Porphyry*, trans. B. Ehrman, in *The Apostolic Fathers*, vol. I, *Loeb Classical Library* vol. 24 (2003), pp. 366-401; *Letter of Churches of Lyons*, in Eusebius, *Ecclesiastical History* 5.1-2, ed. and trans. K. Lake, *Loeb Classical Library* vol. 153 (1926), pp. 405-41 [both available through idiscover]. Secondary readings: J. Albert Harrill, 'The domestic enemy: household slaves in early Christian apologies and accounts of martyrdom', in his *Slaves in the New Testament: Literary, Social, and Moral Dimensions* (2006), 145-63 [available on moodle]; Jennifer Glancy, 'Embodying slavery from Paul to Augustine', esp. sub-section on 'spectacular status', in her *Corporal Knowledge; Early Christian Bodies* (2010), 48-80 [available through idiscover]

Week 4

Lecture: Slaves in a Christian empire. Legislation on the status, rights, and treatment of slaves in the Constantinian and post-Constantinian world. The development of ecclesiastical manumission.

Class: The place of slaves in a Christian household

Primary text: Augustine, *Sermon* 21, trans. Edmund Hill [PDF on moodle]. Secondary reading: Caroline Humfress, 'Civil law and social life', in Noel Lenski, ed., *The Cambridge Companion to Constantine* (2005), 205-25, esp. 219-23 on 'slaves and masters'; Kyle Harper, 'Rites of manumission, rights of the freed', in his *Slavery in the Late Roman World AD 275-425* (2011), 463-93 [both available through idiscover.]

Week 5

Lecture: Masters, mistresses and the enslaved. The experiences and attitudes of enslaved Christians and Christian slave-owners in the domestic context. Gender, sexuality and slavery.

Class: Disciplining slave-girls and their mistresses

Primary text: John Chrysostom, *Homily 15 on Ephesians* [PDF on moodle]. Secondary reading: Carolyn Osiek, 'Female slaves', in her *A Woman's Place: House Churches in Earliest Christianity* (2006), 95-117; [available on moodle]; Joy Schroeder, 'John Chrysostom's critique of spousal violence', *Journal of Early Christian Studies* vol. 12 (2004), 413-42 [available through idiscover]

Week 6

Lecture: Hermits, ascetic communities and the enslaved. The role of the enslaved in ascetic life and monastic communities; child slaves in Egyptian monasteries; concepts and practices of work and craft.

Class: Ascetics and their slaves

Primary texts: Palladius, *Life of Melania* in his *Lausiac History*, trans. John Wortley (2015); selected *apophthegmata* ('sayings' of the desert fathers) from the *Anonymous Collection*, ed. and trans. John Wortley (2013) and *Alphabetic Collection*, trans. Benedicta Ward (1975) [all texts available in a document on moodle]. Secondary reading: Lillian Larsen, 'Constructing complexity: slavery in the small worlds of early monasticism', in K. Cooper and J. Wood, eds, *Social Control in Late Antiquity: The Violence of Small Worlds* (2020), 131-50 [available through idiscover].

Week 7

Lecture: Christian justifications of slavery. The theological, philosophical, and scriptural sources of and rationales for Christian justifications of institutional slavery, esp. the ‘curse of Ham’, ‘original sin’ and voluntary enslavement to the devil.

Class: Augustine on sin and the origins of slavery

Primary text: Augustine, *City of God* 19.15-16, trans. R.W. Dyson (1998) [available through idiscover]. Secondary reading: Katherine Chambers, ‘Slavery and domination as political ideas in Augustine’s *City of God*’, *Heythrop Journal* 54 (2010), 13-28; Chris De Wet, ‘Sin as slavery and/or slavery as sin? On the relationship between slavery and Christian hamartiology in late ancient Christianity’, *Religion and Theology* 17 (2010), 26-39 [both available through idiscover]

Week 8

Lecture: Christian critiques of slave-holding. The theological, philosophical, and scriptural sources of and rationales for Christian critiques of slavery, esp. the inheritance of Stoic thought, criticisms of wealth and its use.

Class: Gregory of Nyssa on the sin of slave-holding

Primary text: Gregory of Nyssa, 4th *Homily on Ecclesiastes*, trans. Stuart Hall and Rachel Moriarty in Stuart Hall, ed., *Gregory of Nyssa, Homilies on Ecclesiastes* (1993), 72-84 [available through idiscover]. Secondary reading: Lionel Wickham, ‘Homily 4’, in Stuart Hall and Rachel Moriarty in Stuart Hall, ed., *Gregory of Nyssa, Homilies on Ecclesiastes* (1993), 177-184; Ilaria Ramelli, ‘Gregory Nyssen: theological arguments against slavery’ in her *Social Justice and the Legitimacy of Slavery: The Role of Philosophical Asceticism From Ancient Judaism to Late Antiquity* (2016), 172-89 [both available through idiscover].

Sample essay titles

1. What roles do slaves play in late ancient Christian narratives about martyrdom?
2. Why is it so hard to establish what proportion of the slave population in the Roman world was Christian in EITHER the pre-Constantinian OR the post-Constantinian period?
3. Which was more common, slaves converting their owners to Christianity, or vice versa?
4. Can the changes in the legal status and rights of slaves in the period between Constantine and Justinian be connected to Christian theological and philosophical imperatives?
5. Why did bishops in late antiquity need slaves?
6. Why was the metaphor of ‘slavery to sin’ so popular among Christian preachers?
7. What were the most common complaints made by Christian clerics about practices of slave-holding among their congregations?

8. How did monks and monasteries make use of slaves?
9. According to late antique Christian exegetes, was slavery 'natural'?
10. How gendered were early Christian concepts of 'mastery'?
11. What needs did slaves satisfy in Christian domestic households?
12. How visible are slaves in the material record of late antique Christianity?
13. How did practices of penal slavery develop in the post-Constantinian period?
14. How did Christians conceive of freed people?
15. Why were demons thought to be slaves?
16. What roles did Christian lay persons, clerics, and communities play in manumission in antiquity?
17. What connections did Christian teachers make between race and enslavement?
18. In what ways were early Christian notions of work and labour shaped by thinking about slavery?
19. How did Christian theologians in late antiquity argue that slavery could be beneficial to both the enslaved and their owners?
20. Were Christian ideas about slaves radically different from those held by non-Christians?

Introductory bibliography

(Key: ** available online; * available in Divinity library; + available in UL)

** Rachel Zelnick-Abramovitz, 'Greek and Roman terminologies of slavery' in Stephen Hodkinson, Marc Kleijwegt and Kostas Vlassopoulos, eds, *Oxford Handbook of Greek and Roman Slavery* (2016-)

** Keith Bradley and Paul Cartledge, eds, *The Cambridge World History of Slavery*, vol. 1 (2011)

** Keith Bradley, 'Animalizing the slave: the truth of fiction', *Journal of Roman Studies* 90 (1998), 110-25

+ Bernadette Brooten, 'Enslaved women in Basil of Caesarea's canonical letters: an intersectional analysis', in U. Eisen, C. Gerber and A. Standhartinger, eds, *Doing Gender*,

Doing Religion: Case Studies on Intersectionality in Early Judaism, Christianity and Islam (2013) [NB available online through academia in a redacted version]

** Peter Brunt, 'Stoicism and the principate', *Papers of the British School at Rome* (1975) 7-35

** Katherine Chambers, 'Slavery and domination as political ideas in Augustine's *City of God*', *Heythrop Journal* 54 (2010), 13-28

** Ronald Charles, *The Silencing of Slaves in Early Jewish and Christian Texts* (2020)

** Maria Chiara Giorda, 'Disciplining the slaves of God: monastic children in Egypt at the end of antiquity', in K. Cooper and J. Wood, eds, *Social Control in Late Antiquity: The Violence of Small Worlds* (2020)

** Patricia Clark, 'Women, slaves and the hierarchies of domestic violence: the family of St Augustine', in Sandra Joshel and Sheila Murnaghan, eds, *Women and Slaves in Greco-Roman Culture* (1998)

* + Isobel H. Combes, *The Metaphor of Slavery in the Writings of the Early Church from the New Testament to the Beginning of the Fifth Century* (1998)

** Kate Cooper and Jamie Wood, eds, *Social Control in Late Antiquity: The Violence of Small Worlds* (2020)

+ Trevor J. Dennis, 'The relation between Gregory of Nyssa's attack on slavery in his fourth homily on Ecclesiastes and his treatise *De Hominis Opificio*', *Studia Patristica* 17 (1982), 1065-72

+ Page Dubois, *Slaves and Other Objects* (2003)

** Matthew Elia, 'Ethics in the afterlife of slavery: race, Augustinian politics and the problem of the Christian master', *Journal of the Society of Christian Ethics* 38.2 (2018), 93-110

** Judith Evans Grubbs, 'Marriages more shameful than adultery: slave-mistress relationships, mixed marriages, and late Roman law', *Phoenix* 47 (1993), 125-54

+ _____ *Law and Family in Late Antiquity: The Emperor Constantine's Marriage Legislation* (1995)

+ John Fitzgerald, 'The Stoics and the early Christians on the treatment of slaves', ch. 8 in Ismo Dunderberg, Troels Engberg-Pedersen, Tuomas Rasimus (eds), *Stoicism in Early Christianity* (2010)

** William Fitzgerald, *Slavery and the Roman Literary Imagination* (2000)

** Michael Flexsenhar, *Christians in Caesar's Household: The Emperors' Slaves in the Makings of Christianity* (2019)

** P. Gabrielle Foreman et al., "Writing about 'Slavery'? This Might Help."
<<https://docs.google.com/document/d/1A4TEdDgYsIXhIKezLodMIM71My3KTN0zxRv0IQTOQs>>

* + Peter Garnsey, *Ideas of Slavery from Aristotle to Augustine* (1996)

** Dick Geary and Stephen Hodgkinson, eds, *Slaves and Religions in Graeco-Roman Antiquity and Modern Brazil* (2012)

** Jennifer Glancy, *Slavery in Early Christianity* (2002)

** Jennifer Glancy, 'Embodying slavery from Paul to Augustine', esp. sub-section on 'spectacular status', in her *Corporal Knowledge; Early Christian Bodies* (2010)

+ _____, *Slavery as Moral Problem in the Early Church and Today* (2011)

** _____, 'To serve them all the more: Christian slaveholders and Christian slaves in antiquity', in J.Flynn-Paul, D. Pargas, eds, *Slaving Zones: Cultural Identities, Ideologies and Institutions in the Evolution of Global Slavery* (2018)

** David Goldenberg, *The Curse of Ham: Race and Slavery in Early Judaism, Christianity and Islam* (2005)

** M. Gustafson, 'Inscripta in fronte: penal tattooing in late antiquity', *Classical Antiquity* 16 (1997), 421-33

** Kyle Harper, *Slavery in the Late Roman World, AD 275-425* (Cambridge: Cambridge University Press, 2007).

** _____, 'Freedom, slavery and female sexual honor in antiquity', in J. Bodel and W. Scheidel, eds, *On Human Bondage: After Slavery and Social Death* (2017)

* + J. Albert Harrill, *The Manumission of Slaves in Early Christianity* (1995)

** _____, 'Manumissio in ecclesia', *Brill Encyclopedia of Early Christianity Online* (2020)

* + *Slaves in the New Testament: Literary, Social and Moral Dimensions* (2006)

** Stephen Hodgkinson, Marc Kleijwegt and Kostas Vlassopoulos, eds, *Oxford Handbook of Greek and Roman Slavery* (2016)

** Keith Hopkins, 'Novel evidence for Roman slavery', *Past and Present* 138 (1993), 3-27

** Caroline Humfress, 'Civil law and social life', in Noel Lenski, ed., *The Cambridge Companion to Constantine* (Cambridge, 2005), 205-25, esp. 219-23 on 'slaves and masters'

- ** Peter Hunt, *Ancient Greek and Roman Slavery* (2018)
- + Hazel Johannessen, 'Tyrants, slaves and demons: the language of demonic slavery in Eusebius of Caesarea's *De laudibus Constantini*', *Studia Patristica* 72 (2014)
- ** Dimitris J. Kyrtatas, 'Slavery as progress: pagan and Christian views of slavery as moral training', *International Sociology* 10 (1995), 219-34.
- ** Lillian Larsen, 'Constructing complexity: slavery in the small worlds of early monasticism', in K. Cooper and J. Wood, eds, *Social Control in Late Antiquity: The Violence of Small Worlds* (2020)
- ** Noel Lenski and Catherine Cameron, eds. *What is a Slave Society? The Practice of Slavery in Global Perspective* (2018)
- ** Noel Lenski, 'Ambrose thinks with slavery', in W. Harris, A. Chen, eds, *Late-Antique Studies in Memory of Alan Cameron* (2021)
- + Dale Martin, 'Slave families and slaves in families', in D. Blach, C. Osiek, eds, *Early Christian Families in Context: An Interdisciplinary Dialogue* (2003)
- * _____, *Slavery as Salvation: the Metaphor of Slavery in Pauline Christianity* (1990)
- * Carolyn Osiek, 'Female slaves', in her *A Woman's Place: House Churches in Earliest Christianity* (2006), 95-117
- ** Orlando Patterson, *Slavery and Social Death: A Comparative Study* (1982)
- ** Ilaria Ramelli, *Social Justice and the Legitimacy of Slavery: The Role of Philosophical Asceticism from Ancient Judaism to Late Antiquity* (2016)
- ** Alice Rio, *Slavery After Rome, 500-1100* (Oxford: Oxford University Press, 2017).
- ** Marice Rose, 'The construction of mistress and slave relationships in late antique art', *Woman's Art Journal* 29.2 (2008)
- ** Laura Salah Nasrallah, 'On slaves and other things: Ephesos (and Corinth) and the Letter to Philemon', in her *Archaeology and the Letters of Paul* (2018), 40-75
- ** Caroline Schroeder, *Children and Family in Late Antique Egyptian Monasticism* (2021)
- ** Joy Schroeder, 'John Chrysostom's critique of spousal violence', *Journal of Early Christian Studies* vol. 12 (2004), 413-42
- ** Kristina Sessa, *The Formation of Papal Authority in Late Antique Italy: Roman Bishops and the Domestic Sphere* (2011)

** _____, *Daily Life in Late Antiquity* (2018)

** Katherine Shaner, *Enslaved Leadership in Early Christianity* (2018)

Alessia Spina, 'Constantine and Slavery' in Dainese and Gheller, eds, *Beyond Intolerance: The Milan Meeting in AD 313 and the Evolution of Imperial Religious Policy from the Age of the Tetrarchs to Julian the Apostate* (2018) [NB a manuscript version of this article is available online at < <https://core.ac.uk/download/pdf/154947355.pdf>>]

** Jonathan Tallon, 'Power, faith and reciprocity in a slave society', in K. Cooper and J. Wood, eds, *Social Control in Late Antiquity: The Violence of Small Worlds* (2020)

** Frank Thompson, *The Archaeology of Greek and Roman Slavery* (2008)

** Jennifer Trimble, 'The Zoninus collar and the archaeology of Roman slavery', *American Journal of Archaeology* 120.3 (2016), 447-472

** Kostas Vlassopoulos, *Historicizing Ancient Slavery* (2021)

** Chris De Wet, 'Sin as slavery and/or slavery as sin? On the relationship between slavery and Christian hamartiology in late ancient Christianity', *Religion and Theology* 17 (2010), 26-39

** _____, 'The Cappadocian fathers on slave management', *Studia Historiae Ecclesiasticae* 39.1 (2013), 1-7

** _____, *Preaching Bondage: John Chrysostom and the Discourse of Slavery in Early Christianity* (2015)

** _____, *The Unbound God: Slavery and the Formation of Early Christian Thought* (2017)

Chris L. de Wet, Maijastina Kahlos, Ville Vuolanto (eds), *Slavery in the Late Antique World, 150 - 700 CE* (2022)

** Thomas Wiedemann, *Greek and Roman Slavery: A Sourcebook* (1981)

Paper C21 – The End of the World: Anthropological Case Studies

Paper Coordinator: Professor Joseph Webster

Supplementary Regulation:

The paper introduces students to anthropological and other social scientific reflections on apocalyptic and millenarian religion across space and time. Using contemporary ethnographic case studies while taking a long view of historical events, it examines the ancient roots of millennialism, its foundational texts, its charismatic leaders and prophets, and its (ostensibly) secular expressions.

Set Texts:

There are no prescribed texts for this paper. Instead, a list of recommended readings is provided for each lecture and seminar (drawn from the preliminary bibliography of monographs below, in addition to journal articles currently not listed).

Course Description:

In this paper, students will study a wide range of millenarian movements, including the Millerites, the Seventh-day Adventists, Jehovah's Witnesses, the Brethren, the Jesus Christians, American Survivalists, Cargo Cults, the Ghost Dance, Xhosa Cattle Killing, UFO worshippers, and Mass Suicide movements. Key themes include: the use of millennial theory as presentist critique; the development of millenarian majorities; the social, cultural and political implications of popular millennialism; the role of violence in millenarian experience, and millennialism's place in dystopian and utopian theory. The paper also considers seemingly 'secular' expressions of millenarianism, including predictions of an AI singularity, and fears about catastrophic global warming. By offering a detailed critique of two canonical theories of millenarian religiosity (cognitive dissonance theory and deprivation theory), the paper concludes by considering the analytical worth of 'taking seriously' the theological and moral claims that millenarian communities make about themselves and the world around them.

Teaching:

The course is taught in a weekly paired lecture and seminar (one hour each, back to back) during Michaelmas term. Seminars are designed as a chance for students to discuss the lecture material, as well as readings connected to the weekly topic. Because essay topics are crafted by the students themselves, students are supervised individually, normally by the paper coordinator, and normally over four or five one-hour sessions. While some flexibility may be possible, because many students choose to write essays on topics that build upon content discussed in lectures and seminars delivered during Michaelmas, it is strongly recommended that the majority of supervisions are scheduled for Lent term.

Learning Aims and Outcomes:

- An understanding of the broad history and anthropology of millennial movements across space and time
- An ability to discuss millennial ideas and movements using the heuristic tools of anthropology and across the social sciences
- An ability to write an informed analysis of the anthropological and social scientific problems discussed in the paper
- An ability to work independently
- Enhanced ability to think critically, reason logically, and evaluate evidence
- Further develop communication skills, both written and oral
- Critical appraisal of, engagement with, and effective use of a variety of written sources

Form and Conduct of Examination:

Students will write two 5,000 word essays. Essay topics are decided by the student in consultation with the supervisor.

Weekly Lecture Topics and Seminar Key Readings:

1	Lecture: <i>The End of the World: Theory and Method</i>
	Seminar: <i>Daniel and Revelation: Anthropology-as-Theology at the End of the World?</i> <ul style="list-style-type: none"> • Revelation, <i>The Bible</i> • Joseph Webster (2022) 'Anthropology-as-Theology: Violent Endings and the Permanence of New Beginnings' in <i>American Anthropologist</i> 124: 333-344.
2	Lecture: <i>Foundational Cases: William Miller and the Seventh-day Adventists</i>
	Seminar: <i>Seventh-day Adventism in contemporary Madagascar</i> <ul style="list-style-type: none"> • Eva Keller (2005) <i>The Road to Clarity: Seventh-day Adventism in Madagascar</i> (Introduction and Chapters 5, 6, 7, 8, and 10).
3	Lecture: <i>Violent Endings: The Waco Disaster and Heaven's Gate</i>
	Seminar: <i>In their own words: The writings of David Koresh and Marshall Applewhite</i> <ul style="list-style-type: none"> • David Koresh (1994) 'The David Koresh Manuscript: Exposition of the Seven Seals' • Marshall Applewhite (1988) '88 Update – The UFO Two and their Crew'
4	Lecture: <i>Signs of the Times: The Brethren, Jehovah's Witnesses, and the Jesus Christians</i>
	Seminar: <i>Left Behind and other Apocalyptic Fiction</i> <ul style="list-style-type: none"> • Tim LaHaye and Jerry B. Jenkins (1995) <i>Left Behind: A Novel of the Earth's Last Days</i> • Cormac McCarthy (2006) <i>The Road</i>
5	Lecture: <i>Apocalypse as Pathology: Mrs Keech and The Seekers</i>
	Seminar: <i>Questioning Cognitive Dissonance Theory</i> <ul style="list-style-type: none"> • Leon Festinger (1956) <i>When Prophecy Fails</i> • Timothy Jenkins (2013) <i>Of Flying Saucers and Social Scientists</i>
6	Lecture: <i>Apocalypse as Poverty: Cargo Cults and other Revitalisation Movements</i>

	<p>Seminar: <i>Questioning Deprivation Theory</i></p> <ul style="list-style-type: none"> Jacob Hickman and Joseph Webster (In Press) 'Millenarianism' in <i>The Oxford Handbook of the Anthropology of Religion</i>. Oxford: OUP
7	<p>Lecture: <i>Preparing for the End: Survivalism in America</i></p>
	<p>Seminar: <i>Apocalypse, Secrecy, and Conspiracy Theory</i></p> <ul style="list-style-type: none"> Michael Barkun (2013) <i>A Culture of Conspiracy: Apocalyptic Visions in Contemporary America</i> (Chapters 1 and 2) David Robertson (2015) 'Silver Bullets and Seed Banks: A Material Analysis of Conspiracist Millennialism' in <i>Nova Religio</i> 19 (2): 83–99.
8	<p>Lecture: <i>Secular Apocalypticism: Global Warming and Personal Illness</i></p>
	<p>Seminar: <i>Apocalypticism as Moral World Building</i></p> <ul style="list-style-type: none"> Joseph Webster (2013) 'The Eschatology of Global Warming in a Scottish Fishing Village' in <i>Cambridge Anthropology</i> 31(1): 68-84. Joseph Webster (In Press) 'When Witnesses Talk Back: Ethnographic and Eschatological Reflections on Experiences of Intolerance among Jehovah's Witnesses in Contemporary Northern Ireland' in <i>Essays on Minority Religions and Religious Tolerance: The Jehovah's Witness Test</i>. London: Bloomsbury.

Supplementary Bibliography:

James Aho, *The Politics of Righteousness: Idaho Christian Patriotism* (1990)
Carlo Aldrovandi, *Apocalyptic Movements in Contemporary Politics* (2014)
Hans Baer, *Recreating Utopia in the Desert: A Sectarian Challenge to Modern Mormonism* (1988)
Kathleen Belew, *Bring the War Home: The White Power Movement and Paramilitary America* (2018)
Michael Barkun, *A Culture of Conspiracy: Apocalyptic Visions in Contemporary America* (2006)
Michael Barkun, *Millennialism and Violence* (1996)
James Beckford, *Trumpet of Prophecy: Sociological Study of Jehovah's Witnesses* (1975)
Paul Boyer, *When Time Shall Be No More: Prophecy Belief in Modern American Culture* (1992)
Malcolm Bull, *Seeking a Sanctuary, Second Edition: Seventh-day Adventism and the American Dream* (2006)
Jennie Chapman, *Plotting Apocalypse: Reading, Agency, and Identity in the Left Behind Series* (2013)
George Chryssides, *Heaven's Gate: Postmodernity & Popular Culture in a Suicide Group* (2011)
Samuel Gerald Collins, *All Tomorrow's Cultures: Anthropological Engagements with the Future* (2008)
David Cook, *Contemporary Muslim Apocalyptic Literature* (2005).
Deborah Danowski and Eduardo Viveiros de Castro, *The Ends of the World* (2016)
James Faubion, *The Shadows and Lights of Waco: Millennialism Today* (2011)
Leon Festinger, *When Prophecy Fails* (1956)
Francis Fukuyama, *Our Posthuman Future: Consequences of the Biotechnology Revolution* (2006)
Crawford Gribben, *Writing the rapture: Prophecy fiction in evangelical America* (2009)
Crawford Gribben, *Evangelical millennialism in the trans-Atlantic world, 1500-2000* (2011)
Crawford Gribben and Mark S. Sweetnam, *Left Behind and the Evangelical Imagination* (2011)

Crawford Gribben and Kenneth Newport, *Expecting the end: Millennialism in social and historical context* (2006)

Cathy Gutierrez, *The End That Does: Art, Science and Millennial Accomplishment* (2005)

John Hall, *Apocalypse: From Antiquity to the Empire of Modernity* (2009)

Kylo-Patrick R. Hart, *Media and the Apocalypse* (2009)

Sarah Harvey and Suzanne Newcombe, *Prophecy in the New Millennium* (2013)

Myrtle Hill, *The Time of the End – Millenarian Beliefs in Ulster* (2000)

Janet Hoskins, *The Divine Eye and the Diaspora: Vietnamese Syncretism Becomes Transpacific Caodaism* (2015)

Laura Hubner, *The Zombie Renaissance in Popular Culture* (2015)

Timothy Jenkins, *Of Flying Saucers and Social Scientists: A Re-Reading of When Prophecy Fails and of Cognitive Dissonance* (2013)

Eva Keller, *The Road to Clarity: Seventh-Day Adventism in Madagascar* (2005)

Zoe Knox, *Jehovah's Witnesses and the Secular World: From the 1870s to the Present* (2018)

George Knight, *Millennial Fever and the End of the World: a Study of Millerite Adventism* (1994)

Richard Landes, *Heaven on earth: The Varieties of the Millennial Experience* (2011)

James Lewis, *Making Sense of Waco* (1994)

James Lewis (ed), *The God's Have Landed: New Religions From Other Worlds* (1995)

James Lewis, *The Order of the Solar Temple: The Temple of Death* (2006)

Michael Lieb, *Children of Ezekiel: Aliens, UFOs, the Crisis of Race, and the Advent of End Time* (1998)

Robert Lifton, *Destroying the World to Save It: Aum Shinrikyo, Apocalyptic Violence, and the New Global Terrorism* (2000)

George E. Marcus *Paranoia within reason: a casebook on conspiracy as explanation* (1999)

Richard G. Mitchell, Jr, *Dancing at Armageddon: Survivalism and Chaos in Modern Times* (2002)

Douglas Morgan, *Adventism and the American Republic: The Public Involvement of a Major Apocalyptic Movement* (2001)

Kenneth Newport, *The Branch Davidians of Waco: The History and Beliefs of an Apocalyptic Sect* (2006)

Ronald Numbers, *The Disappointed: Millerism And Millenarianism In The Nineteenth Century* (1987)

Stephen D. O'Leary, *Arguing the Apocalypse: A Theory of Millennial Rhetoric* (1994)

Susan Palmer, *The Nuwaubian Nation* (2010)

Susan J. Palmer, *Aids as an Apocalyptic Metaphor in North America* (1997)

Michael Pearson, *Millennial Dreams and Moral Dilemmas: Seventh-Day Adventism and Contemporary Ethics* (2008)

Patricia R. Pessar, *From Fanatics to Folk: Brazilian Millenarianism and Popular Culture* (2004)

Lee Quinby, *Gender and Apocalyptic Desire* (2005)

Thomas Robbins, *Millennium, Messiahs, and Mayhem: Contemporary Apocalyptic Movements* (1998)

David Rowe, *God's Strange Work: William Miller and the End of the World* (2008)

Hillel Schwartz, *The French Prophets: The History of a Millenarian Group in Eighteenth-Century England* (1980)

Joshua Searle and Kenneth G. C. Newport (eds), *Beyond the End: The Future of Millennial Studies* (2012)

Pamela J. Stewart, & Andrew Strathern, *Millennial Markers* (1997)

Sylvia L. Thrupp, *Millennial Dreams in Action: Studies in Revolutionary Religious Movements* (1970)

Laura Vance, *Seventh-day Adventism in Crisis* (1999)

John Walliss, *The End All Around Us: Apocalyptic Texts and Popular Culture* (2014)

Joseph Webster, *The Anthropology of Protestantism* (2013)

Catherine Wessinger (ed.), *The Oxford Handbook to Millennialism* (2011)

Peter Worsley, *The Trumpet Shall Sound: A Study of 'Cargo' Cults in Melanesia* (1957)

Paper C22 – Philosophy, Ethics and the Other

Paper Coordinator: Dr Daniel Weiss

Supplementary Regulation

This paper will introduce students to perennial questions concerning how one should live; the relationship between affect and religious outlook and truth; the relation of scripture and revelation to philosophy; and the significance of ‘the other’ for understanding one’s own moral and intellectual life. It will address these questions with reference to a range of sources, for example, Maimonides, Spinoza, Mendelssohn, Kant, Cohen, Buber, Weil and Levinas; a philosophical lineage which has been influential on a range of disciplines.

Prescribed Texts:

There are no prescribed texts for this subject.

Course Description:

This paper focuses on a series of modern philosophers (Christian, Jewish, and secular) and asks the following questions:

- What role should revelation or scripture play in answering ‘what is the case’ and ‘how ought we to live’? Do such sources stand in opposition to ‘reason’, or are they part of ‘reason’?
- How do feeling, love, passion, and compassion relate to truth?
- If I do something because someone else tells me to, am I still being rational?
- Do dominant traditions of Western philosophy (from Aristotle and Plato to Kant, Hegel, and Heidegger) cause us to act unethically toward other people?
- How does a thinker’s religious background influence their philosophical ideas?
- Are Christianity and Judaism equally compatible with rational thought?

Aims:

To introduce students to philosophical and religious thinkers not covered in other Tripos papers, including Jewish and Christian thinkers.

- To build on and develop skills acquired in part IIA (for example, papers B10, B11, or B14, although these are not prerequisites). It may also serve as a complementary parallel to papers C8 or C11.
- To examine ways in which a series of modern thinkers both embraced and resisted the arguments and assumptions of prevailing trends in modern Western philosophy more broadly.
- To explore ways in which thinkers from religious-cultural minority backgrounds can provide different perspectives on dominant philosophical questions.
- To reflect on ways in which religious texts and sources can contribute to philosophical and ethical thought.

Learning Outcomes

- The ability to engage in critical analysis of primary texts in modern philosophy of religion.
- Knowledge of the specific ways in which the various thinkers negotiated the relationship between ‘philosophy’ and
- ‘Christianity/Judaism/revelation/scripture’ and the ability to draw comparisons among their different positions.
- Competence in assessing themes relevant to philosophy of religion (e.g., received tradition and rational reflection; particularity and universality; preservation and change; the philosophical significance of sacred texts; autonomy and heteronomy; the relation between theory and practice; anthropomorphism and the legitimacy of ‘religious belief’).

Form and Conduct of Examination:

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

Provisional Class Outline:

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

1. Introduction; Maimonides: Maimonides' attempted harmonization of philosophy and scripture. (Focus on selections from *Guide of the Perplexed*)
2. Benedict/Baruch Spinoza: Inserting a gap between scripture and philosophy (Focus on *Theological-Political Treatise*)
3. Moses Mendelssohn: The social and cultural context of Jews entering modernity; the non-identity of revelation and natural reason (Focus on *Jerusalem, or on Religious Power and Judaism*)
4. Immanuel Kant: Philosophical challenges to religion: autonomy, heteronomy, and the particularity of statutory religion (Focus on *Religion within the Limits of Reason Alone*)
5. Hermann Cohen: A rational challenge to philosophy, via religion and compassion (Focus on 'The Social Ideal in Plato and the Prophets'; *Religion of Reason out of the Sources of Judaism*, selections)
6. Martin Buber: Love and abstraction in philosophy and in the encounter with the Other (Focus on *I and Thou*; *Eclipse of God*, selections)
7. Simone Weil: Platonism and Christianity, the Hebrew Bible and the Great Beast (Focus on *Waiting for God*; *Gravity and Grace*, selections)
8. Emmanuel Levinas: Ethics and the revelation of the Other (Focus on *Totality and Infinity*; *Nine Talmudic Readings*, selections.)

Supervisions:

It is recommended that four supervisions be given for this paper, including two for each assessed essay. Supervisions are to be arranged by DOS and should take place in Lent.

Paper C23 – Judaism in the Graeco-Roman World

Paper Coordinator: Dr Arjen Bakker & Dr James Carleton Paget

Supplementary Regulation

This paper is concerned with the emergence and transformation of key concepts and institutions of Judaism in their dynamic interaction with the wider Graeco-Roman world. The Graeco-Roman period saw the birth of some of the most distinctive elements of Judaism, such as the synagogue, textual study, daily prayer, and Jewish philosophy. Aspects of these new developments are reflected in literary sources, material culture, and epigraphy spanning the 3rd c. BCE to late antiquity. This paper will introduce students to a broad range of relevant sources, and will offer a close reading of selected texts, including materials from the Dead Sea Scrolls, Philo of Alexandria, Mishnah and Tosefta, and Hellenistic Synagogal Prayers. In addition to the study of primary texts, the course considers material culture, including ancient manuscripts, amulets and magic bowls, synagogue architecture, and mosaic floors. Through close and critical engagement with sources and scholarship, students will gain insight into the history of core concepts and practices that have shaped Judaism as an integral part of the Graeco-Roman world.

Prescribed Texts:

There prescribed texts are:

- Rule of the Community (1QS columns 8–11)
- Philo of Alexandria, *On the Decalogue*

Aims and Objectives:

- Developing interpretative skills for the in-depth study of relevant literary sources;
- Gaining familiarity with ancient manuscripts and material culture;
- Growing an increased understanding of conceptual and historical developments in Judaism during the Graeco-Roman period;
- Acquiring a critical understanding of current scholarly discussions.

Supervisions:

Six supervisions are recommended for this paper.

Form and Conduct of Examination:

The paper will be assessed with a three-hour written examination.

Provisional Class Outline:

This paper will be delivered via sixteen one-hour lectures and four one-hour text classes in Michaelmas and Lent Terms.

Lecture topics

Michaelmas

1. Introduction: Jews in the Hellenistic period
2. Nomos: Greek translation and redefinitions of law
3. Torah: written and oral
4. Commentary: from pesher to midrash
5. Theoria: philosophy in Jewish antiquity
6. Askesis: cultivation of selfhood and the body
7. Sabbath: practice and theory
8. Sacrifice and priestly ritual within and beyond the temple

Lent

9. Synagogues in the ancient Mediterranean world
10. Liturgy: biblical recitation and prayer in Greek, Hebrew, and Aramaic
11. Magic: occult practice and material culture
12. Mosaics: artistic integration and distinctive Jewish repertoire
13. The afterlife
14. Pagan attitudes towards Judaism: coherent or not?
15. Jews in revolt
16. Jewish culture after Bar Kokhbeh

Paper C24 – Decolonising Christendom? The Complex Heritage of Global Christianity

Paper Coordinator: Professor Jörg Haustein

Course Description:

What does it mean to 'decolonize' a religion that was both instrument and critique of empire? Of all the world's religions, Christianity was most closely entangled with European colonialism through missions, charity, education, and migration. This has left a complex legacy. Though Christianity's centre of gravity has moved to the global south, it still embodies and wrestles with global inequalities from racial injustice and economic deprivation to the uneven power dynamics in the negotiation of cultural traditions, political norms, development goals, gender and sexual ethics, and more. At the same time, the global denominational structures inherited from the colonial era are increasingly challenged by the ongoing pluralisation and fragmentation of global Christianity, most notably through Pentecostal and Charismatic movements. These reflect a new diversity, vibrancy, and contested nature of Christian theology and spirituality in the present era of globalization.

This paper provides an opportunity to examine contemporary debates in World Christianity through postcolonial and decolonial theoretical frameworks. Students will analyse how Christians in various global contexts engage with and respond to the structural inequalities and legacies of colonialism. A particular emphasis lies in developing nuanced perspectives through the study of primary sources, such as documentaries, Nollywood films, sermons, and visual art. Lectures establish historical contexts and prompt key questions for each theme, while classes facilitate critical discussions based on both primary and secondary sources.

There are no set texts for this course. A general bibliography is provided at the end of this syllabus, and further key readings will be listed for each lecture and class.

Learning Outcomes:

After completion of this paper, students will be able to:

- Articulate the complex relationship between Christianity, colonialism, and contemporary global power dynamics
- Analyse primary sources from diverse Christian contexts with appropriate theoretical tools
- Assess the theological, cultural, and political resources of contemporary Christianity for addressing global inequalities.
- Develop well-reasoned positions on the strengths and limitations of decolonial approaches to Christianity

Form and Conduct of the Examination:

The **assessment will consist of two 5,000-word essays** that together demonstrate achievement of the learning outcomes. The first essay will consist of a critical analysis of a primary source selected from those discussed in class (or another source that a student may propose), applying a selection of the taught theories and methods alongside relevant secondary literature. The second essay will answer a research question on a topic of the student's choice, allowing students to explore a specific aspect of global Christianity's complex heritage in greater depth. Essay topics may be chosen by the candidate in consultation with the paper coordinator and in accordance with the provisions of Regulation 20 (Statutes and Ordinances). A detailed rubric and sample essay questions/plans will be provided during the course.

Teaching:

The course is taught in a weekly session of two hours (combined lecture and class) over Michaelmas Term.

Students are entitled to two hours of supervision per essay (four hours total). The paper co-ordinator is ready to organise supervisions for students on behalf of Directors of Studies if this is agreeable to them.

Supervisions:

Supervisions will be arranged by the Paper Coordinator and typically take place primarily in Lent Term.

Lecture and Class Topics:

Topics are indicative of main content, with lectures preparing a theme and classes revolving around source analysis. Themes and mode of delivery may vary according to students' preference.

- 1 **Lecture:** What was (?) colonialism: Ambiguities of decolonisation and globalisation
Class: New media / new questions: A Christian podcast on decolonising Britain.
- 2 **Lecture:** Of White saviours and dark continents: Theology and race
Class: Willie James Jennings on deconstructing Christian Whiteness
- 3 **Lecture:** Christianity and the invention of African religion.
Class: Global tropes in Christian Nollywood films.
- 4 **Lecture:** Long imagined futures: Christianity and development.
Class: Ethiopian church forests and ecology: a documentary.
- 5 **Lecture:** Between 'Christian nations' and 'secular pasts': Mapping Christian politics.
Class: Christian Liberation between Black Theology and Pentecostal Deliverance
- 6 **Lecture:** Embodied patriarchy? Gender, sex and the Christian body
Class: Queering global culture wars with Kenyan Christian activists.
- 7 **Lecture:** Diasporic difference: Migration flows and the global church
Class: The BBC documenting Caribbean churches in Britain.
- 8 **Lecture:** Decolonising Christian Art
Class: Pluralising Christian heritage in art and history

General Bibliography:

- Allan Anderson, *An Introduction to Pentecostalism*. 2nd, rev. ed. Cambridge: Cambridge University Press, 2014.
- Allan Anderson, Michael Bergunder, André Droogers and Cornelis van der Laan (eds), *Studying Global Pentecostalism: Theories and Methods*. Berkeley, California: University of California Press, 2010.
- Bryan Bantum, *The Death of Race: Building a New Christianity in a Racial World*. Minneapolis, Fortress Press, 2016.
- Raimundo Barreto and Roberto Sirvent (eds.) *Decolonial Christianities: Latinx and Latin American Perspectives*. Cham: Palgrave Macmillan, 2019.
- Kate Bowler, *Blessed: A History of the American Prosperity Gospel*. Oxford: Oxford University Press, 2013.
- Joel Cabrita and David Maxwell (eds.) *Relocating World Christianity: Interdisciplinary Studies in Universal and Local Expressions of the Christian Faith*. Leiden: Brill, 2017.
- David Chidester, *Savage Systems. Colonialism and Comparative Religion in Southern Africa*. Charlottesville, VA: University Press of Virginia, 1996.
- Renie Chow Choy, *Ancestral Feeling: Postcolonial Thoughts on Western Christian Heritage*. London: SCM Press, 2021.
- Simon Coleman and Rosalind I. J. Hackett (eds.), *The Anthropology of Global Pentecostalism and Evangelicalism*. New York: NY University Press, 2015.
- James Cone, *A Black Theology of Liberation*. Maryknoll, NY: Orbis Books, 2010 (orig 1970).
- Samuel Yonas Deressa and Josh De Keijzer (eds.), *A Church for the World: The Church's Role in Fostering Democracy and Sustainable Development*. Lanham: Fortress Academic, 2020.

- Annelin Eriksen, Ruy Llera Blanes, Michelle MacCarthy, *Going to Pentecost: An Experimental Approach to Studies in Pentecostalism*. New York: Berghahn Books, 2019.
- Clive Gabay, *Imagining Africa: Whiteness and the Western Gaze*. Cambridge: Cambridge University Press, 2018.
- Rebecca A. Goetz, *The Baptism of Early Virginia: How Christianity Created Race*. Baltimore, MD: The John Hopkins University Press, 2012.
- Willie James Jennings, *The Christian Imagination: Theology and the Origins of Race*. New Haven, CT: Yale University Press.
- David Joy and Joseph F. Duggan (eds.) *Decolonizing the Body of Christ: Theology and Theory after Empire?* Basingstoke: Palgrave Macmillan, 2012.
- Ogbu Kalu (ed.), *African Christianity: An African Story*. Trenton, NJ: Africa World Press, 2007.
- Colin Kidd, *The Forging of Races: Race and Scripture in the Protestant Atlantic World, 1600–2000*. Cambridge: Cambridge University Press, 2006.
- Adriaan van Klinken, *Transforming Masculinities in African Christianity: Gender Controversies in Times of AIDS*. London: Routledge, 2016.
- Ruth Marshall, *Political Spiritualities: The Pentecostal Revolution in Nigeria*. Chicago, IL: University of Chicago Press, 2009.
- Hugh McLeod (ed.), *Cambridge History of Christianity*, vol. 9: *World Christianities C.1914– c.2000*. Cambridge: Cambridge University Press, 2006.
- Birgit Meyer, *Translating the Devil: Religion and Modernity Among the Ewe in Ghana*. Edinburgh: Edinburgh University Press, 1999.
- Philip Öhlmann, Wilhelm Gräb, and Marie-Luise Frost (eds.) *African Initiated Christianity and the Decolonization of Development: Sustainable Development in Pentecostal and Independent Churches*. Abingdon: Routledge, 2020.
- Devaka Premawardhana, *Faith in Flux: Pentecostalism and Mobility in Rural Mozambique*. Philadelphia, PA: University of Philadelphia Press, 2018.
- Katrien Pype, *The Making of the Pentecostal Melodrama: Religion, Media, and Gender in Kinshasa*. New York: Berghahn Books, 2012.
- Rahul Rao, *Out of Time: The Queer Politics of Postcoloniality*. Oxford: Oxford University Press, 2020.
- Anthony Reddie and Carol Troupe (eds.), *Deconstructing Whiteness, Empire, and Mission*. London: SCM Press, 2023.
- Eduardo Sasso, *A Climate of Desire: Reconsidering Sex, Christianity, and How We Respond to Climate Change*. Eugene, OR: Wipf & Stock, 2018.
- Love L. Sechrest, Johnny Ramírez-Johnson, and Amos Yong (eds.) *Can "White" People Be Saved? Triangulating Race, Theology, and Mission*. Downers Grove, IL: IVP Academic, 2018.
- Brian Stanley (ed.), *Missions, Nationalism, and the End of Empire*. Grand Rapids, MI: Eerdmans, 2003.
- Brian Stanley, *Christianity in the Twentieth Century: A World History*. Princeton: Princeton University Press, 2018.
- Adriaan van Klinken, *Kenyan, Christian, Queer: Religion, LGBT Activism, and Arts of Resistance in Africa*. University Park, PA: Pennsylvania State University Press, 2019.
- Claudia Währisch-Oblau, *The Missionary Self-Perception of Pentecostal/Charismatic Leaders from the Global South in Europe: Bringing Back the Gospel*. Leiden: Brill, 2009.
- Nimi Wariboko, *Nigerian Pentecostalism*. Rochester, NY: University of Rochester

Paper C26 – The Play of Imagination

Paper Coordinator: Professor Douglas Hedley

Prescribed Texts:

There are no prescribed texts.

Aims:

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

Learning Outcomes:

Knowledge of a key topic of the Occidental and Oriental philosophical traditions. After attending this course, the students should possess the ability to:

1. identify major issues and problems in reflection upon the idea of play
2. interpret complex primary texts
3. develop skills of reasoning, analysis and communication

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

Introduction to the problem of 'The Play of Imagination':

The aim of this paper is to explore the links between aesthetics, imagination and religion. The term 'play' in English is richly polyvalent: make believe, sport, dalliance, theatre, etc. The concept can be most fertile when considering the phenomenon of religion philosophically. Wittgenstein employs the language of 'games' to explain meaning. Robert Bellah has used 'play' to explain the emergence of religion.

Topics:

The value of play in the life of children and adults has been discussed by psychologists and philosophers have considered the free play of the mind in creation as central to art and science. One must also consider the widespread positivistic idea that the arts are mere forms of play, futile and lacking seriousness. Plato's critique of the arts should be considered in this context, as well as his account of play in the *Laws*. The comic figure of the philosopher in Plato's dialogues, especially the idea of Socrates as the *'oistros'* or gadfly is relevant. There is also the question of leisure and play in a society that is profoundly concerned with efficiency and outputs. Does the concept of 'play' help shed light upon the phenomenon of imagination, and the religious imagination in particular? Play and Games often play a significant role in religious imagery. The cosmic dance is a recurring image in religions East and West. In Indian thought, 'play' or *lila* is viewed as central to central forms of Hindu theology. Yet in Christian thought the theological appropriation of 'play' has been much more circumspect.

Teaching:

Week 1: Play, Religion, and Human Evolution. Johan Huizinga, *Homo ludens*, 1938. Robert N. Bellah, *Religion in Human Evolution* (2011). Harvey Cox, *The Feast of Fools* (1969). Ellen Dissanakake, *Homo Aestheticus: Where Art comes from and why* (1992). Kristiaan Aerkke, *Gods of Play: Baroque Festive Performances as Rhetorical Discourse* (1994). Klaus Peter Köpping, *The Games of Gods and Man: Essays in Play and Performance* (1997).

Week 2: The Psychology of Play and Creativity. D.W. Winnicott, *Playing and Reality*, ch. 3, pp. 38-52 (London/New York: Routledge, 1971). Douglas Hedley, *Living Forms of the Imagination* (2008) 39-78. Josef Piper, *Leisure, the Basis of Culture* (1948).

Week 3: Meaning, Play and Games: Richard Rorty, *Philosophy and the Mirror of Nature*, pp. 17-22 (Princeton: PUP, 1979). Ludwig Wittgenstein, *Philosophical Investigations* §§ 1-86. Michael Forster, *Wittgenstein on the Arbitrariness of Grammar* (2004).

Week 4: Greek Play: Heraclitus, fr. 52 (eds. Diels-Kranz) = fr. D 76 (eds. Laks-Most), p. 175 (in A. Laks & G.W. Most [eds. & trans.], *Early Greek Philosophy. Early Ionian Thinkers, Part 2*, London: HUP, 2016). Plato, *Laws* VII 803a1-804a1 (pp. 1471-1472, in J.M. Cooper [ed.], *Plato, Complete Works*, Indianapolis/Cambridge: Hackett, 1997). J. Caputo, Being, Ground and Play in Heidegger, *Man and World* 3 (1):26-48 (1970).

Week 5: Creation as play. Plotinus, *Ennead* III 2 [47] 15 (*On Providence* I), (pp. 89-95, in A.H. Armstrong [ed. & trans.], *Plotinus III Enneads III. 1-9*). Meister Eckhart, Nicholas of Cusa, *De ludo globi* (1463). Hugo Rahner, *Man at Play* (1967). J. Moltmann, *Theology of Play* (1972).

Week 6: Play and the aesthetic imagination. Immanuel Kant, *Critique of Judgment / Kritik der Urteilskraft* (1790), §§ 43, 51, 54 (in pp. 170-171, 189-195, 201-207, in W.S. Pluhar [trans.], *Immanuel Kant, Critique of Judgment*, Indianapolis/ Cambridge: Hackett, 1987). Friedrich Schiller, *Letters on the Aesthetical Education of Man / Über die ästhetische Erziehung des Menschen* (1793). H.B. Nisbet, *German Aesthetic and Literary Criticism: Winckelmann, Lessing, Hamann, Herder, Schiller, Goethe* (Cambridge:1985). Hans-Georg Gadamer, *Truth and Method / Wahrheit und Methode* (1960), Part I, chp. 2, pp. 106-168 (in J. Weinsheimer & D.G. Marshall [trans.], *Hans-Georg Gadamer, Truth and Method*, London: Bloomsbury, 2013).

Week 7: The Divine Sophia at Play. Schelling, *The Ages of the World* (1815). Vladimir Solovyov, *Divine Sophia: The Wisdom Writings of Vladimir Solovyov*.

Week 8: God at Play in Indian Thought. Jessica Frazier, *Reality, Religion and Passion: Indian and Western Approaches in Hans-Georg Gadamer and Rupa Goswami* (Lexington Books, 2009). William Sax, *The Gods at Play: Lila in South Asia* (Oxford: OUP, 1995). Ananda Coomaraswamy, *Christian and Oriental Philosophy of Art* (New York, 1957), *The Dance of Shiva* (1918).

Form and Conduct of Examination:

The examination for this paper will consist of the submission of two essays, each of which shall be no more than 5.000 words in length, on topic chosen by the candidates, in accordance with the provisions of Regulation 19 (Statutes and Ordinances).

General Bibliography:

Douglas Hedley, *Living Forms of the Imagination* (2008) *Sacrifice Imagined* (2011)

The Iconic Imagination (2016)

Iris Murdoch, *The Fire and the Sun in Existentialists and Mystics* (London, 1997) pp.386-463

Metaphysics as a Guide to Morals (London, 1992) pp.308-348

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

James Engell, *The Creative Imagination: Enlightenment to Romanticism* (Cambridge, 1981)

Gilbert Durand, *L'imagination symbolique* (Paris, 1968)

Les structures anthropologiques de L'imaginaire (Paris,

1963) *Science de L'homme et tradition* (Paris,

1975) C. G. Jung, *The Collected Works of C.J. Jung:*

Vol 7 Two essays on Analytic Psychology

Vol 8 The Structure and Dynamics of the Psyche

- J. Sallis, *Force of Imagination* (Indiana, 2000)
- D. Brown, *Discipleship and Imagination. Christian Tradition and Truth* (Oxford, 2000).
- D. Brown, *Tradition and Imagination. Revelation and Change* (Oxford, 1999)
- Dilthey, *Poetry and Experience* (Princeton, 1985)
- Collingwood, *The Idea of History* (Oxford, 1946)
- The Principles of Art* (Oxford, 1938)
- Auerbach, *Mimesis* (1953)
- W. Stevens, *The Necessary Angel: Essays on Reality and the Imagination* (London, 1960)
- Ramplsey, *Nietzsche, Aesthetics and Modernity* (Cambridge, 2007)
- Coleridge, *Biographia Literaria*. Ed. Engell and Bate (Princeton, 1983)
- Ibn al-Arabi, *The bezel's of wisdom. Translation and introduction by R.W.J. Austin* (london: SPCK, 1980).
- H. Corbin, *The Creative Imagination in the Sufism of Ibn Arabi*. (Princeton, 1969) trs. R. Manheim.
- R.G. Collingwood, *The Principles of Art* (1938).
- W. Chittick. *The Sufi Path of Knowledge. Ibn Arabi's Metaphysics of Imagination* (Albany, 1989).
- H. Corbin, *Alone with the Alone* (Princeton 1969) trs. Ralph Manheim. Doris BehrensAbosef, *Beauty in Arabic Culture* (Princeton, 1999).
- Mircea Eliade, *Images and Symbols: Studies in Religious Symbolism*.
- Sen, R. K., *A Brief Introduction to a Comparative Study of Greek and Indian Aesthetics and Poetics*, Calcutta: Sen Ray & Co., 1954
- Scruton, *Beauty* (Oxford, 2009)
- Umberto Eco, *Art and Beauty in the Middle Ages* (1985).
- David Hume, 'Of the Standard of Taste' (in various collections of Hume's essays)
- Schiller, *Letters on the Aesthetic Education of Man* (Oxford, 1967), Mary Mothersill, *Beauty Restored* (Oxford, 1981),
- David Cooper, *A Companion to Aesthetics* (Oxford, 1992)

Sample Questions:

- 'God plays'. Is this a satisfactory image for a philosophical theologian?
- Are art and religion natural rivals?
- 'Homo ludens'. How important is play for religious anthropology?
- How is Divine and human creation linked?
- How important is imagination for the acquisition of knowledge?
- Does Wittgenstein's idea of language games help or hinder theology?
- Is art a game?
- How serious is play?

Teaching:

There will be 8 two-hour seminars during the Michaelmas term. Supervision should be arranged with the Director of Studies in consultation with Professor Hedley.