PART I - 2026-2027

Paper A1a - Elementary Hebrew
Paper A1b - Elementary New Testament Greek
Paper A1c - Elementary Sanskrit
Paper A1d - Elementary Qur'anic Arabic
Paper A2 - David: Israel's Greatest Hero?
Paper A3 - Jesus and the Origins of the Gospels
Paper A4 - Christianity and the Transformation of Culture
Paper A5 – The Question of God
Paper A6 - Understanding Contemporary Religion
Paper A7 - Studying World Religions: History, Comparison, Dialogue
Paper A8 - Philosophy of Religion
Paper A9 – Ethics

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

1) <u>One</u> scriptural language:

Paper A1a - Elementary Hebrew
Paper A1b - Elementary New Testament Greek
Paper A1c - Elementary Sanskrit
Paper A1d - Elementary Qur'anic Arabic

2) <u>One</u> paper on the Old Testament or New Testament

Paper A2 - David: Israel's Greatest Hero?
Paper A3 - Jesus and the Origins of the Gospels

3) <u>Three</u> papers chosen from:

Paper A2 - David: Israel's Greatest Hero? (if not taken above)
Paper A3 - Jesus and the Origins of the Gospels (if not taken above)
Paper A4 - Christianity and the Transformation of Culture
Paper A5 – The Question of God
Paper A6 - Understanding Contemporary Religion
Paper A7 - Studying World Religions: History, Comparison, Dialogue
Paper A8 - Philosophy of Religion
Paper A9 – Ethics

PAPER A1A – ELEMENTARY HEBREW

Paper Co-ordinator: Dr Kim Phillips

Teaching Term/s: Michaelmas, Lent & Easter

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

Prescribed Texts:
2 Samuel 13-18.

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

Course Description:
The Elementary Hebrew course falls into two parts, which together are intended to familiarise students with the basic grammatical forms (especially nouns and verbs) and vocabulary of Hebrew and to enable them to read and understand a straightforward prose narrative text from the Bible. To improve their grasp of the language students are given exercises in translation from English into Hebrew, but the main emphasis falls on reading Hebrew text and translating it into English. During the Michaelmas and most of the Lent Term students study Hebrew grammar using the textbook by Thomas O. Lambdin, supplemented with material provided by the class teacher. In the last week or so of the Lent Term work is begun on the set text and this continues for the first four weeks of the Easter Term. In the Easter term supervision work is needed to practise the exercises that will be tested in the examination.

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

Supervisions:
Supervisions are recommended in term time to ensure students are keeping up with learning the grammar, amounting to six hours in total. Revision and exam practice in the Easter term are essential.

PAPER A1B – ELEMENTARY NEW TESTAMENT GREEK

Paper Coordinator: Dr Robert Walker

Teaching Term/s: Michaelmas, Lent & Easter

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

Prescribed Text:
John 9-12

Prescribed Grammar Textbook:
Jeremy Duff, *The Elements of New Testament Greek* (Cambridge: Cambridge University Press, 2005)

Course Description:
This course offers an introduction to New Testament Greek for complete beginners. No prior knowledge of Greek or experience with language learning is assumed. On induction day, students are taught the Greek alphabet and introduced to the course structure. They will also be divided into three groups to optimize class sizes for language instruction. Each group is taught by a different lecturer.

Classes meet three times per week for one hour. The Michaelmas term and the first half of Lent term focus on the study of Greek grammar and syntax, by working through the textbook. The reading of the set text (John 9-12) begins in Lent term and continues through weeks 1–4 of Easter term.

Aims:
The aim of paper A1b is to equip students with a basic knowledge of New Testament Greek that will support their study of exegesis, and serve as a foundation for further language work if students choose to continue studying Greek in subsequent years. The objectives of the course are:

- To introduce students to Greek grammar by working through a beginners' textbook;
- To teach students how to use this knowledge to translate a text, by reading in class a set text from the New Testament;
- To teach students how to interpret grammatical ambiguities in the text and to see the importance of rooting exegesis in linguistic understanding.

Learning Outcomes:
By the end of this course, students will be able to:

1. Demonstrate a working knowledge of the fundamentals of Greek grammar and syntax;
2. Translate selected passages from the New Testament into accurate and fluent English;
3. Identify and explain grammatical features and ambiguities in Greek texts;
4. Reflect on how linguistic analysis informs interpretation.

Supervisions:
Supervisions are arranged by the Director of Studies. These typically take place across Lent and Easter term, with an optional session in Michaelmas for students requiring additional support. A total of four to six hours across the year is recommended.

Supervisions focus on:

- Reinforcing grammatical learning;
- Providing support with translation and comprehension;
- Preparing for the examination through targeted revision and feedback.

Form and Conduct of Examination:

Assessment for this course is based on a written 3-hour examination. The examination for this paper will contain:

1) Set Text Translation and Commentary:
    - Passages from the set text for translation and grammatical/syntactic analysis.
    - Candidates will be required to translate into fluent English and comment on the grammatical form and syntactic function of selected words and phrases.
2) Unseen Translation:
    - Short passages of a comparable difficulty level to the set text for translation.
3) Comparative Analysis of Varying Translations:
    - A question requiring analysis of alternative translations of selected verses from the set text.

Candidates will be required to answer all three questions.

PAPER A1C – ELEMENTARY SANSKRIT

Paper Coordinator: Dr Jonathan Duquette (jd861@cam.ac.uk)

Teaching Term/s: Michaelmas, Lent & Easter

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

Prescribed Texts:
(1) Rāmāyaṇa, 2.18 (Vālmiki Rāmāyaṇa. A critical edition with the commentary of Sri Govindarāja (Ayodhyākāṇḍa). Ed. T.R. Krishnacharya and T.R. Vyasacharya. Bombay, 1911), pp. 83-87; Rāmāyana, 3.45-46 (ibid., pp. 147–155)
(2) Hitopadeśa, 'The Greedy Jackal', Book 1, Story 6 (Hitopadeśa of Nārāyaṇa. Ed. M. R. Kale. Delhi, 1998, pp. 24-28.
(3) Bhagavadgītā, chapters 3,4, and 11 (edited by S.K. Belvalkar, BORI, Poona, 1968).

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

Form and Conduct of Examination:
The paper will consist of four questions.
Questions 1-3: Candidates will be required to translate three passages from the prescribed texts from Sanskrit into English, to answer questions on their language and content.
Question 4: Candidates will be required to translate one unseen passage from Sanskrit to English.

PAPER A1D – ELEMENTARY QUR'ANIC ARABIC

Paper Coordinator: Mrs Nadira Auty

Teaching Term/s: Michaelmas, Lent & Easter

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

Prescribed Texts:
The Qur'an, I: 1–7, II: 1–18, V: 44–50, LIII: 1–25;
al-Bukhari, *al-Jami' al-Sahih* (Cairo, 1313 AH), Vol. I, pp. 1–10;
al-Isfara'ini, *al-Tabsir fi'l-din* (Beirut, 1983 CE), pp. 45–46, and 97-99.

Aims:
This paper aims to test knowledge of the Arabic grammatical features and vocabulary most commonly encountered in the Qur'an and other early Islamic religious literature. The paper contains a passage for pointing, and passages for translation, and for linguistic and grammatical comments. Candidates are also required to translate passages from English into Arabic.

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

Teaching:
During the Michaelmas and Lent Terms, teaching is based on the introductory grammar by Haywood and Nahmad as a reference tool, and a collection of graded materials from the Qur'an, Hadith and Sira literature, drawing students' attention to literary features such as cohesion and iltifat, covering the set texts of the Quran. In the four teaching weeks of the Easter Term classes, students are taken through the rest of the set texts.

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

PAPER A2 - DAVID: ISRAEL'S GREATEST HERO?

Paper Coordinator: Professor Katharine Dell

Teaching Term/s: Michaelmas, Lent & Easter

Set Texts:

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

Aims:

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

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

Lecture Outline

Michaelmas Term*: David in Story and History*

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

Lent Term*: David as Ideal*

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

Easter Term*: Controversial David*

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

Supervisions:
Supervisions will be arranged by your Director of Studies.

Form and Conduct of Examination:
The paper will be assessed by a three-hour examination.

Indicative Bibliography:

Albertz, R., *A History of Israelite Religion in the Old Testament Period*. 2 vols. The Old Testament Library. Louisville, KY: Westminster John Knox Press, 1994, pp. 105–138.

Alter, R., *The David Story: A Translation with Commentary of 1 and 2 Samuel*. New York: W. W. Norton, 1999.

—*The Art of Biblical Narrative* (New York: Basic Books, 2011)

—*The Art of Biblical Poetry* (New York: Basic Books, 2011)

Blenkinsopp, J., *David Remembered: Kingship and National Identity in Ancient Israel*. Grand Rapids: Eerdmans, 2013.

Brueggemann, W., *First and Second Samuel*. Interpretation. Louisville: Westminster/John Knox Press, 1990.

Dietrich, W., *The Early Monarchy in Israel: The Tenth Century B.C.E.* Translated by Joachim Vette. Biblical Encyclopedia 3. Atlanta: Society of Biblical Literature, 2007. [suggested key text; available online through the University Library]

Faust, A., and Z.I. Farber, *The Bible's First Kings: Uncovering the Story of Saul, David and Solomon*. Cambridge: Cambridge University Press, 2025.

Finkelstein I., and N.A. Silberman, *David and Solomon: In Search of the Bible's Sacred Kings and the Roots of Western Tradition*. New York: Free Press, 2006.

Gordon, R. P., *I & II Samuel: A Commentary*. Zondervan, 1999.

Halpern, B., *David's Secret Demons: Messiah, Murderer, Traitor, King*. The Bible in Its World. Grand Rapids: W.B. Eerdmans, 2001.

Mays, J. L., "The David of the Psalms." *Interpretation* 40 (1986): 143–155.

McCarter, P. K., "The Apology of David." *Journal of Biblical Literature* 99 (1980): 489–504.

McKenzie, S. L., *King David: A Biography*. Oxford: Oxford University Press, 2000.

Van Seters, J., *The Biblical Saga of King David*. Winona Lake, IN: Eisenbrauns, 2009. [available online through UL]

Williamson, H. G. M., *1 and 2 Chronicles*. New Century Bible Commentary. Grand Rapids: Eerdmans, 1982.

—*Variations on a Theme: King, Messiah and Servant in the Book of Isaiah*. Didsbury Lectures. Carlisle: Paternoster Press, 1998, pp. 1–112.

PAPER A3 – JESUS AND THE ORIGINS OF THE GOSPELS

Paper Coordinator: Dr James Carleton Paget

Teaching Term/s: Michaelmas, Lent & Easter

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

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

Mark 1.7-11; Matthew. 3.11-17; Luke 3.15-22 (excluding vv. 19-20); and Matthew 11.2-6 and Luke 7.18-23
Mark 2.1-12; Matthew 9.1-8; Luke 5.17-26.
Mark 8.27-30; Matthew 16.13-20; Luke 9.18-21.
Mark 12.1-12; Matthew 21.33-46; Luke 20.9-19 and Gospel of Thomas 65 and 66.
Mark 14.53-72; Matthew 26.57-75; Luke 22.54-71.
Mark 15.33-39; Matthew 27.45-54; Luke 23.44-49.

John 1.1-18.

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

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

b) *The Ability to*:
   - identify major issues and problems inherent in the study of the Gospels and the Historical Jesus.
   - evaluate the difficult and conflicting nature of the primary sources, and appraise the value of the claims and implications involved.

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

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

Form and Conduct of Examination:
The paper will be assessed by a three-hour examination.

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

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

Bibliography and Reference Works

Dale C. Allison, *Constructing Jesus. Memory, imagination, and history*, SPCK 2010.
M Bockmuehl, *This Jesus*, T & T Clark (1994).
M Bockmuehl (ed.), *The Cambridge Companion to Jesus*, CUP 2001.
M. Bockmuehl (ed.), *The New Cambridge Companion to Jesus*, Cambridge, 2024
Helen Bond, *The Historical Jesus. A Guide for the Perplexed*, Bloomsbury 2002
Helen Bond, *The First Biographer of Jesus*, Grand Rapids, 2020
G Bornkamm, *Jesus of Nazareth*, Hodder & Staughton 1960.
R E Brown, *An Introduction to the New Testament* Doubleday 1999.
B. D. Chilton & C. A. Evans (ed.), *Studying the Historical Jesus*, Brill 1994.
J. D. Crossan, *The Historical Jesus*, Harper Collins 1993.
J D G Dunn, *Jesus Remembered*, Eerdmans 2003.
Paula Fredriksen, *When Christians were Jews*, Yale 2018
J. B. Green, S. McKnight & I. H. Marshall (ed.), *Dictionary of Jesus and the Gospels*, IVP 1992.
A.E. Harvey, *Jesus and the Constraints of History*, Duckworth 1982.
T. Holmén and S. D. Porter (eds), *The Handbook for the Study of the Historical Jesus* Brill 2011
J. Jeremias, *New Testament Theology I: The Proclamation of Jesus*, SCM 1971.
L. T. Johnson, *The Writings of the New Testament*, 2nd edn, SCM 1999.
J. P. Meier, *A Marginal Jew*, 3 vols (thus far), Doubleday 1991-2001.
C. Rowland, *Christian Origins*, SPCK 2nd ed. 2002.
E. P. Sanders, *Jesus and Judaism*, SCM 1985.
E. P. Sanders, *The Historical Figure of Jesus*, Allen Lane 1993.
E. P. Sanders & M. Davies, *Studying the Synoptic Gospels*, SCM 1989.
G. N. Stanton, *The Gospels and Jesus*, 2nd edn, OUP 2002.

G. Theissen & A. Merz, *The Historical Jesus: A Comprehensive Guide*, SCM 1998.
C. M. Tuckett, *Reading the New Testament: Methods of Interpretation*, SPCK 1987.
G, Vermes, *Jesus the Jew*, SCM 1973.
Robyn Wals, *The Origins of Christian Literature*, Cambridge, 2021
N. T. Wright, *Jesus and the Victory of God*, SPCK 1996.

PAPER A4 - CHRISTIANITY AND THE TRANSFORMATION OF CULTURE

Paper Co-ordinator: Dr Ryan Gilfeather

Supplementary Regulation

This paper will introduce students to the history of Christianity by considering key periods and issues in the interaction of Christianity with the culture in which it is set. The topic of the paper will be announced annually by the Faculty Board. The topic in 2026-27 is **Making Christians: Conversion and Christianization in the Late Roman World.**

Prescribed Texts

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

Aims and Learning Outcomes

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

As a result of taking this course, students should attain a)
knowledge of:

- Broad patterns of Christianization in the fourth and early fifth centuries AD
- Processes and agents of conversion, of instruction in doctrine, and of admission to the church in this period
- The variety of sources (literary, material, epigraphic and documentary) available for the study of conversion in this period
- Historical trends in scholarship on conversion and Christianization in late antiquity

b) *the ability to*:

- Identify and summarize the essential features of some of the historical events and processes covered in this paper
- Evaluate sources in context, and assess their strengths and weaknesses
- Assess differing historical interpretations in the light of evidence
- Synthesise and analyse a range of materials in order to produce and present in an ordered and effective way an account of or answer to problems or questions

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

Teaching

The course will be taught by 12 hours of lectures and 12 hours of classes across Michaelmas 2026 and Lent 2027. Classes will engage in a close reading and interpretation of selected primary sources which will available on Moodle; students are expected to have read the text and the relevant article before coming to their classes to facilitate the discussion. Students should receive 5 hours of college supervisions and a 1-hour revision supervision. **Supervisions in 2026-27 should be organized by Directors of Studies.**

A4 outline of teaching 2026-27 (provisional and subject to change)

Michaelmas	**Lectures**	**Classes**
Week 1.	**1. Introduction** Ancient vocabularies and concepts of conversion; problems of evidence for conversion and Christianization; categories of, and boundaries and relationships between religious communities	**1. Epigraphic evidence for conversion** Primary texts: funerary inscriptions for Sextus Petronius Probus and Junius Bassus; the Projecta casket; Papario epitaph at Grado Optional further reading: J. Matthews, 'Four funerals and a wedding: this world and the next in fourth-century Rome', in P. Rousseau and M. Papoutsakis, eds, *Transformations of Late Antiquity: Essays for Peter Brown,* Aldershot, 2009, 129-46
Week 2.	**2. Conversion and imperial policy** The religious allegiances and policies of late Roman emperors from Constantine to Theodosius II; conversion and the *Theodosian Code*	**2. Conversion in the *Theodosian Code*** Primary text: selections from the *Theodosian Code,* trans. C. Pharr (1969) Optional further reading: Michele Salzman, 'The evidence for the *conversion* of the Roman empire to Christianity in book 16 of the *Theodosian Code,' Historia* 42 (1993), 362-78
Week 3.	**3. Conversion 'within' Christianity** Asceticism and 'conversion' to rigorous Christianity	**3. Ascetic conversions** Primary text: *Life of Pelagia of Antioch*, trans. Brock and Ashbrook Harvey in *Holy Women of the Syrian Orient* (1987), ch. 2 Optional further reading: Susan Ashbrook Harvey, 'Martyr passions and hagiography', ch. 29 in Susan Ashbrook

		Harvey and David Hunter, eds, *Oxford Handbook of Early Christian Studies* (esp. sections 29.2 and 29.3).
Week 4.	**4. Rates and patterns of conversion** Problematizing numbers of converts to Christianity; patterns and rates of conversion in urban and rural communities	**4. Conversions in Augustine's *Confessions*** Primary text: Augustine, *Confessions* Books 7 and 8, trans. C. Hammond, Loeb vols 26-27 (2014, 2016). Optional further reading: P. Fredriksen, 'Paul and Augustine: conversion narratives, orthodox traditions, and the retrospective self', *JThS*, n.s. 37, 1986, 3-34.
Week 5.	**5. Agents and tools of conversion** Bishops and holy men; preaching and wonderworking; violence	**5. Agents of conversion** Primary texts: extracts from Sulpitius Severus, *Life of St Martin*, trans. P. Burton (2017). Optional further reading: Peter Brown, 'Arbiters of the holy: the Christian holy man in late antiquity', in his *Authority and the Sacred* (Cambridge, 1993), 55-78.
Week 6.	**6. Conversion of space** The treatment of religious buildings (temples, churches, synagogues) and urban and rural spaces	**6. Destruction of temples** Primary texts: Libanius, *Oration* 30 ('For the temples'), trans. A.F. Norman, Loeb vol. 452 (1969) Optional further reading: Thomas Sizgorich, "Not easily were stones joined by the strongest bonds pulled asunder": religious violence and imperial order in the later Roman world', *Journal of Early Christian Studies* 15.1 (2007), 75-101.
Lent 2027	**Lectures**	**Classes**
Week 1.	**7. Christian-Jewish relations** Attitudes and policies of Christian emperors and bishops towards Jews and Judaism	**7. Christians on Jews** Primary texts: John Chrysostom, *Discourse against Judaizing Christians*, trans. P. Harkins, *Fathers of the Church* vol. 68 (1979), pp. 1-34 Optional further reading: Isabella Sandwell, 'Chrysostom and the construction of religious identities', in her *Religious Identity in Late Antiquity: Greeks, Jews and Christians in Antioch* (2007), 63-90.

Week 2.	**8. Conversion of culture** The co-option and transformation of classical art and literature	**8. Conversions of classical literature** Primary texts: extracts on Eve from Proba's Christian Virgilian *Cento,* preface and lines 1-55 in S. Schottenius Culled, *Proba the Prophet*, 2016, Brill, Appendix. Optional further reading: K. O. Sandnes, *The Gospel According to Homer and Virgil: Cento and Canon,* 2011, ch. 7
Week 3.	**9. The instruction and admission of converts** Catechesis and baptism	**9. Conversion and baptism** Primary text: Gregory of Nazianzus, *Oration* 40 (on baptism), trans. Browne and Swallow, *NPNF* vol. 7 (1894) Optional further reading: Susanna Elm, 'Inscriptions and conversions: Gregory of Nazianzus on baptism (Or. 38-40)', in Kenneth Mills and Anthony Grafton, eds, *Conversion in Late Antiquity and the Early Middle Ages: Seeing and Believing* (University of Rochester Press, 2003), 1-35
Week 4.	**10. Conversion in the household** Conversion in the household; the role of women as agents of conversion; 'mixed' marriages; what to do with slaves and children	**10. Bringing up Christian children** Primary literature: Jerome, *Letter 107 to Laeta*, trans. F.A. Wright, Loeb vol. 262 (1933), 338-69 Optional further reading: Phyllis Katz, 'Educating Paula: a proposed curriculum for raising a fourth-century infant', in Ada Cohen and Jeremy Rutter, eds, *Constructions of Childhood in Ancient Greece and Italy, Hesperia* supplement 41 (2007), 115-27
Week 5.	**11. Conversions away from Christianity** Conversions to philosophy; the emperor Julian	**11. The emperor Julian and conversion** Primary texts: Julian, extracts from *Letters* 19, 22 and 36 (rescript on Christian teachers), all trans. W.C. Wright, Loeb vol. 157 (1923); extract from Libanius' *Oration* 17 on Julian, trans. A.F. Norman, Loeb vol. 451 (1969) Optional further reading: Oliver Nicholson, 'The "pagan churches" of Maximinus Daia and Julian the Apostate', *Journal of Ecclesiastical History* 45 (1994), 1-10

Week 6.	**12. Converting heretics** Identifying, stigmatizing and penalizing heresies and heretics in late antiquity	**12. Introduction to gobbets** Introduction to the end-of-year exam with particular focus on gobbets

Bibliography

General introductory and comparative reading

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

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

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

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

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

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

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

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

Supervision essay questions and bibliographies

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

Essay 1: What problems of interpretation are posed by late ancient Christian accounts of conversion?

Primary

* Athanasius, *Life of Antony,* trans. R. Gregg (Mahwah, NJ 1980)
* Augustine, *Confessions* Books 7-8, trans. C. Hammond, Loeb vols 26-27 (Cambridge, MA, 2014, 2016)

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

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

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

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

Secondary

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

Ashbrook Harvey, S. 'Martyr passions and hagiography', in S. Ashbrook Harvey and D. Hunter (eds), *The Oxford Handbook of Early Christian Studies* (2009), 603-27

Brown, P. 'Christianisation: narratives and process', in his *Authority and the Sacred* (Cambridge, 1995), 1-26

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

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

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

Russell, F. 'Augustine: conversion by the book', in J. Muldoon (ed.) *Varieties of Religious Conversion in the Middle Ages* (Gainesville, 1997), 13-30

Schott, J. ''Living like a Christian, but playing the Greek': accounts of apostasy and conversion in Porphyry & Eusebius', *Journal of Late Antiquity* 1.2 (2008), 258-77

Sivan, H. 'Ulfila's own conversion', *Harvard Theological Review* 89.4 (1996), 373-86

Stromberg, P. *Language and Self-Transformation A Study of the Christian Conversion Narrative* (Cambridge, 1993)

Van Dam, R. 'Foreword: visions of Constantine', in his *Remembering Constantine at the Milvian Bridge* (Cambridge, 2011), 1-18

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

Primary

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

Secondary

Bradbury, S. 'Constantine and the problem of anti-pagan legislation in the fourthcentury', *Classical Philology* 89 (1994), 120-39

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

Corcoran, S. 'From unholy madness to right-mindedness: or how to legislate for religious conformity from Decius to Justinian', in A. Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Oxford, 2016), 67-94

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

Humfress, C., 'Law in practice', in P. Rousseau (ed.), *A Companion to Late Antiquity* (Chichester, 2009)

Hunt, D. 'Christianizing the Roman empire: the evidence of the Code', in Jill Harries and Ian Wood, eds, *The Theodosian Code* (London, 1993), 143-58

Lee, A.D., 'Decoding late Roman law', *Journal of Roman Studies* 92 (2000), 185-93

Millar, F. *The Emperor in the Roman World* (1977)

Mordechai Rabello, A. 'The attitude of Rome towards conversions to Judaism (atheism, circumcision, proselytism)', in his *The Jews in the Roman Empire: Legal Problems, from Herod to Justinian* (Aldershot, 2000), ch. XIV

Salzman, M. 'The end of public sacrifice: or, changing definitions of sacrifice in the post-Constantinian world', in J. Wright Knust and Z. Varhelyi (eds), *Ancient Mediterranean Sacrifice* (New York, 2011), 167-83

Salzman, M. 'The evidence for the conversion of the Roman empire to Christianity in book 16 of the Theodosian Code', *Historia* 42 (1993), 362-78

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

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

Essay 3: What was thought to be 'miraculous' about conversion to Christianity in late antiquity?

Primary

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

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

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

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

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

Secondary

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

Brown, P. 'Arbiters of the holy: the Christian holy man in late antiquity', in his *Authority and the Sacred: Aspects of the Christianisation of the Roman World* (Cambridge, 1995), 55-78
Cooper, K. 'Ventriloquism and the miraculous: conversion, preaching, and the martyr exemplum in late antiquity', in Kate Cooper and Jeremy Gregory, eds, *Signs, Wonders, Miracles: Representations of Divine Power in the Life of the Church* (Rochester, 2005), 22-45
de Nie, G. *Poetics of Wonder: Testimonies of the New Christian Miracles in the Late Antique Latin World* (Turnhout, 2011)
Frend, W. 'The place of miracles in the conversion of the ancient world to Christianity', in Kate Cooper and Jeremy Gregory, eds, *Signs, Wonders, Miracles: Representations of Divine Power in the Life of the Church* (Rochester, 2005), 11-21
MacMullen, R. *Christianizing the Roman Empire AD 100-400* (Yale, 1984), esp. ch. 7
Mathews, T. *The Clash of Gods: A Reinterpretation of Early Christian Art* (1993), esp. ch. 3, 'The magician'
Rapp, C. *Holy Bishops in Late Antiquity: The Nature of Christian Leadership in an Age of Transition* (Berkeley, 2005), esp. Epilogue
Saradi-Mendelovici, H. 'The Christianization of pagan temples in the Greek hagiographical texts', in Johnannes Hahn, Stephen Emmel, Ulrich Gotter (eds.), *From Temple to Church: Destruction and Renewal of Local Cultic Topography in Late Antiquity* (Leiden, 2008), 113-34
Van Dam, R. 'From paganism to Christianity in late antique Gaza', *Viator* 16 (1985), 1-20
Van Dam, R. *Saints and their Miracles in Late Antique Gaul* (Princeton, 1993)

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

Primary

Augustine, *On Catechizing the Uninstructed*, trans. S. Salmond, *NPNF* vol. 3 (1887) – available at <https://www.newadvent.org/fathers/1303.htm>
* Jerome, *Letter* 107, trans. F.A. Wright, Loeb Classical Library vol. 262 (Cambridge, MA, 1933) – available through the Loeb website, accessed from idiscover
John Chrysostom, *Instructions to Catechumens*, trans. T. Brandram, *NPNF* vol. 9 (Buffalo, 1889) – available at <https://www.newadvent.org/fathers/1908.htm>

Secondary

Elm, S. *Sons of Hellenism, Fathers of the Church: Emperor Julian, Gregory of Nazianzus, and the Vision of Rome* (Berkeley, LA, 2012)
Ferguson, E. 'Catechesis and initiation' in A. Kreider (ed.), *The Origins of Christendom in the West* (New York and Edinburgh, 2001), 229-68
Haines-Eitzen, K. 'Textual communities in late antique Christianity' in P. Rousseau (ed.), *A Companion to Late Antiquity* (Oxford, 2009), 246-57
Harmless, W. *Augustine and the Catechumenate* (Collegeville, 1995)
Horn, C. and J. Martens, *Let the Little Children Come to Me: Childhood and Children in Early Christianity* (Washington, 2009), esp. ch. 4
Jacobsen, A-C. 'Identity formation through catechetical teaching in early Christianity', in Birgitte Secher Bøgh(ed.)*Conversion and Initiation in Antiquity* (Frankfurt, 2015), 20323
Katz, P. 'Educating Paula: a proposed curriculum for raising a fourth-century infant' in Ada Cohen and Jeremy Rutter, *Constructions of Childhood in Ancient Greece and Italy* (Athens, 2007), 115-27
Louth, A. '*Fiunt, non nascuntur Christiani*: conversion, community and Christian identity in late antiquity', in Carol Harrison et al. (eds), *Being Christian in Late Antiquity: A Festschrift for Gillian Clark* (Oxford, 2014), 109-119

Lynch, J. 'The sponsorship of adults', in Joseph Lynch, *Godparents and Kinship in Early Medieval Europe* (Princeton, 2019), 83-116
Maxwell, J. *Christianization and Communication in Late Antiquity: John Chrysostom and his Congregation in Antioch* (Cambridge, 2006), esp. ch. 4
Salzman, M. *The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire* (Harvard, 2002), esp. ch. 5
Stenger, J. 'Athens and / or Jerusalem? Basil's and Chrysostom's views on the didactic use of literature and stories, in Peter Gemeinhardt et al. (eds), *Education and Religion in Late Antique Christianity: Reflections, Social Contexts and Genres* (Abingdon, 2016), 86-100

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

Primary

Ambrose, *On the Mysteries,* trans. R. Deferrari, *Theological and Dogmatic Works*, *Fathers of the Church* vol. 44 (Washington, DC, 1963), 5-28
Cyril of Jerusalem, *Catechetical Lectures* 19 and 20, trans. E.H. Gifford, *NPNF* vol. 7 (Buffalo, NY, 1894)
Egeria, *Pilgrimage Diary*, trans. McGowan and Bradshaw, *Pilgrimage of Egeria* (Collegeville, 2018)
* Gregory Nazianzus, *Oration 40*, trans. Browne and Swallow, *NPNF* vol. 7 (1894)
Whitaker, E. and M. Johnson, *Documents of the Baptismal Liturgy* (London, 2003)

Secondary

Aasgaard, R. 'Ambrose and Augustine: two bishops on baptism and Christian identity', in D. Hellholm et al. (eds), *Ablution, Initiation and Baptism: Late Antiquity, Early Judaism and Early Christianity* (Berlin, 2011), vol. 2, 1253-83
Day, J. 'The catechetical lectures of Cyril of Jerusalem: a source for the baptismal liturgy of mid-fourth century Jerusalem', in Tor Vegge, David Hellholm, Christer Hellholm, Øyvind Norderval, and Øyvind Norderval, eds, *Ablution, Initiation, and Baptism: Late Antiquity, Early Judaism, and Early Christianity* (Berlin, 2011), 1179-1204
Elm, S. 'Inscriptions and conversions: Gregory of Nazianzus on Baptism', in Kenneth Mills and Anthony Grafton, eds, *Conversion in Late Antiquity and the Early Middle Ages: Seeing and Believing* (Rochester, 2003), 1-35
Ferguson, E. 'Catechesis and initiation' in A. Kreider (ed.), *The Origins of Christendom in the West* (New York and Edinburgh, 2001), 229-68
Ferguson, E. *Baptism in the Early Church: History, Theology, and Liturgy in the First Five Centuries* (Grand Rapids, 2009)
Jensen, R. M. *Living Water: Images, Symbols, and Settings of Early Christian Baptism* (Leiden, 2011)
Johnson, M. 'Christian initiation', in Susan Ashbrook Harvey and David Hunter, eds, *The Oxford Handbook of Early Christian Studies* (Oxford / New York, 2008), 693-710
Kelly, H. *The Devil at Baptism: Ritual, Theology and Drama* (Ithaca, 1985)
Riley, H. *Christian Initiation: A Comparative Study of the Interpretation of the Baptismal Liturgy in the Mystagogical Writings of Cyril of Jerusalem, John Chrysostom, Theodore of Mopsuestia, and Ambrose of Milan* (Washington, 1974)

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

Primary

* Examples of Christian funerary epigraphy set for class 1
* Libanius, *Oration* 30 ('For the temples'), trans. A.F. Norman, Loeb vol. 452 (Cambridge, MA, 1972)

Prudentius, *Against Symmachus* I, esp. ll. 412-655, trans. H.J. Thomson*, Loeb* vol. 387 (Cambridge, MA, 1949) - available through the Loeb website, accessed from idiscover

Secondary

Barnes, T. 'Statistics and the conversion of the Roman aristocracy', *Journal of Roman Studies* 85 (1995), 135-47

Brown, P. 'Aspects of the Christianization of the Roman aristocracy', *Journal of Roman Studies* 51 (1961), 1ff

Cameron, A. 'Pagan converts', in his *Last Pagans of Rome* (Oxford, 2011), 173-205

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

Hopkins, K. 'Christian number and its implications', *Journal of Early Christian Studies* 6.2 (1998), 184-225

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

Matthews, J. 'Four funerals and a wedding: this world and the next in fourth-century Rome', in P. Rousseau and M. Papoutsakis, eds, *Transformations of Late Antiquity: Essays for Peter Brown,* Aldershot, 2009, 129-46

Novak, D. 'Constantine and the Senate: an early phase of the Christianisation of the Roman aristocracy', *Ancient Society* 10 (1979) 271-310

Robinson, T. *Who were the First Christians? Dismantling the Urban Thesis* (2017)

Salzman, M. 'Pagans and Christians', in Susan Ashbrook Harvey and David Hunter (eds), *The Oxford Handbook of Early Christian Studies* (Oxford, 2008), 186-202

Salzman, M. *The Making of A Christian Aristocracy: Social and Religious Change in the Western Roman Empire* (2002)

Stark, R. 'The rise of a new world faith', in *Latter-Day Saint Social Life: Social Research on the LDS Church and its Members* (1998), 1-8

Trout, D. 'Inscribing identity: the Latin epigraphic habit in late antiquity', in P. Rousseau (ed.), *A Companion to Late Antiquity* (Chichester, 2009)

Van Dam, R. *Becoming Christian: The Conversion of Roman Cappadocia* (Philadelphia, 2003)

Essay 7: How far were women able to shape the religious lives of others in late antiquity?

Primary

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

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

Jerome, *Letters*, trans. F.A. Wright, Loeb Classical Library vol. 262 (Cambridge, MA, 1933) – available through the Loeb website, accessed from idiscover

* *Life of Pelagia of Antioch,* trans. S. Brock and S. Ashbrook Harvey, *Holy Women of the Syriac Orient* (Berkeley, CA, 1987)
* Proba, *Cento*, extracts, trans. S. Schottenius Cullhed (Leiden, 2015)

Secondary

Arjava, A. *Women and Law in Late Antiquity* (Oxford, *1996)*

Clark, E. 'Patrons, not priests; gender and power in late ancient Christianity', *Gender and History* 2 (1990), 253-73
Clark, G., 'Monica's Religion', in G. Clark, *Monica: An Ordinary Saint* (Oxford, 2015)
Cooper, K. 'Insinuations of womanly influence: an aspect of the Christianization of the Roman aristocracy', *Journal of Roman Studies* 82 (1992), 150–64
Cooper, K. 'Relationships, resistance and religious change in the early Christian household', in Alexandra Walsham et al. (eds), *Religion and the Household* (Woodbridge, 2014), 522
Cooper, K. 'The household as a venue for religious conversion: the case of Christianity', in B. Rawson (ed.), *A Companion to Families in the Greek and Roman Worlds* (Oxford, 2011), 183-97
Cooper, K. and J. Corke-Webster, 'Conversion, conflict and the drama of social reproduction: narratives of filial resistance in early Christianity and modern Britain', in B. Secher Bøgh (ed.) *Conversion and Initiation in Antiquity* (Frankfurt, 2015), 169-83
Rousseau, P. 'Learned Women and the Development of a Christian Culture in Late Antiquity', *Symbolae Osloenses* 70 (1995): 116-47.
Salzman, M. 'Aristocratic women: conductors of Christianity in the fourth century?', *Helios* 16 (1989), 207-20
Salzman, M. *The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire* (Harvard, 2002)
Sivan, H. 'Anician women, the *Cento* of Proba, and aristocratic conversion in the fourth century', *Vigiliae Christianae* 47 (1993), 140-57
Yarbrough, A. 'Christianisation in the fourth century: the example of Roman women', *Church History* 45 (1976), 149-64

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

Primary

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

Secondary texts

Brown, P. *Power and Persuasion in Late Antiquity: Towards a Christian Empire* (Madison, 1992), esp. ch. 2
Cameron, Alan 'Pagan converts', in his *Last Pagans of Rome* (Oxford, 2015), 173-205
Cameron, Averil 'Christian conversion in late antiquity: some issues', in Arietta Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Farnham, 2015), 3-22
Cameron, Averil *Christianity and the Rhetoric of Empire: The Development of Christian Discourse* (Berkeley, 1991), esp. ch. 4
Elm, S. 'Hellenism and historiography: Gregory of Nazianzus and Julian in dialogue', *Journal of Medieval and Early Modern Studies* 33.3 (2003), 493-515
Elsner, J. *Imperial Rome and Christian Triumph: The Art of the Roman Empire AD 100-450* (Oxford / New York, 1998), esp. ch. 8
Kahlos, M. *Debate and Dialogue: Christian and Pagan Cultures c. 360-430* (Aldershot, 2007), esp. chs 1, 2 and 3
Markus, R. *The End of Ancient Christianity* (Cambridge, 1990), esp. chs 1 and 3
McLynn, N. 'Julian and the Christian Professors' in C. Harrison et al (eds.) *Late Antiquity: A Festschrift for Gillian Clark,* (Oxford, 2014), 120-136.

Pelikan, J. *Christianity and Classical Culture: The Metamorphosis of Natural Theology in the Christian Encounter with Hellenism* (Yale, 1993), esp. chs 1 and 11
Saradi-Mendelovici, H. 'Christian attitudes towards pagan monuments in late antiquity and their legacy in later Byzantine centuries', *Dumbarton Oaks Papers* 44 (1990), 47-61
Stenger, J. 'Athens and / or Jerusalem? Basil's and Chrysostom's views on the didactic use of literature and stories', in P. Gemeinhardt et al. (eds.), *Education and Religion in Late Antique Christianity: Reflections, Social Contexts and Genres* (Abingdon, 2016), 86-100

Essay 9: In what ways did the conversion of the Roman world entail the conversion of its landscape?

Primary

Egeria, *Pilgrimage Diary*, trans. McGowan and Bradshaw, *Pilgrimage of Egeria* (Collegeville, 2018)
Eusebius, *Life of Constantine*, trans. A. Cameron and S. Hall (1999)

Secondary

Boin, D. *Ostia in Late Antiquity* (2013), chs 4-5
Brenk, B. *The Christianization of the Late Roman World: Cities, Churches, Synagogues, Palaces, Private Houses, and Monasteries in the Early Christian Period* (London, 2005)
Caseau, B. 'Sacred Landscapes', in G. Bowersock, P. Brown and O. Grabar, (eds.), *Interpreting Late Antiquity: Essays on the Post-Classical World* (Cambridge MA, 2001), 21-59
Chaniotis, A. 'The conversion of the temple of Aphrodite at Aphrodisias in context', in J. Hahn et al. (eds.), *From Temple to Church* (Leiden 2008), 243-73 an
Shepardson, C., 'Mapping a textured landscape', in her *Controlling Contested Places: Late Antique Antioch and the Spatial Politics of Religious Controversy* (Berkeley, 2014), 163-203
Sauer, E., *The Archaeology of Religious Hatred in the Roman and Early Medieval World* (Stroud, 2003)
Elsner, J. 'From the Culture of Spolia to the Cult of Relics: The Arch of Constantine and the Genesis of Late Antique Forms', *Papers of the British School at Rome* 68, no. 149-84 (2000): 148-84.
Fowden, G. 'Bishops and temples in the eastern Roman empire AD 320-435', *Journal of Theological Studies* n.s. 29.1 (1978), 53-78
Drijvers, J.W. 'The conversion of Aelia Capitolina to Christianity in the fourth century', in A. Papaconstantinou et al., eds, *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Oxford, 2016), 283-98
Howe, J. 'The conversion of the physical world: the creation of a Christian landscape', in J. Muldoon (eds) *Varieties of Religious Conversion in the Middle Ages* (Gainesville, 1997), 63-80
Hahn, J. et al. (eds.), *From Temple to Church: Destruction and Renewal of Local Cultic Topography in Late Antiquity* (Leiden, 2008), esp. chs 1, 4-7, 9-10, and 12
Limor, O. 'Conversion of space', in Ira Katznelson and Miri Rubin, eds, *Religious Conversion: History, Experience and Meaning* (Farnham, 2014), 31-60
Salzman, M. 'The Christianization of sacred time and sacred space', in William Harris (ed.)*The Transformations of Urbs Roma in Late Antiquity* (Portsmouth, RI, 1999), 123-34

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

Primary

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

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

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

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

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

Secondary

Brown, P. 'Christianization and religious conflict', in Averil Cameron and Peter Heather, eds, *The Cambridge Ancient History*, vol. 13 (The late empire, AD 337-425) (Cambridge, 2008), 632-64

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

Haas, C. *Alexandria in Late Antiquity: Topography and Social Conflict,* Baltimore 1997.

Davis, J. 'Teaching violence in the schools of rhetoric', in H. Drake (ed.) *Violence in Late Antiquity: Perceptions and Practices* (Santa Barbara, 2006), 197-204

H. Drake (ed.) *Violence in Late Antiquity: Perceptions and Practices* (Santa Barbara, 2006)

Hunt, E. 'St Stephen in Minorca: an *episode* in *Jewish-Christian relations* in the early fifth century AD', *Journal of Theological Studies* 33 (1982), 106-23

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

Kelly, C. 'Narratives of violence: confronting pagans', in A. Papaconstantinou et al., (eds), *Conversion in Late Antiquity: Christianity, Islam and Beyond* (Oxford, 2016), 143ff

Fredriksen P. and Irshai O., 'Christian anti-Judaism: polemics and policies', in S. Katz (ed.) *The Cambridge History of Judaism*, vol. 4 (The late Roman /rabbinic period) (Cambridge, 2006), 977-1034

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

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

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

Primary

* *Theodosian Code,* trans. C. Pharr (Princeton, NJ, 1969)

* Julian, *Letters,* trans. W.C. Wright, Loeb vol. 157 (Cambridge, MA, 1923)

* Libanius, *Oration* 17 on Julian, trans. A.F. Norman, Loeb vol. 451 (Cambridge, MA, 1969); *Oration* 30 ('For the temples'), trans. A.F. Norman, Loeb vol. 452 (Cambridge, MA1972)

Secondary

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

Crook, Z. 'Agents of apostasy, delegates of disaffiliation', in B. Secher Bøgh (ed.), *Conversion and Initiation in Antiquity* (Frankfurt, 2015), 119-134

Frede, M. ‘Monotheism and pagan philosophy in later antiquity,’ in P. Athanassiadi and M. Frede (eds.) *Pagan Monotheism in Late Antiquity*, (Oxford, 199), 41-68
Kinzig, W. ‘Trample upon me…’: the sophists Asterius and Hecebolius: turncoats in the fourth century AD’, in L. Wickham and C. Bammel (eds), *Christian Faith and Greek Philosophy in Late Antiquity* (Leiden, 1993), 92-111
Marcos, M. ‘He forced with gentleness: emperor Julian’s attitude to religious coercion’, *Antiquité Tardive* 17 (2009), 191-204
McLynn, N. ‘Poetry and pagans in late antique Rome: the case of the senator ‘converted from the Christian religion to servitude to the idols’’, in Michele Salzman et al. (eds), *Pagans and Christians in Late Antique Rome: Conflict, Competition and Co-existence in the Fourth Century* (Cambridge, 2015), 232-50
Nicholson, O. ‘The ‘pagan churches’ of Maximinus Daia and Julian the Apostate’, *Journal of Ecclesiastical History* 45 (1994), 1-10
Schott, J. ‘‘Living like a Christian, but playing the Greek’: accounts of apostasy and conversion in Porphyry and Eusebius’, *Journal of Late Antiquity* 1.2 (2008), 258-77
Smith, R. *Julian's Gods: Religion and Philosophy in the Thought and Action of Julian the Apostate (*London, 1995), esp. ch. 7
Wilson, S. *Leaving the Fold: Apostates and Defectors in Antiquity* (Minneapolis, 2004)

PAPER A5 – THE QUESTION OF GOD

Paper Co-ordinator: Professor Ben Quash & Dr Joanna Leidenhag

Teaching Term/s: Michaelmas, Lent & Easter (1 revision lecture)

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

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

Course Description
Theology is the discussion of God and all things as they relate to God. In this paper we will examine three topics within Christian theology: God, creation (as that which is not God, but from God) and evil (as that which neither God, nor from God). In doing so, we will cover many of the topics that underlie any discussion of theology, considering, for instance, the sources upon which theology draws, how it uses them, and how human language can work in seeking to refer to one who transcends created reality. We will examine some of the key ways in which God is named in Christian tradition, and the implications of these names. We will also consider some of the ways in which theologians have shown a keen interest in other disciplines, such as literature and the natural sciences, in asking the questions 'what kind of world do we live in?'; 'what is wrong with it?'; and 'how do we live in it wisely?'.

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

Form and Conduct of Examination
The paper will be assessed by a three-hour examination.

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

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

Aims
The paper is designed to help students consider theological questions through exploration of the concept of God. In particular the paper aims to:

- give students confidence in approaching classical theological texts and questions.
- introduce different genres of theological text: e.g. scriptural, devotional, hagiographical, academic.

- help students understand and evaluate critically current scholarship on these texts.
- show the interlocking nature of different doctrinal loci in Christian theology.
- introduce students to reflection upon the nature of theological method.
- show students how theologians engage with objections to traditional Christian claims raised both inside and outside the church.

Learning Outcomes
As a result of taking this course, students should attain:

(a) Knowledge of:
- apophatic, cataphatic, and analogical approaches to theology
- commonly attributed divine names and attributes
- the trinitarian character of God
- the role of desire as well as of knowledge in relating to God
- the doctrine of creation from nothing
- the so-called 'transcendental properties of being', including truth, goodness, and beauty
- the doctrine of providence, including theories of divine action in the world
- the relationship between the doctrines of creation and incarnation
- the compatibility of creation from nothing with contemporary scientific cosmology
- the compatibility of Christian doctrines of creation with contemporary evolutionary biology and ecological thought
- theological objections to creation from nothing raised by process thought
- the understanding of evil as *privatio boni* and theodicy in the Augustinian tradition
- theodicy in modern theology
- debates over the appropriateness of attempts to 'justify the ways of God'

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

Lectures: Michaelmas Term

Section 1: The Doctrine of God

Lecture 1: God as Being
Lecture 2: God as Triune
Lecture 3: God as Word
Lecture 4: God as Holiness
Lecture 5: God as Beauty
Lecture 6: God as Truth
Lecture 7: God as Justice
Lecture 8: God as Telos

Section 2: God and Creation

Lecture 1: Creation as Gift (creation ex nihilo)
Lecture 2: The Unity and Multiplicity of Creation

Lecture 3: Creation as Divine Speech
Lecture 4: Creation as Temple
Lecture 5: Creation as Art
Lecture 6: Creation as Laboratory
Lecture 7: Creation and Providence
Lecture 8: Creation as Hope (New Creation)

Lectures: Lent Term

Section 3 – God and Evil

Lecture 1: Evil and Desire
Lecture 2: Evil as Privation
Lecture 3: Evil and Contingency
Lecture 4: The Devil
Lecture 5: Tragedy and Lament (the literary construction of evil)
Lecture 6: Death
Lecture 7: Theodicy and its Critics
Lecture 8: Evil as Banal

Supplementary Reading
Introductory and Background Reading

Section 1: The Doctrine of God (Michaelmas Term)

Lecture 1: God as Being

Biblical Reading: Exodus 3:14.

Recommended Reading

Thomas Aquinas, *Summa Theologiae* I, q. 3, a. 4.

McCabe, Herbert, 'Creation', in *God Matters* (London: Continuum, 2005 [1987]), Chapter 1.

Soskice, Janet, *Naming God: Addressing the Divine in Philosophy, Theology and Scripture* (Cambridge: Cambridge University Press, 2023), Chapter 1.

Lecture 2: God as Triune

Biblical Reading: Deut. 6:4–15; Matt. 28:19; 14:1–31.

Recommended Reading

Gregory of Nyssa (1986). "Concerning We Should Think of Saying that There Are Not Three Gods to Ablabius". In *The Trinitarian Controversy*. William G. Rusch, trans., Philadelphia, PA: Fortress Press: 149–161.

Jenson, Robert. 1984. “The Triune God” in C.E. Braaten and R.W. Jenson (eds.) *Christian Dogmatics*. Fortress Press, vol.1, pp.87-92.

Lecture 3: God as Word
Biblical Reading: John 1:1–14; Matt. 6:9–13 and Luke 11:2–4.

Recommended Reading

Athanasius, *De Incarnatione Verbi Dei* §§,1–4, 8–10, 54.

Williams, Rowan, ‘Conclusion’ to *Christ the Heart of Creation* (London: Bloomsbury, 2018), pp.219–54.

Lecture 4: God as Holiness
Biblical Reading: Lev. 19:1–22:16; Isa. 6:1–8; Rev. 4.

Recommended Reading

Schleiermacher, Friedrich. *The Christian Faith* §83 ‘God is Holy’

Webster, John. 2003. *Holiness*. Eerdmans.

Lecture 5: God as Beauty
Biblical Reading:

Recommended Reading

Pseudo-Dionysus, *The Divine Names* translated by C.E. Rolt, Chapter IV, §§1–13 (London: Society for Promoting Christian Knowledge, 1957).

Balthasar, Hans Urs von, ‘Point of Departure and Concerns’ and ‘The Task and the Structure of a Theological Aesthetics’, in *The Glory of the Lord: A Theological Aesthetics*, Vol. 1 ‘Seeing the Form’. Edinburgh: T&T Clark, 1982, pp.17–34, 117–27.

Lecture 6: God as Truth
Biblical Reading: John 18

Recommended Reading

Aquinas, *Summa Theologiae*. Prima Pars, Q.16: Truth.

Jenson, Robert W. 2011. “On Truth and God: 1. *Ipsa Veritas* and Late Modernity” *Pro ecclesia,* vol. 20(4), pp.384-388

Jenson, Robert W. 2012. “On Truth and God: 2. The Triunity of Truth” *Pro Ecclesia*. Vol. 21(1), pp.51-55.

Lecture 7: God as Justice
Biblical Reading: Psalms TBC

Recommended Reading

Hooker, Richard, *Of the Laws of Ecclesiastical Polity* Book 1, Chapter VIII.

Cone, James H., *A Black Theology of Liberation*, 2nd ed. (Maryknoll NY: Orbis, 1986), pp.1–4; 66–74.

Lecture 8: God as Telos
Biblical Reading: 1 Cor. 15: 24–28

Recommended Reading

Edwards, Jonathan. *The End for Which God Created the World,* Chapter 1 Sections 1-4 and Chapter 2, Section 7.

Lewis, C.S. 2013 [1949]. "The Weight of Glory" in C.S. Lewis (ed.) *The Weight of Glory: A Collection of Lewis's Most Moving Addresses*. HarperCollins, pp. 25-46.

Section 2: God and Creation (Michaelmas Term)

Lecture 1: Creation as Gift
Biblical Reading

Recommended Reading

Julian of Norwich, Chapter 5 of *Revelations of Divine Love: Long Text* translated by Barry Windeatt, 60-61 (Oxford: Oxford University Press, 2015).

Carnes, Natalie, *Beauty: A Theological Engagement with Gregory of Nyssa* (Eugene OR: Cascade, 2014), pp.45–60.

Lecture 2: The Unity and Multiplicity of Creation
Biblical Reading: Col. 1: 15-23.

Recommended Reading

Maximus the Confessor. 2014. *On the Difficulties in the Church Fathers, The Ambigua* (trans.) Fr Maximos Constas. Harvard University Press. *Ambigua 7* [1077C–1089D]. pp.95-117.

Catherine Keller. 2003. "The Pluri-Singularity of Creation: Created God *bara elohim" The Face of the Deep*: *A Theology of Becoming.* Routledge*,* Chapter 10.

Lecture 3: Creation as Divine Speech
Biblical Reading

Recommended Reading

Bonaventure, *The Soul's Journey Into God* trans. Ewert Cousins, chapter 2 (New York: Paulist Press, 1978, pp. 69–78)

Coleridge, S.T., *Marginalia*, ed. George Whalley, 3 vols. to date, *The Collected Works of Samuel Taylor Coleridge*, Bollingen Series, xii (London and Princeton, NJ, 1980–). 522–23; 723.

--, *Biographia Literaria, or Biographical Sketches of My Literary Life and Opinions,* Vol.1, James Engell and W. Jackson Bate (eds.) (Princeton: Princeton University Press, 1983), 304.

Lecture 4: Creation as Temple
Biblical Reading: Gen. 1:1–2:2; Is. 66:1–2.

Recommended Reading

Barker, Margararet. 2004. *Temple Theology: An Introduction.* SPCK, pp.1-32.

Zizoulas, John. 2011. *The Eucharistic Communion and the World*. Edited by Luke Ben Tallon. Bloomsbury. "Chapter 6: The Eucharistic Vision of the World" and "Chapter 7: Proprietors or Priests of Creation?", pp.123-142.

Lecture 5: Creation as Art
Biblical Reading: Ps. 8; Jer. 18:1–11; Matt. 6:28–33 and Luke 12:27–28.

Recommended Reading

Traherne, Thomas, *The Kingdom of God*, Chapter XXX, in *The Works of Thomas Traherne*, Vol. I, Jan Ross ed. (Cambridge: D.S. Brewer, 2005), pp.422–27.

Jones, D., 'Art and Sacrament', in *Epoch and Artist* (London: Faber and Faber, 1953), pp.148–67.

Lecture 6: Creation as Laboratory
Biblical Reading: Job 38–41.

Recommended Reading

Boyle, Robert. 2000 [1690] "The Christian Virtuoso. The Second Part" in *The Works of Robert Boyle, Part II* V*ol.5.* Edited by Michael Hunter and Edward B. Davies. Routledge. pp.431-507 (Proposition 1).

McLeish, Tom. 2014. *Faith and Wisdom in Science*. Oxford University Press, pp.102-148.

Lecture 7: Creation and Providence
Biblical Reading

Recommended Reading

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

Fergusson, David, *The Providence of God: A Polyphonic Approach* (Cambridge University Press, 2018), Chapter 5, pp. 241–296.

Lecture 8: Creation as Hope
Biblical Reading: Rom. 8:18-30; Rev. 21-22

Recommended Reading

Irenaeus, *Against Heresies* Book V, chapters 32-36.

McFarland, Ian. 2024. *The Hope of Glory: A Theology of Redemption*. Westminster John Knox, "Introduction", "Part 1: Hope" (chapters 1, 2, 3) and Chapter 7.

Section 3 – God and Evil (Lent Term)

Lecture 1: Evil and Desire
Biblical Reading

Recommended Reading
Kierkegaard, S., 'The Immediate Erotic Stages, from *Either/Or*. Princeton: Princeton University Press, 1987, pp.84–103.

Weil, Simone, 'Forms of the Implicit Love of God', from George A. Panichas (ed.), *The Simone Weil Reader*. New York: David McKay, 1977, pp. 469–86.

Lecture 2: Evil as Privation
Biblical Reading

Recommended Reading

Augustine, *Enchiridion*, Chapters 11–24.

Dalferth, Ingolf U. 2022. *Malum*: *A Theological Hermeneutics of Evil* (trans. Nils F. Schott). Cascade. Section II.i A: Privatio boni.

Lecture 3: Evil and Contingency
Biblical Reading

Recommended Reading

John Duns Scotus, *Lectura* I 39, §§62–68, in *Contingency and Freedom: Lecture I 39 by John Duns Scotus*. Introduction, translation and commentary by A. Vos, et al. Dordrecht: Kluwer, 1994.

MacKinnon, Donald, excerpt from 'Lenin and Theology', in *Explorations in Theology 5* (London: SCM, 1979), pp.15–23.

Lecture 4: The Devil
Biblical Reading: Job 1-2; Matt. 4:1-11; Rev. 12

Recommended Reading

Origen. 2017. *Origen: On First Principles,* 2 volumes (trans.) John Behr. Oxford University Press. 1.5.2-1.5.4., vol. 1, pp.93-101.

Thomas, Gabrielle. 2026. "Beyond Personhood: The Devil as Persona in Christian Theology", *Modern Theology* (early view), pp.1-19.

Lecture 5: Tragedy and Lament
Biblical Reading: 1 Sam. 28:3–25; Isa. 45:15; Ps. 88

Recommended Reading
Martin Luther, *On the Bondage of the Will* §§LXIV–LXXII, in *Luther and Erasmus: Free Will and Salvation*. The Library of Christian Classics: Ichthus Edition. Rupp, E. Gordon; Marlow, A.N.; Watson, Philip S.; and Drewery, B. trans. and eds (Philadelphia: Westminster Press, 1969).

Prevot, Andrew. *Thinking Prayer: Theology and Spirituality amid the Crises of Modernity* (Notre Dame IN: University of Notre Dame Press, 2015), pp.326–34.

Lecture 6: Death
Biblical Reading: Eccl. 3; 1 Cor. 15

Recommended Reading

Barth, Karl. *Church Dogmatics* III/2 §47 "Man in His Time" and III/3 §50 "God and Nothingness".

Rahner, Karl. 1965 [1958]. *On the Theology of Death*

Lecture 7: Theodicy and its Critics
Biblical Reading

Recommended Reading

William Paley, 'The Goodness of the Deity', *Natural Theology*, Chapter 26.

Hart, David Bentley, excerpt from Chapter 1, *The Doors of the Sea: Where Was God in the Tsunami*? (Grand Rapids MI: Eerdmans, 2005), pp.6–35.

Lecture 8: Evil, Banality, and Stupidity
Biblical Reading: Matt. 27:11–26.

Recommended Reading

Arendt, Hannah. 1992. *Eichmann in Jerusalem*: *a report on the banality of evil.* Penguin, Chapters 2, 7 and epilogue.

Bonhoeffer, Dietrich. 1972. *Letters and Papers from Prison*. Edited by Eberhard Bethge. Translated by Reginald H Fuller et al. Macmillan. "After Ten Tears" (1942-43).

PAPER A6 – UNDERSTANDING CONTEMPORARY RELIGION

Paper Co-ordinator: Dr Zoe Zielke

Teaching Term/s: Michaelmas & Lent

Course Aim: To introduce students to the ways in which anthropologists analyse and account for religion as a social force in the contemporary world, including the interactions of religious life with social, political, economic, familial, national, and global structures.

Course Objectives: In particular, to enable students to acquire a broad familiarity with key theoretical debates surrounding the anthropological study of religion. To develop students' skills in detailed, analytical reading of case-studies and ethnographies. To encourage students to assess and interpret empirical evidence in the light of theoretical scholarship. This introduction to the anthropological study of religion will provide a foundation for the study of religion papers in the second (B7 on World Christianities and B9 on Religious Encounters) and third years (C21 on The End of the World, and C24 on World Christianities).

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

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

Supervisions: Supervisions may take place in Michaelmas and/or Lent, depending on the schedule agreed with the supervisors. An updated list of supervisors will be available by September 2026.

MICHAELMAS

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

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

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

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

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

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

Lecture 3. Salvation and Work. **(TBC):** Max Weber's discussion of ascetic Protestantism and its relation to Western market-driven capitalism has shaped the sociological study of religion. This lecture explores the relationship between 'salvation' and 'work' in this classic monograph, and compares it to a contemporary ethnographic case study of a Prosperity Gospel church in Sweden. Key reading:

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

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

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

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

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

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

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

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

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

Theme 2: Religious Alterity and Similarity

Lecture 8. Relativism and Perspectivism. **(TBC):** In this lecture we will examine two ethnographic case studies which confront the reader with the reality of religious alterity. What are we to make of profound religious difference, and the ontological claims they appear to be founded upon? By examining the work of

Viveiros de Castro on Amerindian 'Perspectivism' and Meigs on rituals of gender segregation and male pregnancy among the Hua of Papua New Guinea, we will consider how social scientists of religion might attempt to 'take seriously' the religious beliefs of others. Reading:

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

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

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

LENT

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

- Joseph Webster (2020) *The Religion of Orange Politics: Protestantism and Fraternity in Contemporary Scotland*. Introduction, Chapters 2 and 4. https://idiscover.lib.cam.ac.uk/permalink/f/1ii55o6/44CAM_ALMA51642915540003606
- Hilary Pilkington (2016) *Loud and Proud: Passion and Politics in the English Defence League.* Introduction, Chapters 5, 6, and 7. http://idiscover.lib.cam.ac.uk/permalink/f/1ii55o6/44CAM_ALMA51530145430003606

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

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

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

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

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

- Boddy, Janice (2016) 'The Normal and the Aberrant in Female Genital Cutting: Shifting Paradigms' in *HAU: Journal of Ethnographic Theory* 6 (2): 41–69. Ejournal: http://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_ucpj10.14318/hau6.2.008

- Martin, Bernice (2001) 'The Pentecostal Gender Paradox. A Cautionary Tale for the Sociology of Religion,' in *The Blackwell Companion to the Sociology of Religion* ed. By Richard K. Fenn. Oxford: Blackwell, 2001, pp. 52–66.

  https://idiscover.lib.cam.ac.uk/permalink/f/t9gok8/44CAM_ALMA51621867610003606

- Mhaoileoin, Niamh Ní: 'The Ironic Gay Spectator: The Impacts of Centring Western Subjects in International LGBT Rights campaigns,' *Sexualities* 22/1-2: 148-164. https://idiscover.lib.cam.ac.uk/permalink/f/1kas1sp/TN_cdi_proquest_journals_2174932619

The following lecture topics are subject to change; the paper description will be updated as soon as possible

Lecture 14: Religion and Outsider Projections. **(TBC)**

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

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

Lecture 15: Faith and Science. **(TBC)**

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

- Powell, Joseph (2022) '"Dis Plandemic Iwah": Rastafari Responses to Covid-19 and Covid-19 Management Strategies in Iyanola (Saint Lucia) in *Caribbean Studies Association Journal* Vol 1 Iss 1. 90-112.
- Yawney, Carole (1985) 'Strictly Ital: Rastafari Livity and Holistic Health' Paper presented at the 9th annual meeting of the Society for Caribbean Studies, Hertfordshire, UK.

- Christensen, Jeanne (2014) 'Rastafari Reasoning and the RastaWoman: Gender Constructions in the Shaping of Rastafari Livity' Lanham, MA: Lexington Books, 2014. Chapters 1 & 3. https://idiscover.lib.cam.ac.uk/permalink/f/1ii55o6/44CAM_ALMA51618066170003606

Lecture 16: *Interactions Between and Around Faith Groups.* (TBC)

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

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

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

Paper Co-ordinator: Professor Jörg Haustein

Teaching Term/s: Michaelmas & Lent

Course Description:
This paper will introduce students to the comparative study of religions and guide their own scholarly engagement with two major religious traditions of their choice. The lectures provide an historical and theoretical orientation over how our present idea of 'world religions' was created and shaped in the 19th and 20th centuries through globalisation, colonialism, science, perennialism, and inter-religious engagement. Drawing together the Faculty's experts in Judaism, Islam, Hinduism, Buddhism, and World Christianity, the paper provides students with foundational knowledge and epistemological skills for the critical study of global religious traditions, while offering ample opportunity for an intellectual reflection of their own position in inter-religious dialogue and the study of religions.

Aims

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

Learning Outcomes

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

Prescribed Texts
There are no prescribed texts for this paper.

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

Form and Conduct of Examination
The examination will consist of the submission of two essays, each focused on one religious tradition and not more than 3,000 words in length.
The first essay will analyse in critical comparison two introductions to one religious tradition from different historical times, chosen from a list of works provided by the paper co-ordinator. The second essay will address aspects of doctrinal or ritual plurality and unity within another religious tradition, based on an essay question selected from a list provided by the lecturer for the chosen religious tradition. Students are expected to attend all seminar sessions for the two religious traditions they choose for their essays.

Essay 1 – Sample questions

- Compare and contrast David S. Margoliouth, *Mohammedanism* (London, 1911) with Daniel Brown, *A New Introduction to Islam* (Chichester, 2017).
- Compare and contrast Robins, *History of Christian Missions* (Edinburgh 1915) with Adrian Hastings, *A World History of Christianity* (Cambridge, 1999).
- Compare and contrast Compare and contrast Monier Monier-Williams, *Brahmanism and Hinduism* (New York, 1891) and Hillary Rodrigues, *Introducing Hinduism* (New York, 2006).
- Compare and contrast Eugene Burnouf, *Introduction to the History of Indian Buddhism* (Chicago, 2015, orig. 1844) with John Strong, *Buddhisms: An Introduction* (London, 2015).
- Compare and contrast Leo Baeck, *The Essence of Judaism* (Frankfurt am Main, 1936, orig. 1905), with Melanie Wright, *Understanding Judaism* (Cambridge, 2003).

Essay 2 – Sample questions
- How adequate is it to speak of Islam in the singular, given its diversity of sects, legal schools, and religious practices?
- Is Sufism a form of 'mysticism'?
- Is Hindu*ism* a British invention?
- How are Hindu religious subjectivities shaped by, and enacted through, aesthetic forms such as music, dance, and drama?
- 'The making of World Christianity is a form of Western Imperialism.' Discuss.
- Is World Christianity an expression of global or local culture?
- Did the Buddha teach a religious way of life?
- Is it more accurate to talk about 'Buddhisms' than 'Buddhism'?
- Is Judaism a religion?
- Discuss the relation between shared texts and competing interpretations in Judaism.

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

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

Sample Bibliography

Asad, T. *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*. Baltimore, MD, 1993.

Baker, Cynthia. *Jew*. New Brunswick, 2017.

Boyarin, Daniel. *Judaism: The Genealogy of a Modern Notion*. New Brunswick, 2019.

Brown, D. *A New Introduction to Islam*. Oxford, 2017.

Chidester, D. *Christianity: A Global History*. London, 2000.

Chidester, D. *Empire of Religion: Imperialism & Comparative Religion*. Chicago, IL, 2014.

Connolly, P. *Approaches to the Study of Religion*. London, 1999.

De Lange, N. *An Introduction to Judaism*. Cambridge, 2000.

Demiri, Lejla (ed.). *A Common Word: texts and reflections*. Cambridge, 2010.

Denny, F. *An Introduction to Islam*. London, 2015.

Deutsch, Yaacov, *Judaism in Christian Eyes: Ethnographic Descriptions of Jews and Judaism in Early Modern Europe*. New York, 2012.

Esack, Farid. *Qur'an, Liberation and Pluralism*. Oxford, 1998.

Fitzgerald, T. *The Ideology of Religious Studies*, Oxford, Oxford University Press, 2000.

Gethin, R. *The Foundations of Buddhism*. Oxford, 1998.

Hallaq, Wael. *Sharia: Theory, Practice, Transformations*. Cambridge, 2009.

Harvey, P. *An Introduction to Buddhism: Teachings, History and Practices*. Second Edition. Cambridge, 2013.

Heck, Paul. *Common Ground: Islam, Christianity and Religious Pluralism*. Georgetown, 2009.

Heschel, Susannah. *Abraham Geiger and the Jewish Jesus*. Chicago, 1997.

King, R. *Orientalism and Religion: Postcolonial Theory, India and 'The Mystic East'*. London, 1999.

Kippenberg, H. G. *Discovering Religious History in the Modern Age*. Princeton, NJ, 2002.

Lewis, T. (ed.) *Buddhists: Understanding Buddhism Through the Lives of Practitioners*. Malden, MA, 2014.

Lipner, Julius J. *Hindus: their religious beliefs and practices*. 2nd ed London, 2010.

Llewellyn, J. *Defining Hinduism: a reader,* London, 2005.

Masuzawa, T. *The Invention of World Religions: Or, How European Universalism Was Preserved in the Language of Pluralism*. Chicago, IL, 2005.

McCutcheon, R. T. *Critics, Not Caretakers: Redescribing the Public Study of Religion*. New York, 2001.

McCutcheon, R. T. *The Discipline of Religion: Structure, Meaning, Rhetoric*. London, 2003.

McCutcheon, R.T. *The Insider/Outsider Problem in the Study of Religion: A Reader*. London, 1999.

Murata, Sachiko, and Chittick, William C. *The Vision of Islam*. London and New York, 1996.

Orsi, R. A. *The Cambridge Companion to Religious Studies.* Cambridge, 2012.

Ramadan, T. *Radical Reform: Islamic Ethics and Liberation*. Oxford, 2008.

Saddhatissa, H. *Buddhist Ethics*. London, 1970.

Smart, Ninian, and Thakur, S. *Ethical and Political Dilemmas of Modern India*. London, 1993.

Smith, Wilfred Cantwell. *The Meaning and End of Religion*. New York, 1962.

Stanley, B. *Christianity in the Twentieth Century: A World History*. Princeton, NJ, 2018.

Stanley, B. *The Bible and the Flag: Protestant Missions and British Imperialism in the Nineteenth and Twentieth Centuries*. Leicester, 1990.

Stanley, B. *The World Missionary Conference, Edinburgh 1910*. Grand Rapids, MI, 2009.

Strong, J. *Buddhisms: An Introduction*. London, 2015.

Taylor, Mark (ed.), *Critical Terms for Religious Studies.* Chicago, 1998.

Waardenburg, J. (ed.). *Muslim Perceptions of Other Religions*. New York, 1999.

Waardenburg, J. C*lassical Approaches to the Study of Religion: Aims, Methods and Theories of Research*. Berlin, 1999.

Waines, D. *An Introduction to Islam*. Cambridge, 1995.

Walls, A. *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith*. New York, 2002.

Walls, A. *The Missionary Movement in Christian History: Studies in the Transmission of Faith*. New York, 1996.

Wiese, Christian. *Challenging Colonial Discourse: Jewish Studies and Protestant Theology in Wilhelmine Germany*. Leiden, 2005.

Winter, T. *The Cambridge Companion to Classical Islamic Theology.* Cambridge 2008.

Melanie Wright, *Understanding Judaism.* Cambridge, 2003.

Wynne, A. *Buddhism: An Introduction*. London, 2014.

. Link: 10.1515/opan-2020-0106

PAPER A8 – PHILOSOPHY OF RELIGION

Paper Co-ordinator: Professor Douglas Hedley

Teaching Term/s: Michaelmas, Lent & Easter (1 revision lecture)

Supplementary Regulation

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

Prescribed Texts

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

Aims and Objectives

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

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

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

Form and Conduct of Examination

The paper will be assessed by a three hour examination.

Teaching

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

PAPER A9 – ETHICS

Paper Co-ordinator: Dr James Orr

Teaching Term/s: Michaelmas & Lent

Supplementary Regulation

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

Core Texts

The core texts for this paper are as follows:

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

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

Course Aims

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

Learning Outcomes

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

(i) the ability to identify major problems in the study of moral philosophy and theological ethics; evaluate the complex nature of primary sources, and appraise the various implications that arise for the field; and

(ii) the ability to distinguish and assess conflicting interpretations within primary texts in the history of moral and religious philosophy and secondary scholarship; the development of skills of analysis and interpretation through philosophical and ethical reasoning.

Form and Conduct of Examination

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

Course Delivery

The course will be taught by a combination of sixteen lectures and about six supervisions. The lectures will take place on a weekly basis in the Michaelmas and Lent Terms (times to be announced) at the Faculty of Divinity. The lectures are aimed to introduce the major themes of the course, explore their implications, and refer to the curriculum of recommended texts. Depending on numbers, there may be opportunity in the lectures to study the texts in closer detail, make presentations, discuss issues with the group, raise questions and examine related texts.

Lectures and Classes

Michaelmas Term

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

Lent Term

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

Supervisions

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