

PART IIB (Third Year) 2023 - 2024

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Paper C1a – Advanced Hebrew

Paper Coordinator: Professor Nathan MacDonald

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) Psalms 1–2, 8, 23–25, 46, 51;
- 2) Jonah
- 3) Judges
- 4) Select inscriptions (Siloam Inscription; Mesad Hashavyahu 1 ('garment theft'); Lachish 3 ('on literacy'); Lachish 4 ('fire signals'); Arad 1 ('wine and flour for the Kittim'); Arad 24 ('royal command')).

The edition of the Hebrew Bible to be used is Karl Elliger and Willhelm Rudolph, eds, *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft [German Bible Society], 1977 [and subsequent reprintings]).

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

- *Judges*, ed. N. Fernandez Marcos, 2011.
- *Twelve 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, 1 Peter and Jude

Course Description:

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

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

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

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: Dr 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) *Chāndogya Upaniṣad*, Chapter 6, with Śāṅkara'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, Buddha Bharati Series, Benares, pp.1218-1234).

Form and Conduct of Examinations:

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

Paper C1d – Advanced Qur'anic Arabic

Paper Coordinator: Dr Timothy Winter

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 C2 – The Five Scrolls

Paper Co-ordinator: Professor Katharine Dell

Course Description:

This paper seeks to explore the five books that make up 'the five scrolls' or 'Megilloth' from within the wider group of the Writings section of the canon. These are Ruth, Song of Songs, Ecclesiastes, Lamentations and Esther. This is a Jewish liturgical alignment, which is of interest in itself, but which also provides an opportunity to study five very different books, ranging across different genres and containing differing theological themes. Students would be expected to engage with all five books in a general way each year through lectures and supervisions. There is the opportunity to focus on two of the books in any one examination year, which would form set texts within accompanying essay questions and these might rotate over a number of years. Since Lamentations appears on another of our papers in the subject area, this would not be a 'set text' but would take its place in the more general Megilloth discussion. Care would be taken to align 2 texts of different genres e.g. one narrative, one poetic. This paper raises issues of canon and canon-placement, of Jewish and Christian context, of genre, with some poetry, some narrative, some women's stories, some wisdom material, some historical material and some key theological themes too. For each individual book it allows an opportunity for in-depth consideration of issues such as authorship/voice, date and context and themes. There are also theological themes that work across the different books as they are considered in intertextual relationship one with another. The history of interpretation is also of relevance from allegorical interpretations to feminist readings, from questions of ethnicity and identity to readings from all kinds of contexts and this opens up wider dimensions too.

Form and Conduct:

The paper will consist of three sections. Section A will be gobbets from the set texts for that year (two books of the Five Scrolls), with candidates answering three from a choice of eight selections of text (2-3 verses), at least one from each book. Section B will be questions on the individual books that make up the Five Scrolls with some of a comparative nature. The set texts will feature here too. Section C will be questions about the Five Scroll grouping, about the canon, feminist approaches, history of interpretation, thematic concerns across the group. This is an examined paper (3 hours) with three essay questions to be answered by candidates, one from each section and one more from either section from an overall choice of twelve questions.

Teaching:

The course will consist of 16 lectures (16):

1. The Five Scrolls within the Jewish and Christian canons.
2. Reading the Scrolls as Writings/in various orders and how it affects their interpretation
3. Genres of texts and how we classify. Intertextuality. Introduction to the genres of these five texts
4. Lamentations
5. Ruth Lecture 1
6. Ruth Lecture 2 (including feminist readings)
7. Song of Songs 1
8. Song of Songs 2 (including allegorical readings)
9. Ecclesiastes 1

10. Ecclesiastes 2 (including Jewish-Christian approaches/contexts).
11. Esther 1.
12. Esther 2 (including feminist readings)
13. Thematic connections across the Scrolls e.g. God's presence/absence.
14. Readings/methods of reading.
15. Revision – set text work.
16. Revision – set text work.

Cycle of set texts:

- Years 1-2: Ruth, Song of Songs
- Years 3-4: Esther, Ecclesiastes

Supervisions:

Six supervision sessions are recommended:

- 2 on essays related to the set texts.
- 1 on canon and Megilloth within that, exemplified including set texts and others.
- 1 on methods (genre, intertextuality) exemplified by including set texts and others.
- 1 on feminist readings exemplified by one or two texts **or** 1 on Jewish and Christian readings of one or two texts.
- 1 revision/gobbet work supervision.

Bibliography:

General

- David Blumenthal, "Where God is not: The Book of Esther and Song of Songs", *Judaism* 44 (1955), pp. 80-92.
- Brittany Melton, *Where is God in the Megilloth?*, OTS 73, Leiden: Brill, 2018
- Orit Avnery, "Ruth and Esther: A Journey through Gender, Ethnicity and Identity" in *Megilloth Studies*, ed. B. Embry, HBM 78, Sheffield: Sheffield Phoenix, 2016, pp. 43-71.
- J. Crenshaw, forward to *The Five Exotic Scrolls of the Hebrew Bible*, J A Gladson, Lewiston NY, Mellen, 2009.
- J Gladson, *The Five Exotic Scrolls of the Hebrew Bible: The Prominence, Literary Structure and Liturgical Significance of the Megilloth*, Lewiston, NY: Mellen, 2009.
- Nathan MacDonald and Izaak J de Hulster, *Divine Presence and Absence in Exilic and Post-Exilic Judaism*, FAT 11/61, Tübingen: Mohr Siebeck, 2013.
- Donn Morgan, *The Oxford Handbook of the Writings*, Oxford: OUP, 2019.
- Julius Steinberg and Timothy Stone, *The Shape of the Writings*, Siphut 16, Eisenbrauns, 2016.
- R. Rendtorff, "The Five Megillot" in *The Canonical Hebrew Bible*, transl D. E. Orton, Leiden: Deo, 2005, pp. 369-87.
- Timothy Stone, *The Compilational History of the Megilloth: Canon, Contoured Intertextuality and meaning in the Writings*, FAT 11/59, Tübingen: Mohr Siebeck, 2013.

Ruth

- Athalya Brenner, *A Feminist Companion to Ruth*, London: Bloomsbury, 1993.
- William Bush, *Ruth, Esther*, WBC 9, Dallas: Word, 1996.
- Edward Campbell, *Ruth*, AB 7, New York: Doubleday, 1975.
- Andrew Davis, "Ruth and Esther as the Thematic Frame of the Megilloth" in *Megilloth Studies: The Shape of Contemporary Scholarship* ed B. Embry, Sheffield: Sheffield Phoenix, 2016.
- M Gow, *The Book of Ruth: Its Structure, Theme and Purpose*, Leicester: Apollos, 1992.
- R M Hals, *The Theology of the Book of Ruth*, Philadelphia: Fortress, 1969.
- R. Hubbard, *The Book of Ruth*, NICOT, Grand Rapids: Eerdmans, 1988.
- Marjo Korpel, "Theodicy in the book of Ruth" in *Theodicy in the World of the Bible*, ed. A. Laato and J C de Moor, Leiden: Brill, 2003, pp. 334-50.
- André La Cocque, *Ruth*, Minneapolis: Fortress, 2004.
- William Prinsloo, "The Theology of the Book of Ruth", *VT* 30 (1980), pp. 330-41.
- Katharine Doob Sakenfeld, *Ruth*, Louisville: John Knox, 1999.

Song of Songs

- Ellie Assis, *Flashes of Fire: A Literary Analysis of the Song of Songs*, LHBOTS 503, New York: T & T Clark, 2009.
- John Barton, "On the Canonicity of Canticles", in *Perspectives on the Song of Songs*, ed. A C Hagedorn, BZAW 346, Berlin: De Gruyter, 2005.
- Athalya Brenner, *A Feminist Companion to the Song of Songs*, London: Bloomsbury, 2000.
- David Carr, "Rethinking Sex and Spirituality: The Song of Songs and Its Readings", *Soundings* 81.3/4 (1998) 413-35.
- Cheryl Exum, *Song of Songs: A Commentary*, OTL, Louisville: Westminster John Knox, 2005.
- Tremper Longman, *Song of Songs*, NiCOT, Grand Rapids: Eerdmans, 2001.
- Brittany Melton "Solomon, Wisdom, and Love: Intertextual Resonance Between Ecclesiastes and Song of Songs in *Reading Ecclesiastes Intertextually*, eds Katharine Dell and Will Kynes, LHBOTS 587, London: T & T Clark, 2014.
- Roland Murphy, *The Song of Songs*, Hermeneia, Minneapolis: Fortress, 1990.
- Marti Nissinen, "Is God Mentioned in the Song of Songs?" in *A Critical Engagement*, eds. D. Clines and E. Van Wolde, Sheffield: Sheffield Phoenix, 2011.
- M Pope, *The Song of Songs*, AB 7C, New York: Doubleday, 1977.

Ecclesiastes

- Katharine J. Dell, *Interpreting Ecclesiastes: Readers Old and New*, University Park PA: Eisenbrauns, 2013.
- Jennie Barbour, *The Story of Israel in the Book of Qohelet; Ecclesiastes as Cultural Memory*, Oxford: OUP, 2012.
- Craig Bartholomew, *Ecclesiastes*, Grand Rapids: Baker, 2009.
- Ellen Davis, *Proverbs, Ecclesiastes and the Song of Songs*, Louisville: Westminster John Knox 2000.
- Michael Fox, *A Time to Tear Down and A Time to Build up: A Rereading of Ecclesiastes*, Grand Rapids: Eerdmans, 1999.
- S Holm-Nielsen, "The Book of Ecclesiastes and the interpretation of it in Jewish and Christian Theology", *ASTI* 10 (1976), pp. 38-96.
- Iain Provan, *Ecclesiastes, Song of Songs*, Grand Rapids: Zondervan, 2001.
- H H Rowley, "The Interpretation of the Song of Songs" in *The Servant of the Lord and Other Essays on the OT*, rev. edn., Oxford: Blackwell, 1965.
- R N Whybray, *Ecclesiastes*, OTG, Sheffield: JSOT Press, 1989.
- R N Whybray, *Ecclesiastes*, NCB, Grand Rapids: Eerdmans, 1989.

Lamentations

- Bertil Albreckson, *Studies in the Text and Theology of the Book of Lamentations*, Lund: Gleerup, 1963.
- Adele Berlin, *Lamentations: A Commentary*, OTL, Louisville: Westminster John Knox, 2002.
- Miriam Bier, "Perhaps there is hope: Reading Lamentations as a Polyphony of Pain, Penitence, and Protest", LHBOTS 603, New York: T & T Clark, 2015.
- F. Dobbs Allsopp, *Lamentations*, IBC, Louisville: John Knox, 2002.
- H Cox and S Paulsell, *Lamentations and the Song of Songs*, Louisville: Westminster John Knox, 2012.
- E Gerstenberger, *Psalms Part 2 and Lamentations*, OTL, Grand Rapids: Eerdmans, 2001.
- N. Gottwald, *Studies in the Book of Lamentations*, SBT 14, London: SCM, 1954.
- Paul Joyce and Diana Lipton, *Lamentations Through the Centuries*, West Sussex: Wiley and sons, 2013.
- Tod Linafelt, *Surviving in Lamentations: Catastrophe, Lament and Protest in the Afterlife of a Biblical Book*, Chicago: University of Chicago Press, 2000.
- Jill Middlemas, *The Troubles of Templeless Judah*, Oxford: OUP, 2005.
- Iain Provan, *Lamentations*, Grand Rapids: Eerdmans, 1991.
- Johan Renkema, "Theodicy in Lamentations?" in *Theodicy in the World of the Bible*, eds A. Laato and J C de Moor, Leiden: Brill, 2003.

Esther

- B W Anderson, "The place of the book of Esther in the Christian Bible" *Journal of Religion* 30 (1950) 32-43.

- Timothy Beal, *Esther*, Collegeville, MN: Liturgical Press, 1999.
- Sandra Berg, *The Book of Esther: Motifs, Themes and Structure*, SBLDS 44, Missoula MT: Scholars Press, 1979.
- Adele Berlin, *Esther*, JPSBC, Philadelphia: Jewish Publication Society of America, 2001.
- Athalya Brenner-Idan, *A Feminist Companion to Ruth and Esther* (2nd series), London: Bloomsbury, 1999.
- Jo Curruthers, *Esther through the Centuries*, Oxford: Blackwell, 2008.
- David Clines, *The Esther Scroll: The story of the story*, JSOTS 30, Sheffield: SAP, 1984.
- David Firth, *The Message of Esther: God Present but Unseen*, Nottingham: Inter-Varsity Press 2010.
- Michael Fox, *Character and Ideology in the Book of Esther*, Grand Rapids, Eerdmans, 2001 (rev edn).
- Edward Greenstein, "A Jewish reading of Esther" in *Judaic Perspective on Ancient Israel*, eds J. Neusner, B. Levine and E. Frerichs, Philadelphia: Fortress, 1987, pp. 225-243.
- M Korpel, "Theodicy in the book of Esther" in *Theodicy in the World of the Bible*, Eds. A. Laato and J C de Moor, Leiden: Brill, pp. 351-74.
- J A Loader, "Esther as a novel with different levels of meaning" *ZAW* 90 (1978), pp 417-21.
- S. Talmon "Wisdom in the Book of Esther", *VT* 13 (1963), pp 419-55.

Paper C2: The Five Scrolls (Year A: With special reference to Ruth and Song of Songs)

Sample Examination Paper

SECTION A

Comment on **three** questions with attention to literary, historical and theological issues, with at least **one** from **each** of the set texts.

(a) And the women said, "Is this Naomi?" She said to them, 'Call me no longer Naomi, call me Mara, for the Almighty has dealt bitterly with me. I went away full, but the LORD has brought me back empty; why call me Naomi when the LORD has dealt harshly with me, and the Almighty has brought calamity upon me?' (RUTH 1.19c-21)

(b) At mealtime Boaz said to her, "Come here, and eat some of this bread, and dip your morsel in the sour wine." So she sat beside the reapers, and he heaped up for her some parched grain. She ate until she was satisfied, and she had some left over. When she got up to glean Boaz instructed his young men, "Let her glean even among the standing sheaves, and do not reproach her." (RUTH 2:14-15)

(c) When Boaz had eaten and drunk, and he was in a contented mood, he went to lie down at the end of the heap of grain. Then she [Ruth] came stealthily and uncovered his feet, and lay down. At midnight the man was startled, and turned over, and there, lying at his feet was a woman! He said, "Who are you?" And she answered "I am Ruth, your servant' spread your cloak over your servant, for you are next-of-kin". (RUTH 3:7-9)

(d) Then Boaz said to the elders and all the people, "Today you are witnesses that I have acquired from the hand of Naomi all that belonged to Elimelech and all that belonged to Chilion and Mahlon. I have also acquired Ruth the Moabite, the wife of Mahlon, to be my wife, to maintain the dead man's name on his inheritance, in order that the name of the dead may not be cut off from his kindred and from the gate of his native place." (RUTH 4:9-10)

(e) "I am black and beautiful, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon. Do not gaze at me because I am dark, because the sun has gazed on me. My mother's sons were angry with me; they made me keeper of the vineyards, but my own vineyard I have not kept." (SONG 1:5-6)

(f) “The voice of my beloved! Look, he comes, leaping upon the mountains, bounding over the hills. My beloved is like a gazelle or a young stag. Look, there he stands behind our wall, gazing in at the windows, looking through the lattice. My beloved speaks and says to me: ‘Arise, my love, my fair one, and come away; for now the winter is past, the rain is over and gone.’”

(SONG 2:10-12)

(g) Look, it is the litter of Solomon! Around it are sixty mighty men of the mighty men of Israel, all equipped with swords and expert in war, each with his sword at his thigh because of alarms by night. King Solomon made himself a palanquin from the wood of Lebanon. He made its posts of silver, its back of gold, its seat of purple; its interior was inlaid with love.”

(SONG 3:7-9)

(h) “A garden locked is my sister, my bride, a garden locked, a fountain sealed. Your channel is an orchard of pomegranates with all choicest fruits, henna with nard, nard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all chief spices – a garden fountain, a well of living water; and flowing streams from Lebanon.”

(SONG 4:12-15)

SECTION B

Answer **one** question:

1. What is the significance of the Davidic genealogy at the end of the book of Ruth for understanding the purpose of the book?
2. Why was the Song of Songs interpreted non-historically for so long and how has that affected our readings today?
3. In what ways does Solomon feature in the Song of Songs AND/OR Ecclesiastes?
4. Can we uncover a female ‘voice’ in EITHER Ruth OR Esther?
5. What part does the use of metaphor play in EITHER Song of Songs OR Lamentations?
6. Compare and contrast the narrative structure of Ruth and Esther.

SECTION C

Answer **one** question:

- 7 How can we explain the absence of mention of God in certain of the Five Scrolls?
- 8 What criteria might we use for the relative dating of the Five Scrolls?
- 9 How are we to understand the development of a Jewish liturgical context for the Five Scrolls and how does that function in modern times?
- 10 Can we find theological themes that unite these Scrolls texts? Exemplify from both set texts and the other three.
- 11 How do different canonical placements of the five books of the Scrolls affect our reading of them both individually and collectively?
- 12 Describe the use of metaphor in the Five Scrolls using specific examples from **at least** two books.

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 on the Faculty website from the end of full Easter Term.

Course Description:

The paper will involve detailed investigation of main themes and issues involved in the study of Christology within the New Testament. 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 [History Tripos, Part IB Paper T8]

Paper Coordinator: Professor Richard Rex

Course Description:

The religious reformations that convulsed the British Isles 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 1700 – a period which saw the outbreak of a bitter and violent civil war, the execution of King Charles I, and a constitutional revolution which was accompanied by the granting of partial toleration to Protestant dissenters. Against the backdrop of the equally tumultuous developments in other parts of Europe and the global missionary movement for religious renewal, it will explore the different approaches to and trajectories of religious reform in England and Wales, Scotland, and Ireland. The paper will show how religion and politics were closely intertwined and explore how the Reformations - Protestant, Catholic and radical - created problems of pluralism, sectarianism, authority and conscience that continued to complicate the stability of the church and state. The multiple religious groups it brought into being presented a challenge to a society that believed uniformity was the foundation of order and that regarded toleration with unease, if not with horror. It will consider the experiences of those who witnessed and participated in the unprecedented disruption which these movements wrought and the new forms of piety that 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 an agent of violence, conversion, resistance and change and their ramifications in personal piety and everyday life.

The first eight lectures will provide detailed chronological coverage 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 morality and manners and the emotional texture of spirituality; the manner in which religious ideas were communicated via speech, writing and print; Catholic resistance and radical Protestant efforts to extend and perfect the Reformation; and the role of history, memory, and competing perceptions of the past became embroiled in the politics of the period.

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, 4 Faculty classes (of 1.5 hours each), and 5 hours of college supervisions, besides revision supervisions as Directors of Studies see fit.

The lectures for this course are delivered under the aegis of the Faculty of History and are shared with students taking the paper under the same title offered within Part IB of the Historical Tripos. The classes, which are specific to Paper C4 in TRPR and delivered under the aegis of the Faculty of Divinity, are designed to prepare students to comment on extracts from primary sources (see under Assessment).

Supervisions:

Supervisions will be arranged by Directors of Studies.

Form and Conduct:

The paper will be assessed by a three-hour written examination. Candidates will be required to write two essays (recommended time one hour each) on questions chosen at their discretion from a list of 8 questions; and three short comments (recommended time 20 minutes each) on extracts from primary sources. The comment question will be divided into two parts, one part consisting of extracts from documents seen in the classes, and the other consisting of extracts from unseen documents. Candidates will be required to comment on at least one extract, chosen at their discretion, from each part of the comment question. There will be at least six extracts from seen documents and at least three from unseen documents.

Learning Outcomes:

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

1. the principal religious changes in Britain and Ireland in the 16th and 17th centuries, 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.

A Lecture: Chronological (Michaelmas Term)

- 1 The Early Reformation in England and Wales, c. 1500-33
- 2 The Elizabethan Settlement, 1558-1603
- 3 Scotland's Reformation
- 4 The Planting of Protestantism in Ireland
- 5 The Early Stuart Church

The Second Reformation? The Civil Wars and Interregnum

- 6 Religious Politics and the Restoration, 1660-89
- 7 Toleration and its Aftermath, 1688-1714 B

Lectures: Thematic (Lent Term)

- 8 Idolatry and Iconoclasm: The Reformation of Worship, Space, and the Material World
- 9 Ecclesiastical Government and Parish Politics: Kings and Bishops, Clergy and Laypeople
- 10 Salvation, Sin, and the Sacraments: Belief and Theology
- 11 Popery and Heresy: Catholics and Dissenters
- 12 Lived Religion: Spirituality and Morality, Ritual and Religious Emotion
- 13 Piety and Persuasion: Religions of the Book
- 14 Religion and National Identity: Protestantism and Patriotism
- 15 History and Memory: the Battleground of the Past

Classes (Lent Term)

- 1 Ritual and the Sacred
- 2 Theology and Devotion
- 3 Bible and Authority
- 4 Coercion and Toleration

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 (Michaelmas and Easter Term)

Dr Christopher Wadibia (Lent Term)

Course Description

'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

Supervisions:

Supervisions will be arranged by the Paper Coordinator and will take place in Michaelmas and/or Lent.

Form and Conduct of Examination:

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. Burrige, *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, 'Ordnance 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*, (Berkeley, 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*, 22, (5), p. 664-680.
Durber, S. (2016) *Putting God to Rights: A theological Reflection on human rights* (Christian Aid Report).
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.
Weingartner, E. (undated) *Protecting Human Rights: A Manual for Practitioners*, Churches' Human Rights Programme (Geneva) <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).
- 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).
- 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]

Severine Deneulin & Masooda Bano, *Religion in Development: Rewriting the Secular Script*, (London: 2009).

Ed. Daniel K. Finn, *The Moral Dynamics of Economic Life: an extension and Critique of Caritas in Veritate* (Oxford: 2012).

Werner G. Jeanron, *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 2.00pm – 3.30 pm.

- Seminar 1: *Disability and development* (CBM UK)(tbc)
- Seminar 2: Francis Stewart, CAFOD (**03/11/2023**)
- Seminar 3: Gayle Peterson (Oxford Said Fellow) on impact investing (tbc)
- Seminar 4: Akeem Adagbada (Cambridge University PhD student) *Pentecostalism, traditional African Religions & Charity* (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?

Further Essay Questions:

- 1/ How is love of God related to love of neighbour?
- 2/ Compare and contrast two thinkers studied in the course on why and how Christians should respond to the poor.
- 3/ In what ways are Christian Charities *Christian*?
- 4/ How should those in need be represented for the purposes of charitable awareness-raising and fundraising?
- 5/ Is a rights-based approach to international development practically and morally superior to the practice of charity?

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

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 in the Faculty Library and on the Faculty website 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: Tim Winter

Paper C10 – Hinduism and Buddhism II

Paper Coordinator: Dr Ankur Barua

Supplementary Regulation:

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

Prescribed Topics:

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

Prescribed Texts:

There are no prescribed texts for this paper.

Aims and Learning Outcomes:

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

A subsidiary aim of this course would be to consider comparative methodologies, as well as non-Indological understandings of the world, with special reference to the Abrahamic faiths (another chief focus of this 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:

What is truth? Is it a question of correct mental representation of external reality? Or is it a dimension of this reality as such? Is it epistemological, or is it also ontological? Do we have access to truth through detached observation or through holistic intuition? If the latter, how might our sensing and embodiment be involved, as well as our minds? If truth is not a given, is it rather a gift? Is an intuitive contact with truth merely pragmatic and anthropomorphic, or does it access meaningful structures which extend beyond the human? If that is the case, do these point towards transcendence? Without the divine and the eternal, would truth be merely temporary, and could this count as truth at all? This course will explore these questions, seeking to relate philosophical understandings of truth, as correspondence, coherence and disclosure, respectively, to theological theories for which truth is both a matter of participation in eternal verity and the arrival of truth in the course of time.

Prescribed Texts:

There are no prescribed texts for this paper. 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 as Circulation
7. The Myth of the Mental
8. Post-epistemological Realism

Bibliography:

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1954/1994. *De Veritate* R. W. Mulligan tr [Volume I]. Indianapolis: Hackett Publ. Co..

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Commentary on St John's Gospel (2010) F. Larcher and J. A. Weisheipl trs. Washington DC: The Catholic University of America Press. Prologue; Chapter One, Lectures I and V.

Aavitsland, K. B. (2014) 'Incarnation', *Saturated Sensorium: Principles of Perception & Mediation in the Middle Ages* Hans Henrik Lohfert Jorgensen, Henning Laugerud eds. Aarhus University Press.

Aristotle. (1987) *On the Soul* H. Lawson-Tancred. Penguin Classics.

Bellantone, A. (2012) *La métaphysique possible*. Paris: Hermann.

Bennett, J. (2010) *Vibrant Matter: A Political Ecology of Things*. Durham NC: Duke University Press.

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Blackburn, S. (2006) *Truth: A Guide for the Perplexed* Penguin.

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'The Immemorial and Recollection', *The Unforgettable and the Unhoped For*. Geoffrey Bloechl tr. NY: Fordham University Press. pp. 1-39

Hand to Hand: Listening to the Work of Art (2002) Stephen E. Lewis tr. NY: Fordham University Press.

Conway, Anne. 1996. *The Principles of the Most Ancient and Modern Philosophy*. Cambridge: Cambridge University Press.

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Derrida, J. 2010. 'The Origin of the Work of Art', *Poetry, Language, Thought* pp.15-87 2016.

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- Jean-Yves Lacoste 2014. *From Theology to Theological Thinking* G. Bloechl tr. University of Virginia Press.
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Paper C12 – Theology and the Natural Sciences II

Paper Coordinator: Dr Mari van Emmerik

Supplementary Regulation:

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

Prescribed Texts:

There are no prescribed texts for this paper. 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 focused range of topics in the overlap of theology and natural sciences, with an emphasis on the nature of creaturely existence. It will consider accounts of 'creaturehood' from the perspectives of the biological sciences and from theological traditions, with attention to areas of agreement and disagreement, and the shape of potential dialogue. The emphasis will be on Christian theology, although consideration will also be given to the debate between theology and natural sciences in other theological traditions.

Teaching:

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

Supervisions

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

Aims:

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

Learning Outcomes:

At the end of the year the students should:

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

Indicative Lecture and Seminar Topics

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

Indicative Bibliography:

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- Martin Heidegger, 'The Question Concerning Technology' in *The Question Concerning Technology, and Other Essays* (New York: Harper & Row, 1977).
- Malcolm A. Jeeves, *Rethinking Human Nature: A Multidisciplinary Approach* (Grand Rapids, Eerdmans, 2011).
- William Jaworski, *Philosophy of Mind: A Comprehensive Introduction* (Chichester: Wiley Blackwell, 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).
- Kevin Laland *et al.* 'Does evolutionary theory need a rethink?', *Nature*, 8 October 2014.
- 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).
- Gerald McKenny, *Biotechnology, Human Nature, and Christian Ethics* (New York: Cambridge University Press, 2018).
- Nancey C. Murphy and Christopher C. Knight, *Human Identity at the Intersection of Science, Technology and Religion* (Farnham: Ashgate, 2010).
- Martin A. Nowak and Sarah Coakley (eds.), *Evolution, Games, and God: The Principle of Cooperation* (Cambridge, Massachusetts: Harvard University Press, 2013).
- George Pattison, *Thinking about God in an Age of Technology* (Oxford: OUP, 2005). Ted Peters *et al.* (eds.), *Astrotheology: Science and Theology Meet Extraterrestrial Life* (Eugene: Cascade, 2018).
- Mary Beth Saffo, 'Mutualistic Symbioses', *eLS* (Chichester: John Wiley and Sons, 2014).
- 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) 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:

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 and D2d). For 2022–23 the set text will be Ezra-Nehemiah. (Future set texts could include Isaiah 56–66; Haggai, Zechariah and Malachi).

Brief 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 Faculty Board will prescribe a text for special study.

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
4. Ethnic Identity

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): George van Kooten [gv258@cam.ac.uk]

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				
<p>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-ionic? 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)?</p> <p>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?</p> <p>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.</p>				

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

- Greek & Latin Literature (A): religion in narrational 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 Marksches, ‘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
		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, *Legibile 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
		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				

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?

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?

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?

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

- 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.

Short Bibliography:

Clifford Ando, ‘The rites of others’, in: Jonathan Edmondson and Alison Keith (eds.), *Roman Literary Cultures: Domestic Politics, Revolutionary Poetics, Civic Spectacles* (Toronto UP 2016) 254-277.
 Peter Garnsey, *Ideas of Slavery from Aristotle to Augustine* (CUP 1996).
 Simon Goldhill (ed.), *Being Greek under Rome: Cultural Identity, the Second Sophistic and the Development of Empire* (CUP 2001).

Tom Harrison (ed.), *Greeks and Barbarians* (Routledge 2002).
 Karin Neutel, *A Cosmopolitan Ideal* (Bloomsbury 2015).
 Rives, J.B. (1999), 'The Decree of Decius and the Religion of Empire', *Journal of Roman Studies* 89: 135-154.
 Rodney Stark, *The Rise of Christianity* (HarperCollins 1997).
 Andrew Wallace-Hadrill, *Rome's Cultural Revolution* (CUP 2008).
 Robert Louis Wilken, *The Christians as the Romans Saw Them* (Yale, 2nd ed. 2003).
 John Weisweiler et al (eds), *Cosmopolitanism and Empire: Universal rulers, Local Élités and Cultural Integration in the Ancient Mediterranean and Near East* (OUP 2016).
 Greg Woolf, *Tales of the Barbarians: Ethnography and Empire in the Roman West* (Wiley Blackwell 2014).

Lent Term

(Arch 5a	LT, wk 1	The Political Philosophies: State, State repression, and Cosmopolis	Arch 5b)	LT, wk 2
Keystone fifth arch				

Theme: The previous lecture finds its complement in the theme of the relation between Christians and the Roman *State*, 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 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 et al, *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		
<p>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?</p> <p>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?</p> <p>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?</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): 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. <p>Short Bibliography: Peter Brown, <i>The Body and Society: Men, Women and Sexual Renunciation in Early Christianity</i> (Columbia 1988). Gillian Clark, <i>Women in Late Antiquity: Pagan and Christian Lifestyles</i> (OUP 1993). Richard Finn, <i>Asceticism in the Greco-Roman World</i> (CUP 2009). Kyle Harper, <i>From Shame to Sin: The Christian transformation of Sexual Morality in Late Antiquity</i> (Harvard University Press 2013). David Konstan, <i>The Invention of Sin</i> (forthcoming). Ross Shepard Kraemer, <i>Her Share of the Blessings: Women's Religions among Pagans, Jews, and Christians in the Greco-Roman World</i> (OUP 1994); <i>Women's Religions in the Greco-Roman World: A Sourcebook</i> (OUP 2004). Teresa Morgan, <i>Popular Morality in the Early Roman Empire</i> (CUP 2007).</p>				
(Arch 7a	LT, wk 5	The End of Dialogue and Tolerance? Christianity in Late Antiquity	Arch 7b)	LT, wk 6
		Keystone seventh arch		
<p>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?</p> <p>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?</p> <p>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?</p>				

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* (Brill, 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. Assessed essays are submitted on the first and third Mondays of the Easter term.

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. The Faculty Board may from time to time prescribe topics and texts for special study.

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 Content:

The paper will be **assessed by two 5000 word essays**. Students should demonstrate knowledge of both the themes in question and first-hand knowledge of the recommended primary text.

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.

Supervisions:

Supervisions will be arranged by the Paper Coordinator, Professor Fergusson. These will commence at the start of Lent Term.

Week One: Why Systematic Theology?

Brian Gerrish, *Christian Faith: Dogmatics in Outline* (Louisville: Westminster John Knox Press, 2015), 3–32.

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 Christology

Gerald O'Collins, *Christology: A Biblical, Historical and Systematic Study of Jesus*, 2nd edition (Oxford: Oxford University Press, 2009), 229–261.

Anthony Reddie, 'Jesus as a Black Hero' in *Working Against the Grain: Reimagining Black Theology in the 21st Century* (London Routledge, 2007), Chapter Four.

Week Six: Contextual and 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

Ralph Del Colle, 'The Church', in John Webster, Kathryn Tanner and Iain Torrance (ed.) *The Oxford Handbook of Systematic Theology* (Oxford: Oxford University Press, 2007), 249–268.

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.

Werner Jeanrond, *Reasons to Hope* (London: T&T Clark, 2020), 135–160.

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)

Ford, David F (ed.). *The Modern Theologians*, 3rd edition (Oxford: Wiley-Blackwell, 2005).

Gerrish, Brian. *Christian Faith: Dogmatics in Outline* (Louisville: Westminster John Knox Press, 2015)

Higton, Mike. *Christian Doctrine* (London: SCM, 2008).

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).

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 Rapid, 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 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 Dr 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), 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 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:

Recommended 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?

Augustine, 'Sermon 52', in *Sermons III, 51-94* (New City Press, 2003), pp. 51-65

Karen Kilby, 'Is an Apophatic Trinitarianism Possible?', *International Journal of Systematic Theology* 12/1 (2010), pp. 65-77

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

Donovan Schaefer, *Religious Affects: Animality, Evolution, and Power* (Duke University Press, 2015), pp. 19-24, 28-59

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?
- If the operations of the Trinity *ad extra* are inseparable, why talk about the work of the Spirit?
- Is salvation an 'experience'?
- Examine (a) a Christian liturgical text, or (b) a classic doctrinal claim through the lens of its affective impact.
- Examine two primary texts from this paper from the perspective of (a) affect theory, or (b) cognitive science.
- 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 California 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

Luhrmann, 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 Saliency of Doctrines', *Modern Theology* 31/3, pp. 428-44
- 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

Paper Co-ordinator: Professor John Marenbon

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

Further notes regarding regulations around this paper are to be confirmed.

Paper C19 – Self and Salvation in Indian and Western Thought

Paper Coordinator: Professor Douglas Hedley

Supplementary Regulation:

This topic will be studied from a comparative point of view. The Faculty Board may from time prescribe texts for special study.

Prescribed Texts:

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

Aims and Learning Outcomes:

This is a broad-brush paper, which treats of the theme of "selfhood" and "salvation". These are western terms, of course, aligned for alliterative effect, but the aim is to focus on the condition of self-consciousness and its fulfilment in a comparative context. "Selfconsciousness" need not refer (only) to human personhood, as we shall see, nor "salvation" to (ultimate) communion with a personal God. This will come out more clearly in the course's comparative context of Indian (viz. Hindu and Buddhist) and western (i.e. western Christian and secular) thought. Thus "self" and "salvation" in more attenuated senses, e.g. those of Plato, Plotinus, Hegel, the Buddhists and the Samkhya, will also be considered.

It is a defining mark of human beings that they are self-aware, capable of reflecting on existence, the world, and human fulfilment, particularly in a religious context. This course is meant to give a leading insight, from the point of view of philosophy and the history of ideas, into the human exploration of this process, in a western and Indian context. The comparative method of the course in the increasingly global framework of our lives is meant to be a particularly advantageous component educationally.

Form and Conduct:

The paper is assessed through essays: students write two essays, each in 5000 words, on two topics from the ones given in the paper description.

Teaching:

Sample lecture topics:

1. *Introduction:* Comments on scope of course and comparative method. The importance of self-awareness and reflection on human fulfilment as a characteristic of human living (etymological understandings of "self" and "salvation"). The importance of the "religious" dimension.
2. *Plato: the context* (with special reference to the *Phaedo*, *Parmenides*, *Republic*). Plato's method. The allegory of the Cave. Eros, Virtue and the Forms. Body, sense, soul and End. The many and the One. (Student presentation).
3. *Samkhya and the Bhagavadgita* as frames of reference for self and salvation: purusha and prakrti. The "chariot" and the "progression" of the self. The nontheistic context "theologised" in the Gita. The implications of dualism - existentially and morally: "in" the world and not "of" it? A glance at historicity.

- (Student presentation)** - *Plato and Plotinus* (with the intervention of Aristotle). Comparisons and contrasts. Sense and Spirit. The role of community: the One and the many.
- (Student presentation)** - *Aquinas and Descartes*: the clash of dualisms and the "autonomy" of the self - whose "salvation"? Objectification and the integrity of matter and spirit/mind. Virtue and the "Passions of the Soul". Beatitude. Incarnational being.
- (Student presentation)** - *The challenge of Buddhism*: to be or not to be as "self". The teaching of anatta: renouncing the self (personhood and selfhood). Nirvana as the horizon of conditioned being. The "self" in history and time.
- (Student presentation)** - *Hegel and Heidegger*. Hegel's "phenomenology" and the manifestation of Spirit. Heidegger and "Being-at-hand". Heidegger, time and history: the loss and salvation of "being".
- (Student presentation)** - *The Vedantic Self and its End*: Shankara and Ramanuja. Self-consciousness, Selfmanifestation, and Non-Dualism. World as Projection and World as "Body". Drawing up the threads: self, salvation, being and time. "Love" (agape) and the de-centring of self. Questions and general discussion.

Essay Titles:

Topic 1: Self, Detachment and Renunciation

Either: 'Where a person's treasure is, there shall the heart be also.' Discuss. **Or:** In the Indian and western traditions does renunciation have to do with the purification or the elimination of desire?

Topic 2: Knowledge, Participation and Salvation

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

Or: 'What is truth?'

Topic 3: Which Saviour, Whose Salvation?

Either: In what sense, if at all, could salvation be said to be a form of liberation? **Or:** Are there as many paths to salvation as there are points of view?

Topic 4: Love, Self-Determination, Order

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

Or: 'Who is my neighbour?' Can duty and salvation be reconciled?

Paper C20 – Councils in Context

Paper Coordinator: Dr Mark Smith

Supplementary Regulation:

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

Prescribed Topic: Councils in Context

This paper is concerned with synods and councils in the early church, considering their theological themes and their historical and social contexts. It will focus in particular, but not exclusively, on the oecumenical councils of the fourth and fifth centuries, and the rich documentary evidence for their proceedings. It may be especially attractive to those students who took B6 in their second year, but this is not a requirement for choosing this paper.

Prescribed Texts:

There are no prescribed texts for this paper. Suggested further reading for each topic under consideration will be provided during the course of the lectures.

Aims and Objectives:

The course will address questions such as the conduct of discussion and methods of decision-making at synods, their theological achievements, their appeals to doctrinal authorities and their (re-)shaping of 'orthodoxy', and the distinction between the reality of synodical proceedings and the projection of a different reality in their *acta*. The paper will introduce students to the texts produced by, or relating to, these councils. It will be based largely on primary sources and intends to teach skills and methods of source analysis and interpretation, as well as discussing questions and topics prominent in recent scholarship. This focus and style requires examination by long essay to allow the source-based and in-depth analysis of conciliar contexts.

Form and Conduct:

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

Teaching:

The paper will be taught through eight two-hour sessions, integrating lectures and class teaching, held weekly in Michaelmas Term.

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').

Supervisions:

Supervisions are to be arranged by DOS and should take place in Lent.

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.

Paper C24 – Decolonising Christendom: The Complex Legacies of Global Christianity

Paper Coordinator: Dr Jörg Haustein

Course Description:

Of all the world's religions, Christianity was most closely entangled with European colonialism, albeit in many contradictory ways. This has left a complicated legacy all over the world, as Christianity became the largest and most diverse global religion in the era of colonial rule and beyond. World Christianity therefore embodies and wrestles with global inequalities and power structures like no other religion, from racial injustices and economic deprivation to the negotiation of cultural traditions, political norms, development goals, gender identities, sexual ethics, and more. In addition, the ongoing pluralisation and fragmentation of global Christianity, most notably through Pentecostal and Charismatic movements, reflect the diversity, vibrancy, and contested nature of Christian theology and spirituality in the present era of globalization.

This paper provides an opportunity to study in depth a set of controversial themes in contemporary World Christianity, all of which centre on how Christians in various parts of the world engage with the power structures, inequalities and inherited legacies of the post-colonial world. Each theme will be unpacked by connecting historical genealogies with contemporary debates about Christian institutions, practices, and ideas. Lectures will serve to draw out the historical background and main contours of debate for each theme, which will then be studied further in seminar discussions of 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 seminar. This paper is particularly suitable for students who have taken papers A6, A7, or B7 in their previous years of study.

Learning Outcomes:

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

- Give an overview over the interconnected diversity of contemporary World Christianity and its colonial and post-colonial genealogy.
- Provide a critical assessment of contemporary inequalities and power structures in global Christianity.
- Challenge Eurocentric perspectives with regard to controversial topics in World Christianity.
- Assess the theological, cultural, and political resources of contemporary Christianity for addressing global inequalities.
- Apply post-colonial theories and perspectives to contemporary debates and sources.
- Systematically analyse primary sources of various types in dialogue with secondary literature.
- Develop and answer a specific research question in the study of World Christianity that adequately addresses global flows of power and influence.

Form and Conduct of the Examination:

The **assessment will consist of two 5,000-word essays**. The first essay will consist of an analysis of primary sources selected from the dossiers discussed in class and utilising the methodology taught in the respective seminars alongside further secondary literature. The second essay will answer a research question on a topic of the student's choice. 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). A detailed rubric and sample essay questions/plans will be provided.

Teaching:

The course is taught in a weekly session of two hours (paired lecture and seminar content) over one term. Seminars are designed to discuss the lecture material based on the critical analysis of academic texts and primary source material.

Students are entitled to two hours of supervision per essay (four hours total). The paper co-ordinator is willing 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 may take place in any term.

Lecture and Seminar Topics:

Topics are indicative of main content, with lectures preparing a theme and seminars revolving around source analysis. Themes and mode of delivery may vary depending on class preference.

- 1 **Lecture:** What was (?) colonialism: Ambiguities of decolonisation and globalisation
Seminar: New media and new questions: A Christian podcast on decolonising contemporary Britain.
- 2 **Lecture:** Of white saviours and dark continents: Christian legacies of race and ethnicity.
Seminar: 'Can White people be saved?' Missionary constructions of Whiteness as a contemporary problem.
- 3 **Lecture:** A long history of imagined futures: Christianity and development.
Seminar: Ethiopian church forests and ecology: a documentary.
- 4 **Lecture:** Christianity and the 'invention of tradition'.
Seminar: Locating the 'African' and the 'Christian' in Nollywood films.
- 5 **Lecture:** Between 'Christian nations' and 'secular pasts': Mapping Christian politics.
Seminar: "God is Not a Democrat": The kingdom of God in Pentecostal sermons.
- 6 **Lecture:** Embodied patriarchy? Gender, sex and the Christian body
Seminar: Queering global culture wars with Kenyan Christian activists.
- 7 **Lecture:** Diasporic difference: Migration flows and the global church
Seminar: The BBC and Caribbean churches.
- 8 **Lecture:** Secular shadows and the future of global Christianity
Seminar: 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.
- 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 Aercke, *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 Aesthetic 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)
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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.