PART IIB 2019-20

Group C Papers
Paper C1a  Advanced Hebrew
Paper C1b  Advanced New Testament Greek
Paper C1c  Advanced Sanskrit
Paper C1d  Advanced Qur'anic Arabic
Paper C2  Creation and Covenant
Paper C3  New Testament Christology
Paper C5  Topic in Christian Theology (Subject: Charity)
Paper C6  Disputed Questions in the Christian Tradition
Paper C8  The Jewish Tradition and Christianity: from Antiquity to Modernity
Paper C9  Islam II
Paper C10  Hinduism and Buddhism II
Paper C11  God, Truth & Metaphysics [BTH 48]
Paper C12  Theology and the Natural Sciences

Group D1 Papers - Special Subjects
Paper D1d  Experience
Paper D1e  Philosophy in the Long Middle Ages [Philosophy Faculty]
Paper D1f  Conversion and Abrahamic Religions
Paper D1g  Self and Salvation in Indian and Western Thought

Group D2 Papers - Interdisciplinary Subjects
Paper D2a  A Topic in the History of Christianity – Councils in Context
Paper D2b  Religious Experience: Apocalypse
Paper D2c  Philosophy, Ethics and the Other
Paper D2d  Judaism and Hellenism
Paper D2e  World Christianities: Pentecostal And Charismatic Christianity Worldwide
Paper D2f  Topics in Christian ethics
Paper D2g  The Play Of Imagination
PAPER C1A – ADVANCED HEBREW

Paper Coordinator:
Dr Kim Phillips

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 non-biblical 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 practiseing 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.

Prescribed Texts:
1) Psalms 1-2, 8, 23-25, 46, 51,
2) Apostrophe to Zion, Hodayot (1QHa) X.22-32; XIII.22-41,
3) Isaiah 36-39,
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’)).

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 text-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.

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 focusing on preparation for the linguistic parts of the examination, but also including some commentary practice on the set texts.

**Recommended Reading**
PAPER C1B – ADVANCED NEW TESTAMENT GREEK

Paper Coordinator:
Dr Jonathan Linebaugh

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

Prescribed Texts
James, 1 Peter and Jude

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

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

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

Form and Conduct of Examinations
The examination for this paper will consist of a three-hour written paper. Candidates will be required to answer three questions on the set texts, including translation, exegetical comment and discussion, and textual criticism. They will also be required to answer one question of unseen translation from a choice of two passages; some significant difficult vocabulary will be provided for the unseen question. Copies of the New Testament in Greek will be provided.
Paper C1C – ADVANCED SANSKRIT

Paper Coordinator:
Dr 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

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.

Prescribed Texts

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

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

Supervisions
No supervisions are given in any term. Two 1.5 hour classes are held each week.
PAPER C2 – CREATION AND COVENANT

Paper Coordinator:
Dr Katharine Dell

Supplementary Regulation
This paper will examine from the perspective of biblical theology, as well as a historical perspective, the twin themes of creation and covenant in the Hebrew Bible. Through close textual analysis the relationship between these themes will be studied, and their role in contemporary biblical theologies, both Jewish and Christian, will be explored.

Set Texts
1. Genesis 1–3;
2. Genesis 9, 17;
3. Exodus 19, 24;
4. Psalms 89, 104-105;
5. Jeremiah 31;
6. Isaiah 65, 66;

Course Description
Creation and covenant are two major theological themes of the Hebrew Bible, found in texts either individually or in close interaction with each other. It has been recognized in recent years that while covenant remains such a key issue in the biblical narratives, an equally important place is given to creation, and the relationship between the two has been productive in discussions of ‘Biblical theology’, both from a Jewish and a Christian perspective. This course seeks to examine these themes, and to chart changing ideas across differing social and historical contexts as represented in the Israelite material, including interaction with the creation myths of the ancient Near East. From this the paper will examine the development in scholarly perceptions of these themes, how they have evolved over time, and how far it is possible, or desirable, to explore biblical theology from either a Jewish or a Christian perspective.

Essay topics for section A will be based on the set texts for this paper, examining different aspects of creation and covenant. Section B will focus on essay questions covering issues arising from biblical theology and from a broader knowledge of the subject area.

Teaching
Lectures
Two lecture series of eight lectures apiece in Michaelmas/Lent terms.
Covenant
- The covenant theme in biblical theology
- Covenant with Noah: legal and cultic
- Covenants with Abraham
- Covenant with David
- The covenant with Israel – Ps 105 and the Mosaic covenant.
- The covenant in the eighth century prophets
- The new covenant and everlasting covenant in later prophecy/apocalyptic
- Covenant within Jewish theology

Creation
- The Creation theme in Old Testament Theology
- Genesis 1-3: foundation and disruption
- Genesis 9: the Noachic (Noahide) covenant
- Creation in the wider Old Testament
- Creation in the wisdom tradition
- Creation in the God speeches of Job and Psalm 104
- New Creation in post-exilic prophecy and eschatological ideas.
- Writing an Old Testament Theology

Aims
Set texts and teaching for this paper are intended to assist knowledge and understanding of the Hebrew Bible and Biblical Theology. In particular the paper aims:
- To develop exegetical skills and an engagement with Biblical text
- To help students understand and evaluate critically the current scholarship on biblical theology
- To assist in the appreciation of the development of biblical themes in the Hebrew Bible
- To help students appreciate the historical context within which biblical ideas developed

Objectives
As a result of taking this course, students should attain:
(a) Knowledge of:
- the key texts that shaped ideas of creation and covenant
- the relationship between the biblical themes of creation and covenant
- the principal strands in thinking on Jewish and Christian biblical theology
- the main debates between scholars on the interpretation of the relevant biblical texts
(b) The Ability to:
- identify major issues and problems inherent in the study of the themes
• evaluate the difficult and conflicting debates on the nature of biblical theology
• handle and evaluate the biblical texts, and be able to apply both historical and theological approaches to them
• distinguish and assess critically conflicting interpretations of biblical theology in secondary literature
• develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

Form and Conduct
The form of examination will be four gobbets from a choice of twelve and three essays from a choice of at least twelve, two from Section A and one from Section B.

Supervisions
Six supervisions are recommended. At least four should focus on the topics of the lectures and set texts. Up to two should examine topics on the broader discipline of ‘Biblical theology’ and its changing features.

Preliminary Bibliography


Von Rad, G., Old Testament Theology (vol. 1; Edinburgh and New York: Oliver and Boyd, 1965).


Zimmerli, W., ‘The Place and Limit of Wisdom in the framework of Old Testament Theology’ SJT 17 (1964) 146-158.
PAPER C3 - NEW TESTAMENT CHRISTOLOGY

Paper Coordinator:
Dr 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 examination will take the form of a three-hour written paper. This will contain at least ten essay questions, of which candidates will be required to attempt three. NRSV Bibles and Greek New Testaments (Nestle-Aland 28th Edition) will be made available to candidates who wish to use them.

Teaching
Teaching for the course will be by means of 16 one-hour lectures. Suggested supervision essay topics and titles will be made available for the benefit of students and potential supervisors, and specific bibliographies will be provided with each of these.
PAPER C5 – TOPIC IN CHRISTIAN THEOLOGY (Subject: CHARITY)

Paper Coordinator:
Dr Stephen Plant

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

Delivery method
16 lectures
Four 1.5 hour workshops

Form and Conduct
The examination will consist of a three-hour written paper divided into two sections. 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 four questions; section two will relate to policy and moral issues raised by the ‘practice’ of charity and will contain at least four questions.
Lectures:

1/ Agape and Eros?: ‘Love’ in the New Testament

Essential Reading:

Recommended Reading:

2/ Augustine of Hippo: Caritas

Essential Reading:

Recommended Reading:

3/ **Thomas Aquinas: On Charity and the Consequences of Charity**

**Essential Reading:**

**Recommended Reading:**

4/ **Charitable practice in the Middle Ages**

**Essential Reading:**

**Recommended Reading:**

5/ **Martin Luther and the reinvention of Charity**

**Essential Reading:**

**Recommended Reading:**
- Bernhard Lohse, *Martin Luther’s Theology: Its Historical and Systematic Development* (Edinburgh: 1999)
6/ William Booth and Charles Booth

**Essential Reading:**

**Recommended Reading:**

7/ UK charities: NCH Action for Children

**Essential Reading:**
- *Action For Children 2017/18 Annual Report:*
- *Recommended Reading:*
- *Action for Children website:*
  https://www.actionforchildren.org.uk/resources-and-publications/

8/ International Development Charities: Christian Aid

Lecture by Prof. Rowan Williams, Chair of the Board of Trustees, Christian Aid.

**Essential Reading:**
- *Christian Aid Annual Report 2017/18:*
  https://www.christianaid.org.uk/about-us/annual-review-humanitarian-supporters-finance

**Recommended Reading:**
- *Christian Aid website:*
  https://www.christianaid.org.uk

9/ Human Rights

**Essential Reading:**
- *The Universal Declaration of Human Rights, 1948,*

**Recommended Reading:**
- Michael J. Perry, *The Idea of Human Rights: Four Enquiries*

**10/ Understanding poverty**

**Essential Reading:**

**Recommended Reading:**
- Sarah White and Romy Tiongco, *Doing Theology and Development: Meeting the Challenge of Poverty* (Edinburgh, 1997).

**11/ Professionalising charity**

**Recommended Reading:**
- 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.

**12/ Measuring charity: the challenges of project monitoring and evaluation**

**Essential Reading:**


**Recommended Reading:**


**13/ Representing need: the ethics of fundraising**

**Essential Reading:**


**Recommended Reading:**


**14/ Giving**

**Essential Reading:**


**Recommended Reading:**
- Gregory Walter, *Being Promised: Theology, Gift, and Practice*, (Grand Rapids, MN: 2013)

15/ Theology and Disability

*Essential Reading:*


*Recommended Reading:*


16/ Towards a new theology of charity

*Essential Reading:*


*Recommended Reading:*

  http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est.html
  http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html

**Supplementary bibliography resourcing the paper as a whole**

**Seminars**
The seminars will run alongside lectures and supervisions and will take the form of short ‘workshops’ on some of the concrete challenges facing UK charities. 
[Description to follow]
PAPER C6 - DISPUTED QUESTIONS IN THE CHRISTIAN TRADITION

Paper Coordinator:
Dr Stephen Hampton

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

Prescribed Topics
A. Doctrine of God
B. Doctrine of the Trinity
C. Incarnation
D. Salvation and Sanctification
E. Faith and Rationality.

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

Aims
1. To examine key texts of the Christian tradition, focusing largely on pre-fifteenth century authors.
2. To teach skills of close reading and analysis of theological texts.
3. To teach skills of theological reasoning and the comparison of doctrines.
4. To examine and evaluate doctrinal debates in the Christian tradition.

Learning Outcomes
As a result of offering this paper, students should attain to the following:
I. knowledge of:
1. the recommended primary texts for the paper.
2. the forms of the selected theological doctrines and loci.
3. some standard critiques of doctrines in their classical forms.
II. the ability to:
1. analyse theological texts.
2. compare doctrines and understand doctrinal typologies.
3. critically evaluate doctrines and theologoumena in their various forms.
Assessment
The paper will be assessed by a three-hour written paper (details of which are in the Form and Conduct notice below). In exam answer and supervision essays, students should demonstrate knowledge of both the doctrines in question and first-hand knowledge of the recommended primary texts; superior essays will also show awareness of and ability to evaluate modern critiques of the doctrines in their classical forms.

Form and Conduct of Examination
The examination will take the form of a three-hour written paper divided into five sections:
A. Doctrine of God
B. Doctrine of the Trinity
C. Incarnation
D. Salvation and Sanctification
E. Faith and Rationality.
Candidates will be required to answer four questions, each from a different section. There will be at least three questions in each section.

Teaching
The paper will be taught through a mixture of lectures introducing the key figures and issues; the primary texts will be examined in detail in classes. Lectures are open to all; classes are restricted to students offering C6 for Tripos. Five to six supervisions are recommended, with at least one on each of the five sections of the paper.
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.

Set Texts
There are no set texts for this paper

Form and Conduct of Examination
The examination for this paper will consist of a three-hour written paper which will be divided into three sections:

Section A will contain at least three questions, of which candidates will be required to answer one. Each question in section A will consist of a text-passage drawn from the classical or medieval rabbinic literature, for analysis and commentary by candidates.

Section B will contain at least three essay questions, of which candidates will be required to answer one. Each question in section B will be on topics of modern aspects of Judaism in relationship to Christianity

Section C will contain at least three essay questions, of which candidates will be required to answer one. Each question in section C will be on topics that involve integrating between classical/medieval dimensions and modern dimensions of the relationship of Judaism to Christianity.

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 these works were in 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. Work for the Michaelmas Term classes will be based around a dossier of primary texts in translation, available on Moodle.

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 of 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 examination for this paper will consist of a three-hour written paper divided into two sections, corresponding to the specified topics. Each section will contain at least eight questions. Candidates will be required to attempt four questions, at least one from each section.

Teaching
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-Kindī and Neoplatonism
• Al-Fārābī and the revival of textual Aristotelianism
• Avicenna and the eclipse of Aristotle
• Al-Ghazālī’s appraisal of Arabic philosophy
• Epistemologies of medieval Islam: aql, naql, kashf
• 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
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 examination will consist of a three-hour written paper, divided into two sections corresponding to the prescribed subjects. The paper will contain at least twelve questions. Candidates will be required to attempt four questions, including at least one from each section.
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 but a list of recommended readings will be available on the Faculty website from the end of full Easter Term.
6. Truth as Circulation
7. The Myth of the Mental
8. Post-epistemological Realism

Bibliography

Aquinas, Summa Theologiae
Q. 1


Marion, Jean-Luc. 2001. The Idol and Distance T. A. Carlson tr NY: Fordham University Press.


University Press.
2016. *One: Being an Investigation into the Unity of Reality and of its Parts, including the
Singular Object which is Nothingness*. Oxford: Oxford University Press.
Quine, W. V. O.. 1980. ‘Two Dogmas of Empiricism’, *From a Logical Point of View.*
Rorty, Richard and Engel, Pascal. 2007. *What’s the Use of Truth* Columbia University
Press.
online]
Sellars, Wilfred. 1997. ‘Philosophy and the Scientific Image of Man’ and ‘Being and
Press.
Debate*.
London: Routledge.
Shepherd, Nan. 2011. *The Living Mountain*. Canongate Books Ltd. [See also
introduction by Robert Macfarlane: pp. ix-xli]
Paper Coordinator:
Dr Andrew Davison

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

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

Form and Conduct
The examination will take the form of a three-hour written paper, containing at least 18 questions. The paper will be divided into six sections: (a) introduction: creaturehood in general, (b) theological conceptions of the human being after evolution, (c) theological conceptions of the human being after neuroscience, (d) open-ended aspects of creaturehood (technology and transhumanism), (e) the relatedness of creatures in science and theology, and (f) theology and exobiology. Candidates will be required to attempt three questions, with no more than one taken from each section.

Course Description
This paper covers a focused range 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 involves sixteen lectures and four seminars. Between five and six supervisions are recommended.

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

Learning Outcomes
At the end of the year the students should

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

Indicative Lecture and Seminar Topics

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

Indicative Bibliography

Niels Henrik Gregersen *et al.* (eds), *The Human Person and Theology* (Edinburgh: T&T Clark, 2000).


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


Mary Beth Saffo, ‘Mutualistic Symbioses’, *eLS* (Chichester: John Wiley and Sons, 2014).


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


PAPER D1D - THE HOLY SPIRIT AND THE CHRISTIAN EXPERIENCE

Paper Co-ordinator:
Dr 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

Week 1. Who Is the Holy Spirit?

Week 2. What Does the Holy Spirit Do?

Week 3. Baptism and Conversion
XXXV (on pp. 360-365, 366-68, 371-73)

Week 4. Grace and Desire

Week 5. Liturgical Practice and Affect Theory

Week 6. Discernment of the Spirit
Martin Luther, Against the Heavenly Prophets, in Luther’s Works 40, pp. 79-84, 144-49
Karl Rahner, ‘Reflections on the Experience of Grace’ (Theological Investigations III, pp. 86-90) and ‘Religious Enthusiasm and the Experience of Grace’ (Theological Investigations XVI, pp. 35-47)

Week 7. Pentecostal Theology and Spirit Baptism
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’ (Luther’s Works 54, pp. 283-88)
Sarah Coakley, ‘Resurrection and the Spiritual Senses’, in Powers and Submissions:
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’?
- 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.

Background Reading


General Bibliography


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

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


Coulter, Dale, and Amos Yong (eds), *The Spirit, Affectivity, and the Christian Tradition* (University of Notre Dame Press, 2016)


Dayton, Donald, *Theological Roots of Pentecostalism* (Hendrickson, 1987)


Hindmarsh, Bruce, *The Evangelical Conversion Narrative* (Oxford University Press, 2005)

Hughes, Robert Davis, *Beloved Dust: Tides of the Spirit in the Christian Life* (Continuum, 2011)

Jay, Martin, *Songs of Experience: Modern American and European Variations on a Universal Theme* (University of Californian Press, 2005)


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)


Tonstad, Linn Marie, *Queer Theology: Beyond Apologetics* (Cascade, 2018)


Welker, Michael, *God the Spirit* (Fortress Press, 1994)


Wetzel, James, *Augustine and the Limits of Virtue* (Cambridge University Press, 2008)


Zahl, Simeon, ‘On the Affective Salience of Doctrines’, *Modern Theology* 31/3, pp. 428-
PAPER D1E – 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 contact the Faculty of Philosophy for the full paper description.

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 agreed with the course coordinator.

Note that Divinity students are not permitted to take the Paper 5 examination but must submit two long essays, as stated in Faculty of Divinity regulations.
PAPER D1F — CONVERSION AND ABRAHAMIC RELIGIONS

Paper Coordinator:
Prof. Esra Ozyurek

Supplementary Regulation
This paper will introduce students to religious conversion as a form of interreligious relation among Abrahamic Religions. The paper builds on the findings of sociology, psychology, and anthropology.

Aims
- to provide a theoretical and conceptual orientation for understanding contemporary religious conversion
- to explore how Islam, Judaism, and Christianity approach religious conversion
- to develop an understanding of how race, national identity, and gender play a role in the conversion experience
- to explore the role of language and narrative in religious conversion
- to explore conversion from the perspectives of the convert, the receiving religion, and the abandoned religion
- to explore the similarities and differences between conversions from one major religious tradition to another versus among different interpretations of one religious’ tradition.

Learning outcomes
- students will be able to demonstrate and apply the necessary foundational knowledge on the study of contemporary religious conversion
- students will acquire in-depth knowledge of at how Muslims, Christians, and Jews have traditionally approached religious conversion
- students will be able to apply the perspectives they have gained to analyse an individual case of religious conversion.

Prescribed Texts
There are no prescribed texts for this paper.

Form and Conduct of Examination
The examination will consist of the submission of two essays, of not more than 5,000 words in length. One of the essays will deal with theories of conversion and the second essay will be a case study of the conversion of an individual or a group.
Essay 1 – Sample questions

- Conversion is an act of modernity. Discuss.
- Compare and contrast different relationships empires and nation-states have with religion.
- Compare and contrast theories of conversion as change versus conversion as continuity by using examples.
- Race and religion cannot be seen as independent. Discuss.
- Black conversion to Islam can only be understood in relation to slavery. Discuss.
- Discuss different dynamics of religious conversion to Judaism in the US versus Israel.
- Leaving behind Judaism, Christianity and Islam are different from each other. Discuss.
- Conversion from one major religious tradition to another is fundamentally different from shifting among different interpretations of one religious tradition. Discuss.

Essay 2 – Sample questions

- Analyse the conversion case you choose and discuss in relation to conversion as change or continuity thesis.
- Discuss the role race, gender, or migration plays into the case of religious conversion you choose.
- Analyse the conversion narrative you choose in relation to theories of conversion narratives.
- Analyse the role migration plays in the conversion case you choose.

Sample Lecture Topics

1- Approaches to Religious Conversion
2- Psychology of religious conversion
3- Conversion narratives
4- Change and continuity in religious conversion
5- Conversion to a majority versus minority religion
6- Conversion to Judaism
7- Nation and religion in Israel
8- Conversion to Christianity
9- Conversion of Jews, Black Americans, and Native Americans to Christianity
10-Conversion to Islam
11-White European converts to Islam and gender
12-Black American and European converts to Islam and race
Teaching

The lectures are designed to orient students to the study of religious conversion. All lectures will be given by Professor Esra Ozyurek.

Sample Bibliography


PAPER D1G - SELF AND SALVATION IN INDIAN AND WESTERN THOUGHT

Paper Coordinator:
Dr Douglas Hedley and Dr Ankur Barua

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

Prescribed Texts
There are no 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 fulfillment in a comparative context. "Self-consciousness" need not refer (only) to human personhood, as we shall see, nor "salvation" to (ultimate) communion with a personal God. This will come out more clearly in the course's comparative context of Indian (viz. Hindu and Buddhist) and western (i.e. western Christian and secular) thought. Thus "self" and "salvation" in more attenuated senses, e.g. those of Plato, Plotinus, Hegel, the Buddhists and the Samkhyas, will also be considered.

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

Teaching
Sample lecture topics:
1. Introduction: Comments on scope of course and comparative method. The importance of self-awareness and reflection on human fulfillment as a characteristic of human living (etymological understandings of "self" and "salvation"). The importance of the "religious" dimension.
3. Samkhya and the Bhagavadgita as frames of reference for self and salvation: purusha and prakrti. The "chariot" and the "progression" of the self. The non-theistic context "theologised" in the Gita. The implications of dualism -
existentially and morally: "in" the world and not "of" it? A glance at historicity. (Student presentation).


5. *Aquinas and Descartes*: the clash of dualisms and the "autonomy" of the self - whose "salvation"? Objectification and the integrity of matter and spirit/mind. Virtue and the "Passions of the Soul". Beatitude. Incarnational being. (Student presentation).

6. *The challenge of Buddhism*: to be or not to be as "self". The teaching of anatta: renouncing the self (personhood and selfhood). Nirvana as the horizon of conditioned being. The "self" in history and time. (Student presentation).


**Essay Titles**

**Topic 1: Self, Detachment and Renunciation**

*Either*: 'Where a person's treasure is, there shall the heart be also.' Discuss.

*Or*: In the Indian and western traditions does renunciation have to do with the purification or the elimination of desire?

**Topic 2: Knowledge, Participation and Salvation**

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

*Or*: 'What is truth?'

**Topic 3: Which Saviour, Whose Salvation?**

*Either*: In what sense, if at all, could salvation be said to be a form of liberation?

*Or*: Are there as many paths to salvation as there are points of view?

**Topic 4: Love, Self-Determination, Order**

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

*Or*: 'Who is my neighbour?' Can duty and salvation be reconciled?
PAPER D2A - COUNCILS IN CONTEXT

Paper Coordinator:
Dr Thomas Graumann

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

Prescribed Topic: Councils in Context
This paper is concerned with synods and councils in the early church, considering their theological themes and their historical and social contexts. It will focus in particular, but not exclusively, on the ecumenical councils of the 4th and 5th centuries.

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

Aims and objectives
The course will address questions such as the conduct of discussion and methods of decision making at synods, their theological achievements, questions of standing and authority of councils, the mirroring of social reality and the formation of church organisation in disciplinary rulings. The paper will introduce students to the texts produced by, or relating to, these councils. It will be based largely on primary sources and intends to teach skills and methods of source analysis and interpretation, as well as discussing questions and topics prominent in recent scholarship. This focus and style require examination by long essay to allow the source-based and in-depth analysis of exemplary conciliar contexts.

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

Teaching
The paper will be taught by eight two-hour sessions, integrating lectures and class teaching.
PAPER D2B - APOCALYPSE

Paper Coordinator:
Dr Joe Webster

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

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

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

Teaching
The course is taught in a weekly paired lecture and seminar (one hour each, back to back) over one term. Seminars are designed as a chance for students to discuss the lecture material, as well as readings connected to the weekly topic.

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

Form and Conduct
The assessment will consist of the submission of two essays, each of no more than 5,000 words in length, on topics chosen by the candidates in accordance with the provisions of Regulations 19 and 20 (Statutes and Ordinances).

Weekly Lecture and Seminar Topics:
Specific reading assignments will be provided for each session.

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<th>Lecture: Approaching the Apocalypse: Theory and Method</th>
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<td>Seminar: Daniel and Revelation: A Symbolic Anthropology</td>
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<th>Lecture: Foundational Cases: William Miller and the Seventh-day Adventists</th>
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<td>Seminar: Seventh-day Adventism in contemporary Madagascar</td>
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<th>Lecture: Violent Endings: Waco and Heaven’s Gate</th>
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<td>Seminar: In their own words: The writings of David Koresh and Marshall Applewhite</td>
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<th>Lecture: Signs of the Times: The Brethren and the Jesus Christians</th>
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<td>Seminar: Left Behind and other Apocalyptic Fiction</td>
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### Lecture: Apocalypse as Pathology: Mrs Keech and The Seekers

### Seminar: Questioning Cognitive Dissonance Theory

### Lecture: Apocalypse as Poverty: Cargo Cults and other Revitalisation Movements

### Seminar: Questioning Deprivation Theory

### Lecture: Preparing for the End: Survialism in America

### Seminar: Apocalypse, Secrecy, and Conspiracy Theory

### Lecture: Secular Apocalypticism: Global Warming and Personal Illness

### Seminar: Apocalypticism as Moral World Building

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**Preliminary Bibliography:**


George Chryssides, Heaven’s Gate: Postmodernity & Popular Culture in a Suicide Group (2011)


David Cook, Contemporary Muslim Apocalyptic Literature (2005).


Leon Festinger, When Prophecy Fails (1956)


Crawford Gribben, Writing the rapture: Prophecy fiction in evangelical America (2009)

Crawford Gribben, Evangelical millennialism in the trans-Atlantic world, 1500-2000 (2011)

Crawford Gribben and Mark S. Sweetnam, Left Behind and the Evangelical Imagination (2011)

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


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

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

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


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

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

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

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


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

James Lewis, Making Sense of Waco (1994)


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


George E. Marcus Paranoia within reason: a casebook on conspiracy as explanation (1999)
Douglas Morgan, Adventism and the American Republic: The Public Involvement of a Major Apocalyptic Movement (2001)
Kenneth Newport, The Branch Davidians of Waco: The History and Beliefs of an Apocalyptic Sect (2006)
Ronald Numbers, The Disappointed: Millerism And Millenarianism In The Nineteenth Century (1987)
Patricia R. Pessar, From Fanatics to Folk: Brazilian Millenarianism and Popular Culture (2004)
Lee Quinby, Gender and Apocalyptic Desire (2005)
Pamela J. Stewart, & Andrew Strathern, Millennial Markers (1997)
Laura Vance, Seventh-day Adventism in Crisis (1999)
John Walliss, The End All Around Us: Apocalyptic Texts and Popular Culture (2014)
Joseph Webster, The Anthropology of Protestantism (2013)
Catherine Wessinger (ed.), The Oxford Handbook to Millennialism (2011)
Peter Worsley, The Trumpet Shall Sound: A Study of ‘Cargo’ Cults in Melanesia (1957)
Supplementary Regulation
This paper will introduce students to perennial questions concerning how one should
live; the relationship between affect and religious outlook and truth; the relation of
scripture and revelation to philosophy; and the significance of ‘the other’ for
understanding one’s own moral and intellectual life. It will address these questions
with reference to a range of sources, for example, Maimonides, Spinoza, Mendelssohn,
Kant, Cohen, Buber, Weil and Levinas; a philosophical lineage which has been
influential on a range of disciplines.

Prescribed Texts
There are no prescribed texts for this subject.

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

- What role should revelation or scripture play in answering ‘what is the case’ and
‘how ought we to live’? Do such sources stand in opposition to ‘reason’, or are they part of ‘reason’?

- How do feeling, love, passion, and compassion relate to truth?

- If I do something because someone else tells me to, am I still being rational?

- Do dominant traditions of Western philosophy (from Aristotle and Plato to Kant,
Hegel, and Heidegger) cause us to act unethically toward other people?

- How does a thinker’s religious background influence their philosophical ideas?

- Are Christianity and Judaism equally compatible with rational thought?

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

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

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

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

1. Introduction; Maimonides
   -Maimonides’ attempted harmonization of philosophy and scripture. (Focus on selections from Guide of the Perplexed)

2. Benedict/Baruch Spinoza
   -Inserting a gap between scripture and philosophy (Focus on Theological-Political Treatise)
3. Moses Mendelssohn
- The social and cultural context of Jews entering modernity; the non-identity of revelation and natural reason (Focus on *Jerusalem, or on Religious Power and Judaism*)

4. Immanuel Kant
- Philosophical challenges to religion: autonomy, heteronomy, and the particularity of statutory religion (Focus on *Religion within the Limits of Reason Alone*)

5. Hermann Cohen
- A rational challenge to philosophy, via religion and compassion (Focus on ‘The Social Ideal in Plato and the Prophets’; *Religion of Reason out of the Sources of Judaism*, selections)

6. Martin Buber
- Love and abstraction in philosophy and in the encounter with the Other (Focus on *I and Thou; Eclipse of God*, selections)

7. Simone Weil
- Platonism and Christianity, the Hebrew Bible and the Great Beast (Focus on *Waiting for God; Gravity and Grace*, selections)

8. Emmanuel Levinas
- Ethics and the revelation of the Other (Focus on *Totality and Infinity; Nine Talmudic Readings*, selections.)

**Supervisions**
It is recommended that four supervisions be given for this paper, including two for each assessed essay.
PAPER D2D - JUDAISM AND HELLENISM

Paper Coordinator:
Dr James Aitken

Supplementary Regulation
This paper will be concerned with the interaction between Jewish and Hellenistic traditions from the time of Alexander the Great until the early rabbis. It will examine the conceptual problems of ‘Hebraism and Hellenism’ through an examination of the literature, history and religious life of Jews in the period.

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

Course Description
The issue of how Jewish identity was formed in contact with Hellenistic tradition will be studied in relation to the literature, history and religion of the period. Attention will be given to the development of biblical tradition in the setting of Greek and Roman culture, utilising where appropriate pagan and Christian sources as well as Jewish. There will also be consideration of historical sources and archaeological evidence for the interaction of Jews with their surrounding cultures, and the problems of defining and delineating identity will be discussed.

The period begins with the translation of the Hebrew Bible into Greek and continues beyond the composition and compilation of the Mishnah in Hebrew, a time in which Jews negotiated with, adopted or reacted against Hellenism. The paper takes up some texts and themes encountered in other papers on the Old Testament, New Testament, ancient history, the early church, and Judaism; but it draws special attention to the interaction of Judaism and Hellenism. Some basic knowledge of Hebrew or Greek is helpful, but not required.

Aims
Set texts and teaching for this paper are intended to assist knowledge and understanding of the deuto-canonical literature and ancient Judaism in its Hellenistic context. In particular the paper aims:

• To develop exegetical skills and an engagement with Jewish literature of the period
• To help students appreciate the historical importance of a range of evidence
• To help students understand and evaluate critically the current debates on Hellenism and its engagement with Judaism
• To assist in the appreciation of the development of Jewish identity in the period
• To introduce students to the issues involved in interpreting Hellenistic Judaism and its contribution to early Christian identity
Learning Outcomes
As a result of taking this course, students should attain:

(a) Knowledge of:
- the key historical events that shaped Jewish identity in the set period
- the key sources for the evaluation of the engagement between Judaism and Hellenism
- the principal beliefs and practices that were formed in interaction with Hellenism
- the main debates between scholars on the interpretation of Hellenistic Judaism

(b) The Ability to:
- identify major issues and problems inherent in the study of Hellenistic Judaism
- evaluate the difficult and conflicting nature of the primary sources, and to be aware of the limited nature of such material
- handle and evaluate a variety of types of sources, including archaeological, literary and epigraphic
- develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

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

Teaching
Class topics will include:
1. Hellenism and the modern imagination
2. The biblical heritage in Greek dress
3. Jews and Judaism in Greek and Roman eyes
4. Rome and Jerusalem
5. Alexandria, real and imagined
6. Art and architecture of ancient Judaism
7. Hellenism and the Dead Sea Scrolls
8. Resurrection and immortality

Essay Titles
The essay questions, based on the themes of the lectures, will be made available at the beginning of Michaelmas term and on Moodle.

Introductory Bibliography
There are no prescribed texts. Suggestions for reading include:


Supervisions
Supervisions will be given on each essay topic, up to two hours per essay, and feedback may be given on one draft only of each essay. Preparatory supervisions before the essay are written might also be given.
PAPER D2E - WORLD CHRISTIANITIES: PENTECOSTAL AND CHARISMATIC CHRISTIANITY WORLDWIDE

Paper Coordinator
Dr Jörg Haustein

Course Description
Pentecostal and Charismatic movements are one of the most significant expressions of contemporary World Christianity. Transcending traditional denominational boundaries, these movements have prompted a vibrant field of study in anthropological, historical, sociological, and theological scholarship and have transformed the academic understanding of global Christianity.

This paper will provide a regionally diverse introduction to Pentecostal and Charismatic Christianities worldwide, together with a critical evaluation of the most important scholarly debates in the field. Drawing on concrete examples and case studies from all continents, students will be provided with a historical overview over Pentecostal and Charismatic movements since the 20th century, followed by an in-depth discussion of the most important socio-cultural, political, and theological dimensions concerning the movement. Developing broader theoretical and methodological insights, the paper will enable students to comprehend the most salient dynamics in World Christianity today.

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:

• Account for the diversity of Pentecostal and Charismatic movements as part of contemporary World Christianity

• Outline the historical genealogy of Pentecostal and Charismatic Christianity as a global movement

• Explain the most important dynamics and tensions in the contemporary Pentecostal engagement with culture, society, and politics

• Compare and contrast historical, anthropological, sociological, political, and theological approaches to the study of Pentecostalism

• Analyse a historical and contemporary primary sources about the movement

• Develop and answer a specific research question in the study of Pentecostalism, including a comparative evaluation of different approaches and findings
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 one of the discussed primary sources, utilising the methodology taught in the respective seminars and consulting appropriate secondary sources for context and interpretation. 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.

Lecture and Seminar Topics
Topics are indicative of main content. The mode of delivery (lecture or seminar) may vary depending on teaching arrangements and class preference.

1. **Lecture:** Historical Background: Revivalism at the turn of the 20th century  
   **Seminar:** Identities and definitions in the study of Christian movements

2. **Lecture:** Stories of origins: Pentecostal history in genealogical perspective  
   **Seminar:** Globalisation and early Pentecostal magazines

3. **Lecture:** Mainstreaming Pentecostal Spirituality: Evangelicals and Charismatics  
   **Seminar:** Narrativity and persuasion in Charismatic biographies

4. **Lecture:** New waves: Doctrinal innovations, megachurches and global pilgrimages  
   **Seminar:** Megachurches in journalistic accounts

5. **Lecture:** Pentecostalism and traditional religion: conversion and spirit possession  
   **Seminar:** Depiction of spiritual entities in Pentecostal telenovelas

6. **Lecture:** Embodied patriarchy? Gender, sex and the Spirit-filled body  
   **Seminar:** Changing paradigms in the study of gender and Pentecostalism

7. **Lecture:** Prosperity and politics: Pentecostals and “the world”  
   **Seminar:** The Kingdom of God in Pentecostal sermons

8. **Lecture:** Pentecostal futures: Secularisation, fragmentation, and the changing face of World Christianity  
   **Seminar:** Pentecostal migrant churches in Europe
General Bibliography


See also the specialist journals *Pneuma* (Brill), *PentecoStudies* (Equinox), and *Journal of Pentecostal Theology* (Brill).
PAPER D2F - TOPICS IN CHRISTIAN ETHICS

Paper Coordinator:
Dr Michael Banner

Prescribed topic for 2019–20
Sites of Precarity: Migration, Slavery, Incarceration and Old Age

Course Description
The seminar-based paper will consider the debates about the nature of Christian ethics and moral theology in the modern period, and will test conceptions of Christian ethics through a close engagement with contemporary questions to do especially with certain sites of precarity: specifically migration, slavery, incarceration and old age. It will require attention to issues of methodology in their own right, but also to the nature and possibility of the contribution of Christian moral thought to debates in the current social context.

Aims
The course will allow students to build on work in earlier parts of the Tripos in ethics, moral philosophy, doctrine, social anthropology, and in Christian life and thought more widely, introducing them to themes and approaches in moral theology. Students should be able to consider questions of method as raised in recent work, and to apply their understanding of the nature and character of Christian ethics to the development of Christian approaches to topics of contemporary concern. The second section of the paper will encourage and challenge students to work beyond the ‘hard cases’ tradition and to locate the consideration of topical questions in a wider intellectual context, drawing not only on philosophy, but on social anthropology, and placing both within a Christian understanding of human life and society.

Learning outcomes
At the end of the year students should:

(i) have an understanding of modern (i.e. 20th and 21st century) debates concerning the nature of Christian ethics and moral theology;
(ii) use this knowledge to develop critical and constructive thinking about issues of continuing and current ethical significance, especially to do with migration, slavery, incarceration and old age, drawing on works from the tradition;
(iii) be able to locate Christian ethical thought and practice in its wider social and intellectual context.

Form and Conduct

The paper will be assessed by two extended essays, each of no more than 5,000 words in length, one to focus chiefly on questions of method. Candidates will chose from each part of a list of questions to be published at the beginning of the academic year.

Teaching

The course will be taught Dr Michael Banner through weekly two hour lectures and seminars over one term. Students will be expected to prepare and present comments on assigned readings. Supervisions for the extended essay will be provided in accordance with the Faculty’s norms for such work; that is, that for each essay, students should have a short preliminary meeting to discuss the topic and bibliography, followed by no more than two hours of supervision per essay. Feedback may be given on no more than two drafts of the essay.
Part I Methods and Approach

Introductory and Background Reading


1. Introduction – Modern Ethics and the ‘Crisis’ of Christian Ethics

I. Kant, The Groundwork of the Metaphysics of Morals.
J.S Mill, Utilitarianism.

2. Karl Barth


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

3. Dietrich Bonhoeffer


4. Protestant Ethics and the Use of Scripture

Martin Luther King, *A Testament of Hope: The Essential Writings of Martin Luther King* (New York, 1986).

A. Verhey, *Reading the Bible in the Strange World of Medicine* (Grand Rapids, 2003).


5. John Paul II and Post-Modernity

6. Protestant Ethics in the late 20th Century

7. Social Anthropology and Theology
Part II Contemporary Ethical Life and Practice, with special reference to sites of precarity: migration, slavery, incarceration and old age

Introductory and General Reading

Migration
S. Synder, Asylum-Seeking, Migration and the Church (Farnham, 2012).
R.W. Heimburger, God and the Illegal Alien: United States Immigration Law and a Theology of Politics (Cambridge, 2018)
M. Jackson, The Wherewithal of Life: Ethics, Migration, and the Question of Well-Being (Berkeley, 2013)
L. Bretherton, Christianity and Contemporary Politics: The Conditions and Possibilities of Faithful Witness (Chichester, 2010), ch 3.
A. Ong, Buddha is Hiding: Refugees, Citizenship, the New America (Berkeley, 2003).

Slavery
M. Hudson, *... and Forgive Them Their Debts: Lending, Foreclosure and Redemption from Bronze Age Finance to the Jubilee Year* (Dresden, 2018).

**Incarceration**


**Old Age**


J. Yahalom, *Caring for the People of the Clouds: Aging and Dementia in Oaxaca* (Oklahoma, 2019).


Peter Jeffrey, *Going Against the Stream* (Collegeville, MN, 2000).


PAPER D2G – 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 as ‘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


**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**

*The Iconic Imagination* (2016)  
E. Casey, *Imagining* (Indiana, 2000)  
*Science de L’homme et tradition* (Paris, 1975)  
Vol 7 Two essays on Analytic Psychology  
Vol 8 The Structure and Dynamics of the Psyche  

*The Principles of Art* (Oxford, 1938)  
Auerbach, *Mimesis* (1953)  


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


**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?