PART IIA – 2026-2027

Paper B1a - Intermediate Hebrew
Paper B1b - Intermediate New Testament Greek
Paper B1c - Intermediate Sanskrit
Paper B1d - Intermediate Qur'anic Arabic
Paper B2 - Israel in Exile: Literature, History and Theology
Paper B3 – The shaping of Jewish Identity (332 BCE – 70CE)
Paper B4 – Paul and John: The First Christian Thinkers in Comparative Perspective
Paper B6 - Christianity in Late Antiquity (to circa 600)
Paper B7 - Themes in World Christianities: Context, Theology and Power
Paper B8 - Christ, Salvation, and the Trinity
Paper B9 - Religious Encounters and Nature
Paper B10 - Philosophy of religion: God, freedom and the soul
Paper B11 - Ethics and faith
Paper B12 - Themes in the Anthropology of Islam [FAMES]
Paper B13 - Theology and Literature
Paper B14 - Modern Judaism: Thought, Culture, and History
Paper B15 - Introduction to Islam
Paper B16 - Life and thought of religious Hinduism and of Buddhism
Paper B17 - Meaning [Philosophy]

In Part IIA, you take **four of the above papers.**

You also have the option to take, as an additional (fifth) paper, an Elementary Scriptural language from the Part I options.

PAPER B1A – INTERMEDIATE HEBREW

Paper Coordinator:
Dr Arjen Bakker

Teaching Term/s: Michaelmas & Lent

Course Description:
This paper is intended for those in their second year of studying Hebrew. The study of the Hebrew texts is designed (apart from their intrinsic interest) to lead students on to a fuller appreciation of the grammar, vocabulary and syntax of prose texts. The lectures will focus mainly on linguistic aspects of the texts, but students are expected to acquire an appreciation of the exegetical and literary aspects of the set passages. An understanding of essential text-critical questions, using *BHS*, will be required. Students will be expected to show knowledge of the basic features of *BHS* and to display an understanding of the grammar and syntax of Hebrew prose.

Learning Outcomes:
By the end of the year students should be able to (a) translate intermediate Hebrew texts into English, and translate short prose English passages into classical Hebrew using appropriate syntactic structures; (b) parse and comment on the meaning of Hebrew words; (c) identify common syntactic structures of classical Hebrew prose; (d) explain some aspects of the content and interpretation of the set texts; (e) discuss some basic issues in textual criticism.

Prescribed Texts:
Isaiah 36–39; Leviticus 8–10; Deuteronomy 5–11.

The edition of the Hebrew Bible to be used is Karl Elliger and Willhelm Rudolph, eds, *Biblia Hebraica Stuttgartensia* (Stuttgart: Deutsche Bibelgesellschaft [German Bible Society], 1977 [and subsequent reprintings]).
Students are recommended also to consult the relevant BHQ volumes where available (*Biblia Hebraica Quinta*, Stuttgart: Deutsche Bibelgesellschaft):
Leviticus, ed. I. Himbaza, 2021
Deuteronomy, ed. C. McCarthy, 2007
Judges, ed. N. Fernández Marcos, 2011
Twelve Minor Prophets, ed. A. Gelston, 2010

Form and Conduct of Exam:
The examination will consist of a three-hour written paper. Candidates will be required to answer four questions: (1) to translate one out of a choice of two passages from each of the three set texts, commenting on points of linguistic and exegetical interest on specified phrases or verses; (2) to translate one unseen Hebrew passage; (3) to comment on points of exegesis from two out of six shorter passages from the set texts; and (4) to translate from English into pointed Biblical Hebrew one passage based on one of the prescribed texts. Copies of the BHS Hebrew Bible will be provided.

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

Supervisions:
It is recommended that students receive supervisions towards the end of Lent Term and the beginning of Easter Term focussing on preparation for the linguistic parts of the examination, but

also including some commentary practice on the set texts. Supervisions should be arranged by the DoS.

Recommended Reading

Arnold, Bill T. and John H. Choi, *A Guide to Biblical Hebrew Syntax*, 2nd edition (Cambridge: Cambridge University Press, 2018)

Merwe, Christo H.J. van der, and Jackie A. Naudé, *A Biblical Hebrew Reference Grammar* (2nd edition; London: Bloomsbury, 2017).

Robson, James E., *Deuteronomy 1-11: A Handbook on the Hebrew Text* (Waco, TX: Baylor University Press, 2016).

Waltke, Bruce K. and Michael Patrick O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, Ind.: Eisenbrauns, 1990).

Williams, Ronald J., *Williams' Hebrew Syntax*, revised and expanded by John C. Beckman (3rd ed.; Toronto: University of Toronto Press, 2007).

PAPER B1B – INTERMEDIATE NEW TESTAMENT GREEK

Paper Coordinator:
Professor Simon Gathercole

Teaching Term/s: Michaelmas, Lent & Easter

Supplementary Regulation
This paper will contain passages for translation, textual, exegetical and theological comment from such portions of text as the Faculty Board will from time to time prescribe.

Prescribed Texts
Mark 1-5; Galatians

Aims
The overall objective is for students to develop their Greek language abilities and to acquire exegetical skills and knowledge. The paper will achieve these aims by introducing students to the language, syntax, exegesis and theology of Mark and Galatians on the basis of the Greek text.

Learning Outcomes
After completing the paper, students will be able to:

- Demonstrate a more advanced knowledge of New Testament Greek, including reading comprehension and awareness of issues relating to the language and syntax of the set texts.
- Apply basic skills of exegesis to the set texts.
- Identify and cogently discuss key historical and theological issues relating to Mark and Galatians on the basis of the Greek text.

Form and Conduct of Examination
A three-hour exam consisting of three questions. Students will be required to answer all three questions.

- Question 1 will ask students to translate and comment linguistically and exegetically on one passage (from a choice of two) from the first set text (Mark 1-5).
- Question 2 will ask students to translate and comment linguistically and exegetically on one passage (from a choice of two) from the second set text (Galatians).
- Question 3 will ask students to translate one unseen passage (from a choice of two) from texts prescribed by the Faculty board, with vocabulary provided for words that occur less frequently in the New Testament.

Questions 1 and 2 are worth 40 marks each; question 3 is worth 20 marks.
Copies of the Greek New Testament will be provided.

Teaching
Teaching will include sixteen 90-minute seminars: eight seminars on the first set text (Mark 1-5) in Michaelmas, and eight seminars on the second set text (Galatians) in Lent. The seminars will address issues relevant to translation and exegesis of the set texts, including questions of authorship, setting, date, text, linguistic features, composition, and historical and theological significance. Key topics in the interpretation of each text will be discussed, as well as the syntax and grammar of their Greek.

Supervisions

Supervisions are to be arranged by the DOS, and at least half should take place in Lent, after seminars on the second set text have begun. There should normally be three supervisions on each of the set texts, plus an additional revision supervision in Easter.

PAPER B1C - INTERMEDIATE SANSKRIT

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

Teaching Term/s: Michaelmas, Lent & Easter

Supplementary Regulation

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

Prescribed Texts:

1) *Rgvedasamhitā* 1.1, 7.86, 10.14, 10.90, 10.129 (in A. A. Macdonell, *A Vedic Reader for Students*); 2) *Mānavadharmaśāstra*, chs. 3, 4, 5 (P. Olivelle, *Manu's code of law: a critical edition and translation of the Mānava-Dharmaśāstra,* Oxford University Press, Oxford, 2005); 3) *Sāmkhyakārikā*, vv.1-21, 53-69 (G.J. Larson, *Classical Sāmkhya,* Motilal Banarsidass, Delhi, 1983); 4) *Kumārasaṃbhava*, Cantos 3 and 5 (*Kālidāsa's Kumārasambhava, edited with Mallinātha's commentary*. Ed. M. R. Kale. Bombay: The Standard Publishing, 1917, pp. 44-68 and pp. 80-113.); 5) *Buddhacarita* of Aśvaghosha, ch. 3, 4, 14 (ed. by E.H. Johnston, Motilal Banarsidass, Delhi, 1972).

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

PAPER B1D - INTERMEDIATE QUR'ANIC ARABIC

Paper Coordinator: Mrs Nadira Auty

Teaching Term/s: Michaelmas, Lent & Easter

Supplementary Regulation

This paper will contain passages for pointing, for translation, and for linguistic and exegetical comment from portions of the Qur'an, Qur'anic commentaries, Hadith and other Islamic literature which the Faculty Board shall from time to time prescribe. The paper will also contain a passage to point and translate from English into Arabic.

Prescribed Texts:

The Qur'an, Sura XIX;
al-Waqidi, *Kitab al-Maghazi*, ed. Marsden Jones (Oxford, 1966), Vol. II, pp. 731-8;
Abd al-Rahman ibn al-Jawzi, *Sifat al-safwa* (Hyderabad, 1355AH), Vol. IV, pp. 155-9.
Abu Sa'id al-Baydawi, *Anwar al-tanzil wa asrar al-ta'wil* (Istanbul, 1329AH), 404-5;
Yahya ibn Sharaf al-Nawawi, *al-Minhaj fi sharh Sahih Muslim ibn al-Hajjaj* (Cairo, 1347AH), Vol. II, pp. 79-98.

Aims

This paper aims to build on the knowledge acquired by students who have taken Paper A1d of the Arabic grammatical features and vocabulary most commonly encountered in the Qur'an and other early Islamic religious literature. The paper includes a passage for pointing, and passages for translation, and for linguistic and exegetical comment from portions of the Qur'an. Candidates are also required to translate a passage from English into Arabic.

Form and Conduct of Examination

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

Teaching

Teaching for this paper continues to be based on the introductory grammar by Haywood and Nahmad, 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*.

Two 2-hour classes are held each week through Michaelmas and Lent Terms, and the four teaching weeks of Easter Term.

PAPER B2 - ISRAEL IN EXILE: LITERATURE, HISTORY AND THEOLOGY

Paper Coordinator: Professor Katharine Dell

Teaching Term/s: Michaelmas, Lent & Easter

Supplementary Regulation

This paper will be concerned with Old Testament history from the reign of Hezekiah to the conquest of Babylon by Cyrus and with theological and literary responses to the Babylonian invasions and their consequences in the literature of the time, with particular reference to relevant sections of Genesis-Numbers; Deuteronomy; Joshua-2 Kings; Job; exilic elements in the Psalter; Isaiah 40–55; Jeremiah 1–25; Lamentations; Ezekiel. The Faculty Board will prescribe a portion of the Old Testament for special study.

Prescribed Texts:

Ezekiel 1–24

Course Description

The exilic age has long been regarded in scholarship as a watershed for the faith of Israel, with important theological understandings formulated in this period. It is also a crucial time in the history of Israel and a time of the collection and writing of formative documents. This course seeks to give a thorough understanding of the literature, history and theology of the period leading up to the Exile, of the Exile itself and of the repercussions that followed it. It involves study of texts from different genres of Old Testament material, including some detailed textual work. It also involves engagement with scholarly methods of analysing literary texts, of evaluating historical claims with the assistance of archaeological finds and ancient Near Eastern parallels and of seeking an overall sense of the theological developments of the period.

Supervisions

Supervisions (5-6) are to be arranged by Directors of Studies.

Form and Conduct of Examination

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

PAPER B3 – THE SHAPING OF JEWISH IDENTITY (332 BCE – 70CE)

Paper Coordinator: Dr Arjen Bakker

Teaching Term/s: Michaelmas, Lent & Easter

Supplementary Regulation

This paper will be concerned with an essential period for our understanding of the formation of Judaism (and the context from which Christianity arose). It will focus on the land of Israel in the time from the rise of Alexander the Great (332 BCE), when it became incorporated into the Greek empires, up to and including the First Roman Revolt (70 CE). It will examine the social, historical, and political contexts in which ancient Jews shaped their identity and how as a result they came to fashion new forms of literature and new concepts.

Course Description

The paper will examine how Jewish ideas and literature developed in the context of the political and social changes of the period, extending the history of Israel from the end of the narrative of the Hebrew Bible, as well as informing on the Jewish contexts in which rabbinic traditions and the New Testament arose. It was a time when the authoritative books of the bible were read and reinterpreted by individuals such as the scribe Ben Sira and the communities attested in the Dead Sea Scrolls. New literature arose such as the Jewish novella, as seen in the tale of seduction and decapitation in the Book of Judith. And the historian Josephus wrote in Greek fashion of the life of Herod, leaving a memorial of him that is far from flattering. Against the background of the political upheavals under Alexander the Great and his successors, followed by Jewish independence under the Hasmoneans, and finally intervention under the Herodians and Romans, we see developments in Jewish practices such as the synagogue, prayer life, the role of the temple (and competing temples), reading of the scriptures, and concepts of time and temporality. How Jews shaped their identity in a turbulent period of history is viewed in a multi-faceted way through literature, historical writings, theology, archaeology, and manuscripts.

Prescribed Texts

- Sirach (Ecclesiasticus) 44–50 (NRSV)
- 1 Maccabees 1–2 (NRSV)
- Judith 8–16 (NRSV)
- Damascus Document 1.1–3.13 (G. Vermes, *The Complete Dead Sea Scrolls in English*, 5th edition; London, 1997)
- Josephus, *Antiquities* 15, viii, ix and xi.1-2 (R. Marcus and Allen Wikgren, *Josephus: Jewish Antiquities: Books 14-15*. Loeb Classical Library 489; Harvard,1943, pp. 382-421; 441-445) [Online: https://www.loebclassics.com/]
- A selection of coins (Y. Meshorer, *A Treasury of Jewish Coins from the Persian Period to Bar Kokhba* [Jerusalem: Yad Ben-Zvi Press, 2001], nos. 31; A1; B1; C1; K1; L1; 44, 45, 46; 59; 87; 91; 127; 183; 193).

Aims

Set texts and teaching for this paper are intended to assist knowledge and understanding of the literature and sources for ancient Judaism. In particular, the paper aims:

- To develop exegetical skills and an engagement with Jewish literature of the period
- To assist in the appreciation of the development of Jewish thought in the period
- To develop an understanding of the multifaceted nature of Jewish identity in the period
- To help students understand and evaluate critically the current scholarship on the period

- To help students appreciate the historical importance of a range of evidence
- To introduce students to the issues involved in handling material artefacts

Learning Outcomes
As a result of taking this course, students should attain:
(a) Knowledge of:
- the key historical events that shaped Jewish life in the set period
- the key sources for the evaluation of the period
- the principal concepts and practices that were formed in the period
- the main debates between scholars on the interpretation of the evidence

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

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

Teaching
16 lectures over the two terms will examine issues of Jewish concepts, practices, and literature within the historical context from 332 BCE until 70 CE.

In Paper B3, questions are not set on the period later than First Jewish Revolt (70 CE), although an understanding of the period afterwards and the formation of rabbinic Judaism may be helpful.

Supervisions
Supervisions are to be arranged by the DOS. They can be done in any term. Six supervisions are recommended, covering both set texts and broader themes in the subject area. Guidance for supervisors is available from the paper coordinator.

PAPER B4 – PAUL AND JOHN: THE FIRST CHRISTIAN THINKERS IN COMPARATIVE PERSPECTIVE

Paper Coordinator: Professor George van Kooten

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

Course description

An internet search for 'John and Paul' immediately reveals the unabating popularity of the two song-writers and musicians of the Beatles, John Lennon and Paul McCartney. Their New Testament counterparts, John and Paul, however, have not been less influential. They are regarded as the first Christian thinkers. In the early church, they were both associated with Ephesus, Paul being seen as the founder of the Christian church at Ephesus and John as being resident there (Irenaeus, *Against Heresies* 3.6). Both Paul and John were put on a par with exemplary ancient philosophers (John Chrysostom, *Homilies on 1 Timothy* 10, 552.2–8). This paper introduces their thought and brings them in discussion, first with one another and subsequently also with their contexts—Jewish, Hellenistic, and Roman. There are four sections to the lectures of this paper. As there are no separate set text classes for this paper, the lectures will make full use of the available hours and use a form that is suitable for, and supports the comparison between Paul and John: all lectures consist of double hours that follow the following pattern—twice forty minutes with usually the first part on Paul and the second part on John, followed by twenty minutes of explicit comparison and discussion.

First, in two double hours, the students will receive a general introduction into Paul and John each. This is a 'Bread and Butter introduction' plus whatever the lecturer feels needs to be added.

Secondly, in another double hour, the students will be introduced into the method of *comparing* Paul and John. What do we actually do when we compare Paul and John in this paper. Is this comparing 'apples and oranges', which are useless to compare, or is there heuristic value in it, that can help us to better appreciate the diversity and unity of nascent early Christianity?

Thirdly, in five double hours Paul and John will be compared on the central themes of i) God and creation; ii) Christ; iii) salvation; iv) ethics; and v) eschatology. The supervision questions focus on these themes.

Fourthly, in three double hours this in-depth thematic comparison between Paul and John will be broadened by comparing them not only to each other, but also to their immediate religious, cultural, and political contexts: that of Judaism, Hellenism, and Roman empire.

Finally, all the lecturers will come to the final double hour to draw the sustained comparison between Paul and John to a conclusion, express their agreement, but also express their differences in a final bid to understand these two foundational Christian thinkers in their unity, diversity, and politico-cultural context.

Aims

- This paper aims to introduce 2nd-year Tripos students in the dynamics of two foundational early Christian thinkers by comparing them with one another and by contextualising them in their contemporary Jewish, Hellenistic, and Roman contexts.
- As the sustained comparison between Paul and John has been hardly undertaken in scholarship, this paper also aims to take the students along in the research-driven power of the exercise and to reveal that the study of history, literature, and ideas is never complete.

Learning Outcomes

- The students are able to confidently place two foundational early Christian thinkers within their Jewish, Hellenistic, and Roman settings.

- The students are able to do so holistically, with resort to historical, literary, philosophical, and religious notions and phenomena and be able to apply that to the close reading of texts in a non-compartmentalised way.
- The students have learned to critically evaluate and appreciate the power of analogy and comparison, simultaneously playing with similarities and dissimilarities.

Form and Conduct
The examination will consist of a three-hour written paper. Exam questions will be in line with the supervision essay topics listed below. The exam will consist of three questions of equal weighting: they will all be comparative, in the sense that they prompt a comparison between Paul and John. In these comparisons, their religious, cultural, and political contexts can be included to give the comparison further relief.

Programme

MICHAELMAS TERM
A—Introducing Paul and John
MT, week 1 (double hour):
Introduction on Paul
'Bread and Butter' introduction plus whatever the lecturer feels needs to be added. What does this epistolary literature consist of, what are their similarities and dissimilarities, and what is their intended audience?

MT, week 2 (double hour):
Introduction on John
'Bread and Butter' introduction plus whatever the lecturer feels needs to be added. Why did John write a 'gospel' and also letters, and what is their intended audience?

B—The Art of Comparison
MT, week 3 (double hour):
What do we do when we 'compare' Paul and John?
Before we start on the main content of Paul and John, we pause to reflect on what we are doing when we 'compare' Paul and John. Important questions are: what are the models here? What is 'canonical', or 'intertextual' reading of Paul and John? Especially in the case of Paul, with his extensive corpus (written by Paul, sometimes with the help of co-authors and secretaries, sometimes by pupils within the 'Pauline school'), is there consistency in his views, development, or only merely situational inconsistency? And with regard to John, the issue is addressed of the multiple genres that the author used: gospel / ancient biography and letters—what difference do genres make in the case of comparison?

Bibliography
John Barclay and Benjamin White (eds.), *The New Testament in Comparison* (2020, online).
Simon Gathercole, *The Gospel and the Gospels* (2022, online), part one: 'The Topics of Comparison'.
Jonathan Z. Smith, 'In Comparison a Magic Dwells', in: Kimberley C. Patton and Benjamin C. Ray (eds.), *A Magic Still Dwells: Comparative Religion in the Postmodern Age* (2000, online), 23–44. Cf. his *Drudgery Divine: On the Comparison of Early Christianities and the Religions of Late Antiquity* (1990).

C—Comparing Paul and John
MT, week 4 (double hour):

God and Creation
In this first content lecture, the question will be raised what role God as creator plays in Paul and John respectively. Especially the opening parts of Paul's Letter to the Romans and the Prologue of John's Gospel thematise the creation of the universe. But within the Pauline Corpus, also Paul's First Letter to the Corinthians, and subsequently the Pauline Letters to the Colossians and the Ephesians spend attention to it. How is God as Creator being portrayed in these writings? What is the involvement of the 'cosmic Christ' in creation? What purpose do these reflections on God and Christ serve in these writings?

Supervision Essay Topics
The aim for the supervisions is to make the supervision essays manageable by getting the students to compare a whole author with only a small, focused part of the other author. This is an attempt to avoid the essays requiring double the reading.
1. How does Paul's understanding of God compare with that in John 5?
2. Would Paul agree with the Johannine Prologue?

Bibliography

Hans-Dieter Betz, *The Origins of New Testament Theology: A Dialogue with Hans Dieter Betz*, edited by Rainer Hirsch-Luipold and Robert Matthew Calhoun (2020) on John and Heraclitus.

Daniel Boyarin, 'The Gospel of the Memra: Jewish Binitarianism and the Prologue to John', *Harvard Theological Review* 94 (2001) 243–84.

Jörg Frey, 'Between Torah and Stoa: How Could Readers Have Understood the Johannine Logos', in J. G. van der Watt, R. A. Culpepper, and U. Schnelle (eds.), *The Prologue of the Gospel of John: Its Literary, Theological, and Philosophical Contexts* (2016), 189–234.

Ilinca Tanaseanu-Doebler, 'The Logos in Amelius' Fragment on the Gospel of John and Plutarch's *De Iside*', in: Rainer Hirsch-Luipold (ed.), *Plutarch and the New Testament in Their Religio-Philosophical Contexts* (2022, online), 177–211.

George van Kooten, 'Mind the (Ontological) Gap! The Collateral Loss of the Pauline-Stoic Creation "From God" in the Joint Attack of the Arian-Nicene Creation "From Nothing" on the Platonic Creation "From Disorderly Matter"', in: Geert Roskam, Gerd Van Riel, and Jos Verheyden (eds.), *From Protology to Eschatology and Back Again: Views on the Origin and the End of the Cosmos in Platonism and Christian Thought* (2022), 161–231.

George van Kooten, 'The "True Light which Enlightens Everyone" (John 1:9): John, Genesis, the Platonic Notion of the "True, Noetic Light", and the Allegory of the Cave in Plato's *Republic*', in: idem (ed.), *The Creation of Heaven and Earth* (2005, online), 149-94.

George van Kooten, 'The Divine Father of the Universe from the Presocratics to Celsus: The Graeco-Roman Background to the "Father of All" in Paul's Letter to the Ephesians', in: Felix Albrecht & Reinhard Feldmeier (eds.), *The Divine Father* (2014, online), 293-323.

George van Kooten, *Cosmic Christology in Paul and the Pauline School: Colossians and Ephesians in the Context of Graeco-Roman Cosmology* (2003, online).

MT, week 5 (double hour):
Christ: Birth, death & resurrection
The subsequent lecture zooms in on the figure of Christ, and pay attention to how his birth / incarnation, death, and resurrection are portrayed. Especially for the Johannine literature, the issue of incarnation is very important, as the split in the Johannine community as recorded in the First Letter of John suggests that the 'Jexiteers', who left the community, entertained 'docetic', 'epiphanic' views rather than strongly incarnational view, although some scholars (Käsemann and Watson) believe Johannine christology itself is docetist. Attention is also paid to the function ascribed by Paul and John to Jesus' death, and to how they view his resurrection.

Supervision essay topics

1. Would Paul agree with the Johannine Prologue?
2. Would John agree with Phil 2:6-11?
3. How does Paul's understanding of the death and resurrection of Christ compare with that in John 12?

Other questions: 'Is John's Christology docetist?', 'How do Paul and John understand the death of Jesus?' 'How do Paul and John understand Jesus' resurrection?'

Bibliography

Incarnation

Reinhard Feldmeier and Hermann Spieckermann, *God Becoming Human: Incarnation in the Christian Bible* (2021).

Ernst Käsemann, *The Testament of Jesus: A Study of the Gospel of John in the Light of Chapter 17* (2017; German original 1966).

Udo Schnelle, *Antidocetic Christology in the Gospel of John* (1992).

George van Kooten, 'Bleeding Blood, Not Ichor – Christ the "Gottmensch": A Comparison of the Johannine Incarnate God of Love with Homer's Aphrodite, Plato's Daimōn of Love, and Modern Discourse', in: Jan Dochhorn, Rainer Hirsch-Luipold, and Ilinca Tanaseanu-Döbler (eds.), *Über Gott* (2022), 631–71.

Francis Watson, 'Is John's Christology Adoptionist?', in: N.T. Wright & L. Hurst (eds.), *The Glory of Christ in the New Testament* (1987, online), 113–24.

Other issues

Morna Hooker, '"The Sanctuary of his Body": Body and Sanctuary in Paul and John', *JSNT* 39 (2017) 347–61.

F.J. Matera, 'Christ in the Theologies of Paul and John: A study in the Diverse Unity of New Testament Theology', *Theological Studies* 67 (2006) 237–56.

MT, week 6 (double hour):

Salvation: The human condition & the Spirit

Both Paul and John credit the Spirit with an enormous significance in the process of salvation. What is its role, according to Paul and John? How do their views relate to the understanding of the Spirit in Judaism, and also to conception of a divine Spirit or Nous in Hellenism? Both in Paul and John, 'the Spirit' (*Pneuma*) is not only a divine figure or force (i.e., a 'neutral force', *to pneuma*), but also a constituent of a multi-layered human self. This lecture explore how Paul and John see the human self, and how its spirit is thought to related to the divine Spirit. Does this also open the possibility of a *theosis*, a deification of the human human mind?

Supervision essay topics

1. Would John agree that the topics of 1 Cor 15:3-5 are 'of first importance'?
2. 'Since we have been justified through faith, we have peace with God through our Lord Jesus Christ' (Rom 5:1). Would John agree?
3. 'These things are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.' (John 20:31). If Paul had written a Gospel, would he have had the same aim?
4. 'For John, "sin" is unbelief.' How would Paul qualify this claim?
5. Compare and contrast the depiction of the human condition through household imagery in Galatians 4:1–7 and John 8:31–38.
6. Would Paul recognize the Johannine Paraclete (John 14:16, 26; 15:26; 16:7; and 1 John 2:1)?

Further questions: 'How do Paul and John construe the human self?' 'How does this compare to Jewish and Hellenistic anthropologies?' 'How do the human spirit relate to the divine Spirit?'

'Does baptism play a role in this according to John and Paul?' 'Is there a view of *theosis* in Paul and John?'

Bibliography

a) Spirit

Gitte Buch-Hansen, *'It Is the Spirit That Gives Life': A Stoic Understanding of Pneuma in John's Gospel* (2010, online).

Reinhard Feldmeier, *The Spirit of God: Biblical Pneumatology in its Religious-Historical Context* (2022, online).

Jörg Frey and John Levison (eds.), *The Holy Spirit, Inspiration, and the Cultures of Antiquity* (2014, online).

John Levison, *The Spirit in First Century Judaism* (1997).

b) Salvation & anthropology

Cornelis Bennema, 'A Shared (Graeco-Roman) Model of Mimesis in John and Paul?', *JSNT* 43 (2020) 173-193 (online).

Andrew Byers, *Ecclesiology and Theosis in the Gospel of John* (2017, online).

Jörg Frey and Manuel Nägele (eds.), *Der Nous bei Paulus und in seiner Umwelt. Griechisch-römische, frühjüdische und frühchristliche Perspektiven* (2021).

Jason Maston and Benjamin E. Reynolds (eds.), *Anthropology and New Testament Theology* (2019), chap. 8: 'The Anthropology of John and the Johannine Epistles: A Relational Anthropology' (Benjamin E. Reynolds) and chap. 9: 'Enlivened Slaves: Paul's Christological Anthropology' (Jason Maston).

Michael Peppard, 'Adopted and Begotten Sons of God: Paul and John on Divine Sonship', *The Catholic Biblical Quarterly* 73 (2011) 92-110

Udo Schnelle, *The Human Condition: Anthropology in the Teachings of Jesus, Paul, and John* (1996).

George van Kooten, 'Human Being', in: Robert L. Brawley (ed.), *The Oxford Encyclopedia of the Bible and Ethics* (2014, online), vol. 1, 394–405.

George van Kooten, *Paul's Anthropology in Context* (2008, online), esp. chap. 5 on the anthropological trichotomy of spirit, soul, and body; and chap. 7 on assimilation to God.

MT, week 7 (double hour):

Ethics: Thought & practice

The next double hour focusses on ethical thought and ethical practice in Paul and John, with one lecture focusing on the explicit and implicit ethical ideas of Paul and John, both individual and corporate, and the second on examples of specific ethical issues that both addressed, either directly or indirectly. Directly relevant issues here are, for instance, wealth and poverty, slavery and friendship, gender, ethnicities, and the relation to Graeco-Roman society and the Roman State. Do they align with their societies, or do they develop a counter-cultural stance?

Supervision essay topics

1. How do John's ethics compare with Galatians 5-6?
2. How does Paul's vision of the Christian life compare with that of Jn 13-17?

Bibliography

Cornelis Bennema, *Mimesis in the Johannine Literature: A Study in Johannine Ethics* (2017).

Sherri Brown and Christopher W. Skinner (eds.), *Johannine Ethics: The Moral World of the Gospel and Epistles of John* (2017).

Ahreum Kim, *The Countercultural Victory of 1 John in Greco-Roman Context: Conquering the World* (2023).

Abraham Malherbe, *Moral Exhortation: A Greco-Roman Sourcebook* (1986).

Wayne Meeks, *The Origins of Christian Morality* (1993).

Justin Meggitt, *Paul, Poverty and Survival* (1998).
Teresa Morgan, *Popular Morality in the Early Roman Empire* (2007, online).
Sookgoo Shin, *Ethics in the Gospel of John: Discipleship as Moral Progress* (2018, online).
Jan van der Watt, *A Grammar of Ethics of John: Reading John from an Ethical Perspective* (2019).

MT, week 8 (double hour):
Eschatology
The final content lecture deals with 'realized eschatology', a notion developed by the Cambridge NT scholar C.H. Dodd signalling that in the NT eschatology is not merely eschatological, but already proleptically realized 'between the times'. How does this view express itself in Paul and John? Is there a tension between future and realized eschatology in their writings? Is there a different emphasis in different parts of their writings? What about John, Paul, and their ideas on the apocalyptic gospel/Gospel?

Supervision essay topics
1. Is John's eschatology more like that of 1 Thessalonians 4-5 or 1 Cor 15?
2. Do John and Galatians 2:15—3:9 have a similarly 'realised' eschatology?

Bibliography
J. Louis Martyn, *Galatians: A New Translation, with Introduction and Commentary* (1997).
Benjamin E. Reynolds, *John Among the Apocalyspes: Jewish Apocalyptic Thinking and the 'Apocalyptic' Gospel* (2020, online).
Urban C. von Wahlde, 'C.H. Dodd, the historical Jesus, and Realized Eschatology', in: Tom Thatcher and Catrin H Williams (eds.), *Engaging with C.H. Dodd on the Gospel of John: Sixty Years of Tradition and Interpretation* (2013, online), chap. 8.
Ruben Zimmermann, 'Eschatology and Time in the Gospel of John', in: Judith Lieu and Martinus de Boer (eds.), *The Oxford Handbook of Johannine Studies* (2018, online), chap. 18.

LENT TERM
D—Contextualising Paul and John
LT, week 1 (double hour):
Paul and John & Judaism
The first context lecture concerns Paul and John's relationship to Judaism. How do they conceive of principal moments of Israel's history and figureheads Adam (in the case of Paul), Abraham, Moses, and Christ? And how is their relation with the nations conceived of? How do the ethnicities of *Ioudaioi*, Samaritans, and Greeks function in the Gospel of John. Is there a difference between Jewish/Judaean particularism and Pauline-Johannine universalism? This lecture raises questions that relate in particular to law, temple, synagogue. Why were Jewish 'Christians' persecuted by fellow-Jews (Paul) and 'cast out from the synagogue' (John)?

This lecture will also service as a reflection on our use of the terminology of 'Jewish', 'Judaean', and 'Christian', especially as the latter is not yet used as a self-designation in the NT but is due to a Roman outsiders' perspective.

Bibliography
Peder Borgen, *The Gospel of John: More Light from Philo, Paul and Archaeology* (2014, online), chap. 3: 'The Gospel of John and Philo of Alexandria', 41–66.
Andrew Byers, *John and the Others: Jewish Relations, Christian Origins, and the Sectarian Hermeneutic* (2021).
James Carleton Paget, *Jews, Christians and Jewish Christians in Antiquity* (2010).

Mary L. Coloe, ‘Gentiles in the Gospel of John: Narrative Possibilities—John 12:12-43’, in: David Sim and James McLaren (eds.), *Attitudes to Gentiles in Ancient Judaism and Early Christianity* (2015), chap. 13.

Terence Donaldson, *Judaism and the Gentiles: Jewish Patterns of Universalism to 135 CE* (2007, online).

James Dunn, *The New Perspective on Paul* (2005; paperback 2008).

Martin Goodman, *Judaism in the Roman World* (2006, online), chap. 4: ‘The Temple in First-Century CE Judaism’; chap. 12: ‘The Persecution of Paul by Diaspora Jews’; chap. 15: ‘Modelling the “Parting of the Ways”’.

David Horrell, ‘The Label Χριστιανός: 1 Peter 4:16 and the Formation of Christian Identity’, *JBL* 126 (2007) 361–81.

Jonathan Linebaugh, *God, Grace, and Righteousness in Wisdom of Solomon and Paul’s Letter to the Romans: Texts in Conversation* (2013, online).

Steve Mason and Philip Esler, ‘Judaean and Christ-Follower Identities: Grounds for a Distinction’, *NTS* 63 (2017) 493–515.

Steve Mason, ‘Jews, Judaeans, Judaizing, Judaism: Problems of Categorization in Ancient History’, *Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period* 38 (2007) 457–512.

Karin Neutel, *A Cosmopolitan Ideal: Paul’s Declaration “Neither Jew Nor Greek, Neither Slave nor Free, Nor Male and Female” in the Context of First Century Thought* (2015, online).

Adele Reinhartz, *Cast Out of the Covenant: Jews and Anti-Judaism in the Gospel* (2018, online).

George van Kooten, ‘Bildung, Religion, and Politics in the Gospel of John: The Erastic, Philhellenic, Anti-Maccabean, and Anti-Roman Tendencies of the Gospel of “the Beloved Pupil”’, in: Florian Wilk (ed.), Scriptural Interpretation at the Interface between Education and Religion (2019, online), 123-77.

Francis Watson, *Paul, Judaism, and the Gentiles: A Sociological Approach* (1986, online; revised and expanded edition, 2007).

LT, week 2 (double hour):
Paul and John & Hellenism

The second contextualising lecture puts Paul and John in their Hellenistic context. What is the significance of Paul’s provenance from Tarsus, a centre of Stoicism in Greek-speaking Turkey? What is the importance of Greek literary genres for Paul’s letter writing and for John’s biography of Jesus? What are the main Greek philosophies that are contemporaneous with Paul and John: what are their main themes and discourses? How do Paul and John resonate with central Greek texts such as Plato’s *Republic* and Euripides’ *Bacchae*? Plato’s Republic was seen in antiquity as a work on divine / political justice with relevance for the inner life of human beings. Euripides was the second most important Greek author after Homer in the early Roman empire and was performed in open-air theatres throughout the Eastern half of the Roman empire, no doubt also in places such as Ephesus and Caesarea Maritima. Specific attention will be paid to the comparable function of their Prologues and to their (dis-)similar plots of the (lack of) recognition of a visiting god.

Bibliography

Sean Adams, *Greek Genres and Jewish Authors* (2020, online).

Harold W. Attridge, ‘Plato, Plutarch, and John: Three Symposia about Love’, in Eduard Iricinschi, Lance Jenott, Nicola Denzey Lewis, and Philippa Townsend (eds.), *Beyond the Gnostic Gospels* (2013), 367–78.

Paola Ceccarelli, Lutz Doering, Thorsten Fögen, Ingo Gildenhard (eds.), *Letters and Communities: Studies in the Socio-Political Dimensions of Ancient Epistolography* (2018, online), esp. chap. 1 (Thorsten Fögen on 'the configuration of communities through epistles) and chap. 11 (John Barclay, 'The Letters of Paul and the Construction of Early Christian Networks').

Alan Culpepper, *Anatomy of the Fourth Gospel* (1983).

John Dillon, *The Middle Platonists* (1996, online).

Kasper Bro Larsen (ed.), *The Gospel of John as Genre Mosaic* (2015).

Courtney J. P. Friesen, *Reading Dionysus: Euripides' Bacchae and the Cultural Contestations of Greeks, Jews, Romans, and Christians* (2015).

Joshua W. Jipp, 'Educating the Divided Soul in Paul and Plato: Reading Romans 7:7-25 and Plato's *Republic*', in: Stanley E. Porter (ed.), *Paul: Jew, Greek, and Roman* (2008, online), 231–57.

Dennis MacDonald, *The Dionysian Gospel: The Fourth Gospel and Euripides* (2017, online).

Stanley Porter and Sean Adams, *Paul and the Ancient Letter Form* (2010, online).

Richard Seaford, *Euripides: 'Bacchae', with an Introduction, Translation and Commentary* (1996).

Stanley Stowers, 'Paul and Self-Mastery', in: J. Paul Sampley (ed.), *Paul in the Greco-Roman World* (2016, 2 vols., online), vol. 2, chap. 25.

Stanley Stowers, *A Rereading of Romans: Justice, Jews, and Gentiles* (1994).

Stanley Stowers, *Letter Writing in Greco-Roman Antiquity* (1986).

George van Kooten, 'John's Counter-Symposium: "The Continuation of Dialogue" in Christianity—A Contrapuntal Reading of John's Gospel and Plato's Symposium', in: George van Kooten & Jacques van Ruiten (eds.), Intolerance, Polemics, and Debate in Antiquity (2019, online), 282-357.

George van Kooten, *Paul's Anthropology in Context* (2008, online), chap. 7.1: 'Pagan and Jewish monotheism according to Varro, Plutarch, and Paul: The aniconic, monotheistic beginnings of Rome's pagan cult – Romans 1.19–25 in a Roman context'.

LT, week 3 (double hour):
Paul and John & Roman empire

The third contextualising lectures explores Paul and John within the setting of the early Roman empire and raises the issue of 'anti-imperialism'. Were 'the gospel' as proclaimed by Paul and his favourite self-designation of the Christian communities as 'churches' ('assemblies') undermining Rome? What is the attitude towards Rome and its representative Pontius Pilate in John?

Bibliography

John Barclay, *Pauline Churches and Diaspora Jews* (2011), 'Why the Roman empire was insignificant to Paul', 363–87.

Helen Bond, *Pontius Pilate in History and Interpretation* (1998, online), chap. 7: 'Pilate in John's Gospel'.

Warren Carter, *John and Empire: Initial Explorations* (2008).

Richard Horsley (ed.), *Paul and Empire* (1997).

Richard Horsley, 'Paul's Assembly in Corinth: An Alternative Society', in: D. N. Schowalter and S. J. Friesen (eds.), *Urban Religion in Roman Corinth* (2005), 371–95.

Niko Huttunen, *Early Christians Adapting to the Roman Empire* (2020, online).

Tom Thatcher, *Greater than Caesar: Christology and Empire in the Fourth Gospel* (2009).

Paul Trebilco, *Self-designations and Group Identity in the NT* (2012, online), chap. 5: 'The assembly— ἡ ἐκκλησία'.

George van Kooten, 'Bildung, Religion, and Politics in the Gospel of John: The Erastic, Philhellenic, Anti-Maccabean, and Anti-Roman Tendencies of the Gospel of "the Beloved Pupil"', in: Florian Wilk (ed.), Scriptural Interpretation at the Interface between Education and Religion (2019, online), 123-77.
George van Kooten, ''Εκκλησία τοῦ θεοῦ: The 'Church of God' and the Civic Assemblies (ἐκκλησίαι) of the Greek Cities in the Roman Empire', *NTS* 58 (2012) 522–48 (online).
N.T. Wright, 'Paul's Gospel and Caesar's Empire', in idem, *Pauline Perspectives* (2013), 169-92.

LT, week 4 (double hour):
Comparison

a) Paul and John as part of wider early Christianity

In the two concluding hours, explicit comparisons will be drawn and summarised. First, Paul and John will be contextualised in the wider context of the New Testament writings. Some theories of intra-Christian similarities will be discussed: Barnett's theory of the literary influence of the collected Pauline letters; Allison's view on the interconnectedness of the earliest Christian figures; and Schnelle's view on the existence of 'schools' in the NT. Some attention will also be paid to how both Paul and John relate to the figure of Cephas/Peter in their writings.

Bibliography

Albert E. Barnett, *Paul Becomes a Literary Influence* (1941) on how the collected Pauline Letters influenced much of the subsequent literature of the NT, including John.
Dale Allison, 'Did Everybody Know Everybody? The Case of Paul, Mark, and Luke', in: James H. Charlesworth and Jolyon G. Pruzinski (eds.), *Cyprus within the Biblical World: Borders not Barriers* (2021), 127–46.
Dale Allison, 'Reflections on Matthew, John, and Jesus', in: James H. Charlesworth and Jolyon G. R. Pruszinski (eds.), *Jesus Research: The Gospel of John in Historical Inquiry* (2019), 47–68.
Udo Schnelle, 'Das frühe Christentum und die Bildung', *NTS* 61 (2015) 113–43 on Paul and John and contemporary philosophico-religious discourses, in the context of early Christian 'Bildung' (section 6, pp. 135–40, 6.1 on Paul, 6.2 on John). Cf. also Udo Schnelle, 'Denkender Glaube: Schulen im Neuen Testament', in: P. Gemeinhardt and S. Günther (eds.), *Von Rom nach Bagdad* (2013), 81–110.

b) Paul and John: differences / similarities / omissions—the lecturers in debate

The final hour will see all lecturers first delivering their contextualised and comparative views on Paul and John in four 10-minute statements, followed by discussion with the students.

General bibliography for entire course

<u>Paul and John</u>

Matthew Novenson and Barry Matlock (eds.), *The Oxford Handbook of Pauline Studies* (2022, online).
Bruce Longenecker (ed.), *The New Cambridge Companion to St Paul* (2020, online).
J. Paul Sampley (ed.), *Paul in the Greco-Roman World* (2016, 2 vols., online).
Judith Lieu and Martinus de Boer (eds.), *The Oxford Handbook of Johannine Studies* (2018, online).

<u>Immediately relevant encylopedias</u>

Brill Encyclopedia of Early Christianity Online (2018–).
Brill's New Pauly: Encyclopaedia of the Ancient World (2005–, online).
Encyclopedia of the Bible and its Reception (2009–, online).
Oxford Classical Dictionary, 4th edition (2012, online).

PAPER B6 - CHRISTIANITY IN LATE ANTIQUITY (TO CIRCA 600)

Paper Coordinators: Professor Thomas Graumann & Dr Mark Smith

Teaching Term/s: Michaelmas & Lent

Supplementary Regulations

This paper is concerned with the main historical and theological developments in Christianity in Antiquity set within the social, historical, political and cultural contexts of the Roman Empire and its immediate successors. The period surveyed is that of Late Antiquity dating roughly from the 4th to the 6th c. CE.

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. However, in order to acquaint themselves with the period and the sources, the students are encouraged to consult in advance Gillian Clark, Late Antiquity: A Very Short Introduction, Oxford 2011 (for the historical framework) and relevant chapters in Henry Chadwick, The Church in Ancient Society: From Galilee to Gregory the Great, Oxford 2003. Main sources may be found in *The Cambridge Edition of Early Christian Writings,* esp. vol. 2, Part II-III-IV and vol. 3, Part I, chs. 1-5. *Further texts will be identified and discussed in* the Lectures and the Classes.

Course Description

Many important features of Christianity emerged and developed in the late antique period. The paper examines the development of Christian churches and groups, their organisation, institutions, identities and ways of life in the context of the political, social and cultural life of the Roman Empire. It studies main strands of Christian theological reflection and discussion in the period with a focus on the Trinitarian and Christological controversies, and introduces exemplary texts from what is often called the "Golden Age" of patristic literature.

Aims

Teaching for this paper is intended to assist knowledge and understanding of Christianity in the patristic period (to ca. 600). In particular the paper aims:

- To aid the knowledge and understanding of the history of Christianity in the context of the Roman Empire
- To assist in the appreciation of the development of Christian thought in the period
- To introduce students to primary texts by major patristic authors and teach them skills of close analysis and interpretation of such texts
- To help students understand and evaluate critically current scholarship on the period

Learning Outcomes

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

(a) Knowledge of:

- the key historical events and developments that shaped Christian life and culture in the set period
- the main discussions that informed Christian theological reflection in the period
- the principal elements in the intellectual and social formation of the church(es) in the period
- the variety of sources available for the evaluation of the period

(b) The ability to:

- identify major issues and problems inherent in the study of Christianity in the period
- assess critically the character, limits and tendencies of the primary sources

- analyse and interpret primary sources in a variety of genres and address the difficulties and challenges in this task
- analyse and discuss the main theological and historical developments in the church(es) of the time in critical conversation with scholarship

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

Teaching
The course will be taught by 12 hours of lectures and 12 hours of classes. Lectures will provide an outline of the main theological and historical developments in Christianity of the period, present important sources and introduce central debates in modern scholarship. Classes will engage in a close reading and interpretation of selected primary sources. Students are expected to have read the text and the relevant articles before coming to their classes to facilitate the discussion. 5 hours of college supervisions are recommended for the paper.

PAPER B7 - CHRISTIANITY AS A GLOBAL RELIGION: CONTEXTS, THEOLOGIES AND POWER

Paper Coordinator: Dr James Gardom

Teaching Term/s: Michaelmas & Lent

Paper Description

Christianity is no longer a predominantly western religion. The discipline of World Christianity has emerged to understand the extraordinary diversity of beliefs and practices which unite and divide the 31+% of the world's population who identify as Christian. This paper will consider different Christian groups around the world, their connections, and their recent and contemporary histories. Particular emphasis will be given to the contextual character of Christian life and theology, outside Europe and the USA, in relation both to indigenous cultures and to structures of global political and economic power. There is also an opportunity to study some of the migrant Christian groups in the West, and in Cambridge.

Form and Conduct of Examination

The assessment will consist of the submission of two essays, each of no more than 5,000 words in length. One will be on a title chosen by the student from the Group A Essay Titles, requiring a historical overview, based on thoroughly researched examples, of one movement or stream within World Christianities. The other, Group B essay is on a title agreed between the Student, the Supervisor and the Paper Coordinator. Group B essays provide an opportunity to research specific phenomena or groups within World Christianities.

Prescribed texts

There are no prescribed texts for this paper, but there is a starter bibliography for each Group A essay.

Teaching

The course is jointly taught by a number of lecturers from across the University, and is coordinated by Dr Gardom, in collaboration with Prof Maxwell & Prof Haustein. It involves 22 lectures and seminars, and six 30-minute study skills sessions. The team teaching approach enables us to draw on a wide range of expertise, appropriate to an unusually broad subject.

Supervisions

Supervisions are normally organised by the Paper Coordinator. Two hours of supervision are offered for each essay.

The following essay titles are provided for guidance only. The Group A Essay Titles are revised in the Long Vacation. The Group B essay titles are generated in Michaelmas and Lent by the candidates, in response to the teaching and in consultation with the Paper Coordinator.

B7 Essay Questions 2024-25 (to be updated)

Candidates must write one essay of 5000 words from Group A and one essay of 5000

1. Was Catholic accommodation in Asia in the 16th and 17th century a successful attempt at indigenising Christianity?
2. 'The Christian advance was an African [or indigenous] advance or it was nothing'. [Hastings 1994] Discuss.
3. What are the strengths and weaknesses of liberation theology?
4. Is the rise of global Pentecostalism an expansion of American Christianity or a worldwide contextualisation movement?
5. Why did the ecumenical movement grow in the 20th century?
6. How does scholarship on World Christianity recast the Secularisation Thesis?
7. Is the notion of conversion appropriate in societies in the global South?
8. How have Orthodox churches or the Catholic Church responded to the challenges of globalisation?
9. What has been the impact of Bible translation on the indigenisation of Christianity?
10. Does Christianity in the Global South oppress or empower women?

Group B questions.

Illustrative examples of suitable questions from recent years are:

1. How far is Christianity an agent in the Ugandan conception of homosexuality?
2. In what ways did the preaching of British Protestant missionaries against caste contribute to forces of social empowerment in British India?
3. Do the most significant aspects of Syriac Christian identity unite or divide the contemporary diasporic community?
4. Building the Atheistic Society of Soviet Russia's 'New Soviet Man' 1917-38: A success?
5. How does an intersectional understanding of suffering in South Korea enable us to assess the strengths and weaknesses of minjung theology, with a particular reference to the Park Chung Hee regime (1963-79)?
6. How have Filipino Feminist Theologians responded to Second-Wave Western Feminist Theology?
7. How have Palestinian Christians engaged with challenges to their identity since 1948?
8. To what extent have women been able to take up leadership roles in the Chinese Protestant Church since the beginning of the 20th century?
9. To what extent has Christianity been a liberating force for Dalit Christians?

PAPER B8 - CHRIST, SALVATION, AND THE TRINITY

Paper Coordinator: Professor Simeon Zahl

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

Supplementary Regulation

This paper is concerned with the Christian understanding of three interrelated topics: Christology, soteriology, and the doctrine of the Trinity. The course aims to study these themes through a combination of classic and contemporary theological texts. The Faculty Board may from time to time prescribe topics and texts for special study.

Prescribed Texts

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

Course Description

This paper contains questions on Christian doctrines concerning Jesus Christ, salvation, and the Trinity. The paper is designed to provide an overview of three of the most central topics in Christian doctrine, by way of engagement with key thinkers from the patristic period to the present day. It aims to give students a strong foundation in traditional language and concepts associated with the person and work of Christ, the nature of God, and Christian salvation, while also exploring how these topics are being discussed by theologians today.

Form and Conduct of Examination

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

Teaching

The lectures on the Trinity and Christology will take place in Michaelmas term; lectures on the theology of salvation will take place in the Lent term. There will be 24 lecture hours in total.

Supervision

Supervisions will be arranged by Directors of Studies, and can take place in either Michaelmas or Lent term.

Topics and Recommended Reading

Unit 1: The Triune God

<u>The Trinity and Theological Language</u>

Gregory of Nazianzus, *Oration 29* and *Oration 30* (in *On God and Christ: The Five Theological Orations and Two Letters to Cledonius* (St Vladimir's Seminary Press, 2002), pp. 69-116)

Karen Kilby, 'Is an Apophatic Trinitarianism Possible?', in *God, Evil and the Limits of Theology* (T&T Clark, 2020), pp. 31-43

<u>Operations and Processions</u>

Augustine, *Sermon 52: The Trinity*, in *The Works of St Augustine* III/3, pp. 50-65

Gregory of Nyssa, *On the Holy Trinity*, in *Nicene and Post-Nicene Fathers*, Series 2, vol. 5, pp. 607-614

Vladimir Lossky, 'The Procession of the Holy Spirit in Orthodox Triadology' in *Eastern Churches Quarterly* 7 (1948), pp. 31-53

The Trinity and Ethics
Jürgen Moltmann, *The Trinity and the Kingdom*, pp. 191-200, 218-222
Kathryn Tanner, 'Politics', in *Christ the Key* (CUP, 2010), pp. 207-246

Unit 2: Jesus Christ

The Purpose of the Incarnation
Athanasius, *On the Incarnation of the Word* 4-23, in *Christology of the Later Fathers* (SCM Press, 1954), pp. 58-78
Julian of Norwich, *Revelations of Divine Love*, Long Text, chapters 1-12, 50-63, 80-86

Divinity and Humanity
Thomas Aquinas, *Summa Theologiae* 3a. 9 and 3a. 16-17
Dietrich Bonhoeffer, 'Lectures on Christology', in *Dietrich Bonhoeffer: Berlin: 1932-1933*, Dietrich Bonhoeffer Works 12: Larry L. Rasmussen (Fortress Press, Minneapolis: 2009), pp. 300-308, 353-360

The Presence of Jesus Christ
John Calvin, *Institutes* 4.17.1-27, 29-33 (Library of Christian Classics edition, pp. 1359-1395, 1398-1408)
Marilyn McCord Adams, 'Christ in the Sacrament of the Altar', in *Christ and Horrors: The Coherence of Christology* (CUP, 2006), pp. 282-307, 312-13

Unit 3: Salvation

Sin and Plight
Augustine, *Confessions* I-II, VIII-IX.6
Martin Luther King, Jr., 'Man's Sin and God's Grace', in Clayborn Carson (ed.), *The Papers of Martin Luther King, Jr., Volume VI: Advocate of the Social Gospel* (University of California Press, 2007), pp. 381–90

Justification and Human Agency
Martin Luther, *Lectures on Galatians*, in Luther's Works vol. 26, pp. 3-12, 79-92
Martin Luther, 'Heidelberg Disputation, 1518', in Luther's Works vol. 31, pp. 39-58
Delores S. Williams, *Sisters in the Wilderness* (Orbis Books, 1993), pp. 161-170

Liberation
Medellin Documents, *Justice* I-II (from the Second General Conference of Latin American Bishops, Medellin, Colombia, 1968; published in *The Church in the Present-Day Transformation of Latin America in the Light of the Council* (Latin American Episcopal Council, 1970), pp. 55-60)
Jon Sobrino, 'Latin America: Place of Sin and Place of Forgiveness', in *The Principle of Mercy: Taking the Crucified People from the Cross* (Orbis Books, 1994), pp. 58-68
James Cone, *The Cross and the Lynching Tree* (Orbis Books, 2011), pp. 152-66

Sample Exam Questions

- 'The Deity cannot be expressed in words' (Gregory of Nazianzus). Is Gregory correct?
- If the operations of the Trinity *ad extra* are indivisible, why does scripture ascribe particular activities to particular divine persons?
- What are the implications of the doctrine of the Trinity for political theology?

- In the incarnation, did the Son of God become a creature?
- What has the incarnation accomplished? Discuss with reference to Athanasius, Julian of Norwich, or both.
- Assess John Calvin's account of Christ's presence in the Eucharist.
- 'He was not so much a human being as a civil war' (H.G. Wells). Does the experience of inner conflict tell us anything about the doctrine of sin?
- Compare and contrast Martin Luther and Delores Williams on the role of human agency in salvation.
- In what sense are liberation theologies also theologies of salvation?

PAPER B9 - RELIGIOUS ENCOUNTERS WITH NATURE

Paper Coordinator: Dr Anastasia Badder

Teaching Term/s: Michaelmas

Course Description:

This course explores shared natural spaces and resources, the production of ecological knowledge regimes, the convergence and synthesis of religious ideas, practices, and communities around nature, the protection of sacred landscapes, as well as conflict, violence and the politics of climate action. We consider the impacts of colonialism, nationalism and xenophobia on religious relations with the environment, but also the surprising modes of resistance through alliances and exchanges across boundaries. Based on anthropological accounts of actual lives from around the world, the paper suggests that complex religious encounters with and around nature have always already existed alongside normative scientific, technological and bureaucratic frames – and potentially have something to offer to those frames! By familiarizing students with the many ways humans relate to and live with nature, the paper builds skills to bring together real-life examples and theoretical models, experiment with visual anthropological methods, as well as to critically engage with historical and contemporary scholarship of religion.

Prescribed Texts

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

Form and Conduct of Examination

The assessment will consist of the submission of two essays, each of no more than 5,000 words in length.

Teaching

The paper will be taught by eight one-hour lectures and eight one-hour classes. The latter will involve student presentations of case studies where the whole group will try to establish connections between the cases and the theoretical discussions.

Supervisions

The paper coordinator may be approached to arrange supervisions. Supervisions will take place in Lent, depending on the schedule agreed with the supervisors.

Schedule

	Lecture	Class
Week 1	Who/where/what is nature?	Creative approaches to the study of 'nature'
Week 2	Human/more than-human relations	Exploring interspecies co-habitation
Week 3	Environmental knowledge & regimes of evidence	Water walking & knowing water otherwise
Week 4	Shared sacred environments	Reflecting on 'environmental problems'
Week 5	Religion and/in environmental movements	Values for environmental action
Week 6	Violence & environmental destruction	American cemetery visit
Week 7	Colonial encounters	Working with environmental testimonies
Week 8	Environmental justice	(Re)imagining environmental futures

Week 1: Who/where/what is nature?

What precisely is 'the environment' or 'nature'? How do different communities make 'nature' or 'the environment'? How does 'the environment' make religious communities? Building on Stephanie Lavau's and Stefan Helmreich's work on classification and taxonomy, we discuss how taken-for-granted notions like nature and environment often do not map neatly across diverse community relations with the worlds around them and consider the implications of taking such concepts as universal.

Required Reading

Cronon, William. 1996. The trouble with wilderness: Or, getting back to the wrong nature. *Environmental History* 1 (1): 7-28.

Escobar, Arturo. 1999. After nature: Steps to an Antiessentialist Political Ecology. *Current Anthropology* 40 (1): 1-30.

Ogden, Laura. The Beaver Diaspora: A Thought Experiment. Environmental Humanities 10 (1): 63-85.

Strathern, Marilyn. 1981. "No Nature, No Culture: The Hagen Case." In N*ature, Culture, and Gender*, edited by Marilyn Strathern and C. MacCormack, 174–222. Cambridge University Press.

Suggested Further Reading

Approaches to the Anthropocene: A Conversation with Philippe Descola and Bruno Latour. Available online at: https://www.youtube.com/watch?v=MvSX6RwjP1I

Basso, Keith. 1996. *Wisdom Sits in Places: Landscape and Language among the Western Apache*. University of New Mexico Press.

Bird Rose, Deborah. 2011. *Wild Dog Dreaming: Love and Extinction*. Charlottesville: University of Virginia Press. Available online at *a-z.lu*

Clark, Nigel & Kathryn Yusoff. 2017. Geosocial formations and the Anthropocene. Theory, Culture & Society 34 (2-3): 3-23.

Povinelli, Elizabeth. 2017. *Geontologies, A Requiem to Late Liberalism*. *Duke University Press*.

Strang, Veronica. 2015. Reflecting Nature: Water beings in history and imagination. In *Waterworlds: Anthropology in Fluid Environments*, edited by Kristen Hastrup, & Frida Hastrup, 247-278. New York: Berghahn Books.

Class Activity

Through a series of art-based activities, we will think about the implications of the 'nature-culture divide' and its collapse for anthropological research.

Week 2: Human/more-than-human relations

Who/what is human and who/what is not? What do different categorizations of the human, non-human, more-than-human and the relationship between those entail, reveal, enable, and preclude? We will discuss the how different types of human/more-than-human relationships underly modernity and its vision of nature as something external, Other and wild. We will interrogate how different cosmological regimes establish, disrupt and destroy different forms of relationships between humans and other parts of nature, and what epistemologies and ontologies facilitate this process. We will discuss how colonialism has rendered some life forms as belonging to "nature" while others were deemed subject of moral progress and emancipation. We will look at how some ecosystems are understood as Earth Beings that participate in the everyday life of different communities. We will also discuss how the present climate catastrophe is not an entirely "new" phenomenon, but has its roots in what Elizabeth Povinelli calls the ancestral catastrophe of late liberalism, which provides us with a different interpretive framework to think about progress, frontiers and the dominant cosmology of our age.

Required Reading

De la Cadena, Marisol (2015) *Earth Beings. Ecologies of Practice Across Andean Worlds*. Durham: Duke University Press. (Introduction and chapter 1)

hooks, bell. "Touching the earth", in *Belonging: A Culture of Place*. Oxford: Taylor and Francis, 2008.

Green, Lesley. 2020. *Rock / Water / Life: Ecology & Humanities for a Decolonial South Africa*. Duke University Press. (especially introduction and chapter 1, Cape Town's natures)

Povinelli, Elizabeth A. Between Gaia and Ground: Four Axioms of Existence and the Ancestral Catastrophe of Late Liberalism. Durham: Duke University Press, 2021. (Introduction and chapte 1)

Suggested Further Reading

Davis J., Moulton A. A., Van Sant L., and Williams B. (2019). Anthropocene, Capitalocene,…Plantationocene? A Manifesto for Ecological Justice in an Age of Global Crises, *Geography Compass*, 13(5), 1-15.

Escobar, Arturo. *Pluriversal Politics: The Real and the Possible*. Durham: Duke University Press, 2020 (especially Introduction, Chapter 1)

Ghosh, Amitav. *The Great Derangement: Climate Change and the Unthinkable*. Chicago: Chicago University Press, 2016. (especially part III)

Müller, Tobias, and Thandeka Cochrane. 'Spirituality, Health, and Ecology: Co-Liberation, the Climate Movement, and the Quest for Planetary Health'. In *Handbook on Religion and Health*, edited by James R. Cochrane, Gary R. Gunderson, and Teresa Cutts, 114–32. Edward Elgar Publishing, 2024.

Wynter, Sylvia (2003) Unsettling the Coloniality of Being/Power/Truth/Freedom: Toward the Human, After Man, Its Overrepresentation – An Argument, *The New Centennial Review* 3(3), 257-337

Class Activity

We will go into the gardens of Selwyn College, right next door and students are encouraged to find a place or an object that provides interesting insights into the complex intersection of human and more-than-human worlds. This could be through the colonial history of a particular tree species, the symbolic patterns chosen for a statue to commemorate a particular history, or a "misbehaving" species that reveals new insights into who inhabits a garden, and whose agency we should consider when thinking about these places as locales of interspecies co-habitation. Students are invited to collect (materially or through taking a photo), things or constellations that for them offer a perspective into the way more-than-human worlds and ecologies have shaped human interactions and vice versa—in history and present.

Week 3: Shared sacred environments

What makes a landscape or natural space "sacred," and how does that sacred quality shape the ways people live in, care for, and manage it? This lecture explores shared sacred environments: places where multiple religious communities engage with the same site in overlapping and sometimes competing ways. We will examine how sacredness is constructed and experienced in relation to the environment, what happens when a single site holds different meanings for different groups, and the strategies communities and institutions use to negotiate stewardship, resolve conflict, and protect sacred spaces. Drawing on case studies of shared sacred environments from around the world, we ask what happens to natural spaces when boundaries, relations, and definitions of sacredness are blurred, and how this blurring might create new forms of cooperation or spark new forms of contestation over the meaning, use, and future of these landscapes.

Required Reading

Bas Verschuuren, Robert Wild, Jeffrey McNeely & Gonzalo Oviedo (eds.). 2010. *Sacred Natural Sites: Conserving Nature and Culture.* London: Earthscan. Chapter 4.

Couroucli, Maria. 2014. Shared Sacred Places. In *A Companion to Mediterranean History*,

edited by Peregrine Horden and Sharon Kinoshita. Chichester: Wiley-Blackwell. (Few chapters to be selected and the rest will be left to further reading)

Dudley, Nigel, Liza Higgins-Zogib & Stephanie Mansourian. 2005. *Beyond Belief: Linking Faiths and Protected Areas to Support Biodiversity Conservation*. WWF & Alliance of Religions and Conservation. Available online at: https://wwfint.awsassets.panda.org/downloads/beyondbelief.pdf

"Shared Sacred Sites." Othering & Belonging Institute, University of California, Berkeley. Available online at: https://www.otheringandbelonging.org/sharedsacredsites/#:~:text=Shared%20sacred%20sites%20are%20%E2%80%9Choly%E2%80%9D,a%20crucial%20episode%20related%20both

Shared Sacred Sites StoryMap. Available online at: https://storymaps.arcgis.com/stories/08fd3aa0a00a46e198edd513d167b4ac

Class Activity

Problem Prospectus (250 words)

- Describe your problem. What is happening? Where? To whom or what?
- Why does it matter to you? Include personal motivation or a short reflection on why this resonates.
- Sources and materials: List 2–3 kinds of materials (e.g. academic articles, NGO reports, maps, interviews, oral histories, religious texts) you might explore.
- Optional: bring a symbolic object, image, or sound representing your problem to class for a quick show-and-tell (2–3 minutes).

Write and share

Week 4: Environmental knowledge & regimes of evidence

How do we 'know' about the environment? Whose knowledge is accepted as authoritative? What gets counted as evidence of environmental change, destruction, or wellbeing? What happens when religious ways of knowing and evidencing are taken up by secular bureaucracies and climate actors? In this lecture, we consider how knowledge about 'nature' is produced and evidenced and the ways powerful institutions and marginalised actors marshal different modes of evidence to support truth claims about environmental belonging, destruction, wellbeing, and care. We pay careful attention to the relationships underlying different modes of knowing and evidence, the visual, performative, material, embodied, and other forms of evidence needed for different types of knowledge claims, and the social and historical imaginaries created – or undermined – by different evidences. Finally, building on Julie Cruikshank's work with glaciers and the production of 'traditional ecological knowledge', we ask what spaces of harm and/or possibility are created when religiously situated ways of knowing and evidencing are translated into novel climate action contexts.

Required Reading

Ballestero, Andrea. 2019. *A Future History of Water*. Duke University Press.

Cruikshank, Julie. 2005. *Do Glaciers Listen? Local Knowledge, Colonial Encounters, and Social Imagination*. University of British Columbia Press.

Helmreich, Stefan. 2005. How scientists think about 'Natives,' for example: A problem of taxonomy among biologists of alien species in Hawaii. *Journal of the Royal Anthropological Institute* 11 (1): 107–127.

Li, Tania Murray. 2014. What is land? Assembling a resource for global investment. *Transactions* 39: 589-602.

Suggested Further Reading

Hulme, Mike. 2011. Reducing the Future to Climate: A Story of Climate Determinism and Reductionism. *Osiris* 26 (1): 245–66.

Lavau, Stephanie. 2011. The nature/s of belonging: Performing an authentic Australian river. *Ethnos* 76 (1): 41-64.

Todd, Zoe. 2017. Fish, kin and hope: Tending to water Violations in amiskwaciwâskahikan and Treaty Six Territory. *Afterall: A Journal of Art, Context and Enquiry* 43: 102-107

Vaughn, Sarah E. 2017. Disappearing mangroves: The epistemic politics of climate adaptation in Guyana. *Cultural Anthropology* 32 (2): 242-268.

Class Activity

A walk along waterways near the Faculty to think about ways of being with and knowing water *otherwise* and the implications of different water relations.

Week 5: Religion and/in environmental movements

How has/does religion inform environmental movements? Looking across history from emergent Enlightenment era notions of nature to the origins of the purportedly secular environmental movement in the United States to contemporary environmental movements driven by religious actors, this lecture explores the ways in which religious ways of being inflect and inform not only notions about what/where/who nature is, but the kinds of actions humans can/should take towards (or with) it.

Required Reading

Ellingson, Stephen et al. 2012. The Structure of Religious Environmentalism: Movement Organizations, Interorganizational Networks, and Collective Action.

Martinez de Anguita, Pablo. 2012. *Environmental Solidarity: How Religions Can Sustain Sustainability*. New York: Routledge.

Nita, Maria. 2016. Praying and Campaigning with Environmental Christians : Green Religion and the Climate Movement. Palgrave.

Rosemary Hancock (2020) Environmental conversions and muslim activists: constructing knowledge at the intersection of religion and politics, Social Movement Studies, 19:3, 287-302,

Stone, Lora. 2020. Religion and Environmentalism : Exploring the Issues. Bloomsbury Publishing.

Week 6: Colonial encounters

Colonial encounters, by their very nature, have enormous implications for the land, water and environments of the spaces they take place in. In this lecture, we focus on case studies from the Caribbean context, where these encounters were defined by plantation and plantocracy. In this region, European powers sought not only to claim all that existed on the islands they forced themselves upon, but to unrecognisably alter their landscapes through exploitative production and the imposition of non-native flora, fauna and enslaved humans ripped from the land they knew. These encounters have given rise to a variety of spiritualised responses, both then and now. We will use Haraway's notion of the 'Plantationocene' to explore these issues.

Required Reading

Chevannes, Barry. 1994. *Rastafari: Roots and Ideology.* New York: Syracuse University Press. Chapter 1 'The Spirit of Resistance'.

Fox, Diana & Jillian Smith. 2015. Stewards of Their Island: Rastafari Women's Activism for the Forests and Waters in Trinidad and Tobago—Social Movement Perspectives. *Resilience: A Journal of the Environmental Humanities* 3: 142-168.

Harraway, Donna. 2015. 'Anthropocene, Capitalocene, Plantationocene, Chthulucene: Making Kin'. *Environmental Humanities* 6 (1): 159-165.

Suggested Further Reading

Anderson, Virginia DeJohn. 1994. King Philip's herds: Indians, colonists, and the problem of livestock in Early New Englan. *The William and Mary Quarterly* 51 (4): 601-624.

Besky, Sarah. 2013. *The Darjeeling Distinction: Labor & Justice on Fair-Trade Tea Plantations in India*. Berkeley: University of California Press.

Carter, Christopher. 2018. 'Blood in the Soil': The Racial, Racist, and Religious Dimensions of Environmentalism. In *The Bloomsbury handbook of religion and nature: The elements.* 45-62. (PDF will be uploaded to Moodle)

Crosby, Alfred. 2004. *Ecological imperialism: the biological expansion of Europe, 900-1900.* New York: Cambridge University Press.

Davis, Diana K. 2007. *Resurrecting the Granary of Rome: Environmental History and French Colonial Expansion in North Africa.* Athens: Ohio University Press.

Graeter, Stefanie. 2017. To revive an abundant life: Catholic science and neoextractivist politics in Peru's Mantaro Valley. *Cultural Anthropology* 32(1): 117-148.

McAlister, Elizabeth. 2013. Humanitarian Adhocracy, Transnational New Apostolic Missions, and Evangelical Anti-Dependency in a Haitian Refugee Camp. *Nova Religio* 16(4): 11-34.

Li, Fabiana. 2013. Relating divergent worlds: Mines, aquifers and sacred mountains in Peru. *Anthropologica* 55(2): 399-441

Class Activity

We will compare a selection of Indigenous written testimonies describing environment alongside colonial visual material (art, botanical drawings), asking: what divergences and entanglements can we identify and what might this reveal?

Week 7: Violence & environmental destruction

Predominant narratives around conflict and war focus on the human impact of conflict. Increasingly, religious communities and scholars are bought to consider the broader environmental and ecological impact of warfare and the military industrial complex. These are intertwined in deeply significant ways. Not only does warfare invariably destroy and degrade natural environments, further destruction and degradation of natural environments through ecocide and climate change threaten to increase the regularity and severity of warfare. Equally, there are spiritualized groups who have utilized ecological degradation to justify campaigns of violence and destruction. Here we will examine this and how religious communities have grappled with the ecological impacts of warfare, touching on ongoing ethnographic research into the experiences of Rastafari serving in the UK Armed Forces.

Required Reading

Devadsan, Shebanee. 2022. Environmental Destruction and Armed Conflict: Protecting the Vulnerable Through Islamic Law. *Manchester Journal of Transnational Islamic Law & Practice* 18(1): 175-187.

Dyer, Keith. 2017. The Four Horsemen of the Apocalypse and the Consequences of War (Revelation 6.1-11 in *Ecological Aspects of War: Engagements with Biblical Texts* eds Anne Elvey, Keith Dyer and Deborah Guess. 2017. 132-148.

Lubarda, Balša & Péter J. Bori. 2025. Far-right ecologism: revisiting ecofascism and violence/ In *Handbook of Environmental Political Theory in the Anthropocene* Cheltenham, UK: Edward Elgar Publishing. 196-205. (PDF will be uploaded to Moodle)

Powell, Joseph. 'Selassie is the Chaplain': Contextualising Rastafari Chaplaincy Provision in the UK Armed Forces' forthcoming in *Contemporary Military Challenges*. (PDF will be uploaded to Moodle)

Suggested Further Reading

Cosacchi, Daniel. 'Chapter Four: The Moral Status of Nature, Just War Theory Stages, and Ecological Pacifism' in *Earthly Destruction: Catholic Social Teaching, War and the Environment*. Unpublished PhD Thesis. 2015. 198-245.

Cuypers, Matthias. 'Weapons of Mass Destruction and the Protection of the Environment Under Islamic Law: Why the Irreconcilable Cannot Be Reconciled' in *Manchester Journal of Transnational Islamic Law & Practice* Vol 18 Iss 1. 2022. 208-219.

Kimelman, Reuven. 'Judaism, War and Weapons of Mass Destruction' in *Ethics and Weapons of Mass Destruction: Religious and Secular Perspectives*. Eds SH Hasmi & SP Lee. Cambridge: Cambridge University Press. 2004:363-384. (PDF will uploaded to Moodle)

Taylor, Bron. 'Religion, violence and radical environmentalism: From earth first! to the Unabomber to the earth liberation front' in *Terrorism and Political Violence* Vol 10 Iss 4. 1998. 1-42.

Class Activity

We will organize a trip to the American Cemetery to think about faith/conflict crossovers as well as environmental degradation that comes not just with warfare but with commemoration.

Week 8: Environmental Justice

How do other crises, including poverty, inequity, and discrimination, shape vulnerability to environmental hazards and disease? How do some green actions reproduce or even worsen existing inequities? What might just ecological responses look like? Where does religion sit in this network of harms – and potential restorative ecologies?

Required Reading

Aini, John et al. 2023. Reimagining conservation practice: Indigenous self-determination and collaboration in Papua New Guinea. *Oryx* 57 (3): 350-359.

Gómez-Barris, Macarena. 2017. "Introduction: Submerged Perspectives." *The Extractive Zone: Social Ecologies and Decolonial Perspectives* Durham, NC: Duke University Press, 1-16.

Hobart, Hi'ilei Julia Kawehipuaakahaopulani. 2023. *Cooling the Tropics: Ice, Indigeneity, and Hawaiian Refreshment*. Durham: Duke University Press.

Salmond, Anne, Gary Brierley & Dan Hikuroa. 2019. Let the rivers speak: Thinking about waterways in Aotearoa New Zealand. *Policy Quarterly* 15 (3): 45-54

Valentine, David. 2012. Exit strategy: Profit, cosmology, and the future of humans in space. *Anthropological Quarterly* 85 (4): 1045-1067.

Suggested Further Reading

Aptekar, Sofya & Justin S. Myers. 2020. The tale of two community gardens: green aesthetics versus food justice in the big apple. *Agriculture and Human Values* 37 (3): 779-792.

Castree, Noel et. al. 2014. Changing the intellectual climate. *Nature Climate Change* 4: 763-768.

Checker, Melissa. 2011. Wiped out by the 'greenwave': Environmental gentrification and the paradoxical politics of urban sustainability. *City & Society* 23 (2): 210-229.

Hobart, Hi'ilei Julia Kawehipuaakahaopulani. 2023. *Cooling the Tropics: Ice, Indigeneity, and Hawaiian Refreshment*. Durham: Duke University Press.

Kingsnorth, Paul & Dougald Hine. 2009. The Manifesto. *The Dark Mountain Project*. Available online at: https://dark-mountain.net/about/manifesto/

Kitara, Taukiei & Carol Farbotko. 2023. Picking fruit is not climate justice. *npj: Climate Action* 2 (17).

Liboiron, Max. 2009. Recycling as a crisis of meaning. *ETopia*, 0 (0). https://etopia.journals.yorku.ca/index.php/etopia/article/view/36718

Mirzoeff, Nicholas. 2011. The Right to Look. *Critical Inquiry* 37 (3): 473–96.

Tsing, Anna L. 2010. Arts of inclusion, or how to love a mushroom. *Manoa* 22 (2): 191-203.

Ulturgasheva, Olga & Mally Stelmaszyk. 2024. Embracing uncertainty: porous and actionable responses to climate change at the borders of Indigenous and scientific expertise(s) in Siberia. *Journal of the Royal Anthropological Institute*. NS 1-19.

Class Activity

We will discuss the role of temporality in crafting environmental futures. We will then try out speculative fiction techniques to envision possible futures and explore what justice could look like in those moments.

Assessment

This paper will be assessed by two essays (5,000 words max). You will have 4 supervisions, during which you can work on your essays with your supervisor. Essay topics will be available on Moodle.

PAPER B10 – PHILOSOPHY OF RELIGION: GOD, FREEDOM AND THE SOUL

Paper Coordinator: Professor Douglas Hedley

Teaching Term/s: Michaelmas, Lent & Easter

Supplementary Regulation
This paper will explore some classical themes in the philosophy of religion. These will include attributes of God, issues of the relationships between God and the world, and issues of God and 'the soul'.

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
This paper is conceived as an introduction to Philosophical Theology in the narrow sense, i.e. theories about the nature of God, the cosmos and the soul. Is God one or many, personal and impersonal, transcendent or immanent, timeless or everlasting? How is creation of the cosmos to be thought of? Is the Soul the form of the body or a separate entity? Is God best perceived in nature or in the soul? Is freedom a coherent notion? Can we know God? How does God act? These very general and abstract questions have puzzled philosophers and theologians since Plato.

The approaches to these topics tend to be either historical or very abstract. The idea of this paper is to combine the concern with the topics as real issues of contemporary interest with an awareness of how for example Plotinus or Spinoza, Kant or Hegel thought about these problems. The second section will enable candidates to answer at least one question of a more abstract nature. It is felt that candidates for this paper will have acquired a greater degree of philosophical confidence and a broader acquaintance with the philosophical canon to enable them to attempt essays of a more general or abstract philosophical nature.

Learning Outcomes
The paper should serve as a continuation of the ideas raised by paper A8 and a basis for the third year specialist papers in the philosophy of religion. Students should acquire an overview of the main questions in philosophical theology and gain some detailed knowledge of the proposals and arguments of some of the greatest thinkers in the Western canon.

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

Teaching
There will be 16 lectures delivered in the Michaelmas and Lent term. There will be 6 supervisions organised by the Director of Studies.

PAPER B11 – ETHICS AND FAITH

Paper Coordinator: Dr James Orr

Teaching Term/s: Michaelmas & Lent

Course Aims

Paper B11 builds on the foundational questions concerning the nature of goodness and moral obligation that arose in relation to the canon of philosophers and theologians explored in Paper A9. It offers students a comprehensive engagement with eight central topics that lie at the intersection of religious belief and practice, moral theology, and moral philosophy. The eight topics span historical and contemporary metaethical theories; four of the most common varieties of normative approaches adopted in religious ethics; the philosophical and theological dimensions of human personhood, dignity, and rights; and historical and contemporary understandings of the connections between theologically invested metaphysical frameworks and the right ordering of society towards the common good.

Core Themes

- The Revival of Moral Realism: Theistic and Naturalistic Approaches
- Natural Law: Sacred and Secular Varieties
- Divine Command: Problems and Prospects
- Scriptural Ethics: Narrative and Normativity
- Aretaic Ethics: The Life Well-Lived
- Existentialist Ethics: Freedom and Meaning
- Theological Anthropology: Divinity and Dignity
- Political Theology: God and Society

Form and Conduct of Examination

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

Lecture Summaries and Course Reading

Since no set texts are prescribed in this course, no questions in the examination will require a candidate to demonstrate familiarity with a specific text or thinker. Nevertheless, participants are strongly urged to take note of the fact that credit will be given to candidates in proportion to their ability to range accurately and acutely across the broad range of historical and contemporary sources covered in the course. Candidates will equally be rewarded for demonstrating appropriate sensitivity to the historical contexts, intellectual influences, and religious traditions of the text(s) and/or figure(s) with which they do decide to engage.

Lectures and Classes

<u>Michaelmas Term</u>

There will be 8 lectures held in the Michaelmas Term

<u>Lent Term</u>

There will be 8 lectures held in the Lent Term

<u>Supervisions</u>

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

PAPER B12 - THEMES IN THE ANTHROPOLOGY OF ISLAM

This paper is borrowed from the Faculty of Asian and Middle Eastern Studies (MES.20). Please contact this Faculty for the full paper description.

PAPER B13 – THEOLOGY AND LITERATURE

Paper Coordinator: Dr Giles Waller

Prescribed Topic: Christian and Jewish Theological and Ethical Perspectives in Literature

Teaching Term/s: Michaelmas & Lent

Course Description

This paper seeks to examine key theological and ethical issues in novels from the literary traditions of Europe and America shaped by Judaism and Christianity. A variety of theological and ethical topics will be explored, including suffering, agency and responsibility, the place of the human animal in its natural and political environments, providence, Christology, hope and despair.

The paper will examine the ways in which the two religious traditions not only relate to these topics through their own prisms, and also the ways in which each tradition relates to the other. The paper will also provide a basic introduction to literary theory and to the practical criticism of literary texts.

Course Aims

1. To allow students a gateway into theological readings of novels, and to expose them to artistic expressions of theological issues. To be able to trace core theological concepts, their variants and development in a literary text.
2. To conceptualize the differences (and relationship) between a literary and a theological reading of a text.
3. To gain familiarity with key theories of dialogue and dialogism, both hermeneutical and ethical.
4. To equip students with basic skills of literary analysis.

Learning Outcomes

Students will have knowledge of:

1. A range of novels selected from European and American literature.
2. The diversity of ways in which theological and ethical themes can be explored via literary texts.
3. Basic issues in the practical criticism of literary texts.

Students will have the ability to:

1. Analyse literary texts and understand the distinctive techniques and aims of such analysis.
2. Identify and analyse religious themes in literary texts, making interdisciplinary connections between theology, ethics and literature. Students will be able to apply theoretical and theological texts to the reading of literary texts (whether prose or poetry), and develop theological concepts out of literary works.
3. Discuss the relation between the form of writing and its content
4. Develop generic transferable skills of synthesis, analysis, critical reasoning, and communication

Form and Conduct of Examination

The paper will be assessed by two long essays, each not more than 5,000 words, on 2 topics chosen by candidates from a list published by the Examiners. Suggested topics

for essays will be found on the paper Moodle page from the beginning of the Michaelmas term in the year in which the paper is taught. Students may adapt these topics to form their own questions in consultation with supervisors and course coordinators. The first essay (on the material read during Michaelmas Term) is due in the first week of Easter Term, and the second essay (on the material read in Lent Term) is due in the third week of Easter Term.

Teaching
The course is structured around sixteen 90 minute seminars, one each week in the Michaelmas and Lent Terms. Students should have two supervisions on each assessed essay (i.e., four overall) with an allowance for a 15 minute initial 'setting up' meeting with the supervisor for each essay. Please note that assigned readings must be completed before the seminar at which they are to be discussed is convened.

Primary Recommended readings for 2026-27

Herman Melville, *Moby-Dick*

Fyodor Dostoevsky, *Crime and Punishment*

Primo Levi, *If this is a man*

Mikhail Bulgakov, *The Master and Margarita*

Toni Morrison, *Beloved*

Cormac McCarthy, *The Road*

Selected Secondary Bibliography:

General

Auerbach, Eric, *Mimesis: The Representation of Reality in Western Literature*. Trans. Willard. R. Trask. Princeton: Princeton University Press, 1953.

Biale, David, Assaf, David and Brown, Benjamin, *Hasidism: a New History*. (Princeton, NJ: Princeton University Press, 2017)

Booth, Wayne C. *The Rhetoric of Fiction*. Chicago: University of Chicago Press, 1983.

Boyle, Nicholas. *Sacred and Secular Scriptures: A Catholic Approach to Literature*. London: Darton. Longman & Todd, 2004.

Martin Buber, *I and Thou* (tr. Smith), (London: Continuum, 2004)

Eagleton, Terry. *Literary Theory: An Introduction*. 2nd edn. Oxford: Blackwell, 1996.
Gardner, John, *On Moral Fiction*. 1978 (New York: Basic Books)

Guerin, Wilfred L., et al. , *A Handbook of Critical Approaches to Literature*. New York : Oxford University Press, 1992.

Dan Miron, *From Continuity to Contiguity: Toward a new Jewish Literary Thinking* (Stanford, California: Stanford University Press, 2010)

Nussbaum, Martha C. *Love's Knowledge: Essays on Philosophy and Literature.* New York and Oxford: Oxford University Press, 1990.

Polhemus*,* Robert. *Erotic Faith* (Chicago: University of Chicago Press, 1990)

Selden, Raman and Peter Widdowson. *A Reader's Guide to Contemporary Literary Theory*. New York: Harvester Wheatsheaf, 1993.

Gershom Scholem*, The Messianic Idea in Judaism: and other essays on Jewish spirituality*, (London: Allen and Unwin, 1971).

Stahl, N., *Other and Brother: Jesus in 20th Century Jewish Literature* (Oxford: OUP, 2012)

Suleiman & Crosman (eds.), *The Reader in the Text: Essays on Audience and Interpretation* (Princeton: Princeton University Press, 1980)

Williams, Rowan, *Grace and Necessity: Reflections on Art and Love*. 2005 (London: Continuum)
---------- *The Tragic Imagination* (Oxford: OUP, 2016)

Text Specific

Dostoevsky

Bakhtin*,* Mikhail, *Problems in Dostoyevsky's Poetics*. (Manchester: Manchester University Press, 1984)

Morson and Emerson, *Mikhail Bakhtin, The Creation of a Prosaics* (California: Stanford University Press, 1990)

Bakhtin, Mikhail M. *The Dialogic Imagination: Four Essays*. Ed. Michael Holquist. Trans. Caryl Emerson and Michael Holquist. Austin: University of Texas Press, 2004.

Frank, Joseph, *Dostoevksy: A Writer in His Time* (Princeton, N.J.: Princeton University Press, 2009) [available online through iDiscover]

Guay, Robert (ed.), *Dostoevsky's* Crime and Punishment: *Philosophical Perspectives* (Oxford: OUP, 2019)

Peace, Richard, *Dostoevsky: an Examination of the Major Novels*. (London: Briston Classical Press, 1992)

Wellek, René (ed.), *Dostoevsky: a Collection of Critical Essays*. (Englewood Cliffs, NJ: Prentice Hall, 1962)

Williams, Rowan, *Dostoevsky: Language, Faith, and Fiction* (London: Bloomsbury, 2008)

Bulgakov

Amert, Susan (2002), ‘The Dialectics of Closure in Bulgakov's Master and Margarita’, The Russian Review, vol. 61 (4), pp.599-617

Belenkiy, Ari ""Master and Margarita: A Literary Autobiography?"’ Literature and Theology 20:2 (2006)

Curtis, J.A.E, A Reader’s Companion to Mikhail Bulgakov’s The Master and Margarita (Academic Studies Press, 2019)

Curtis, J.A.E, Bulgakov’s Last Decade: The Writer as Hero. (Cambridge University Press, 1987)

Ericson, Edward E. “The Satanic Incarnation: Parody in Bulgakov’s The Master and Margarita.” The Russian Review 33:1 (1974): 20-36.

Givens, John (ed.), The Image of Christ in Russian Literature: Dostoevsky, Tolstoy, Bulgakov, Pasternak. Edited by Givens, John, 149-176. (Dekalb: Northern Illinois University Press, 2018)

Haber, Edythe C., “The Mythic Structure of Bulgakov's The Master and Margarita,” The Russian Review 34:4 (1975)

Hoisington, Sona, “Fairy-Tale Elements in Bulgakov's The Master and Margarita.” The Slavic and East European Journal, vol. 25, no. 2, 1981, pp. 44–55

Kejna-Sharratt, Barbara, “Narrative Techniques in The Master and Margarita,” Canadian Slavonic Papers, 16:1 (1974)

Kisel, Maria, “Feuilletons Don't Burn: Bulgakov's "The Master and Margarita" and the Imagined "Soviet Reader"," Slavic Review 68: 3 (2009)

Leatherbarrow, W.J, “The Devil and the Creative Visionary in Bulgakov's ‘Master i Margarita.’” New Zealand Slavonic Journal, no. 1, 1975, pp. 29–45.

Merrill, Jessica E. (2015), ‘The Stalinist Subject and Mikhail Bulgakov's The Master and Margarita’, The Russian Review, vol. 74 (2), pp.293-310.

Mills, Judith M, “Of Dreams, Devils, Irrationality and The Master and Margarita,” in Russian Literature and Psychoanalysis, ed. Daniel Rancour-Laferriere (University of California, 1989), 303–28.

Milne, L. (2009), Mikhail Bulgakov: A Critical Biography (Cambridge: Cambridge University Press).

Moss, Kevin. “Bulgakov’s ‘Master and Margarita’: Masking the Supernatural and the Secret Police.” Russian Language Journal / Русский Язык, vol. 38, no. 129/130, 1984, pp. 115–131.

Pope, Richard W. F., "Ambiguity and Meaning in The Master and Margarita: The Role of Afranius." Slavic Review 36, 1 (1977)

Pittman, Riitta, The Writer's Divided Self in Bulgakov's The Master and Margarita (St Martin's Press, 1991)

Rosenshield, G. (1997), 'The Master and Margarita and the Poetics of Aporia: A Polemical Article', Slavic Review, vol. 56 (2), pp.187-211

Tumanoc, V, "Diabolus ex Machina: Bulgakov's Modernist Devil" (Scando-Slavica, 1989)

Vladislavovich Bosnak, D. (2020), 'Between Power and Love: Pilate's Transformation in The Master and Margarita', Zeitschrift Für Slawistik, vol. 65 (4), pp.586-606.

Williams, Rowan. "Imagining Christ in Literature." In The Oxford Handbook of Christology. Edited by Francesca Murphy, 488–503. Oxford: Oxford University Press, 2015.

Wright, A. C. "Satan in Moscow: An Approach to Bulgakov's The Master and Margarita." PMLA 88:5 (1973): 1162-1172.

Melville

Arac, Jonathan, "A Romantic Book": *Moby-Dick* and Novel Agency' *boundary 2* Vol.17, No.2 (Summer 1990), pp.40-59 (1990).

Braswell, William, *Melville's Religious Thought* (Durham, N.C.: Duke University Press, 1943)

Brodhead, Richard, ed. *New Essays on Moby-Dick*. (Cambridge: Cambridge University Press, 1986)

Cook, Jonathan, *Inscrutable Malice: Theodicy, Eschatology, and the Biblical Sources of 'Moby-Dick'*, (Cornell University Press, 2012)

Cowan, Bainard, *Exiled Waters: Moby-Dick and the Crisis of Allegory* (Baton Rouge: Louisiana State Press, 1982)

Franklin, H. Bruce, *The Wake of the Gods: Melville's Mythology* (Stanford, CA: Stanford University Press, 1963)

Glenn, Barbara, 'Melville and the Sublime in *Moby-Dick*', *American Literature*, May 1976, Vol.48, no.2, pp. 165-182

Herbert Jr., T Walter, *Moby-Dick and Calvinism: A World Dismantled* (New Brunswick, N.J.: Rutgers University Press, 1977)

Keller, Catherine, *Face of the Deep: A Theology of Becoming* (New York, Routledge, 2003), Chapter 8, ''Leviathanic Revelations': Melville's hermenautical journey'

Levine, Robert S. (ed.) *The New Cambridge Companion to Herman Melville* (Cambridge: Cambridge University Press, 2013)

Pardes, Ilana, *Melville's Bibles* (Berkley: University of California Press, 2008)

Sherrill, Rowland A., *The Prophetic Melville* (Athens: University of Georgia Press, 1979)

Wright, Natalia, *Melville's Use of the Bible* (Durham, N.C.: Duke University Press, 1949)

Morrison

Bonnet, Michèle. "'To Take the Sin Out of Slicing Trees...": The Law of the Tree in Beloved." African American Review 31, no. 1 (1997): 41–54.

Bouson, Brooks, *Quiet as It's Kept: Shame, Trauma, and Race in the Novels of Toni Morrison*. (Albany, NY: State University of New York Press, 2000)

Bloom, Harold (ed.), *Toni Morrison's* Beloved (New York: Eurospan, 2009)

Copeland, M. Shawn, *Enfleshing Freedom: Body, Race, and Being* (Minneapolis: Fortress Press, 2009)

Durkin, Anita. 'Object Written, Written Object: Slavery, Scarring, and Complications of Authorship in 'Beloved.'" *African American Review* 41, no.3, 541-56

Gates, Henry Louis, Jr., and K. A. Appiah, (eds.), *Toni Morrison: Critical Perspectives Past and Present* (New York: Amistad Press, 1993)

Griesinger, Emily. "Why Baby Suggs, Holy, Quit Preaching the Word: Redemption and Holiness in Toni Morrison's 'Beloved.'" Christianity and Literature 50, no. 4 (2001): 689–702. https://www.jstor.org/stable/44313025.

Lake, Christina Bieber, "The Demonic in Service of the Divine: Toni Morrison's Beloved," *South Atlantic Review* 69, no. 3–4 (2004): 51–80

Morrison, "The Site of Memory," in *Inventing the Truth: The Art and Craft of Memoir,* ed. by William Zinsser (Boston, NY: Houghton Mifflin Company, 1988), pp. 184-200

Ochoa, Peggy. "Morrison's Beloved: Allegorically Othering 'White' Christianity." MELUS 24, no. 2 (1999): 107–23. https://doi.org/10.2307/467702.

Otten, Terry, *The Crime of Innocence in the Fiction of Toni Morrison* (Columbia: University of Missouri Press, 1989)

Roynon, Tessa. *The Cambridge Introduction to Toni Morrison*. (Cambridge: CUP, 2013)

Smalley, Matthew, "The Unchurched Preacher and the Circulated Sermon: Literary Preaching in Toni Morrison's *Beloved*", *MELUS* 43.2 (2018), 29-52

Solomon, Barbara, H., *Critical Essays on Toni Morrison's* Beloved (New York: G.K. Hall, 1988)

Tally, Justine (ed.). *The Cambridge Companion to Toni Morrison*. (Cambridge: CUP, 2007)

Levi

Aarons & Lassner (eds.) *The Palgrave Handbook of Holocaust Literature and Culture* (Palgrave, 2020)

Alford, Fred, C., *After the Holocaust: the Book of Job, Primo Levi, and the Path to Affliction*
(Cambridge: Cambridge University Press, 2009)

Belpoliti, Marco and Gordon, Robert (eds.), *The Voice of Memory: Interviews 1961-87* (Cambridge: Polity, 2001)

Benchouiha, Lucie, *Primo Levi: Rewriting the Holocaust*, (Leicester, Troubador, 2005)

Cheyette, Bryan. "The Ethical Uncertainty of Primo Levi." *Judaism,* vol. 48, no. 1, 1999.

Chiampi, James, 'Testifying to his Text: Primo Levi and the Concentrationary Sublime', *Romanic Review*, vol. 92 (2001): 491-511

Druker, Jonathan, "Ethics and Ontology in Primo Levi's 'Survival in Auschwitz': A Levinasian Reading," *Italica* 83, no.3/4 (2006): 530.

Geddes, Jennifer L., "Theodicy, Useless Suffering, and Compassionate Asymmetry: Primo Levi, Emmanuel Levinas, and Anti-Theodicy" *Religions* 9.4 (2018), pp. 1-8

Gordon, Robert (ed.), *The Cambridge Companion to Primo Levi* (Cambridge: CUP, 2007)

Gordon, Robert S. C., *Primo Levi's Ordinary Virtues: From Testimony to Ethics*, (Oxford, Oxford University Press, 2001)

Harrowitz, Nancy, *Primo Levi and the Identity of a Survivor* (Toronto: University of Toronto Press, 2017)

Levi, Primo, *The Drowned and the Saved* (tr. Raymond Rosenthal), (London: Michael Joseph, 1988)

Pucci, Julia C., "A Call to Prayer: Reading 'Shemà' in Levi's Testimony", *Italica* 94.1 (2017), pp. 52-63

Montemaggi, Vittorio, 'Primo Levi and the Tragedy of Dante's Ulysses', in Taylor and Waller (eds.), *Christian Theology and Tragedy: Theologians, Tragic Literature and Tragic Theory* (Farnham: Ashgate, 2011)

Woolf, Judith, *The Memory of the Offence. Primo Levi's* 'If This is a Man', (Market Harborough, University Texts, 1996)

McCarthy

Cooper, Lydia. “Cormac McCarthy’s The Road as Apocalyptic Grail Narrative.” *Studies in the Novel*, vol. 43, no. 2, 2011, pp. 218–236.

DeCoste, D. Marcel. "A thing that even death cannot undo": The Operation of the Theological Virtues in Cormac McCarthy’s *The Road*.’ *Religion & Literature* (2012): 67-91.

Josephs, Allen. "The Quest for God in The Road." *The Cambridge Companion to Cormac McCarthy* (Cambridge: CUP, 2013), 133-45.

Noble, Alan. "The Absurdity of Hope in Cormac McCarthy's" The Road"." *South Atlantic Review* 76, no. 3 (2011): 93-109.

Potts, Matthew L. ""There is no god and we are his prophets": Cormac McCarthy and Christian Faith." *Christianity & Literature* 63, no. 4 (2014): 489-501.

Pudney, Eric. "Christianity and Cormac McCarthy's The Road." *English Studies* 96, no. 3 (2015): 293-309.

Potts, Matthew L. *Cormac McCarthy and the Signs of Sacrament: Literature, Theology, and the Moral of Stories* (London: Bloomsbury, 2015)

Frye, Steven. *Understanding Cormac McCarthy* (1st ed.) (Columbia, SC: University of South Carolina Press, 2009)

Rambo, Shelly, ‘Reading Cormac McCarthy’s *The Road* after the End of the World’, *Studies in the Literary Imagination* 41.2, Fall, 2008, pp. 99-120

Skrimshire, Stefan. ""There is no God and we are his prophets": Deconstructing Redemption in Cormac McCarthy’s The Road." *Journal for Cultural Research* 15, no. 1 (2011)

Wielenberg, Erik J. "God, Morality, and Meaning in Cormac McCarthy's" The Road"." The Cormac McCarthy Journal 8, no. 1 (2010): 1-19.

Essay questions

1) Man, so long as he remains free, has no more constant and agonizing anxiety than to find as quickly as possible someone to worship’ (*Fyodor Dostoevsky*, *The Brothers Karamazov*).

   Is this claim theologically valid? To what extent is it illustrated by any of the novels you have read?

2) In what contexts and in what ways can messianism and/or eschatology have a subversive effect on religious, ethical, and/or political norms?

3) Is there an affinity between erotic, or other forms of desire, and desire for redemption?

4) 'Intertextuality is a two-way process, illuminating both the earlier and the later texts.'
How can novels be read as engaging in scriptural exegesis?

5) Is it possible for a character in a novel to be a 'Christ figure', or does the fact that Jesus of Nazareth is a particular individual mean that only he can fulfil this role?

6) Is election or calling a positive or negative force in an individual's life?

7) "Fantasy is hardly an escape from reality. It's a way of understanding it." *Lloyd Alexander* Discuss.

8) "Whoever fights monsters should see to it that in the process he does not become a monster. And if you gaze long enough into an abyss, the abyss will gaze back into you." *Friedrich Nietzsche* Do you agree?

9) "Quite a lot of our contemporary culture is actually shot through with a resentment of limits and the passage of time, anger at what we can't do, fear or even disgust at growing old." *Rowan Williams*

Discuss the significance of limits in the texts that you have read.

10) "It seems to me we can never give up longing and wishing while we are thoroughly alive. There are certain things we feel to be beautiful and good, and we must hunger after them." *George Eliot*
Discuss.

11) "We recognize true art by its careful, thoroughly honest search for and analysis of values. It is not didactic because, instead of teaching by authority and force, it explores, open-mindedly, to learn what it should teach." *John Gardner*
Is this true of the texts that you have read?

12) 'The road to hell is paved with…' What is the greatest sin in the texts you have read?

13) Do female figures represent and produce a different theological understanding than men in the texts you have read?

14) Discuss the significance of dialogue in the texts you have read.

15) Does the mystical undermine the ethical or support it in the texts you have read?

16) How far do these texts allow for the possibility of redemption of their characters and/or readers?

17) “In the terrible years of Yezhov’s terror I spent seventeen months in the prison lines of Leningrad. Once someone somehow “recognized” me. Then a woman standing behind me, lips blue from cold, who of course never had heard my name, woke from the stupor we all were in and whispered in my ear (we all spoke in whispers there):

“Could you describe this?”

“Yes” was my answer.

Then something like a smile slid across what was once her face.”

Anna Akhmatova, ‘Instead of a Preface’, *Requiem*

After trauma, what makes growth possible in the texts you have read?

PAPER B14 – MODERN JUDAISM: THOUGHT, CULTURE AND HISTORY

Paper Coordinator: Professor Daniel Weiss

Teaching Term/s: Michaelmas, Lent & Easter

Supplementary Regulation
This paper will be concerned with the thought, culture and history of modern Judaism.
The Board may from time to time prescribe texts for special study.

Prescribed Texts
There are no prescribed texts for this paper.

Aims
- To introduce students to Jewish culture and thought, approaching contemporary issues along with the historical developments that shaped them. Topics will include central Jewish ideas such as Messianism and Zionism, the distinct and variegated character of the Jewish communities in Britain, the State of Israel and abroad, as well as aspects of religious observance such as Shabbat and Prayer.
- To explore how Judaism relates to surrounding cultures and especially how it has responded to the challenges of modernity.
- To approach Judaism in the methodological context of the study of 'religion' and 'culture' by inviting students to consider whether the term 'religion' makes sense at all when applied to Judaism.
- By the study of primary texts, to acquaint students with the self-understandings of Judaism at critical periods of its development. Although history will be provided to give the necessary background, the focus throughout will be on contemporary communities.

Learning Outcomes
- The principal desired learning outcome of the course is that students will acquire an understanding of Judaism as a living religion, in a constant state of development as
- it responds to changing social and intellectual perspectives. In addition, they will
- acquire the skill to read select Jewish religious texts in translation, and
- the research skills required to enable them to pursue the subject in greater depth.

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

Teaching

Sample Lecture/seminar topics:
- The Torah through the Ages: Written and Oral, Sung and Cited
- The Synagogue: Service and Community
- The People of the Books: Mishnah and Talmud
- How Jews Pray
- The emergence of Reform, Orthodox and Conservative Judaism
- Jews in mainland Europe: immigration, emancipation, the Shoah and a new beginning
- Jews in Britain
- Zionism from the Bible to Bibi
- The State of Israel: History, Politics, Religion
- Jewish Messianism: waiting for the son of David
- Women and Judaism

- Ethnographic approaches to Jews and Judaism
- Do Jews do Theology?
- The question of Jewish Philosophy

Supervisions
Supervisions are to be arranged by DOS and may take place in any term.

PAPER B15 – INTRODUCTION TO ISLAM

Paper Coordinator: Dr Timothy Winter

Teaching Term/s: Michaelmas & Lent

Supplementary Regulation

This paper will cover the origins, development and contemporary situation of the theology, law and mysticism of Islam. It will deal with literary-critical and interpretative problems relating to the founding documents of the religion, and with contemporary methodologies in philosophy of religion, gender studies, and comparative jurisprudence as applied to Islam. References to Christianity may be included. The Board may from time to time prescribe texts for special study.

Course Description

In this introductory year students receive a thorough grounding in the individual and collective practices of Muslim communities and in Islamic theology and mysticism. The course begins with guidance on how to approach the secondary literature, and proposes some reasons for the tradition's past and contemporary importance. It then adopts a primarily diachronic approach to the topics both in order to furnish students coming fresh to the religion with a readily intelligible framework, and to demonstrate the shared social, economic and other factors which contributed to the key transformations in the story of the faith community.

Teaching Islam for a theology and religious studies degree provides an opportunity for adopting aims and objectives which may be quite distinct from those prevailing in the Oriental Studies paradigm which is the more usual context for the teaching of world religions. Most of our students are not Arabists, and primary texts chosen for study must be selected from the limited range of material available in English (and sometimes French) translation. Secondary literature is often biased in favour of philological and historiographic approaches, conveying the impression of Islam as a religion remote in time and place. A TRS paradigm should, by contrast, be fully alert to the contemporaneity of Islam, and also to its new status as the faith of growing minorities in Western countries. Thus our course, while proceeding chronologically, does not confine present realities to an appendix named 'Recent Trends', but makes constant reference to modern controversies when discussing classical positions. It seeks also to be responsive to other areas of concern to the Faculty. The TRS context also allows rapid progress in the fields of Islamic theology and philosophy, given that our students typically possess greater expertise and curiosity in these topics than do their counterparts in Oriental Studies.

A lecture on gender is included, again in response both to the often excellent student essays generated in this area, and to the prominence of gender issues in other Tripos papers. The approach here departs from the usual focus on shari'a and human-rights concerns (although these are registered), and attempts to assess Muslim constructions of gender as reflected in *kalam* and Sufism. Irigaray is the principal modern thinker with whom this discussion finds itself in dialogue.

The overall pedagogic objective is to produce students with an overall awareness of the fundamental topics in Islamic studies, and an ability to relate these in a methodologically appropriate way to other relevant papers in the Tripos. Feedback from graduates indicates that the course has been found useful by individuals pursuing careers in diplomacy, secondary education, and the Middle Eastern churches.

Course Delivery

The course will be taught by means of sixteen lectures and eight classes.

Lecture topics

1. **Introduction**. European constructions of Islam; Orientalism; the trope of 'Ishmael' and 'Semitism'.
2. **Islamic Origins**. Islam in its Arabian and Near Eastern crucible; modern theories of Islamic birth.
3. **Qur'an**. A scriptural faith in two modalities: structure, genre, styles, influences, commentary traditions. The theories of Sinai, Wansbrough, and Islahi.
4. **Hadith**. Content and composition: genres, Muslim and Orientalist debates over historicity.
5. **Primitive doctrine**. Early hermeneutic tendencies regarding scriptural accounts of the divine nature and agency.
6. **Ritual.** Prayer, fasting, pilgrimage, alms.
7. **Asceticism**. The Christian matrix; attitudes to the flesh.
8. **The formation of the *Shari'a***. Islamic ethico-legal discussions and texts of the first three centuries.
9. **The evolved *Shari'a***. The jurisprudence and positive law of the Four Schools; the judiciary; its political function.
10. ***Kalam***. Islam's scholasticism as polemic against Mu'tazilism; the influence of Hellenic thought. Divine nature, theodicy, the ontology of the Qur'anic text.
11. **Sufism**. Affective religion; the turn from *zuhd*, Ghazali and Ibn 'Arabi.
12. **Classification of the sciences in Islam**.
13. **Shi'ism**. Origins, hermeneutics, doctrines and law.
14. **Muslim-Christian interactions**. Medieval and modern topics, polemics, institutions and dialogue. *A Common Word*.
15. **Political thought**. The doctrine of the Caliphate; separation of powers; Hallaq's *The Impossible State*.
16. **Literature and the arts in Islam**.

Prescribed Texts

There are no prescribed texts for this paper, but a reading list will be available on Moodle by the end of the full Easter Term.

Form and Conduct of Examination

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

PAPER B16 – LIFE AND THOUGHT OF RELIGIOUS HINDUISM AND OF BUDDHISM

Paper Coordinator: Dr Ankur Barua & Dr Chris Jones

Teaching Term/s: Michaelmas & Lent

Supplementary Regulation

The paper will consider the origins and the development up to contemporary times of the beliefs and the practices of the Hindu and the Buddhist traditions. It will deal with problems of interpretation relating to the formation and understanding of founding texts, and explore relevant issues in areas such as gender studies and the functioning of elite idioms and colonial influences. The Faculty Board may from time to time prescribe texts for special study.

Prescribed Texts

There are no prescribed texts for this paper.

Aims and Learning Outcomes

The principal aim of the study of these Indic traditions is to form a sensitive understanding, in terms of social context and historical perspective, of their main beliefs and practices. The approach is thematic and phenomenological, and when occasion demands, anthropological, sociological and political comments will also be made. It is important to show not only what Hinduism and Buddhism mean in the lives of their adherents, but also that as religious traditions they cannot be understood in a sociohistorical vacuum.

Hinduism and Buddhism are among the oldest and most varied religio-cultural traditions in the world. Though interrelated in the course of time, for much of their history they have developed in their most significant religious aspects independently of the Abrahamic and other non-Indian faiths. Thus, they have sets of cultural and religious presuppositions with regard to understandings of the transcendent reality, the nature of human existence, and the universe that do not obviously correlate with the basic principles of the Abrahamic faiths. In this sense, Hindu and Buddhist understandings of the origins and the goals of human nature, human relationships and relationships with the universe, the ultimate state, and so on are not only immensely rich and complex, but also quite distinctive. Studying them is a way of exploring part of the range of what it is to be human.

For this reason, a secondary aim of this course is to study creatively relevant analogies with the Abrahamic faiths, another main focus of this Faculty.

Finally, by interrogating the material through lectures and supervisions, it is an objective to make the student self-aware and appreciate the gains of engaging with the themes with empathy but at a critical distance.

Form and Conduct of Examination

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

PAPER B17 – MEANING

This paper is borrowed from the Philosophy Tripos (Part IA, Paper 3). Please contact the Faculty of Philosophy for the full paper description.